

## INTRODUCTION

The motivation to explore the phenomena that constitute the subject matter of this book has arisen primarily from two interlinking processes in my life. The first process centres around a phenomenon which I perceived early on in the practice of psychotherapy, in the understanding of my own growth as a person, and, as the years have gone by, has impressed me more and more with its importance in the understanding of what the psychotherapeutic process is about. This phenomenon is the power and pervasiveness of a basic polarity that has emerged in one form or another in every person that I have encountered in therapy. And yet, paradoxically, psychotherapy is, as Charlotte Buhler says, about “man in his wholeness” (Buhler, 1935, p.83).

The second process is the study of psychological theory in which I observed a similar phenomenon, namely, the perception of the tendency among many psychological theorists to dichotomise and polarise their positions, and yet, paradoxically one again, psychology is one discipline. \*

In trying to understand these two phenomena it became obvious that what they have in common is the basic paradox alluded to above. This paradox has always fascinated thinkers from the very beginning of our race’s search for truth; it is the paradox of the one and the many or unity in multiplicity and underlies all the most important questions of philosophy, theology and science.

The first philosophic question for the great Ionian “physicists” was about the nature of the “cosmos”, and of the “chaos” that underlies it - what was the basic “stuff” of that which exists; is it one or is it many?

---

\* During the third year Metatheory course in Psychology at the University of Cape Town in 1970, a lecturer’s handout contained sixteen polarised theoretical positions: Empiricism v. Nativism, Environmentalism v. Geneticism, Reductionism v. Gestaltism, etc. As Van Wyk Louw says, “God, verlos ons van die ismes!”

Similarly, the first great philosophical debate in the Western world, which remains unanswered today, is about this paradox. Parmenides' world-view was that being is one and that change and the multiplicity of things is illusory (a basically essentialist view), while Heraclitus' position was summed up in his famous saying, "all is flux", (a basically existentialist view.) It would appear to me then, that an understanding of this paradox is of great value to psychology and one's own personal growth.

#### **A. THE PARADOX AS EXPERIENCED IN PSYCHOTHERAPY**

If it is true that psychotherapy is about helping the individual to grow to a state of wholeness or integration by becoming aware of, and taking responsibility for, the splits that dis-integrate him, then obviously an understanding of the paradoxical unity-in-diversity nature of being is of prime importance.\*

J.H. van den Berg says (1971, p.324), "In other words that patient who seeks the advice of the psychotherapist is in a state of being "two-fold" and must eventually come to leave the psychotherapist as a whole human being ... Two different, indeed two opposing factors, must make place for one". And further on, Van den Berg says (p. 348), "The patient came as an incomplete person. And this person will have to leave eventually as a complete, whole human being". Because change takes place in successful therapy, it is also necessary to understand the process of change.

The basic split which I encountered in psychotherapy has been described in various ways by other therapists. Fritz Perls (1969) calls it a split between "Topdog" and "Underdog". Eric Berne (1961) describes it as one between

---

\* For this view of psychotherapy see, **inter alia**, Allport, G.W. "Becoming". New Haven: Yale University Press, 1955; Angyal, A. "Foundations of a Science of Personality". Cambridge: Harvard University Press 1941; Giorgi, A. "Psychology as a Human Science". New York: Harper & Row, 1970; Goldstein, K. "The Organism". New York: American Book Co., 1939; Maslow A.H. "Toward the Psychology of Being". Princeton: Von Nostrand 1962; Perls, F.S., Hefferline R.F. & Goodman, P. "Gestalt Therapy". Harmondsworth: Penguin Books, 1951.

“Parent” and “Child”, and Michael Balint (1968) talks about the “Basic Fault”, all in their own way influenced by Freud’s (1928) original description of a split between “Superego” and “Id”. Jung (1970), in a somewhat different context, talks about the “Persona” and the “Shadow”, Freud (1920) about life-instinct and death-instinct, and Van den Berg (1970) of conscious and unconscious or ego and anti-ego. I will attempt to show that these formulations of the individual’s splitness can be subsumed under a more basic polarity (which can become dichotomised and split), namely, that of the male process and the female process.

The seeming universality of this split particularly in Western man, and its destructiveness, together with the need to understand it better in order to facilitate its integration in therapy, has led me to ask where the split originates. All the eminent therapists mentioned above have dealt with this process in various ways, both practical and theoretical, but to my mind no satisfactory unified explanation has emerged. My therapeutic experience, as is true of all the therapists alluded to above, is largely restricted to white, Western people. Hence, what I am describing in this book in this regard is restricted largely to this group, unless otherwise indicated. However, in recent centuries, because of the impact and power of the Western view, it has tended to impact many from other societies.

Among the questions that arise within the context of the major question I have asked (“Where does the split originate and why?”), are a number which I felt were of basic importance to the understanding of man, especially in the context of psychology.

For example, does the split occur because of cultural factors only, or is it endemic in all of us? It is locatable physiologically, or is it some sort of psychological process only? Can its origins be traced historically, philosophically, theologically? What are all the various forms it takes? And, most important of

all, how can we integrate the split? I have attempted to answer these questions to the extent that the scope of this book allows.

## **B. THE PARADOX AS EXPERIENCED IN PSYCHOLOGICAL THEORY**

When one attempts to understand or define what psychology is, one is confronted immediately by the paradox of the one and the many, or, unity in diversity. There is a discipline called psychology – one can go to university and study it; there is a section in libraries devoted to it because there are many books written about. “It” has a history.

Perhaps the most important fact is that psychology has a name. Names, as we shall see later, give definition to whatever is named. A name indicates substance, shape, form, in what otherwise is amorphous or at least anonymous. It is the final point of a process of collecting, gathering together, codifying. And one gives a name because one has a concept, a “verbum mentis”, as Aquinas called it, an idea or form through which we understand and “point to” that which is signified by the “verbum” and the “verbum mentis”. And thus one can say that psychology is an entity, a discipline.

Amedeo Giorgi (1970, p. 42) devotes a section to a number of writers who see psychology as one complex science that is difficult to classify. He also completes his book (p. 223) by saying, “We feel that the idea of structure and the notion of experiential-behavioural dialectics as a unified but differentiated relation to the situation offer much promise for solving the chronic problem of the unity of psychology”.

The moment we start to attempt to describe what psychology is, however, we run into almost as many theories as there are theorists. Giorgi shows, for example, in a brief sketch of the history of psychology, that one can **create** a precedent for practically any position one wants to establish:

One can prove that psychology should be a natural science, or a human science, or a science that integrates vastly different kinds of material, and so on (Giorgi, 1970, p. 44).

Klaus Riegel, in his book "Psychology Mon Amour" (1978), claims that there is not one psychology but that many different psychologies are possible. Which one we select, according to him, "depends on our concept of man, society and development, that is, on cultural-historical conditions" (Riegel, 1978, p.1). Psychology is defined by behaviourists as being the science of behaviour, by others "primarily, the science of consciousness". (Ornstein, 1973, p.xi), while William James in his "Textbook of Psychology" (1890) defined psychology as being the "science of mental life". Ornstein (1973, p.4) says, "Indeed James articulates a concept of psychology as a whole and complete science of mind". And, finally, Geldard (1962, p.7) defines psychology as being the "science of human nature".

If the definition of a science defines the science in some way, the psychology then one or is it many? And, to add further confusion, there are many who feel that psychology is not a science at all but more like an art, or like philosophy. Indeed, English and English in their "Comprehensive Dictionary of Psychological and Psychoanalytical Terms" (1958, p.419), define psychology in two ways;

1. a branch of science dealing with behaviour, acts or mental processes, and with the mind, self or person who behaves or acts or has the mental processes ...
2. a branch of philosophy, generally regarded as a part of metaphysics. Originally psychology was both a science dealing with empirical facts and their relations, and a philosophical interpretation of such facts. A fairly definite separation between philosophical and scientific psychology has now been effected and psychology, unless specifically designated as

philosophical, now practically always refers to the **empirical** science ...

This statement about psychology is important in a number of ways:

- (a) It indicates that psychology is now seen to be an empirical science, whereas before it was part of man's general "love of wisdom", as philosophy is defined.
- (b) There is a corresponding distinction in the subject matter: an empirical science deals with observable, measurable facts like behaviour, acts or biochemical changes.
- (c) There is also an extrapolated distinction in the mode of knowing: an empirical science relies heavily on observation, logico-mathematical sequential type thinking, while philosophy also incorporates a more speculative, intuitive, creative and holistic mode of knowing.

It would thus appear that for most Anglo-Saxon psychologists there is a change which occurred when "psychology" became the "science of psychology". Hermann Ebbinghaus in his "Abriss der Psychologie" (1908: in Harriman, 1958, p.1) made the often-quoted remark that psychology has had a long past, though only a very short history. The "past", of course, refers to its "philosophical" period, and its "short history" to the relatively few years since Wilhelm Wundt opened his laboratory of psychology, at the University of Leipzig in 1879, which event is commonly taken to mark the beginning of psychology as an empirical science.

Of course, this emergence of the science of psychology did not just occur fortuitously overnight. It had a gestation period, occurred as part of an evolving zeitgeist. The then neologism, "psychology", would appear to have been coined by Philip Melancthon (1479-1560), the collaborator of Martin Luther, according to Misiak and Sexton (1966, p.1). Literally, it meant the study, knowledge or science of the soul.

The term came into general use only about 100 years later, however. In 1732 Christian von Wolff used the word to denote the secular philosophical

analysis and interpretation of mental phenomena. David Hartley in 1748 used the word in English with the same meaning. Some time in the latter half of the nineteenth century its reference shifted from a predominantly philosophic to a predominantly scientific study of mental phenomena, according to O'Neill (1968, p.11).

Robert Romanyshyn (1982, p.4) points out a highly important puzzle in all of this. Why should a discipline that "is not a new but an ancient science, perhaps the most ancient of all sciences" (Mueller-Freienfels, in Lapointe, 1972, p.328) acquire a name only in the sixteenth century? Something as old as humanity is first named in modern times.

Romanyshyn (1982, p.4) says that the most common explanation of this puzzle is that the appearance of psychology in the sixteenth century concluded a long struggle which psychology waged to free itself from the clutches of philosophy. Prior to this decisive break, psychology was confused with other disciplines: "The studies pertaining to the soul", says Lapointe (1972, p.329) "were distributed among metaphysics, logic and physics". Romanyshyn (1982, p.4) makes a distinction between psychology and psychological life and says that, before the break, psychological life had many names and as many faces; it was multiple and dispersed.

It was, so to speak, in the middle of things and one could find it everywhere and nowhere. But with the appearance of the term psychology this confusion is overcome. The multiplicity of psychological life gives way to the unity of psychology. The studies pertaining to the soul become a study of mind (Romanyshyn, 1982, p.4).

With the coming into being of psychology in the sixteenth century, it begins to be intimated that the long past is a history of error to be set right in modern times. However, says Romanyshyn (1982, p.4).

In its root sense, confusion means "to pour together". It suggests a blending or a mixing of things, and at this level it carries no connotation of either error or madness. If the long past of psychology's confusion is read in this fashion, then this past tells us

that psychological life always appears with and/or through something else. We begin to suspect that psychological life is always in the middle of things. We begin to suspect that the confusion of psychological life is its reflection through other things. We begin to suspect that not only is psychological life confused with metaphysics, logic and physics, but it is also reflected in the way in which an age understands the things of the world (nature) and the human body mirrors human psychological life, making it a reality of reflection. And through these suspicions the naming of psychology in the sixteenth century begins to take on another significance. The naming no longer signifies a radical break between the modern psychological knowledge and ancient psychological ignorance. This event no longer divides the absence of psychology from its presence. On the contrary it heralds a new appearance of psychological life, the way in which psychological life appears in modern terms. Psychology becomes the modern name, and face, of human psychological life.

This long quote from Romanyshyn is necessary because it illustrates and returns us to the point that I am discussing: that when one gets involved in psychology one senses the underlying oneness, but that one becomes aware that this oneness is “reflected”, or shown, in metaphor in all the many aspects of psychological life. The oneness of psychological life is concretised into the science of psychology in the sixteenth century because the zeitgeist is conducive for this to happen.

### **C. THE MALE/FEMALE SPLIT**

The process evident in the multiplicity of psychological life becoming reified, categorised and named as the science of psychology is indicative of an historical-cultural process which has taken place consistently in the course of the evolution of Western society, through what Van den Berg (1975) calls “shifts in man’s existence”.

This particular process, which I wish to highlight in this book, is one which can be characterised in a number of different ways. These have emerged for me as a result of my interest in the phenomenon of the one and the many, both in the individual and in the theory of psychology, as outlined above. I wish to reiterate that in order to understand the process, one has to understand, to the extent that this is possible, the paradox of the one and the many.



The process itself, put succinctly, is as follows: Western society has, through shifts in its existence, chosen more and more to identify with and place its trust in, what I will call a “male” mode of being. This male mode of being has, as its central core, a mode of knowing which I will call the Logico-Mathematical Sequential (L.M.S.) mode. This presupposes a female mode of being and its attendant mode of knowing, which I will call the Intuitive Creative Holistic mode (I.C.H). Perhaps the apex of this male mode of being and knowing is the Cartesian/Newtonian type of nineteenth century natural science which has had a strong influence on the science of psychology. It is the result of the choice of this mode of being, which I will show, leads to Descartes closing his door on the world and Newton turning away from the light in order to study it, as Romanyshyn and Van den Berg phrase it. The choice of the male mode of being involves turning away from what is essentially female, from “mother earth”, “which is our primordium”, according to Van den Berg (1968, p.386), from the realm of the spirit, from a trust in the intuitive, to an over-reliance on the analytical, the logical, the mathematical. It would appear to be an evolutionary choice but, like every choice, it involves a “dark side”, has a doppelgänger, which I believe we are only now in our time able to face and experience in a most important metabletic “Moment”.

This life-experience is, I will try to show, leading to a re-unification of male and female processes in us, to an experience of life where a unity of existential being is predominant within a dynamic process of experiencing opposites as dynamic poles which are not analysed, dichotomised and reified; an experience where unity of being is experienced in such a way that the multiplicity of being is no longer threatening but energising; an experience of life, where our necessary being-in-the-world is accepted, and where the relativity and individuality of each person does away with a Protean law of mindless equality, which, according to Van den Berg (1971, p362) is responsible for neurosis in our time; and, finally, an

experience of a reconnection both with our bodies and with the spiritual aspect of ourselves which, according to Van den Berg, p.352, we are split off from, leading to anomie and aloneness in our times.

My thesis is, then, that as a result of a number of shifts in man's existence, a choice is made in Western society for a way of being which I shall call "Male", which incorporates a mode of knowing which I will call the Logico-Mathematical-Sequential: that as a result of these shifts, Western society has become more and more split, as has the person within that society. As a result, the person in psychotherapy is not aware of his underlying unity, but experiences himself as a split.

Furthermore, largely due to the over-emphasis on the Logico-Mathematical-Sequential mode of knowing, Western science has become more and more analytical and one-dimensional. This has led psychology into a position where its essential unity as the study of humankind in our totality, has been split and dichotomised through aping the methods of natural science.

I have chosen the phenomenological approach to psychology in this book because I believe that this approach enables one to experience those splits and, in so doing, makes the possibility of integration most likely. The metabletic method of Van den Berg, in particular, best enables one to re-experience those metabletic moments when the crucial shifts in man's existence occur.

Van den Berg illustrated many of these moments in his work, but I believe that his invaluable work can be added to by applying his method to earlier periods of our history. In particular, I will be looking at moments within two crucial periods of history: the change from the matriarchal to the patriarchal in early Greece, and the Judaeo-Christian process with particular reference to its roots.

However, it must by now be clear that before we can go on with this investigation, a deeper investigation into the paradox of the One and the many is

necessary. This will make possible an understanding of the male/female process. It will also throw light on the phenomenon of change as such, which is of such importance in understanding change within the individual and in society.

#### **D. OUTLINE OF THE BOOK**

**Chapter One:** In the first part of **Chapter Two**, I investigate the paradox of unity in multiplicity and the phenomenon of change. I deal with the notion of the One as encountered, firstly, in mythology, then in the “philosophia perennis” and, finally, in the question of the unity of being as shown in modern, high-energy, sub-atomic physics.

I then deal with the notion of the Many, the multiplicity of Being. Issues that are dealt with include the difficulties involved in discussing the One and the Many, an introduction to theories of Becoming, and some Cosmogonic myths including, especially the cycle of Death and Rebirth. I consider Order as a manifestation of the male process and its opposite, Chaos, an ancient manifestation of the female process, and Space (another ancient manifestation of the female) as a conscious principle of Order.

I go on to discuss the phenomenon of change and the multiplicity of being in the light of some new scientific insights. These include the “anthropic principle” – the person as creator, the holographic model and Bohm’s theory of the implicate order. This section is completed by a summary of the unity of Being, Life and Consciousness.

In the second section of Chapter Two, I discuss the male/female process. Firstly, I define “Process”, and then look at the essential unity of the male/female process as exemplified in the Chinese concept of “Tao”, especially in the “I Ching”. This includes a consideration of Causality, Chance and Synchronicity. I then consider the dynamic polar relationship between the male and the female processes, as exemplified in the Yin/Yang process, show how energy (Ch’i)

results from this interaction, and briefly show the application of the male/female process in healing.

I then consider the male and the female process in the light of other ancient myths, see its relationship to Matter and Form, Matter and Spirit and, finally, describe it in the context of the myth of Divine Androgyny.

**Chapter Three:** “A Metabletic Study of Greek Sacred Architecture” is intended to illustrate metabletically the shift in consciousness that occurred in Western society in moving from a way of being in which the female process is more powerful, to one in which the male process has come to dominate. I use the study of Greek sacred architecture by Vincent Scully (1969) to illustrate the dramatic change which took place in Greek – and later in Western – society, as the choice is made to rely on the newly developed skills of logic, mathematics, the abstract philosophical method in a society which becomes increasingly male process dominated.

The first section on “Landscape and Sanctuary” shows the importance of the living context, which plays such a vital role in understanding the temples and why they were placed where they were. It illustrates ancient man’s feeling for the unity of all being, for the universe as alive and for his connectedness through the Mother Goddess to her body, mother earth. For the ancient Greeks, the earth embodies divinity – the place itself is holy – and the temple embodies and images the divine as alive and personal.

The second section, “The Mother Goddess and the Lords”, examines, firstly, in greater detail, those aspects of the living countryside which incarnate for the temple-builder the presence of the Mother Goddess in Minoan civilization. This is especially true in the symbolism of the cave, where the aboriginal mystery of the cycle of life-death-rebirth is first celebrated by ancient people. Secondly, we see the first moves towards the coming male-process domination, with the emergence of kings. This accelerates from 2000 B.C. with the arrival in the

plains to the North and East of Greece of aggressive, war-like bands of patriarchal Indo-European people, speaking an early form of Greek. These warlords settle and the Mycenaean culture emerges. They bring with them their patriarchal pantheon but still live under the protection of the “Divine Mother”.

However, in the worship of the Mother Goddess there is little space for the aggressive restlessness of the male mind and ambition. This tension is drastically increased between 1250 and 1150 B.C., when the Dorian tribesman burst into the domains of the Bronze Age Lords. We experience this in the third section, when we see how the Dorians attempt to suppress the old worship of the goddess of the earth, seizing the sovereign power by virtue of their own thunder-wielding sky-god, Zeus, and the warrior-king who represents him. The Dorians introduce a new male-process-dominated world view which destroys the old, simple, holistic unity between humankind and nature; the goddess of the earth becomes perceived as dark and threatening, and nature starts to be seen as hostile, inimical to the human will, to be dominated.

The gods and goddesses of the pantheon become personalised and the old Mother Goddess’ power becomes subdivided. Just as nature becomes impersonal and objective, so these various deities experienced as a power are impersonal and beyond question, and the early Greek appears to stand alone and unaided against ultimate fate, his “moira”. The legend of the (female) Theban Sphinx illustrates how, in this aggressive, male-process attitude, a new, objective, critical way of knowing emerges: everything is to be thought through now – this makes nature, gods and man all “objects”, thrown into the universe. However, in many ways there is a reconciliation and integration between the old female-process ways and the new male process which is represented in the sacred architecture.

In the fourth section we see how, as man advances in knowledge and control over nature, the mystery and divinity of things fades into the beginnings of

science. In this section, I consider the two most important male Olympian deities, Apollo and Zeus. Apollo's temple-sites show that his worship by the Greeks has taken over wherever the most awesome of the characteristics of the old Mother Goddess of the earth were manifest. But his temples are so oriented that they not only complement but oppose the chthonic forces. They represent the emergent male process in classical Hellenic society – intellect, discipline, purity; Apollo represents the human individual starting to choose for himself. However, Apollo, by the late Archaic period, is made to share his throne with Dionysos who embodies, in male or androgynous form, many of the ecstatic features of the Mother Goddess.

The most important sanctuaries of Zeus, on the other hand, are placed in the kind of sites most sacred to the old Goddess; their meaning is dominion – not struggle – and his temples seem to dominate the landscape. Zeus was originally an Indo-European sky-god and his temples open one to the drama of the sky. Zeus, like other manifestations of the father sky-god, embodies fecundity but also infinite foreknowledge and wisdom, and establishes tribal laws, rituals and morality: he is a remote, almost impersonal divinity who is sovereign, the keeper of the laws and the punisher of the wicked. With this, the Greek begins to experience himself alone with his sense of sin and guilt and personal responsibility. With the removal of the divine presence to the sky, the beginning of dualism, of the body/mind, or soul split, is experienced.

The fifth section, "Athena and the Temple", illustrates the change in man's relation to the Mother Goddess, which occurs during this transition period. The patterns and barriers of the old way have been breached, the integrated calm of the old goddess has been broken, as have even the early classical order and harmonies of the more complex theology under Zeus. Men stride forth in fierce pride, fully aware of their strength, intelligence and resourcefulness.

Athena rules over this: she is ruler and protectress of the city, not the country, and her advent makes the shift of Greek life from country and village to the city. The archaic Athena Polias is not only a fiercely guarding deity, but also symbolises the polis which can help to liberate man from his terror of the natural world with what are now experienced as dark powers and limiting laws.

The last section, "The Individual and the Gods: Philosophy and Religion", shows how the gradual emergence of the individual, into a more-or-less confident self-awareness and assurance, occurs through various metabletic events and structures; equally inevitably, this emergence leads to the decay and eventual breaking down of these structures as the individual (in an adolescent way) tests and explores his limits. But with this, and surrounded by political turmoil and theological ineptitude, the individual becomes truly aware of his isolation.

The male-process independence and rationality, which the classical Greek has gained, has left him feeling isolated and, therefore, anxious and powerless. One answer is to turn to mystery cults which offer a revival of the earth-enclosed ceremonies of the Mother Goddess, and also prefigure many of the elements of personal salvation to be found later in Christianity. Another solution is to turn to a faith in rationality, in the philosophical teachings now emerging.

There is, however, a growing sense of divine hostility and jealousy and a new and bitter emphasis on the futility of human endeavour therefor. This can be seen to have roots in the economic and political upheaval of the times, as well as in the relaxation of the ancient sense of family ties. This chaos is reminiscent of the Aboriginal chaos of the female process that we saw in Chapter One, the unformed creativity, the dark irrationality of the female. Fearing and rejecting this in society and in himself, in his own unconscious, the Greek bequeaths to Western society a radical split in which we lose much of the intuitive, holistic, creative, nurturing and life-giving aspects of the female process: a split in our self and in society, the beginnings of divided existence in complex society.

**Chapter Four:** In the first section of the chapter, the vexed question of whether there was a matriarchal period is considered. My answer to this is that we should rather talk about an aboriginal “Female” state of being prevailing. It is shown that male dominance is not an inherent quality but a response to pressures which arise relatively late in human history. One can show that in many societies male dominance is balanced by female power and authority. It would appear that prior to the last four thousand years, in which the male process has predominated, there was a period, particularly during neolithic times, when the female process was predominant.

In the second section, the move from this aboriginal female-process state, which characterised neolithic village life, to the emergence of city life and kingship, is sketched. As the growth of agricultural and technological skills encouraged in the rich atmosphere of the neolithic village accelerated, so too did the question of possessions and property become problematic. The male’s hunting skills become useful in protecting the riches of the village. Out of this eventually grows warfare. In the emerging proto-urban milieu, male aggressiveness leads to dominance and the emergence of the warrior chief, and then the king.

As the city emerges, the link with the country and the female process is broken. Struggle, domination, mastery and conquest become new themes, together with hard, unremitting toil. However, the new male urban process results in an enormous expansion of human capabilities in every direction. In the ever-increasing specialisation of work, man experiences anomie for the first time. The powerful, but increasingly remote, figure of the king influences the image of the divine: law, morality and punishment become predominant aspects of the remote sky-god.

In the third section we return to a theme touched on in the previous chapter. As a result of a growing sense of fear, guilt, isolation and the anomie of



city life, man turns to the mystery religions. These new spiritual groupings turn from the secular city to the city of ecclesia, and to the promise of a better life after death. There is an ever-growing dualism, a split between body and spirit, this world and the next.

I then deal with the Judaeo-Christian tradition showing, firstly, the emergence of the Aryans under Rama and the emergence and imposition of male process values on much of Europe and Asia. The semi-nomadic Hebrew shepherds bring their sky-god, Jahweh, into Canaan, where originally they worship the great Mother Goddess in her various manifestations as well. However, with the coming of Moses, great emphasis is placed on the unity of divine being, rather than on the limitless multiplicity of the divine manifestation.

The stressing of the unity of god, in an essentially sky-god form, leads to an increasingly bitter struggle and eventual rejection of the Mother Goddess and, inevitably, of the female process. The aboriginal trinitarian relationship between the Eternal Male and the Eternal Female, generating a creator/word in the emerging Christian tradition, becomes an essential male process of Father, Son and (male) Spirit.

In the final section I investigate the human tendency to Dualism and, especially, Gnosticism. The idea of an absolute ontological distinction between the divine and humankind and, hence, divinity and nature, spirit and bond, first emerges in Akkad about 2500 B.C. It is, basically a Syro-Arabian desert mythology before being disseminated, especially by the Aryans.

In many ways dualism enters human consciousness definitely through the teachings of Zarathustra. His teachings are the first theological response to the age-old problem of the struggle between good and evil. This results in a dual creation, governed by two mutually opposed deities. In the Western dualistic anthropomorphic frame, an essentially ethical, penal cast is given to the problems of the universe like death, disease and elemental disasters. I show that this

dualistic world-view is fundamentally at odds with a world-view in which the female process prevails, with its emphasis on the unity of being.

In dealing with Gnosticism I show that the Nag Hammadi scrolls indicate that the early Christian tradition in fact had a balanced view of the role of men and women in the church. Similarly these ancient Gnostic texts indicate an awareness of the female side of the divine process which I explore in some depth. The ultimate rejection of the female process in Christianity appears to have resulted from a pursuit of theological and political power.

**Chapter Five:** In the first section I attempt to apply some of the conclusions arrived at in the book to science and psychology. It is obvious that both modern science and psychology are plagued by the ancient split between the male and the female process. Yet there are signs of an emerging awareness, both in science and psychology, of the necessity of a holistic, integrated male/female process approach. I deal especially with epistemology, explaining in depth what I mean by the I.C.H. and L.M.S. modes of knowing and perception.

In the second section I deal with the split between the positivist approach to psychology and the phenomenological approach, in the context of the male/female process. I show particularly the importance and relevance of metabletics.

The third section is devoted to the application and relevance of the male/female process, especially in psychotherapy. I describe, following on from what has been shown in the book, how Van den Berg's "socioses" are derived not only from relatively modern European history but from much more ancient roots. I discuss how Western society influences families to produce split individuals. I attempt a description of a spirituality which can heal "socioses" and describe how a psychotherapy, based on an understanding of an integrated male/female process, can help the individual to heal the splits in himself. I also

put forward a promising psychotherapeutic tool which can help the individual to heal the male/female split in himself.

## CHAPTER TWO

### THE MALE AND THE FEMALE PROCESS

#### **A. THE PARADOX OF UNITY IN MULTIPLICITY AND THE PHENOMENON OF CHANGE**

**1. The Notion of the One.** The notion of the One, the unity of all being, is contained in all the ancient philosophical and theological systems. In the West it has survived intact, in what is known in general as the “perennial philosophy” (a name coined by Leibniz). This notion forms the core of Hinduism, Buddhism, Taoism, Sufism and Christian mysticism, as well being embraced, in whole or part, by individual thinkers ranging from Spinoza to Albert Einstein, Schopenhauer to Jung, William James to Plato (see Wilber, 1975 and 1981; Huxley, 1970; Smith 1976), indeed, “by the great majority of the truly gifted theologians, philosophers, sages and even scientists of various times” (Wilber, 1981, p.3).

Wilber (1981, p.4) says that the essence of the perennial philosophy can be put quite simply: there is some sort of Infinite, some sort of Absolute, but this cannot properly be conceived as a Creator set apart from creation, from things and events and human beings themselves. Rather, it is best conceived (metaphorically) as the ground or suchness or condition of all things and events.

As a first approximation, the perennial philosophy describes the Absolute as a seamless whole – an integral Oneness, that underlies but includes all multiplicity.

This concept is not, Wilber's (1981) argument continues, either meaningless or nonsensical – as the logical positivists would have it – or rather, no more meaningless than any scientific reference to nature, to the Cosmos, to Energy or to Matter. Just because the One, the integral Wholeness, does not exist as a separate and perceptible entity, does not mean that it does not exist. Nobody has ever seen Nature – we see trees and birds and clouds and grass; nor do we see Matter – only “forms of matter”, like wood or aluminium or zinc or plastic.

This ever-present and ultimate Oneness is claimed to be what we as human beings continuously strive to attain. Indeed it is said to be the perfection of human nature by all the great religious systems. It is given various names: Atman by the Hindu, Buddha nature by the Buddhists, Tao by the Taoists, also Spirit, Consciousness or super-consciousness and, of course, but with care because of the loaded connotations, the word God in the Judaeo-Christian tradition.

According to the perennial philosophy, the rediscovery or re-attainment of this state of infinite and eternal wholeness in the One is man's single greatest need and want says Wilber (1981, p.13), quoting Meister Eckhart, the great German mystic). Each person knows and intuits that this is so, says Benoit (1955).

Every individual constantly intuits that his prior nature is infinite and eternal, whole and One – but at the same time he is terrified of real transcendence, because transcendence entails the “death” of his isolated and separate-self sense (see Krishnamurti, 1954). This sense of being split-off, an ego, an individual, over against the world, is highly reinforced in Western culture, as we shall see.

**(a) The One in Mythology.** This great need of man to re-attain, or return to, the Oneness and wholeness which would appear to be his true state of being, is very well typified by Mircea Eliade in "Myths, Dreams and Mysteries" (1968). He typifies this need or longing in two interlinking ways: the "nostalgia for paradise" and the "myth of the noble savage". In order to understand these, one has to know more about the way in which we have always understood what it was like "in the beginning".

Eliade, drawing on the historico-cultural school for, for example, Wilhelm Schmidt (1946, p. 245 ff), says that the earliest phase of human civilization, the Urkultur, was that of an economy of food-gathering (Sammelwirtschaft) and hunting of small animals, while the social structure was most likely one of monogamy and equal rights between husband and wife; the dominant religion would have been a kind of primitive monotheism (Urmonotheismus). Eliade emphasised that these are tendencies rather than historical realities. But it is similar to the state of affairs prevailing today amongst the Australian Aborigines, the Pygmies, Fuegians and other "primitive" people.

During this period, being is mythopoeically conceptualised in a whole mode (as also in later mythopoeic societies). The emphasis in the creative process seems to fall on a capacity to create, and this capacity is felt as an undifferentiated plenitude, otherwise unspecified. This primordial state can be called a neuter and creative wholeness. Marcel Granet (1953, p.201) calls this religious situation, which was neither matriarchal nor patriarchal, "the neuter aspect of the holy place". This "holy place" was perceived as an undifferentiated religious power, as a primordial Grund which preceded and supported all subsequent manifestation. Interest is centred upon the act of creation itself, and we know now, from studies of mythology, that, mythopoeically speaking, all

creation implies a wholeness that precedes it, an Urgrund; all the cosmogonic myths presuppose the prior existence of an undifferentiated unity. It is this tradition which is perpetuated in the “perennial philosophy”, in the “nostalgia for paradise” and the myth of the noble savage.

i) The Nostalgia for Paradise. Let us consider the following: there exists, according to Eliade, a nostalgia for paradise, a paradisiac myth, which occurs here and there all over the world in more or less complex forms. Joseph Campbell (1975, p.31) described the “nuclear unit” of the monomyth as being: separation – initiation – return, and it is very much this process which is embodied in the nostalgia for paradise. The wise men and woman – the storytellers, mystics, shamans, mythmakers – throughout the world, embody this longing in a central body of myths. How can this be understood?

In describing the primordial situation, the myths expressed its paradisiac character simply by depicting Heaven as “in illo tempore”, being very close to the Earth, or as easily accessible, either by climbing a tree, or a creeper or a ladder, or by scaling a mountain. The paradisiac stage ended and mankind entered its present condition when Heaven was abruptly separated from Earth, that is, when it had become remote; when the tree or the liana connecting Earth to Heaven had been cut; or when the mountain which used to touch the sky had been flattened.

All these myths show us primordial man enjoying a beatitude, a spontaneity and freedom and especially a unity of being which he has unfortunately lost in consequence of the fall – that is, of what followed upon the mythical event that caused the rupture between Heaven and Earth. The specific marks of mankind in the paradisiacal epoch are: (1) immortality (the supreme paradisiac element), spontaneity, freedom; (2) the possibility of ascension into heaven and easily meeting the gods; (3) friendship with the animals and knowledge of their language, and (4) freedom from work because of abundant

food. These freedoms and abilities have been lost, as the result of a primordial event – the “fall” of mankind, expressed in an ontological mutation of our condition as well as a cosmic schism, the fall from unity into multiplicity, from the One to the many.

The so-called “primitive” peoples, even those extant today, are aware of having lost a primordial Paradise-state, as their myths indicate. Their condition today is seen as “fallen”, by contrast with a fabulously happy one in the past, and this fallen condition is seen as having been brought about by some catastrophe that occurred in illo tempore. Among a great many peoples, notably paleo-agricultural peoples, the traditions about the origins of the present condition of man appear in a dramatic form. According to their mythology, mankind became what we are today – mortal, sexual and condemned to labour – in consequence of a primordial murder, or oblation.

Amongst all archaic peoples the central core of mythology has to do with remembering – and hence returning to and reliving what happened “in illo tempore”; the central duty is the periodic evocation of the primordial event which inaugurated the present condition of humanity. The real sin is forgetfulness; the personal memory does not count: the important thing is to memorise the mythical event, which alone is worthy of interest because it alone is creative. To the primordial myth belongs the conservation of the true History, the history of the human condition. It is in this that one must seek and find again the principles and the paradigms for all the conduct of life. In re-living the event one becomes once again contemporary with the mythic “illud tempus”. Indeed, the “revival of the past” made it present – and thus re-integrated one into the original plenitude.

We find the most astonishing persistence of this archaic thought in both Plato’s theory of Knowledge through remembrance (anamnesis) and his theory of Ideas, and in the Judaeo-Christian tradition. In the theory of Ideas, Greek philosophy renewed the universal archaic myth of a fabulous, pleromatic “illud

tempus”, which man has to remember if he is to know the truth and participate in Being.

When we look at the distinguishing mark of the restoration of life in Paradise, friendship with the animals, ascent to Heaven, and meeting with God, we find these in Christianity, Shamanism, Buddhism and all the great religious traditions. It is the mystical tradition that best exemplifies the restoration of the life of Paradise.

One of the most important elements in the mystical tradition is that to return to paradise one has somehow to “go through fire” to get there. Before one can attain a state of union with the One, one has to go through the way of purgation (see Stolz, 1947, p.104). Among primitives, for example in Shamanistic practice, as well as later philosophers and theologians, mystical ecstasy is a return to Paradise; it returns one to a state of ecstatic unity through an annulment of Time and History (of the Fall) and a recovery of our true condition.

This is also expressed mythologically in the myths of initiation and the myths of the Hero. Through initiation into the mysteries of what it is to be human, one is given the experience of returning to the here and now of the integrated state of oneness. So, too, the Hero passes through an odyssey to find the Golden Fleece, the Holy Grail, to relocate himself at the “centre of the world” where the “axis mundi” is, where lies the Sacred Mountain or Sacred Tree, or the “omphalos”, the navel of the world (see Eliaide, 1974, p.375 ff). Huston Smith (1977, p.29) points out a man/world isomorphism (to which we shall return later), which shows that the centre of the cosmos is also our own personal centre; and it is towards the realisation of this state of “centeredness” that the nostalgia for paradise points us.

ii) The Myth of the Noble Savage. Consider this strange happening: the sixteenth, seventeenth and eighteenth centuries is the time of Newton and of



Descartes, of Harvey and Vesalius, and Copernicus. In 1503 Da Vinci paints a portrait of a smiling woman who has turned her back on the world. In 1619 Descartes crosses the threshold of his room and closes his door upon the world. In 1666 Newton turns away from the light in order to study it. And, at the same time, a new myth comes into being – the myth of the noble savage – yet another turning from the real world.

It is a world increasingly dominated by science which, as Van den Berg suggests, demands increasingly that one must abandon one's body (Van den Berg, 1978, Epilogue) and, as Galileo praises Copernicus for doing, allow reason to "rape the senses" (see Romanyshyn, 1982, p.20). And yet, the other side of this increasingly abstract and technical world of science is the Romantic world of idealists and utopians of the Renaissance, who in their own way, turn their back on their own increasingly alienated world and look to some mythical garden of Eden wherein dwells the perfect man, the noble savage, at one with his world and his body.

Following Eliade (1968, p.39 ff), we see travellers and learned men from Pietro Martire (1530) and Jean de Léry to the Jesuit Fr. Lafitau (1724) outdoing one another in praising the goodness, purity and happiness of savage peoples, living in a paradisiacal state. It is obvious that as mankind becomes more and more estranged from nature, more and more trapped in the Logico-Mathematical-Sequential (L.M.S.) mode of knowing, individuals more and more alienated from each other and the work of their hands in a male society dominated by laws, rules and institutions, more and more alone in Angst and guilt reflected by the Protestant Reformation, so the ancient nostalgia for paradise and the myth of unspoilt, natural man grows stronger.

It is, of course, a revalorisation – in a radically secularised form – of the ancient myth we have already seen. We have seen how the nostalgia for a return to a state of ecstatic unity prevailing "in illo tempore" is all-important to

archaic peoples. The memory of a Golden Age had haunted antiquity since Hesiod's time and, during the Middle Ages, it was merged with that of an earthly Paradise, which inspired the voyages of so many explorers.

Hence the myth of the noble savage is a renewal and continuation of "the Myth of the Golden Age", that is, "of the perfection in unity of the beginning of things" (Eliade, 1968, p.39). The idealists and Utopians of the Renaissance see the loss of the Golden Age as being the fault of "civilisation". The state of innocence and the spiritual blessedness of man before the fall in the Paradise myth, becomes – in the myth of the good savage – the pure, free and happy state of the exemplary man, surrounded by a generous Mother Nature.

We should note that "Nature" (especially exotic nature), and unity with "Mother Nature", has never lost this paradisiac aspect and function, not even during the most obtuse of the phases of positivism, as Eliade (1968, p.41) points out. This more female mode of being in the world, often called "Romantic" in opposition to the "Classical", and the making greater use of the Intuitive-Creative-Holistic (I.C.H.) mode of knowing, tended however to be relegated more and more to the world of artists, poets and certain mystics in the West. Eliade (1968, p.42) shows how important this myth is for a deeper insight into the psychology of the West.

... the myth of the good savage still pursued its brilliant career through all the Utopias and social theorisings of the West up to Jean-Jacques Rousseau – which, from our point of view, is highly instructive. It shows that the unconscious of Occidental man had not given up the old dream of finding contemporary men still living in an earthly Paradise. All the literature about savages is therefore precious documentation for the study of minds of Western men: it reveals their longing for the conditions of Eden – a longing attested, furthermore, by so many other paradisiac images and attitudes – the islands and the heavenly landscapes of the tropics, the blessed nudity, the beauty of native women, sexual freedom, and so forth ... One could write a fascinating study of these exemplary images; it would reveal the innumerable disguises in which the nostalgia for Paradise appears.

**(b) The Myth of Paradise and the “Philosophia Perennis” Today.** The notion of a return to a state of primitive unity, where innocence, wisdom, love and justice prevails, runs a leitmotif through the history of the philosophies of humankind, as a “philosophia perennis”. It also exists as a universal myth of the paradisiac state as we have seen; \* and it re-occurs in the phenomenon of modern psychotherapy which, if it is to be successful and fulfil its necessary role in modern society, must understand its own historical (in the metabletic sense) and mythological importance. It must provide the process of initiation, the metabletic experience of being “in the beginning”, in order to help modern man understand the mystery of his existence. It is this that we refer to in phrases such as “learning to be in the here and now”, “being centred”, “being integrated”, “wholeness”, “taking responsibility for oneself”, “living in authenticity”, “living in faith, hope and love”, all of which summarise what psychotherapy is about.

That the “philosophia perennis” and the Paradise myth live on today is well illustrated by a book which can be said to represent the 1980’s version of this myth. The book is “The Aquarian Conspiracy” by Marilyn Ferguson (1981), and its subtitle is “Personal and Social Transformation in the 1980’s”. She says:

The emergence of the Aquarian Conspiracy in the late twentieth century is rooted in the myths and metaphors, the prophecy and poetry, of the past. Throughout history there were lone individuals here and there, or small bands at the fringes of science or religion, who, based on their own experiences, believed that people might someday transcend narrow “normal” consciousness and reverse the brutality and alienation of the human condition... The central idea was always the same: only through a new mind can humanity remake itself, and the potential for such a new mind is natural (p. 45).

Ferguson goes on to show how this tradition was transmitted, at first intimately by the alchemists, Gnostics, cabalists and hermetic philosophers. From the mid-fifteenth century, with the invention of the printing press, it has become a kind of open secret – open to those who “have eyes to see and ears to

---

\* We will explore the relationship between history and myth later in this Chapter.

hear” – a counterpoint to the increasingly rational, analytical science of the time. Amongst those who transmit this perennial vision of the mysteries are Meister Eckhart (14<sup>th</sup> century), the great German mystic; Nicholas Cusanus and Pico della Mirandola in the 15<sup>th</sup> century; Jacob Boehme and Giordano Bruno in the 16<sup>th</sup> century; Pascal, Voltaire and Swedenborg in the 17<sup>th</sup> and 18<sup>th</sup> century, and William Blake.

Those who had premonitions of transformations believed that future generations might detect the invisible laws and forces around us: the vital networks of relationship, the ties amongst all aspects of life and knowledge, the interweaving of people, the rhythms and harmonies of the universe, the connectedness that captures parts and makes them whole, the patterns that draw meaning from the web of the world. Humankind, they said, might recognise the subtle veils imposed on seeing; might awaken to the screen of custom, the prison of language and culture, the bonds of circumstance (Ferguson, 1981, p.46).

Four themes of transformation (the modern version of the myth of the return to the beginnings) have emerged with increasing strength and clarity over time, according to Ferguson (1981, p.46-63):

a. We are spiritually free, the stewards of our own destiny and evolution. We can awaken to our true nature; only human beings, said William James, can change their pattern. Nikos Kazantzakis believed that what we have called God can be seen as the evolutionary drive towards consciousness in the world and that “the new earth exists only in the heart of man”. Pierre Teilhard de Chardin also stressed that the evolving mind of humankind had reached a crucial point, the awareness of its evolution.

b. “I see through the eye, not with it”, says William Blake. The enemy of whole vision, he says, is our reasoning power’s (L.M.S.) divorce from imagination (I.C.H.), “closing itself in, as steel”. This half-mind (L.M.S.) is forever making rules and laws and moral judgements, smothering spontaneity, feeling and intuitive creativeness. This

was echoed by the American Transcendentalist movement, including Emerson and Henry Thoreau, which in turn had a great effect on the later American writers and philosophers and also the founders of the British Labour Party, Gandhi and Martin Luther King.

- c. Teilhard de Chardin saw certain individuals, attracted to a transcendent view of man's destiny, forming a spearhead in the "family task of bringing humanity into this new state of awareness". Martin Buber also sensed, and wrote about, a rising hunger for relatedness. He saw people rising up against distortion of a great yearning, "the effort towards community".

This new awareness of the realities contained in the ancient myth of paradise, of a return to one's centre by the new vision of the "natural man", "the savage", is summarised by two great modern writers, J.B. Priestley in "Literature and Western Man" (1960) and in Aldous Huxley's last novel, "The Island" (1963). Priestley wrote of the widespread hunger for completion in modern humankind. Schizophrenic Western culture is desperately searching for a return to its centre, to the "omphalos", the "axis mundi". "The inner world of the whole age ... is trying to compensate for some failure in consciousness, to restore a balance destroyed by one-sidedness, to reconcile the glaring opposites" (Priestley, 1960).

Aldous Huxley quite specifically sketches a society of modern "noble savages" living in a paradisiacal state in "The Island". Healing comes through powers of the mind, extended "families" provide counsel and comfort, learning is rooted in doing and imagining (I.C.H. mode), commerce bows to ecology, and

trained mynah birds bring one back to the need for awareness by flying about, crying “Attention, Attention”.

d. The final theme is the awareness of the transcendental unity of all being in the experience of unity within oneself. Richard Bucke, in his “Cosmic Consciousness” (1901), describes the experience of an electrifying awareness of oneness with all life. And, perhaps, most seminal of all, General Jan Smuts, in “Holism and Evolution (1926), calls attention to a powerful organising principle inherent in nature. Smuts maintained that if we do not think and perceive holistically, if we fail to perceive nature’s drive to ever greater levels of wholeness and unity, we cannot make sense of the world or ourselves in it. This whole-making principle is in human consciousness as well; mind, he says, is inherent in matter and as such, the universe becomes ever more conscious and thus whole.

**(c) The Unity of Being in Modern Physics.** This theme is taken up once again by the great physicist of this nuclear age. Science, philosophy and mysticism again start to become one in great men like Einstein, Werner Heisenberg, Niels Bohr and, more recently, Fritjof Capra and David Bohm, as exemplified in Bohm’s book, “Wholeness and the Implicate Order” (1981).\*

There is a critical new awareness, particularly among physicists, that a new way of viewing the world is necessary. It would appear to me that much of the physicist’s work of the exploration of being and becoming has an interface with the psychologist’s work - we must both understand (and help each other understand) the “symbols of transformation”. Quite obviously, much of this book is concerned with the exploration of this from a psychological point of view. Hence, too, the choice of metabletics (a theory of change) as a primary methodology.

---

\* I will be drawing in this section largely on the following two authors: Bohm, D., “Wholeness and the Implicate Order”, 1981; Capra, F., “The Tao of Physics”, 1976.

From the time of Newton, Descartes and Galileo, the world for the physicists has been a “dead” world (the Cartesian “res extensa”), split off from the world of mind (“res cogitans”). This Cartesian world-view meant that scientists by and large not only saw matter as dead but as something completely separate from themselves, a multitude of different objects assembled into a huge machine. From the second half of the seventeenth century to the end of the nineteenth century, the mechanistic Newtonian model of the universe dominated all scientific thought. Parallel to it was the image of a monarchical creator who ruled the world from the outside and above by imposing his divine law on it – thus there were fundamental laws of nature searched for by scientists, and they were divine laws, invariable and eternal.

But, from the end of the nineteenth century, the world of the physicist changes. He no longer sees a fragmented, mechanistic, objective world. In its place is a world which is one – dynamic, with a unity of being, which makes it difficult to view objectively from outside. His interaction with the world is vital, relational. It is a relative world in which we must relate, not as an object in the world but as a subject. Instead of the Cartesian split (I-it), we have Buber’s intimate encounter (I-Thou).

The first three decades of the twentieth century radically changed the situation in physics, primarily through two separate developments – relativity theory and quantum theory. These two developments altered all the principle concepts of classical physics: the notion of absolute time and space, the elementary solid particles, the strictly causal nature of physical phenomena, and the ideal of an objective description of nature.

By the end of the nineteenth century, physics had become almost totally committed to the notion that the order of the universe is basically mechanistic. The most common form of this notion is that the world is assumed to be constituted of a set of separately existent, indivisible and unchangeable

“elementary particles” which are the fundamental building blocks of the entire universe. Einstein’s theory of relativity was the first significant indication in physics of the need to question the mechanistic order. It implied that no coherent concept of an independently existent particle is possible, neither one in which the particle would be an extended body, nor one in which it would be a dimensionless point.

This arose from a very significant change of language involved in the expression of the new order and measure of time implied by relativistic theory. The speed of light is not taken as a possible speed of an object, but rather as the maximum speed of propagation of a signal. The word “signal” contains the word “sign”, which means “to point to something”, as well as “to have significance”. A signal is a kind of communication. So, in a certain way, significance, meaning and communication become relevant in the expression of the general descriptive order of physics.

The new order and measure introduced in relativity theory implies new notions of structure, in which the idea of a rigid body can no longer play a key role. Actually, relativity implies that neither the point particles nor the quasi-rigid body can be taken as primary concepts. Rather, these have to be expressed in terms of events and processes (see Bohm, 1981, p. 123).

Einstein proposed that the particle concept no longer be taken as primary and that, instead, reality be regarded from the very beginning as constituted of fields, obeying laws that are consistent with the requirements of the theory of relativity. This follows from the work Maxwell and Faraday, who explained the interaction between a positive and negative charge by saying that each charge creates a “disturbance” or a “condition” in the space around it, so that the other charge feels a force; this condition in space, which has the potential of producing a force, is called a field.



A key new idea of this “unified field theory” of Einstein’s is that the field equations be non-linear. These equations could have solutions in the form of localised pulses, consisting of a region of intense field that could move through space stably as a whole, and could provide a model of the “particle”. The field structures associated with two pulses will merge and flow together in one unbroken whole; further, when two come close together, the original particle-like forms will be so radically altered that there is no longer even a resemblance to a structure consisting of two particles.

Hence, the idea of a separately and independently existing particle is seen to be, at best, an abstraction of furnishing a valid approximation only in certain limited domain. The classical Newtonian idea of separability of the world into distinct but interacting parts is no longer valid or relevant. Rather, we have to regard the universe as an undivided and unbroken whole. Thus, we come to an order, in Einstein’s general theory of relativity, that is radically different from that of Descartes, Galileo and Newton – the order of undivided wholeness (see Bohm, 1981, p.125).

The mechanistic world-view of classical physics was based on the notion of solid bodies moving in an empty space, and it must be emphasised that this notion is still valid in what has been called the “zone of middle dimensions”, that is, in the realm of daily experience. However, this notion has lost its meaning in astrophysics, cosmology and sub-atomic physics. At the turn of the twentieth century, several phenomena connected with the structure of atoms and inexplicable in terms of classical physics were discovered. The phenomenon of radioactivity gave definite proof of the composite nature of atoms, showing that the atoms of radioactive substances not only emit various types of radiation, but also transform themselves into atoms of completely different substances.

Max von Laue and Ernst Rutherford’s work resulted in sensational and totally unexpected results. Far from being the hard and solid particles they were

believed to be since antiquity, the atoms turned out to consist of vast regions of space in which extremely small particles – the electrons – moved around the nucleus, bound to it by electronic forces. The interactions between the atoms give rise to the various chemical processes understandable on the basis of the laws of atomic physics (see Capra, 1975, p.68).

The concepts of quantum theory, as this theory came to be known, are not easy to accept by anyone trained or thinking in the terms of classical physics. According to David Bohm (1981, p.175), the key features of quantum theory that challenge mechanism are:

1. Movement is, in general, discontinuous – in the sense that action is constituted of indivisible quanta (implying also that an electron, for example, can go from one state to another without passing through any states in between).
2. Entities, such as electrons, can show different properties (e.g. particle-like, wave-like, or something in between), depending on the environmental context within which they exist and are subject to observation.
3. Two entities, such as electrons, which initially combine to form a molecule and then separate, show a peculiar non-local relationship which can best be described as a non-causal connection of elements that are far apart.

The apparent contradiction between the particle and the wave picture was solved in a completely unexpected way, which called in question the very foundation of the mechanistic world view – the concept of the reality of matter. At the sub-atomic level, matter does not exist with certainty at definite places, but rather shows “tendencies to exist”, and atomic events do not occur with certainty at definite times and in definite ways, but rather show “tendencies to occur”.

In the formalism of quantum theory, these tendencies are expressed as probabilities and are associated with mathematical quantities which take the form of waves. Particles can be waves at the same time, in this context, because they are “probability waves”, abstract mathematical quantities with all the

characteristic properties of waves which are related to the probabilities of finding the particles at particular points in space and at particular times. All the laws of atomic physics are expressed in terms of these probabilities. We can never predict an atomic event with certainty – we can only say how likely it is to happen.

Quantum theory has demolished the classical concepts of solid objects and of strictly deterministic laws of nature. The wave-patterns do not even properly represent probabilities of things but, rather, probabilities of interconnections. And, united with Einstein's primary description of the total field of the whole universe, a field which is continuous and unbroken, the sub-atomic particles must be regarded as certain kinds of abstractions from the total field, corresponding to regions of very intense field (called singularities). As the distance from the singular increases, the field gets weaker, until it merges imperceptibly with the field of other singularities; but nowhere is there a break or diversion. Thus the classical idea of the separability of the world into distinct but interacting parts is no longer valid or relevant. Rather, we have to regard the universe as an undivided and unbroken whole, a universe which is radically different from the atomistic one of Democritus, Galileo and Newton.

Another result of quantum theory which illustrates in a very important way the unity of being, has to do with the process of observation. A careful analysis of the process of observation in sub-atomic physics has shown that the sub-atomic particles have no meaning as isolated entities, but can only be understood as interconnections or relations between the preparation of an experiment and the subsequent measurement. These relations always include the observer in an essential way. Werner Heisenberg (1958, p.52) gives an example of what happens in an atomic event in an experiment, and says:

This example shows clearly that the concept of the probability function does not allow a description of what happens between two observations. Any attempt to find such a description would lead to contradictions; this must mean that the term "happens" is restricted to

the observation. Now, this is a very strange result, since it seems to indicate that the observation plays a decisive role in the event and that the reality varies, depending on whether we observe it or not.

The human observer thus constitutes the final link in the chain of observational processes, and the properties of any atomic object can only be understood in terms of the object's interaction with the observer. This means that the classical ideal of the objective description of nature is no longer always valid. The Cartesian partition between the I and the world, the observer and the observed, cannot be made when dealing with atomic matter. In sub-atomic physics we can never speak about the world without, at the same time, speaking about ourselves. This obviously also has repercussions in the world of psychology, where the emphasis on objective measurement following the Newtonian deterministic model has been increasingly under attack. The parallels with the phenomenological understanding of being-in-the-world and perception are obvious.

A new development, which shows the unity of being even more profoundly, is what is known as Bell's Theorem. (For description of this theorem I will be using Ferguson (1981, p.171) and Zukav (1979, p.295-322). This theorem was proposed in 1964 by J.S. Bell. The implications of Bell's mathematical construct are so profound that some physicists are convinced that it is perhaps the most important single work in the history of physics.

Bell's theorem commenced with an experiment thought up by Einstein, Podolsky and Rosen in 1935, to disprove quantum theory. They used what physicists call a two-particle system of zero spin, which means that the spin of each of the particles in the system cancels the other – no matter how the particles are orientated, their spins are always equal and opposite.

The original two-particle system was split and one of the particles was sent through a magnetic field that would give it a particular spin, left or right, or up

or down. It was shown that invariably the spin of the other particle would be the opposite of that imparted to the first particle.

Furthermore, even if the spin of particle A is changed by the experimenter in flight, the spin status of particle B travelling in the opposite direction alters itself instantaneously. The Einstein-Podolsky-Rosen (E-P-R) Effect, as it became known, inadvertently illustrated an unexplainable connectedness between particles in two different places.

Physicists realised that this peculiar situation raises the critical question, "How can two of anything communicate instantaneously?". Communication by light signal is not instantaneous because the speed of light is 186 000 m.p.s, and almost all of physics rests on the assumption that nothing in the universe can travel faster than the speed of light. In other words, the E-P-R Effect indicates that information can be communicated at superluminal speed.

Bell's theorem is a mathematical proof which demonstrates that if the statistical predications of quantum theory are correct, (which they have been shown to be), then our commonsense ideas about the world are profoundly deficient.

The important thing about Bell's theorem is that it puts the dilemma posed by quantum phenomena clearly into the realm of macroscopic phenomena ... (it) shows that our ordinary ideas about the world are profoundly deficient even on the macroscopic level (Stapp, 1971, p.1303 ff).

Bell's theorem was confirmed in the Clauser-Freedman experiment in 1972. Instead of using spin particles they used identical pairs of photons, which flew off in opposite directions. One of the pair was polarised in one direction, resulting in the instantaneous polarising of the other travelling in the opposite direction.

By 1975 physicists had begun to consider the possibility of a fundamental unity lying deeper than quantum theory and relativity, which allowed faster-than-light connections between apparently separate "parts" of physical reality; they

communicate but not by signals. Jack Sarfatti, for example, took the additional step of postulating not only that superluminal connections exist between space-like separated events, but also that they can be used in a controllable way to communicate, calling his theory “superluminal transfer of negentropy without signals” (Sarfatti, 1977, p.3 ff). \*

According to Sarfatti’s theory, the wave function of the photon pair is at a “higher level of reality” than the wave functions of the separate photons. The degree of coherence (negentropy or order) of the photon pair, at the higher level of reality, is generally greater than the sum of the separate negentropies of the individual photons in the pair at the lower level of reality, i.e. the whole is always greater than the sum of its parts. When separate parts at one level of reality interact with each other by the exchange of signals, i.e. forces, they (their separate wave functions) become correlated at the next higher level of reality.

In this way, they are no longer really “separate parts”. At our level of reality, the correlated wave function of the photon pair “carries order from beyond space and time”. Every step to a new level of reality is a step to a new order – that is the definition of an order of reality. In this sense, the E-P-R Effect is the basic structuring principle of our multilevel, hierarchical reality, i.e. the wave functions of events which are “separate” on one level of reality are correlated at the next level up; “separate events” at that level are, in turn correlated at the next level, etc.

If the principle of local causes fails, what then is the true nature of our world? There are several mutually exclusive possibilities. The first is the one just discussed, that there really are no “separate parts” in our world, and thus the idea that events are autonomous happenings is an illusion. Unless the correlations referred to by Sarfatti are disrupted by other external forces, the wave functions

---

\* This may turn out to be the physical analogue to Jung’s synchronicity.

representing these “separate parts” remain correlated forever. If the Big Bang Theory is correct, the entire universe is correlated.

Parts are seen to be in immediate connection, in which their dynamical relationships depend, in an irreducible way, on the state of the whole system (and, indeed, on that of broader systems in which they are contained), extending ultimately and in principle to the entire universe. Thus, one is led to a new notion of unbroken wholeness which denies the classical idea of analysability of the world into separately and independently existent parts ... (Bohm & Hiley, 1974).

Another way of explaining the failure of the principle of local causes is that the principle is based on two tacit assumptions which are easy to overlook. These two assumptions: (1) that we can choose how to perform our experiment, and (2) that each of our choices, including those we did not select, produces or would have produced definite results – is what Stapp calls “contrafactual definiteness”. If we accept Bell’s theorem and do not want to accept the existence of superluminal connections (“the failure of locality”), then we are forced to confront the possibility that our assumptions about contrafactual definiteness are incorrect (“contrafactual definiteness fails”).

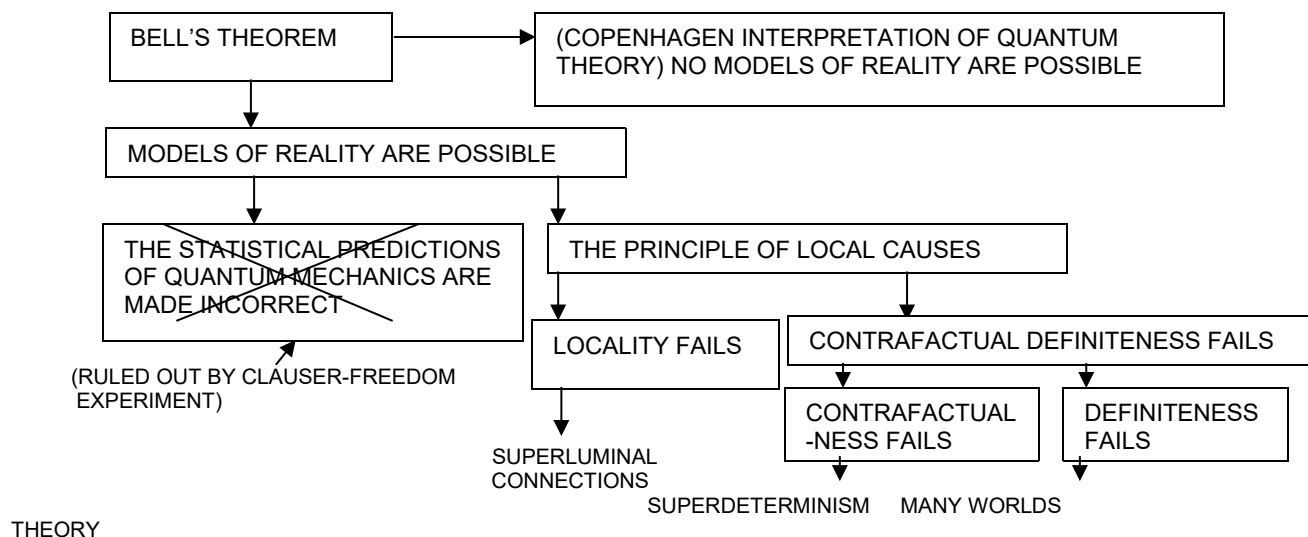
The first way in which it could fail is the possibility that free will is an illusion. Perhaps there is no such thing as “what would have happened if ... “. Perhaps there can only be what is. In this case we are led to superdeterminism, where not even the initial situation of the universe could be changed. No matter what we are doing at any given moment, it is the only thing that ever was possible for us to be doing at that moment.

Contrafactual definiteness also fails if the “definiteness” assumption in it fails. In this case, we do have a choice in the way that we perform our experiments, but “what would happen if ...” does not produce any definite results. This comes out of what is known as the “Many Worlds interpretation” of Quantum

mechanics proposed by Everett, Wheeler and Graham (see Zukav, 1979, p.105 ff). \*

According to this theory, whenever a choice is made in the universe between one possible event and another, the universe splits into different branches. In an experiment, when we throw the switch up, the universe splits into two branches, one in which the experiment is performed with the switch up and the other with the switch down. There is different edition of us in each of the branches of the universe.

Below is a diagram of the logical implications of Bell's theorem drawn from informal discussions of the Fundamental Physics group at the Lawrence Berkley Laboratory under Dr Elizabeth Rauscher (see Zukav, 1979, p.320).



\* The Copenhagen interpretation of quantum mechanics is that only one of the possibilities contained in the wave function of an observed systems actualises, and that the rest vanish. The Everett-Wheeler-Graham theory says that they all actualise, but in different worlds that co-exist with ours; the Schrödinger wave equation generates an endlessly proliferating number of different branches of reality.



A final proposal from a physicist about the oneness and unity of being is David Bohm's concept of "Wholeness and the Implicate Order" (see Bohm, 1981) which is demonstrated by what is now called "holographic paradigm" (See Wilber, 1981). This approach is of much value because, together with the related work of Karl Pribram (see Wilber, 1981) it has great relevance to psychological issues like consciousness, perception and knowledge. With this approach we return to and, indeed, are provided with a scientific rationale for the concept of the "ground of being", which we have already seen is posited by the "Philosophia Perennis".

Our overall approach has thus brought together questions of the nature of the cosmos, of matter in general, of life and of consciousness. All of these have been considered to be projections of a common ground. This we may call the ground of all that is, at least in so far as this may be sensed and known by us, in our present phase of unfoldment of consciousness. Although we have not detailed perception or knowledge of this ground it is still in a certain sense enfolded in our consciousness (Bohm, 1981, p.212).

I do not wish to go into Bohm's work in greater detail here even though it is perhaps the best scientific demonstration yet that there is a common ground of being underlying all that is. I intended to use his theory rather to help illustrate the coming into being of the multiplicity of being: how from the One came the many.

## **2. The Notion of the Many – the Multiplicity of Being**

a) **The Status of "Psychological" Phenomena.** When it comes to the issue of the One and the many, then a psychologist may not make ultimately theological statements concerning the nature of the One as personal. Whether the ultimate status of the One is a personal god (or goddess) or not is part of theology. However, the act of faith can be studied and indeed experienced as a psychological phenomenon, and the psychologist must be aware of the influence of this in his own personal life as affecting his stance as a psychologist.

However, it is within the realm of psychology to investigate the nature of the One and the many as a process, as a reality (or not) of the mode of being in which we are all involved. Whether one perceives the nature of the Universe as being a dynamic, interconnected whole, or a dead mechanistic collection of Democritan atoms, has a powerful psychological impact on the individual, both insofar as concerns his attitude towards himself, and towards the world and himself and others as being-in-the-world.

Take, for example, the description by Richard Bucke of the phenomenon of what he calls “Cosmic Consciousness”, in his book entitled “Cosmic Consciousness” (1901, p.42). The whole process is a psychological one, described often by many mystics, and very similar to that described as a “peak experience” by Maslow. Bucke says that:

... there comes to the person an intellectual illumination quite impossible to describe. Like a flash there is presented to his consciousness a clear conception (a vision) in outline of the meaning and drift of the universe. He does not come to believe merely; but he sees and knows that the cosmos, which to the Self Consciousness mind seems made up of dead matter, is in fact far otherwise – is in very truth a living presence. He sees that instead of men being, as it were, patches of life scattered through an infinite sea of non-living substance, they are in reality specks of relative death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal; that the soul of man is as immortal as God is; that the universe is so built and ordered that without any peradventure all things work together for the good of each and all; that the foundation principle of the world is what we call love, and that the happiness of every individual is in the long run absolutely certain ... Especially does he obtain such a conception of the whole, or at least of an immense whole, as dwarfs all conception, imagination or speculation (Bucke, 1901, p.42).

This act of “seeing” and of love is not only a psychological event like any act of perception or knowing is, but also tells us something very important about the nature of Being, as attested to down the ages by a string of people experiencing this – the unity of Being forms the essence, therefore, not only of a “Philosophia Perennis” but also for a “psychologia perennis”.

Furthermore, this experiencing of the One is available to all and, therefore, must fall within the orbit of psychology:

Moreover, this is not something that must be accepted on faith alone, it is something that all can experience if their dispositions are right and they are suitably trained. It may sound absurd that it is an experience that is attested all over the globe and at all stages of human development. Once experienced, this vision of the one undying reality behind all that comes to be and passes away cannot be doubted, for to have glimpsed it, if only for a moment, brings the conviction that death itself is an impossibility (Encyclopaedia of World Religions, 1975, p.76).

Psychology is a logical distinction (as is philosophy and science). They are names given by us to our modes of knowing of ourselves in the world, of the nature of being, As phenomenological psychologists like Giorgi (1970) and Kruger (1979) point out, it must be a human activity, a “human science”, dealing with the totality of what it means to be human. As such, it has a long history – indeed one can talk about a “psychologia perennis”. The core of this “psychologia perennis” consists of a number of insights about the nature of being and man-in-the-world which are common to the “philosophia perennis” or a “theologia perennis” or a “scientia perennis”. It seems to me that for psychology to really be of value to us, we must return to looking at insights contained in mythology or at the heart of true religious teaching (not the sterile dogmas of institutional religion). This is where the perennial wisdom of man lies.

In India the sacred scriptures were regarded, not as revelations made at some given moments of history, but as eternal gospels, existent from everlasting to everlasting, inasmuch as coeval with man or for that matter with any other kind of corporeal or incorporeal being possessed of reason. A similar point of view is expressed by Aristotle, who regards the fundamental truths of religion as everlasting and indestructible (Huxley, 1970, p.102).

Huxley (1970) goes on to quote a distinguished contemporary ethnologist who is in agreement with Aristotle and the Vedantists. “Orthodox ethnology”, writes Dr Paul Radin in his “Primitive Man as Philosopher”, “has been nothing but an enthusiastic and quite uncritical attempt to apply the Darwinian theory of evolution to the facts of social experience”. And he adds that no progress in

ethnology will be achieved until scholars rid themselves once and for all of the curious notion that everything possesses a history; until they realise that certain ideas and certain concepts are as ultimate for man, as a social being, as specific physiological reactions are made for him as a biological being. Among these ultimate concepts is the notion of the One, often no more than the recognition of a single dark and luminous power over-arching the world. The other side of this concept, and equally important, is the notion of many and, thus, the question of change.

**b) Difficulties Involved in Discussing the One and the Many.** There are huge difficulties involved in dealing with this ultimate issue of Being and Becoming, the One and the Many, the Unity and the multiplicity of being. These can be roughly described as follows:

1. What we are attempting to describe is ultimately a mystery – indeed, the Mystery. We will never be able to understand it logically and scientifically.
2. The mode of knowing and describing most acceptable in the Western world works least well when trying to grasp a mystery. This is the Logico-Mathematical-Sequential (L.M.S.) mode, the mode most favoured by Western science, philosophy and, indeed, theology. It is the mode of objectivity and analysis; and it is not inappropriate to try and comprehend a dynamic process in static concepts.
3. Furthermore, we usually find the most convenient mode of communication to be in words. But words are limiting; they exclude what they do not include, and concepts and words can only be signs and symbols for the reality we are attempting to communicate.

Furthermore, even when we do abstract and conceptualise reality fairly successfully, we must make sure that we are not making what Aristotle calls logical distinctions into ontological distinctions. Ultimately, all

distinctions, given what we have said above, are logical distinctions. But within the framework of logic and ontology, the Aristotelian definitions are useful.

4. We can intuit the mystery – we can “see” it, participate in it, but then it is a numinous experience which is “beyond words”.

Inevitably one tends to return to the language mode of mythology and mystical theology when attempting to describe the mystery of the One and the many.

**c) Some Theories of Becoming.** Change – and the understanding of change – is the key to the orderly sequence of events, and of rhythms in nature. Mythology attempts to describe these rhythms and the rhythms between the One and the many, between order and change. As Radin has said, there seems to have been no primitive tribe which lacked the idea of the supernatural power aiding the life of earthly people ... the whole was a projection from the unconscious at a level where the unity of all life was dimly experienced without making rationalisations about it. An expression of an essential unity is apparent in many American Indian beliefs in a named but ill-defined entity ... A sense of over-arching power beyond the natural world seems to have been widespread among mankind (see Burland, 1974, p.9).

According to Ninian Smart (1971, p.53), the idea of a supreme High God is one which is quite widely held by “primitive” peoples, a Supreme Spirit ruling over or informing the lesser spirits and gods. This spirit governs natural forces, dwells on high, is inexplicable, and is the creator of souls, mankind and all things. This has led some scholars, notably Fr. Wilhelm Schmidt (1931) to postulate a primitive monotheism at the dawn of human existence, a monotheism later overlaid by polytheistic beliefs and yet preserved in recognisable form in the religions of primitive peoples.

The relative absence of ritual for this Supreme Spirit has puzzled scholars of religion. However, there is a common belief in different parts of Africa, says Smart (1971, p.54) that the Spirit has, as it were, “gone away”. The Spirit is terribly remote from the ordinary concerns of human beings, thus consequently rituals do not much concern him. A possible reason for belief in the absence of the Supreme Spirit is that men worshipped the Spirit in increasingly exalted terms, until at last the Spirit was conceived as existing way beyond the firmament – too glorious to be contaminated and implicated with early affairs.

Another reason is the extreme holiness of the numinous experience of the Divine; any referral to the Divine in any but hushed tones of reverence, or in the special place set aside for worship, is not acceptable. In many societies it is only amongst the initiatives that the Mystery of the Divine may be spoken of.

It is interesting that the idea of a personal creator does not crystallise until mankind has reached the stage of primitive farming. The idea of the protective power is archetypal, but it has to move into full consciousness, no longer within the never-never-land of the deep unconscious, before the form of a real creator-deity emerges, which is in some sense the product of a rational intellect.

The above is perhaps the most superficial level of the mythological description of the creator process. We will explore the deeper significance of the creator process. We will explore the deeper significance behind it shortly. But creation is only one of the most widespread modes of describing the coming into being of the multiplicity of being, of the many from the One. There have been various scientific theories of the coming into being of the universe, the most popular of which – at the moment – is the “Big Bang” theory, and a later derivation called the Oscillating Theory. Another popular modern cosmogonic theory is the Steady State or Continuous Creation theory. There are also the Hindu concepts of Emanation and Projection.

**d) Cosmogonic Myths.** There is a great variety of cosmogonic myths.

However, they can be classified as follows:

1. Creation "ex nihilo" (a High Being creates the world by thought, by word, by heating himself in a steam hut, etc.).
2. The Earth Diver motif (a God sends aquatic birds or amphibious animals, or dives, himself, to the bottom of the primordial ocean to bring up a particle of earth from which the entire world grows).
3. Creation by dividing in two a primordial unity (one can distinguish three variants: (a) separation of Heaven and Earth, that is to say of the World-Parents; (b) separation of an original amorphous mass, the "Chaos"; (c) the cutting in two of a cosmogenic egg).
4. Creation by dismemberment of a primordial Being, either a voluntary anthropomorphic victim (Ymir of Scandinavian mythology, the Vedic Indian Purusha, the Chinese P'an-ku) or an aquatic monster conquered after a terrific battle (the Babylonian Tiamat) (see Eliade, 1977, p.83).

Eliade sees the creation myth as a permanent exemplar of the deepest human activity. The cosmogonic myth serves as an archetypal model for all "creations", at whatever level they occur: biological, psychological, spiritual. The main function of myth is to determine the exemplar models of all ritual, and of all significant human acts. Even apart from actions that are strictly religious, myths are also the models for other significant human actions, for instance, navigation and fishing. The cosmogony thus provides a model, whenever there is a question of doing something. This applies not only in the biological, psychological or spiritual order but in making a boat, a house, a state (see Eliade, 1974, p.410).

The creation myth, in addition to its important function as model and justification for all human activities, also constitutes the archetype of a whole complex of myths and ritual systems. Every idea of renewal, of beginning

again, of restoring what once was, at whatever level it appears, can be traced back to the notion of “birth”, and that, in its turn, to the notion of “the creation of the cosmos”.

**e) The Cycle of Death and Rebirth.** In mythopoeic thought, as enunciated in the various cultural traditions, there is a strong cosmic sense of this death and rebirth process as central to the reality of life.

Religion, in two of its basic concerns at least, can be traced back to the very beginning of human society. The peoples of the Old Stone Age ritually buried their dead and practised fertility rituals. Their religion was doubtless largely the practical expression of deep-felt emotions awakened by the mysteries of birth and death (Encyclopaedia of World Religions, 1975, p.11).

Hence there are two primary aspects in this process. One is the mystery of physical life and death – and what happens after death: but this mystery is replicated in the many cycles of nature.

**f) Order and Chaos – Space.** One of the ways that this process came to be seen was an interplay between order and chaos. These processes, as is our human wont, tended to be reified, to become entities in their own right, often anthropomorphised or deified.

In many ways the attempt to bring order out of chaos is the central activity of humankind, certainly once we had reached the “civilised” stage, the beginning of life in cities, as we shall see. The most characteristic human activity is the conceptual-verbal one, attempting to correlate and order what appears to us to be multiplicity of “impressions” which continuously impinge on us through our senses. This is obviously a highly important mode of bringing out what we see to be “order” out of chaos, particularly in the western world.

But of late we have seen two very serious drawbacks to the overemphasis on this (Logico-Mathematical-Sequential) mode. The one is that we have come



to see ourselves more and more as separate from the world and from each other. There is an inner and an outer, a subject and an object, and what is object is “thing” – not part of me; indeed there is a tendency to turn myself into a thing, make myself an object, reify and analyse myself into smaller and tighter “bits”. I step out of the unity of being, stop the flow, and I and the world become mechanical and dead.

The second problem is the gradual ignoring of the great primeval process of being and becoming, the ignoring of the primitive reality of life and death and fertility. We have come to ignore the fact that without the return to “death” in winter, for example, or at night, there can be no rebirth. Without a dissolution, a return to “chaos”, there can be no regeneration of life, or of ideas, and “order” then becomes stale, sterile and monolithic. We cannot truly “know”, be creative, without returning to the “chaos” of the dark side of ourselves, to sleep and to dreams. We ignore the Intuitive-Creative-Holistic mode of knowing at our peril.

In the ancient wisdom-traditions, in mythopoeic and esoteric thought, there is strong awareness of Space (which is identified with the One, and is another way of experiencing and describing the One) underlying all reality, and as the ground of being. In this doctrine a true understanding of order and chaos becomes possible and, with it, the beginnings of an understanding of the nature of Being and becoming. De Purucker (1974, p65 ff) gives a very lucid description of this teaching, which is borne out marvellously by David Bohm’s work in sub-atomic physics.

Space has two aspects depending, as always, on how we regard the phenomenon. The one is called Sunyātā, a profoundly significant word in the more mystical teachings of Gautama, the Buddha, meaning emptiness or “the void”; in the other aspect it is Pleroma, a word found in Greek philosophy and much used by the Gnostics, signifying “fullness”.

The two opposing notions of space as empty and space as full have indeed continually alternated with each other in the development of philosophical and physical ideas. Thus, in Ancient Greece, the School of Parmenides and Zeno held that space is a plenum. This view was opposed by Democritus who was perhaps the first seriously to propose a world-view that conceived of space as emptiness (i.e. the void) in which material particles (e.g. atoms) are free to move. Modern science has generally favoured this latter atomistic view and yet, during the nineteenth century, the former view was also seriously entertained, through the hypothesis of an ether that fills all space. Matter, thought of as consisting of special recurrent stable and separable forms in the ether (such as ripples or vortices), would be transmitted through this plenum as if the latter were empty (Bohm, 1981, p.191).

De Purucker's (1974, p.65) esoteric description of this phenomenon is that, looking at Space in one way, we become aware that the universe is an immense fullness. When we add to this our knowledge of the structure of matter, composed of molecules, atoms, down to sub-atomic particles, we realise that what seems to us to be empty space must actually be fields of cosmic energy. Yet, on the other hand, we realise further that the physical sphere is but the outer garment, hiding incomprehensibly immense inner or invisible worlds, ranging from the physical upwards into the ever-receding vistas of cosmic spirit which, because it is to us formless, we call the spiritual void or Emptiness, Sunyātā. Not only does Sunyātā signify the highest and most universal ranges of the boundless Infinite, but so does Pleroma. It all depends on which angle of vision we take (De Purucker, 1974, p.66).

The doctrine of the Void then, is identical in conception with the doctrine of the Fullness. However, we can more easily comprehend the fullness of things than we can the profoundly mystical thought that out of the illimitable void spring into being all the innumerable manifestations of cosmic being; and that they disappear back into the same void when their life-cycle has run.

In other words, the Void has reference to the divine-spiritual side of Being; whereas the Fullness, the Pleroma, refers to the prakriti or matter side, the side of manifestation which vanishes away like a dream when the great manvantra or period of world activity is finished (De Purucker, 1974, p.67).

Sunyātā, then, according to De Purucker (1974, p. 68) stands for the boundless All – Space in its highest and most abstract sense – implying endless and limitless infinitude with no qualifications whatsoever, as well as the all-encompassing, endless, Fullness of the All. It is the Universe with everything that is in it, seen from the standpoint of the spiritual divine realms, which to an intelligence living on a lower plane seems to be the Great Void. The Boundless, the infinitude of encompassing Space, is obviously beyond reach of any human conception, because it is both formless and without confining frontiers, and therefore mystics of various ages and cultures have called it the Void.

A number of points need to be made here:

1. This relationship of Space, which can be seen as containing two modalities, the Void and the Plenum, is very like the Taoist concept of the Tao which can be seen in terms of the yin and the yang modalities.
2. The Void aspect of space has a female modality about it, like the yin process; it is “the cosmic womb”: “The feminine, spacious as the sky”, is how Jose and Miriam Arguëlles (1977) entitle a book. It has similarities with Aristotle’s concept of “materia prima”, which underlies all that is but is “pura potentia” – able to do anything and everything. The Plenum is much more the formed aspect, the male, the yang, which fructifies and gives form.
3. This concept of Space, which underlies all and yet is infinitely beyond, is another version of the One. It is also another version of the Divine, which we have already seen is intuited by all primitive peoples as the monotheistic presence which is behind and beyond all the “gods” in all their manifestations and names – in modern terminology, the ground of Being.
4. De Purucker (1974, p.69) points out that this intuition of Space was in fact the original and truly sublime idea which the early Judaeo-Christian theological

speculators seized upon and called “Nothing”, thus not merely distorting but positively nullifying the conception as it was in its primeval grandeur. From that day to this, orthodox theology has made a God Almighty create the world out of nothing, which is absurd. Had they conceived of this precosmic space as No-Thing, then they would have preserved the correct idea. But they reduced it to nothingness and, in preserving the verbal form, they lost the Spirit.

5. Let us return briefly to Bohm’s (1981, p.190-192) view of space, which is so similar to the one set out above. He points out that one can use quantum mechanics to compute what is called the “zero-point” energy of space. If one keeps on adding excitations corresponding to shorter and shorter wavelengths to a gravitational or electromagnetic field, one comes to a certain length at which the measurement of space and time becomes totally undefinable. This length, or zero-point, at the moment turns out to be in  $10^{-33}$  cms. But this length is only a certain kind of limit on the applicability of space and time. To suppose that there is nothing beyond this limit at all would be quite arbitrary. Rather, it is very probable that beyond it lies a further domain – or set of domains – possibly similar to those claimed in Hindu and esoteric philosophy, as outlined by De Purucker above, the nature of which science has, as yet, little or no idea. If one computes the amount of energy that would be in one cubic centimetre of space with this shortest possible wavelength, it turns out to be very far beyond the total energy of all the matter in the known universe.

What is implied by this proposal of Bohm’s is that what we call space contains an immense background of energy and that matter, as we know it, is a small, “quantised”, wavelike excitation on top of this background – rather like a tiny ripple on a vast sea. What Bohm suggests, like De Purucker and the Indian meta-physicians, is that what we perceive through our senses as empty space is

the Plenum, which is the ground for the existence of everything, including ourselves. The things appear to our senses are derivative forms (māya, in Indian terms), and their true meaning can be seen only when we consider the Plenum, in which they are generated and sustained, and into which they must ultimately vanish. Hence any attempt to understand ourselves or our “universe” as if it were self-existent and independent of the “ocean” of cosmic energy cannot ultimately work.

There are many names given to Space, to this Womb of Being from which everything issues, in which all forever is, and into the spiritual and divine reaches of which all ultimately returns (see De Purucker, 1974, p.70-71). The Tibetans saw this as an ineffable mystery called it Tong-pa-ñid, the unfathomable Abyss of the spiritual realms. The Buddhists of the Mahāyāna school describe it as Sunyātā of the Emptiness, simply because no human imagination can envisage the incomprehensible Fullness which it is. In the Scandinavian Eddas it was called by the suggestive term “Ginnungagap” – a word meaning yawning or uncircumscribed void. The book of Genesis says that “in the beginning” the earth was formless and void and darkness was upon the face of Tehōm, the Deep, the Abyss of Waters and, therefore, the great deep of cosmic space. Many peoples saw it as the Womb of Space, the Cosmic Egg.

In the Chaldaeo-Jewish Qabbālāh the same term is conveyed by the Ayn Sôph, without bounds, and in the Babylonian myth underlying Genesis it is Mummu Tiamatu, the Great Sea of Deep. The archaic Chaldaean cosmology speaks of the Abyss as the Ab Soo, the Father, or Source, of Knowledge and in primitive Mazdaism it is Zirvan Akasana, in its original meaning of Boundless Spirit, instead of the later connotation of boundless Time. In the Chinese Cosmogony, Tsi-tsai, the Self-Existent, is the unknown Darkness, the root of the Wu-liang-shiu, Boundless Age. The wu-wei of Lao Tse, often mistranslated as passivity and nonaction, embodies a similar conception. In the sacred scripture of

the Incas, the Popol Vuh or “Book of the Azure Veil”, reference is made to the “void which was the immensity of the Heavens” and to the “Great Sea of Space”.

The ancient Egyptians spoke of the Endless Deep. In Greece we have seen how Democritus and Epicurus postulated the To Kenon, the Void, and Parmenides and Zeno held that Space is the Plenum. But there were two other common terms for the Boundless – Apeiron, used by Plato, Anaximander and Anaximenes – and Apeiria, used by Anaxagoras and Aristotle. Both words had the significance of frontierless expansion, which has no circumscribing bonds. In archaic Druidism the term was Celi-Céd, Céd being spoken of as the Black Virgin – Chaos – a state of matter prior to manvantaric differentiation.

The word Chaos ( ) comes from the ancient Greek root ( ) (cha) that has the two-fold meaning of holding and releasing; hence Chaos is the “holder” and “releaser” of all things. It was another word used for the Void in early Greek writing, for example, by Hesiod in his Theogony (Trs. Brown, 1953, 116, p.56). In this sense Chaos was that unthinkable, only to be intuited, condition of cosmic Space before the formation of anything and out of which everything that exists is born. To Hesiod, and in early Greek mythology, Chaos was originally Space, the Boundless; and then Chaos in Indian philosophy is seen as the mighty womb of Nature evolving from itself the germs and seeds in order to form and bring into being manifested being.

Water is a favourable symbol of Space (e.g. the Endless Deep, or the Ocean of the Cosmic Waters of Life) because of its suggestiveness: it is at one and the same time translucent and yet solid, it is crystalline and yet dense; and it gives birth to life and receives back life into its depths. Sub-atomic physicists like Bohm see it in these terms as the “sea of cosmic energy”, which Bohm calls the “holo-movement”.

The idea of the concept of relativity is that all the basic particles of the universe, including atoms, molecules and so on, are patterns of flowing

movements in a general field which are not separate, but which form an unbroken whole. That would, of course, include people, because we, too, are constituted out of these particles.

In illustrating how the “Big Bang” theory of cosmogenesis can be understood, Bohm (1981, p.192) continues to use this analogy:

... let us consider the currently generally accepted notion that the Universe, as we know it, originated in what is almost a single point in space and time from a “Big Bang” that happened some ten thousand million years ago. In our approach this “big bang” is to be regarded as actually just a “little ripple”. An interesting image is obtained by considering that in the middle of the actual ocean (i.e. on the surface of the Earth) myriads of small waves occasionally come together fortuitously with such phase relationships that they end up in a certain small region of space, suddenly to produce a very high wave which just appears as if from nowhere and out of nothing. Perhaps something like this could happen in the immense ocean of cosmic energy, creating a sudden wave pulse, from which our universe would be born. This pulse would explode outward and break up into smaller ripples that spread yet further outward to constitute our “expanding universe”. The latter would have its “space” enfolded within it as a special distinguished explicate and manifest order.

**g) Space as Conscious Principle of Order.** Professor John Boodin (1930, p.52) says:

What we ordinarily think of as space is a mere negation. It is no thing in the ordinary sense of not matter. If we think of the cosmos as a living whole, what we call empty space may be the soul of the whole – all-pervasive spirit in which the transmitted patterns of energy are imminent and directed to their proper target.

According to De Purucker (1974, p.74), in the ancient Wisdom teachings what is meant by Space is vastly more than a mere container, as most scientists for the last one hundred years have seen it, for “it is fundamental essence, all-being, and not only the field of boundless life and frontierless mind, but actually the very stuff of mind and consciousness and life”. One meaning of Space is the ordinary meaning of distance between objects; but importantly, in Wisdom teaching, Space is distance or extension inwards and upwards towards spirit and beyond into the abyss of the Divine.

Space, therefore, is at once consciousness throughout and substance throughout. There is not a needle's point in space "which lacks life, substance, being and consciousness" (De Purucker, 1974, p.77).

We have already seen that Bohm views space as being a cosmic ocean of energy, anything but dead. Sir Fred Hoyle, an eminent physicist, and his co-workers, found that interstellar dust and gas was bio-organic. There are basic, virus-like forms of life through the entire universe, very complex compared with organic molecules. The probability of hydrogen atoms, carbon atoms, etc., floating in space after the "big bang" and stellar explosions, coming together to form one of these molecules over time and by chance, the probability of producing even one organic molecule by random events, let alone a living thing, is calculated by Hoyle to be about one part on  $10^{200}$  (the power 200 being accurate to plus or minus 100). As a result of his work, Hoyle is now looking for the intelligent source of information, which must fill the universe, against which natural selection can work.

This concept of space or the One as being "Consciousness-Mind-Substance" is being taken up more and more in modern science. Sir James Jeans, for example, in the early years of the twentieth century, had a strong intuition that the space-time continuum is in some way involved with cosmic mind. There is now ample evidence of the most hard-nosed kind that shape and form of the universe is not haphazard nor a result of chance and could never be.

Glen Schaefer, a mathematical physicist, ornithologist and entomologist, in a lecture reported in "The Bridge" (1981), from which the following is drawn, describes cosmology as it features in what he calls the "prevailing Western scientific paradigm", which we take in our everyday life to be correct.

Schaefer (1981, p.16) says that according to this paradigm we believe that there is something called "matter" which is external to us, and is the basis of all, and which is governed by the laws of physics and the laws of chance. The



belief in this paradigm is that from the “big bang” at the beginning of the universe, matter plus physics plus chance caused the evolution of the entire universe. Reductionism – the idea that the lesser gives rise to the greater – has been more and more forced on us by science in Western culture for the past few hundred years. One starts with light or atoms and ends up with human mind and spirit, fighting disorganising entropy all the way by an enormous uphill effort. One reduces everything to atoms and then sees how it all evolves, all by itself, through chance. The result is that we consider ourselves, most of the time, to be a speck on a speck on a speck in an enormous universe, all governed by chance. This leads to alienation and meaninglessness.

The same process applies to cosmological ideas in the Western scientific paradigm. In the “Big Bang” theory it is claimed that our beginning was chaos and violence. This immense process proceeds by chance until, out of the lightning flashes and hot volcanic soup cooling planets, various organic and biological molecules are born. (We have already seen Sir Fred Hoyle’s calculations of the immense odds against this happening by chance). From these molecules, by sheer chance and given another billion years, the first cell emerged and, by Darwinian processes, by chance, the plants, animals and humankind evolved.

According to Schaefer (1981, p.22), buried within the “Big Bang” cosmology are a number of remarkable “coincidences” which have only recently (in the last few years) come to scientists’ attention:

1. There is exactly the right rate of expansion of the universe. If it had been any slower it would have fallen back in upon itself under gravity, and there would have been no time for evolution; if it had been any faster, nothing could have condensed.
2. The universe is too ordered; the amount of radiation coming from any direction in space is exactly the same as from every direction within

one part in a thousand. How could so much order come out of so much dis-order?

3. The forces which hold the nucleus of each atom together are just right; the possibility of the cosmos evolving towards life depends upon a whole series of remarkably sensitive and coincidental number values.

We have seen that, as far as biological evolution is concerned, Hoyle has calculated that it would seem likely that there is zero probability of life coming to be by chance alone. Schaefer says it is unlikely that we will see any evidence that chance plays a part in evolution. However, neo-Darwinian theory, which is a solid plank in the Western scientific paradigm, claims that living things evolve by chance mutations in the genetic material followed by natural selection. There is plenty of evidence that natural selection takes place, but Schaefer (1981, p.24) claims that there is not a solid shred of evidence that any species has ever evolved into another species. Schaefer's intuition (1981, p.25) is that the genes, functions and biochemistry of the body do not control us in any sense whatsoever; rather something is controlling them.

Schaefer (1981, p.25) feels that the theory of archetypes advanced by the transcendentalist poets and biologists just before 1800 A.D., is beginning to reappear. He points out that homology was deeply studied at that time because the transcendentalists saw order and design everywhere in nature, and they thought homologous structures were the expressions of archetypes maintained by platonic ideals and that these governed evolution. Order came from a mental level, but Darwin's theories put an end to that, and now we are becoming aware of it again.

In fact, in a metabletic framework, it is not Darwin's theory that puts an end to the transcendentalist view of order and design in evolution. Rather, Darwin's theory comes into being as a "reflection of reality", to use

Romanyshyn's term, a reflection of Western society after 1790 A.D. For it is from that time that Van den Berg (1974, p.59) dates the coming into being of "plural existence", which results from "derangement" in Western society.

Derangement in the eighteenth century? The result of our search was abundant rather than modest. Derangement everywhere, everywhere where order existed before. Deranged were: the relationship of God and man, the relationship of subject and king, the relationship of man and woman, the relationship of adult and child, the relationship of present and past, the relationship of man and animal, of plant and animal. The relationship of vegetable and animal life and mineral, the relationship of life and death. All this with social and political consequences. Sieyès' globe. Rousseau's clause. And psychological effects. Rousseau's moi commun: the collective self, the plural self. The doubleganger – Mesmer's neurotoids. Cheyne's English Malady. Jean Paul's Siebenkäs. Goethe's Zwei Seelen. The divided self (Van den Berg, 1974, p.131).

Let us briefly summarise what has been said so far in this book. I have already said that the central core of this book is a metabletic consideration of where "the divided self" that one encounters in therapy originates. This has led us to an investigation of unity and multiplicity, as a mystery underlying the reality that we are one yet also to be experienced as many; that man's being which is essentially one, nevertheless, as with all being, can be experienced as multiplicity, as a dynamic polar process. One can experience oneself as one (whole, integrated, in psychological terms) or as "split", as a self divided against itself, and as Van den Berg has shown, that since the end of the eighteenth century, the Western person has experienced himself as split.

I am attempting in this chapter to show, in the context of a psychology of history and science, how this has come about. And I believe that the cosmogonic myths from the very earliest times to those Western scientific paradigm "myths" of today, like "Big Bang" theory, either help us to experience our wholeness or our splitness. They help us to experience either the unity of being, of the One, that pervades the universe, or to create a feeling of division, anomie, meaninglessness, because all is the result of blind chance. In the West, the

influences that have emerged have favoured the latter experience, culminating in the Western scientific paradigm. Why this is so will emerge as the book progresses. I believe, with many others, that this process has reached its apogee and that in fact a new paradigm is emerging.

**h) Towards a New Paradigm – The person as Creator – the “Anthropic Principle”.** I would hope that this book will, in some small way, contribute to the unfolding of this new myth or paradigm. Myth and paradigm have much in common, particularly in their creative, formative potential – they both shape a vision of the world. The new paradigm will share with mythology a psychological core. Indeed, it would appear that it is peculiarly psychology’s task to help in bringing this new paradigm into being.

The reason for this is that there is strong evidence emerging in that some way we actually create the world, that the world is a kind of mirror of ourselves. This view underlies Indian cosmology; Atman is the creative process viewed as residing in the person, and is the same as Brahman which is the creative process viewed as emanating from the Divine. It is also an essential part of Van den Berg’s metabletics or theory of change; until we are able to view the world in a certain way it cannot be that way:

Everything disintegrates in the eighteenth century, even matter. At the close of the century Lavoisier discovers that water is not an indivisible substance, no element, but that it consists of the separate elements hydrogen and oxygen. The coincidence makes us think. Did Lavoisier then not find an eternal truth, an everlasting property of the substance. For if his discovery fits in the pattern of his time, a time which is characterised by division, would his discovery have been possible in earlier centuries? We are inclined to think that it would not. But what then would have happened if the desire to divide had not made its appearance? Lavoisier would never have discovered that water (air, earth, etc.) is divisible. We would have had entirely different ideas about matter without being aware that we had missed something. People never missed it prior to the eighteenth century for that matter. When we realise that a second division of matter was announced at the conclusion of the second period, around 1900 – the division of the atom into electrons and protons – we might wonder what scientific discoveries actually are. Discoveries of that which is there? Or do the physicist and chemist

discover the Matter of his time, or rather his time and himself? (Van den Berg, 1974, p.131).

Glen Schaefer (1981, p.13) also takes up this theme. I have already pointed out that it would very much appear that order – not disorder – is basic to the whole of creation. A term has been coined to deal with this large amount of order where there should have been a vast amount of disorder, according to traditional science. This term is the “anthropic principle” (Carr & Rees, 1978; 1979, p.605). The possibility of the cosmos coming into being and evolving towards life and consciousness depends upon a whole series of remarkably sensitive and “coincidental” number values (Jung’s term “synchronicity” fits very well here) and, in order to make sense of the process, Carr and Rees have introduced this new principle, alien to the Western scientific paradigm, which explains evolution by making sense of the coincidences.

In some sense the anthropic principle says that the end of everything was at the beginning, and the beginning is contained in the end. There is one web of being. Was there such a thing as a beginning?

It’s been obvious to me all my life that the contemplation of cosmology – of the creation of the universe and the evolution of human life – is nothing but a set of concepts arising in human consciousness. And yet we are being told that, external to human consciousness, there has been a Big Bang from which has evolved a complex system of galaxies, planets, life, man, consciousness itself. It seems to me the whole thing is backwards. And that we have – in some way completely mysterious to me at the moment – developed evolution, rather than that evolution has developed us. The anthropic principle has arisen from the uneasiness felt by leading theorists over the extremely remote possibility that evolution, as understood, could have produced the known universe and man out of the large number of alternative universes.

The term “anthropic” suggests to me that consciousness was first and not last, that in some sense the universe is reflecting the human mind – and yet the human mind is reflecting the universe (Schaefer, 1981, p.14).

“In some sense the universe is reflecting the human mind (the Hindus would call this Atman) and yet the human mind is reflecting the universe” (or Brahman); this is the central core of the mystery of being and becoming. We must investigate not only the nature of reality which shapes man but essentially how man brings about this reality; how the world can be “dis-integrated”, split, turned into objective “bits” of dead matter, if we as people are split and disintegrated. But, on the other hand, if we can integrate the splits in ourselves we will “see” the world is as one. It is for this reason that I see the new paradigm, the new version of the myth of the eternal return, of the cosmogonic myth, as being a “psychological” process. This explains, too, the “nostalgia” for a return of the beginning, to the state of oneness, that I have referred to already in this book.

David Bohm (1981, p.XI) says:

Science itself is demanding a new, non-fragmentary world-view, in the sense that the present approach of analysis of the world into independently existent parts does not work very well in modern physics ... both in relativity theory and quantum theory, notions implying the undivided wholeness of the universe would provide a much more orderly way of considering the general nature of reality.

Bohm (1981, p.2-3) sees the process of a fragmentary, divided personal world-view producing a fragmentary, divided world as originating in man’s ability to think analytically and divisively (the L.M.S. mode of knowing); this, in turn, becomes bound into cultural patterns which, in turn, reinforce this personal world-view by proving the world to be like that. It has always been both necessary and valuable for man, in his thinking, to divide things up and separate them, so as to reduce problems to manageable proportions. Indeed, as we shall see, this was an evolutionary step. Nevertheless, particularly in the West where L.M.S. thinking has become highly praised, often to the exclusion of the I.C.H mode, this ability of man to separate himself from his environment and to divide and apportion things has ultimately led to a wide range of negative and destructive results. Man has lost awareness of what he was doing and thus extended the

process of analysing and dividing beyond the limits within which it works properly. Essentially, the L.M.S. process is a way of thinking about things that is convenient and useful, mainly in the domain of practical, technical and functional activities. However, when this mode of knowing is applied more broadly to man's notion of himself and the whole world in which he lives (i.e. to his self-world view), there is a great danger that we cease to regard the resulting divisions as merely useful or convenient (i.e. as logical distinctions) and we begin to see and experience ourself and our world as actually constituted by separately existent fragments (Ontological distinction).

If we are guided by a fragmentary self-world view, we then act in such a way that we divide and split ourself and the world, so that everything seems to correspond to our world-vision. We thus obtain apparent proof of the correctness of our fragmentary self-world view though, of course, we overlook the fact that it is ourself that has brought about the fragmentation that now seems to have an autonomous existence.

Fragmentation is continually being brought about by the almost universal habit in the West of taking our theories as direct descriptions of reality as it is. Because every theoretical insight introduces its own essential differences and distinctions, we inevitably treat these as divisions, implying separate existence of the various elementary terms appearing in the theory. We are thus led to the illusion that the world is actually constituted of separate fragments; this, as we have said, will cause us to act in such a way that we do in fact produce the very fragmentation implied in our attitude to the theory. What Bohm (1981, p.7) is saying, then, is that:

Wholeness is what is real, and that fragmentation is the response of this whole to man's action, guided by illusory perception, which is shaped by fragmentary thought ... So what is need is for man to give attention to his habit of fragmentary thought, to be aware of it, and thus bring it to an end. Man's approach to reality may then be whole, and so the response will be whole.

How does this “habit of fragmentary thought” come about? Harman (1967, p.321) suggests that “we are all hypnotised from infancy”:

Now what are the conditions essential to the production of hypnotic phenomena? In their barest simplicity they are (1) a source of suggestion; and (2) the willingness, at a deep level of personality, to accept suggestions from that source. But surely these conditions are met in our infancy and early childhood. Most of what we commonly think of as the education of the young child amounts to acceptances of suggestions from the parents and from the culture. Extreme willingness to accept the suggestions offered by the environment accounts for the child’s success in learning how to get along in the world; it also accounts, in part or at least, for his pathology if the environment is unfavourable.

Harman goes on to state that the proposition that we are all hypnotised from infancy is neither bad or new; but he shows in the article that we have failed to become sufficiently aware of the implications; and part of the hypnosis is that very unawareness. Joseph Chilton Pearce (1973, 1975) talks about the same process as “guilting”. He feels that we are all born into a state of communion with the One and, as children, have no buffers, particularly against socially-induced fear; “the child must learn fear in order to protect himself from it. Avoidance of fear splits the wholeness, that natural state of communion. This is the “fall” (Pearce, 1975, p.83)

Since we consider natural forces potentially hostile until “tamed” by man’s intellect, we consider children to be incomplete, inauthentic and even potentially dangerous without conditioning (Pearce, 1975, p.87).

He goes on to say:

Through anxiety and fear our open capacity is channelled into conscious reality thinking, with its verbal logic and orientation to those strictures giving apparent prediction and control. ... the very capacity for abstract logic acts on the long induced fear and builds anxiety into a concept blocking the thrust towards openness (Pearce, 1975, p. 92).

This very strong tendency in us to splinter being is a result then of a process of projecting onto the world our own splitness. We will see in the next section of this book that this is based on the fact that being is polarisable and,



more essentially, that one can that, at every level of our being, we can be aware of polarities within us. When we reify this dynamic polar life process, which should be a unity, and then dichotomise it and thus split ourselves, as split beings we then split and fragment being.

Amongst these many dynamic life-polarities that we can distinguish we can say that we are body-spirit (mind), we are “head”-“gut”, we are left hemisphere activity-right hemisphere activity. But, above all, we are a unity consisting of these dynamic, polar processes and, as such, part of the One. The unity of being may be distinguished by us for our convenience, as also consisting of dynamic polar processes. The danger emerges when we forget that this great human ability to “stop the world”, analyse it, dichotomise it, put into a concept, which we may express in a word, is also dangerous. When we lose awareness of what we are doing, then we begin to think that our abstraction is reality.

This is what we have done in the West until now we can no longer distinguish our split, splintered, divided state as being our creation. It is only recently that in philosophy, psychology and physics this awareness is starting to re-emerge. Max Planck (1933, p.24) has written:

In modern mechanics ... it is impossible to obtain an adequate version of the laws for which we are looking, unless the physical system is regarded as a whole ... According to modern mechanics (field theory), each individual particle of the system, in a certain sense, at any one time, exists simultaneously in every part of the space occupied by the system. This simultaneous existence applies not merely to the field of force with which it is surrounded, but also to its mass and charge.

It is quite clear that we must not say that one mode of being or knowing is better than the other. As human beings we live in a material, sensible world of multiplicity as well as in the world of the One, and we have the ability to know both in the L.M.S. and the I.C.H modes. They are dynamic polar processes of the human condition and when we are able to move easily, as the situation demands, between the two, then we are integrated and we bring about an

integrated world. What we are fighting to rectify at the moment, however, is the split state of the modern, Western person in his world, brought about through the predominance of one mode of being and knowing.

i) **The Holographic Model and the Implicate Order.** We have shown that there are some indications that a new paradigm, which takes into account and “understands” both the unity of being and the phenomena of the multiplicity of being as experienced by us, is emerging. A core aspect of this new paradigm centres around the model provided by the hologram and, along with this, David Bohm’s work on what he calls the “implicate order”. One of the most important aspects of the model provided by the hologram is that it illuminates not only many issues in physics but also issues “inside the skin”, like consciousness, memory and other highly complex psychological phenomena. The most important issue of all is that it provides a way of reversing the splintering, dividing process which we have seen has been characteristic of our situation in the Western world for so long. It allows us to understand the paradox of being and becoming in the internal and the external universe; indeed it shows that they are essentially the same.

Bohm (1981, p.144) points out how the invention of the camera lens greatly strengthened man’s awareness of the various parts of the object, their separateness, and the relationship between those parts. In this way it accentuated the tendency to think analytically and objectively (L.M.S. mode), especially in science. It is the same process which Van den Berg says brings about the “Plural face”.

Plural life began at the end of the eighteenth century. Half a century later photography made its appearance. Another half a century later again, the plural face is regularly seen on photographs. Would these events not be closely related? Certainly the photograph did stimulate the plural face ... More significant is the connection in a reverse order: plurality in man’s existence called forth photography (Van den Berg, 1974, p.242).

If this is so, then the plural existence which brings about a science which is based on objectivity and the L.M.S. Mode of knowing must now be giving way to a new order of wholeness, as illustrated in modern physics. A further illustration of this is the emergence of a new instrument called the hologram, which helps to give a certain immediate perceptual insight into what can be meant by undivided wholeness – an instrument which Bohm (1981, p. 145) says: “writes the whole”. “Holo” is Greek for “whole” and “gram” means “to write”.

Without going into unnecessary detail, the hologram is a kind of three-dimensional “picture” produced by lenseless photography using laser beams.

When two laser beams touch they produce an interference pattern of light and dark ripples that can be recorded on a photographic plate. And if one of the beams, instead of coming directly from the laser, is reflected first off an object such as a human face, the resulting pattern will be very complex indeed, but it can still be recorded. The record will be a hologram of the face (Watson, 1974, p.296).

The image can be reconstituted by shining a coherent light source like a laser beam through the photographic plate, resulting in a three-dimensional likeness projected into space at a distance from the plate. The important issue is that even if only a small region of the plate is illuminated, one still sees the whole structure. If the hologram is broken, any piece of it will reconstruct the entire image.

What is being suggested by Bohm is that the consideration of the difference between lens and hologram can play a significant part in the perception of the new order that is relevant for physical law.

We might note the distinction between a lens and a hologram and consider the possibility that physical law should refer primarily to an order of undivided wholeness of the content of a description similar to that indicated by the hologram rather than to an order of analysis of such content into separate parts indicated by a lens (Bohm, 1981, p.147).

He calls this new order “implicate order”, as opposed to the “explicate order” prevailing in classical physics.

An example given by Bohm (1981) illustrates implicate order. If we look at the night sky, we are able to discern structures covering immense stretches of space and time, which are in some sense contained in the movements of light, in the tiny space encompassed by the eye (or optical instruments). A total order is contained, in some implicit sense, in each region of space and time. "Implicit" comes from the verb "to implicate", which means "to fold inward", so in some sense each region contains a total structure "enfolded" within it.

The second, more striking example is an experiment in which a transparent container is filled with viscous fluid, like treacle, and equipped with a mechanical rotator which can "stir" the fluid very slowly but very thoroughly. If an insoluble droplet of ink is placed in the fluid and the stirring device is set in motion, the ink drop is gradually transformed into a thread that extends over the whole liquid. The latter now appears to be distributed more or less "at random", so that it is seen as some shade of grey. But, if the stirring device is now reversed, the transformation is reversed and the droplet of ink suddenly appears reconstituted.

Zukav (1979, p.325) illustrates this further in the following way: If one were to put one drop of ink in, turn the cylinder clockwise for one revolution until it disappears, add another drop and turn it once until it disappears and do the same with a third drop, we would have three drops enfolded into the treacle. None of them is visible, but we know where each one is in the implicate order. When we revolve the cylinder one turn in the opposite direction, one drop of ink (the third one) reappears, the second after another revolution, until all three are reconstituted in the unfolded or explicate order.

The three ink drops appear to be unrelated in the explicate order, but we know that they are related in the implicate order. Thus, Bohm's hypothesis about the apparently random "particles" in the sub-atomic phenomena suggests that the particles may appear in different places (like the drops of ink), yet be connected

in the implicate order. "Particles may be discontiguous in space (the explicate order) but contiguous in the implicate order" (Bohm, 1977 in Zukav, 1979, p.325).

What happens in this second example is evidently similar to what happens with the hologram. Now, in the functioning of the hologram in each region of space, the order of a whole illuminated structure is "enfolded" and "carried" in the movement of light. Something similar happens with a signal that modulates a radio wave; in all cases, the content or meaning that is "enfolded" and "carried" is primarily an order and a measure, permitting the development of a structure. To generalise then, Bohm says that what "carries" an implicate order is the holomovement, which is an unbroken and undivided totality. In certain cases one can abstract particular aspects of holomovement (e.g. light, electrons, sound, etc.) but, more generally, all forms of the holomovement merge and are thus inseparable. Thus, in its totality, the holomovement is not limited in any specifiable way at all; the holomovement is undefinable and immeasurable (Bohm, 1981, p.151).

Thus the order in every immediately perceptible aspect of the world should be seen as coming out of a more comprehensive implicate order in which all aspects ultimately merge in the undefinable and immeasurable holomovement. "What is is the holomovement and everything is to be explained in terms of forms derived from the holomovement" (Bohm, 1981, p. 178).

Bohm (1981, p.178) goes on to make an extremely important point contrasting this proposed new order with the old classical mechanistic order in science. He says that the explicate order can be regarded as a particular or distinguished case of a more general set of implicate orders from which latter it can be derived. What distinguishes the explicate order is a set of recurrent and relatively stable elements that are outside of each other. This set of elements (e.g. fields and particles) then provides the explanation of that domain of experience in which the mechanistic order yields an adequate treatment.

In this mechanistic approach, however, these elements – assumed to be separately and independently existent – are taken as constituting the basic reality, and the task of classical science was then to start from such parts and to derive all wholes through abstraction, explaining them as the results of interactions of the parts. However, when one works in terms of the implicate order, one begins with the undivided wholeness of the universe, and the task of science is to derive the parts through abstraction from the whole, explaining them as approximately separable, stable and recurrent, but externally related elements making up relatively autonomous sub-totalities, which are to be described in terms of an explicate order (Bohm, 1981, p.179).

In Bohm's theory, what Democritus and Newton called empty space in fact contains an immense background of energy, the "plenum", and matter as we know it is a small "quantised", wave-like excitation on top of this background – rather like a tiny ripple on a vast sea. The plenum is the holomovement in which there is this immense "sea" of energy, while the entire universe of matter is a comparatively small pattern of excitation. The universe, in terms of current theory, originated in what is almost a single point in space and time from a "big bang" occurring ten thousand million years ago. In Bohm's approach this "big bang" is to be regarded as actually just a "little ripple".

Two men have added another element to this picture of the ultimate unity of the universe. Carlo Rubbia, a physicist, and Simon van der Meer, an engineer, have recently helped to prove the "Unified Field Theory" which would link what are seen as the four primary forces of nature in a single elegant set of equations. The four forces are electromagnetism, gravity, the so-called "strong force" which binds together the particles in a nucleus, and the "weak force" which is involved in radioactive decay.

"Scientists believe that all four forces are manifestations of one fundamental superforce, which split into different forms after the birth of the

universe” (Angier, 1984, p.81). Bohm would say that these are manifestations in the explicate order of what is enfolded in the implicate order.

Bohm also shows (1981, p.193) that the implicate order makes possible the comprehension of both inanimate matter and life, on the basis of a single ground common to both. In its totality, the holomovement includes the principle of life as well. Inanimate matter is a secondary, derivative and particular abstraction from the holomovement; the holomovement which is “life implicit” is the ground both of “life explicit” and of “inanimate matter”, and it is this ground which is primary, self-existent and universal.

Matter and consciousness also have the implicate order in common for Bohm (1981, p.197). He has shown that matter can be understood in terms of the notion that the implicate order is the immediate and primary actuality. As far as the relationship of consciousness and the implicate order is concerned, Karl Pribram’s work (1982, p.32) is of great importance:

I (have) developed a precisely-formulated theory based on known neuroanatomy and known neurophysiology that could account for the brain’s distributed memory store in holographic terms ... Aside from these anatomical and physiological specifications, a solid body of evidence has accumulated that the auditory, somato-sensory, motor and visual systems of the brain do in fact process, at one or several stages, input from the senses in the frequency domain. This distributed input must then, in some form, perhaps as changes in the conformation of proteins at membrane surfaces, become encoded into distributed memory traces. The protein molecules would serve as the neural photographic hologram.

Pribram (1982, p.32) goes on to say that, furthermore, the process of image construction involves a reciprocal stage, a transformation into the frequency (holographic) domain. This domain is characteristic not only of brain-processing (consciousness) but of physical reality as well. This domain is that of the implicate order in which points become enfolded and distributed throughout the brain.

In the implicate, holographic domain, the distinction between points becomes blurred. Information becomes distributed as in the example of (ripples-interference patterns on) the surface of the pond. What is

organism (with its component organs) is no longer sharply distinguished from what lies outside the boundary of the skin. In the holographic domain each organism represents in some manner the universe, and each portion of the universe represents in some manner the organisms within it... This domain deals with the density of occurrences only; time and space are collapsed in the frequency domain. In the absence of space-time coordinates, the usual causality upon which most scientific explanation depends must also be suspended. Complementarities, synchronicities and dualities must be called upon as explanatory principles (Pribram, 1982, p. 34).

Pribram makes another remarkable statement. Talking about the holographic, implicate order, he says that:

... at the moment this order appears so indistinguishable from the mental operations by which we operate on the universe that we must conclude either that our science is a huge mirage, a construct of the emergence of our convoluted brains, or that, indeed, as proclaimed by all the great religious convictions, a unity characterises this emergent and the basic order of the universe (Pribram, 1982, p.34).

The implications of this statement are enormous for psychology and they will be taken up later in this book.

To summarise how the notions of the implicate order as a common ground, developed by Bohm and Pribram in connection with consciousness, may be related to those notions concerning matter, it must be noted that current relativistic theories in physics describe the whole of reality in terms of a process whose ultimate element is a point event, i.e. something happening in a relatively small region of space and time. Bohm (1981, p.207) proposes instead that the basic element be a moment which, like the moment of consciousness, cannot be precisely related to measurements of space and time, but rather covers a somewhat vaguely defined region which is extended in space and has duration in time.

The extent and duration of the moment may vary from something very small to something very large, depending on the context. Even a particular century may be "moment" in the history of mankind. (This concept of Bohm's, of seeing reality in terms of relative "moments" rather than "points", is similarly



related to Van den Berg's description of the metabletic "event" or "moment". Each moment has a certain explicate order and, in addition, it enfolds all others in its own way. Hence, the relationship of each moment in the whole to all the others is implied by its total content, the way in which it "holds" all the others enfolded within it.

The laws of the implicate order, according to Bohm (1981, p.207) are such that there is a relatively independent, recurrent, stable sub-totality which constitutes the explicate order which is, of course, basically the order we are commonly in contact with in daily life and in science (extended in certain ways by scientific instruments). This order has room in it for something like memory, in the sense that previous moments generally leave a trace (usually enfolded) that continues in later moments. Our memory is a special case of this process, for all that is recorded is held enfolded within the brain cells and these are part of matter in general. The explicate and manifest order of consciousness, says Bohm (1981, p.208) is not ultimately distinct from that of matter in general.

In the implicate order we have to say that mind enfolds matter in general and therefore the body in particular. Similarly, the body enfolds not only the mind but also in some sense the entire material universe ... both through the senses and through the fact that the constituent atoms of the body are actually structures that are enfolded in principle throughout all space (Bohm, 1981, p.209).

However,

We are led to propose further that the more comprehensive, deeper and more inward actuality is neither mind nor body but rather a yet higher dimensional actuality which is their common ground and which is of a nature beyond both. Each of these is then only a relatively independent sub-totality and it is implied that this relative independence derives from the higher dimensional ground in which mind and body are ultimately one ... In this higher-dimensional ground the implicate order prevails. Thus, within this ground, "what is" is movement which is represented in thought as the co-presence of many phases of the implicate order (Bohm, 1981, p.209).

Bohm maintains that even this ground of mind and body is limited. We have to include matter beyond the body, other people, humankind. All these are projections of a single totality.

From the side of mind we can also see that it is necessary to go to a more inclusive ground. Thus ... the easily accessible explicit content of consciousness is included within a much greater implicit (or implicate) background. This in turn evidently has to be contained in a yet greater background which may include not only neuro-physiological processes at levels of which we are not yet generally conscious, but also a yet greater background of unknown (and indeed ultimately unknowable) depths of inwardness that may be analogous to the "sea" of energy that fills the sensibly perceived "empty" space (Bohm, 1981, p.210).

And so we come back to the ground of being and becoming, which is contained in that process which both the mystics and these modern high-energy physicists call "space". Yet Bohm (1981) ends his book with a warning that we must not fall back into the old, seductive, Western trap of analysing, defining and thinking that we have captured being in our definition. "The Tao that can be named is not the true Tao".

Is this ground the absolute end of everything? In our proposed views concerning the general nature of "the totality of all that is" we regard even this ground as a new stage, in the sense that there could in principle be an infinity of further development beyond it. At any particular moment in this development each set of views that may arise will constitute at most a proposal. It is not to be taken as an assumption about what the final truth is supposed to be and still less as a conclusion concerning the nature of such truth. Rather, this proposal becomes itself an active factor in the totality of existence which includes ourselves as well as the objects of our thoughts and experimental observations (Bohm, 1981, p.213).

**j) The Unity of Being, Life and Consciousness.** The essential difference between the old Western scientific paradigm and the new emergent paradigm can be summarised in two ways:

1. The Western scientific paradigm sees being as essentially "dead". Even living

beings constitute small flickerings of life on the vast surface of inanimate matter from which they are essentially separated; but even they, in the final analysis, “die” and return to this dead matter (or are removed to a totally different and separate “heaven” or “hell”).

The new paradigm sees being as essentially alive. There is a unity in being which is primary and prior to any distinctions which one could make about modes of being.

2. The Western scientific paradigm stresses “billiard-ball-type” atomic causality and chance as determining the structures and processes of being and becoming.

The new paradigm sees consciousness, plan, inter-relatedness and teleology as lying behind the structures and processes of being and becoming.

These two ways of seeing reality, these world-views, are not new. In a way they have existed throughout recorded history in one form or another: The Apollonian and Dionysian “hard-nosed” and “soft-nosed”, the scientist and the artist, the Classical and the Romantic. They underlie the differences between the Logical Positivist and the Phenomenological standpoints. They can be seen to emerge from an over-emphasis, due to cultural conditioning, on left hemisphere or right hemisphere brain functioning, or L.M.S. and I.C.H. modes of knowing. Neither is “right” nor “wrong”, “better” nor “worse”, unless reified, dichotomised and split from its inherent dynamic unity of being. At bottom they may be seen as rooted in what we call the male or female mode of being.

In many ways consciousness is the key issue. If one can establish the “nature” of being as conscious, then the unity of being must become acceptable to all, as must a teleological world-view. The world-view, by and large expounded by the Western scientific paradigm, is that consciousness either does not exist, or should not be admitted, as a subject of study (see Koestler, 1970). Wittgenstein’s argument, that the existence of the subjective “I” should be removed from our language because no physical measurements can be made upon consciousness, has become an almost passionate conviction for many scientists. Fortunately this is now waning and the holographic / field / implicate order model is illuminating an order of being where the intimate relationship between consciousness and being is shown.

The application of this model to consciousness and being in various forms has been attempted to Bohm, as we have seen. Wilber (1981) has edited a book of articles on the subject, but I would like to refer to a chapter entitled “A Holographic Model of Consciousness” in Talbot (1981), which is particularly helpful. The problem of consciousness at the brain level, says Talbot (1981, p.47) is: what process is involved in the interconnection of all portions of the brain? There is clear evidence that the process is not chemical or electrochemical. Walker (1970, p.138-197) postulates that “consciousness is non-physical but real quantity”. He offers convincing evidence that some sort of “Quantum Mechanical tunnelling” process takes place at the synapse.

Talbot takes up this suggestion and relates it to a postulate that we have already seen exists in sub-atomic physics, that an interconnection or “quantum potential” exists between atomic particles but, as in the neuro-physiology of the brain, no interconnecting field or process has been found. In a mass of radioactive material, no signalling process of any sort has been detected between the various particles yet, somehow, each particle affects the behaviour of every other particle. Similarly, in the famous double split experiment,

presuming that we have 100 hypothetical particles, Schrödinger's equation enables us to predict that 10% of the particles will strike area A, the remaining 90% will strike an area B. If we let the particles pass through the slit one by one, we will notice that after 10% of the particles have struck area A, further particles passing through the slit seem to "know" that the probability has been fulfilled and shun the area.

Talbot (1981, p.49) quotes Bohm and Hiley (1974) as postulating that the particles that strike area A must somehow signal the remaining particles to "inform" them that the probability has been fulfilled. Such an interaction or "quantum potential" between the particles would explain why their behaviour is collective. They warn, however, that "The mere fact of interaction does not necessarily give rise to the possibility of carrying a signal. Indeed, a signal has, in general, to be a complex structure, consisting of many events that are ordered in definite ways".

There are many striking similarities between the quantum potential and the interconnection of the human brain (Talbot, 1981, p.50). Some physicists believe that there is a chance that the two processes are related in consciousness. Talbot (1981, p.50) points out that the major obstacle in creating a model of consciousness involves a misconception basic to both neurophysiology and quantum physics. It concerns the shift in the scientific world-view to which we referred earlier when discussing the two paradigms – a shift from "casualty" to a more holographic or "teleological" approach. Webster's Dictionary defines teleology as "a belief that natural phenomena are determined not only by mechanical causes but by overall design in nature".

In classical physics the teleological aspects of a system were virtually ignored. The teleological view of nature prevailed from Aristotle down to the time of the "derangement of order" referred to by Van der Berg (1974, p.130), which took place at the end of the eighteenth century. "Derangement everywhere,

everywhere where order existed. Deranged were: the relationship of God and man, etc.". The teleological view of nature disintegrated then and is only slowly returning.

As far as causality is concerned, in this context it is particularly formal and final causality that is important. In Greek philosophy, the word form meant, primarily, an inner forming activity which is the cause of the growth of things and of the development and differentiation of their essential forms. In the physics of today it would be better, according to Bohm (1981, p.12) to describe this as a formative cause, to emphasise that what is involved is not form imposed from without "but rather an ordered and structured inner movement that is essential to what things are". Any formative cause must evidently have an end or product which is at least implicit. So, formative cause, always involves a final cause; this final causality is often seen as a kind of design or plan.

Only since the advent of quantum theory has the scheme of isolatable units acting in one-way causality proved unsatisfactory for physicists. It is, of course, not only in physics that this nineteenth century world-view is no longer satisfactory. In literature, philosophy, theology, psychology – indeed in just about every area of human endeavour – there has been a growing awareness of the inadequacies of the Cartesian-Newtonian world-view. In metabletic terms, people are now able to experience the world and themselves in it in a new, related way because a change has occurred – the world is a different world.

Von Bertalanffy, the author of "General Systems Theory" (1968), points out that notions of teleology and directed meaningfulness are being considered hesitantly by many scientists because they previously appeared to be outside the scope of science. He observes that such notions were commonly held "to be the playground of mysterious supernatural or anthropomorphic agencies". The reaction against these notions can now be seen as an over-reaction by scientists, that this has been a classic case of throwing the baby out with the bathwater. It

is a typical instance of what occurs when one paradigm replaces another – much of what is meaningful in the old paradigm becomes denigrated, and an object of ridicule to the practitioners of “normal science” (Kuhn, 1970) who follow on from the people of vision who make the breakthrough and who appreciate the reality in both the old and the new paradigm.

Talbot (1981, p.51) goes on to point out a number of ways in which the transition to the new paradigm, which includes teleological consciousness, is occurring around the field-hologram-implicate order mode. Space does not permit me to quote all the examples, but they allow him to say:

Matter and consciousness are a continuum ... and Wheeler’s proposition that the universe is created by the participation of those who participate is an observation on the teleological aspects of reality itself. In this light the mind and the universe become one immense cognitional, multidimensional projection space – or simply fields within fields within fields (Talbot, 1981, p.61).

Sir James Jeans’ notion of the universe as being more like a giant thought than a giant machine is echoed by physicist Jack Sarfatti (1975, in Talbot, 1981, p.82), who says:

Signals move through the constantly appearing and disappearing (virtual) wormhole connections, providing instant communication between all parts of space. These signals can be likened to pulses of nerve cells of a great cosmic brain that permeates all parts of space. This is a point of view motivated by Einstein’s general relativity in the form of geometrodynamics. A parallel point of view is given in the quantum theory as interpreted by Bohm. In my opinion this is no accident because I suspect that general relativity and quantum theory are simply two complementary aspects of a deeper theory that will involve a kind of cosmic consciousness as the key concept.

## **B. DEFINITION OF THE MALE/FEMALE PROCESS**

### **1. Definition of “process”**

We must now attempt to define the male and the female process, which forms the central core of this book. The first aspect to be defined is “process”. It is a word often used in the more dynamically-oriented forms of philosophy and

psychology study, but the concept is seldom explicitated. The Shorter Oxford Dictionary defines “process” as (amongst others):

1. The fact of going on or being carried on; progress, course.
5. Something that goes on or is carried on.
6. A continuous or regular action or succession of actions, taking place or carried on in a definite manner; a continuous (natural or artificial) operation or series of operations.

One of the few people to have investigated the concept in depth is Alfred North Whitehead, especially in his book “Process and Reality” (1929), on which I will be drawing. When one reads Whitehead, one becomes aware of how important the concept is, especially in the context of this book. In discussing process, Whitehead (1929, Chapter 10) says that “all things flow” is the first vague generalisation which the unsystematised, barely analysed intuition of man has produced; in all stages of civilisation its recollection and that of its alternative phrase, “the flux of things”, lends its pathos to poetry, and it is one of the two major generalisations of Western philosophy in the sayings of Heraclitus. The other, rival antithetical notion – expressed in Western philosophy by Parmenides – is about the permanence of things: the solid earth, the mountains, stones, the Pyramids, the spirit of man, and God.

Whitehead (1929, p.241) sees the full expression of the necessary unity of the two notions in one integral experience in the first two lines of the famous hymn:

Abide with me,  
Fast falls the eventide.

Here the first line expresses the permanences, “abide”, “me”, the Being addressed; and the second line sets these permanences amid the inescapable flux. Here at length we find formulated the complete problem of metaphysics. Those philosophers who start with the first



line have given us the metaphysics of “substance”; and those who start with the second line have developed the metaphysics of “flux”. But, in truth, the two lines cannot be torn apart in this way; and we find that a wavering balance between the two is a characteristic of a great number of philosophers.

The history of philosophy, on the whole, tends to support Bergson’s charge that the human intellect “spatialises the universe”; that is to say, that it tends to ignore the fluency, and to analyse the world in terms of static categories, or the metaphysics of substance; a perfect example of this is the philosophy of Descartes. Whitehead (1929, Chapter 10) disagrees with Bergson that this tendency is an inherent necessity of the intellect, and I would agree with this when one is talking about the I.C.H. mode of knowing. However, this need to “spatialise”, to analyse, split and reify the world is the essence of the L.M.S. mode of knowing. Whitehead points out that this subordination of the flow of being is to be found in the unanalysed longing of the hymn, in Plato’s vision of heavenly perfection, in Aristotle’s logical, and in Descartes’ mathematical, mentality.

Whitehead (1929, p.163) points out, for example, that Hume’s train of thought unwittingly emphasises “process”. His very scepticism is nothing but the discovery that there is something in the world which cannot be expressed in analytical propositions. Hume discovered (in the words of Wordsworth) that “we murder to dissect ...”. But, in effect, Hume realised that an actual entity is at once process and is atomic, so that in no sense is it the sum of its parts. It is at this point, says Whitehead (1929, p.242):

... that the group of seventeenth and eighteenth century philosophers practically made a discovery, which, although it lies on the surface of their writings, they only half realised. The discovery is that there are two kinds of fluency. One kind is the concrecence which, in Locke’s language, is “the real internal constitution of a particular existent”. The other kind is the transition from particular existent to particular existent. This transition, again in Locke’s language, is the “perpetually perishing” which is one aspect of the notion of time; and in another aspect the transition is the origination of the present in conformity with the “power” of the past.

There are thus two kinds of process involved in the description of process in the world. Whitehead (1929, p.27) says that the actual world is a process and that process is the becoming of actual entities. This is in line with his sense that “the ultimate metaphysical principle is the advance from disjunction to conjunction, creating a novel entity other than the entities given in disjunction” (p.26), and that “it belongs to the nature of ‘being’ that it is a potential for every ‘becoming’. This is the ‘principle of relativity’” (p.27).

Process is the addition of those elements whereby what is indeterminate is dissolved into determinate linkages attaining the unity of an individual actual entity. The actual entity, in becoming itself, also solves the question as to what it is to be. Thus the process is the stage in which the creative idea works towards the definition and attainment of a determinate individuality. Process is the growth and attainment of a final end. The progressive definition of the final end is the efficacious condition for its attainment (Whitehead, 1929, p.174).

Whitehead’s cosmology is a most ambitious attempt to formulate a philosophy of nature that is not antagonistic to, or directed against, science. What he was attempting to do was to formulate the principle necessary to characterise all forms of existence from that of stones to that of man with no basic contradiction between science and philosophy. According to Ilya Prigogine and Isabelle Stengers (1984, p.95), Whitehead understood – perhaps more clearly than anyone – that the creative evolution of nature could never be conceived if the elements composing it were defined as permanent, individual entities which maintained their identity throughout all changes and interactions. Like Bergson, Whitehead was led to point out the basic inadequacies of the theoretical scheme developed by seventeenth century science, and which evolved into classical Newtonian science:

The seventeenth century had finally produced a scheme of scientific thought framed by mathematicians, for the use of mathematicians. The great characteristic of the mathematical mind is its capacity for dealing with abstractions; and for eliciting from them clear-cut

demonstrative trains of reasoning, entirely satisfactory so long as it is those abstractions which you want to think about. The enormous success of the scientific abstractions, yielding on the one hand matter with its simple location in space and time, on the other hand mind, perceiving, suffering, reasoning, but not interfering, has foisted on to philosophy the task of accepting them as the most concrete rendering of fact ... But this juggling with abstractions can never overcome the inherent confusion introduced by the ascription of misplaced concreteness to the scientific scheme of the seventeenth century (Whitehead, 1975, p.73).

But Whitehead also understood that to make all permanence illusory, to deny being in the name of becoming, to reject entities in favour of a continuous ever-changing flux, meant falling once again into the trap of always lying in wait for philosophy when it “indulges in brilliant feats of explaining away” (Whitehead, 1929, p.20). Thus, for Whitehead, the task of philosophy was to reconcile permanence and change, to conceive of things as processes, to demonstrate that becoming forms individual entities that are born and die.

Whitehead also demonstrated, as we have seen, the connection between a philosophy of process as relation – no element of nature is a permanent support for changing relations; each receives its identity from its relations with others – and a philosophy of process as innovative becoming. In the process of its genesis, each existent unifies the multiplicity of the world, since it adds to this multiplicity an extra set of relations. At the creation of each new entity, “the many become one and are increased by one” (Whitehead, 1929, p.26). An indication that Whitehead’s view of the process and reality is correct is given by Prigogine and Stengers (1984, p.95), when they state:

Today physics has discovered the need to assert both the distinction and interdependence between units and relations. It now recognises that, for an interaction to be real, the “nature” of the related things must derive from these relations, while at the same time the relations must derive from the “nature” of the things.

It is obvious from what has been said that the move away from the “classical” world-view exemplified by Newtonian physics – in which nature is seen as static, unchanging and objective, to a world-view in which being is seen as

process – is of the greatest importance. Hence the value of being able to understand process itself.

We have seen earlier in this book how, from the beginning, humans have wrestled with the aboriginal great questions, the mysteries that face us (and that still face us in psychology). What does it mean “to be”; what is the relationship between being and becoming, between essence and existence? How do things change and yet remain in being? And what of the paradox of the One and the many, summarised in Western thought by Parmenides’ vision that only the One is real and the rest – the multiplicity – is illusion, the way of seeming, while Heraclitus’ vision is that the multiplicity is real and that change is the central reality.

Our attempts to understand, to grasp, these mysteries make up much of the various ways we have divided up our knowing into philosophy, mythology, theology, psychology, science. The very act of understanding, of conceptualising and naming, is part of our mainstream human activity of attempting to give shape and form to what appears to us to be formless, to control what appears to be the frightening flow of energy surrounding us, to make “chaos” into “cosmos”. We have seen some of this process earlier in the creation stories of mythology.

Fear, fear of being overtaken, swallowed up by the formless, the “chaos”, the primeval energy, the unknown, is the predominant negative aspect of mankind, not only primitive man but all of us today. It is a dominant factor in psychotherapy. And yet the energy available in coming to terms with the “dark side” is also the major evolutionary force for us as a race, and as individuals. This power must be tapped in psychotherapy, as we shall see. A balance has to be attained between openness to the primeval energy, of being willing to sacrifice that we know in order to return to the One, to the creative life-giving waters of chaos, and the need to have firm ground under our feet, to be able, in our daily life, to know, to measure, to direct and, if necessary, to control.

The Western mode has, however, become one of domination, of power and control, of almost virtual elimination of process, and of life as song or as dance. The fear, leading to a drive for domination, has driven us in the West too far, so that we do not “remain within the natural pattern”, but are overcome with the fear of “disintegration into fragments” (see McClain, 1976, p.196).

Plato, Aristotle and the other great Greek philosophers were facing this in their time. How to bring order, “cosmos” out of the “chaos” facing them at that time was actually beyond them. For, as we shall see in the next two chapters, this was a time of immense change for the Greeks. It was a time when the old ways no longer worked, when Athens and Greece were in a state of political disarray, when the old religion was being ridiculed and, most important of all, a time when the female dominance in the Greek way of being was being overthrown by a new male dominance. This was leading to a need to dominate the Great Mother, Nature, with her “chaotic” ways and to impose a male dominance and order, a logico-mathematical-sequential mode of knowing, which was to predominate in the West to the present.

We can compare the Greek (and Western) response to living in crisis, in chaos, to the response of the writers of Ṛg Veda (and the East) living in times of equal chaos.

Let us consider Plato’s response, by looking at Benjamin Jowett’s translation of the “Timaeus”, the only Platonic work in which we get a sustained treatment of topics belonging to the field of natural science (1970, p.195 ff).

The “Timaeus” is in fact a declaration that the world of nature is a product of intelligent design, faced indeed by certain ineluctable necessities, but “persuading” these to conform to what is best. It is a “declaration” (in the sense of Dilthey’s “verstehen”) rather than a “demonstration” (erklären) because Plato knew that he did not have the knowledge required for a demonstration. Timaeus, in his prefatory remarks, is made to distinguish that which is timeless, and does

not become, from that which becomes; and to say that the latter is at best an image (eikōn) or embodiment of the former. We can have knowledge and give an exact account of that which timelessly is; of its “eikōn” only an “eikos” or reasonable conjecture, based on seeming or opinion, can be given.

I wish to quote at length from the “Timaeus”, firstly, because it shows how Plato – as representative of Greek culture – attempted to give shape and form to the dynamic process of life, but in so doing reified process and, eventually, tended to rob the flow of life specifically of the element of process and, secondly, because it is a very good introduction to the female/male process that we must now start examining in detail:

Wherefore, the mother and receptacle of all created and visible and in any way sensible things is not be termed earth, or air, or fire, or water, or any of their compounds, or any of the elements from which these are derived, but is an invisible and formless being which receives all things and in some mysterious way partakes of the intelligible ... and that the mother substance becomes earth and air, insofar as she receives the impressions of them (Timaeus 51a and b).

... (which is) space, is eternal, and admits not of destruction, and provides a home for all created things (Timaeus, 52b).

Space, or Mother, or the female process, is the female source of all generation and, because she is “eternal and admits not of destruction”, underlies all change and is the matrix of all being. In this sense, the “ground of all being” (to use a phrase much loved by existential and phenomenological thinkers of today) does exist, but is not “male” or “Father” as Judaeo-Christian theologians and philosophers would have us believe, but is female – the divine Mother. The “chaotic” process of the coming into being of the world (perhaps to be compared with Tillich’s “shaking of the foundations”), its generation as a living entity, is described by Plato through Timaeus as follows:

... and that the nurse of generation, moistened by water and enflamed by fire, and receiving the forms of earth and air, and experiencing all the affections which accompany these, presented a strange variety of appearances; and being full of powers which were neither similar nor equally balanced, was never in any part in a state

of equipoise, but swaying unevenly hither and thither, was shaken by them, and by its motion again shook them; and the elements when moved were separated and carried continually, some one way, some other; as, when grain is shaken and winnowed by fans and other instruments used in the threshing of corn, the close and heavy particles are borne away and settle in one direction and the loose and light particles in another. In this way the four kinds of elements were then shaken by the receiving vessel, which, moving like a winnowing machine, scattered far away from other another the elements most unlike, and forced the most similar elements into close contact. Wherefore the various elements had distinct places also before they were arranged so as to form the universe. At first, however, they were all without reason and measure. But when the world began to get into order, fire and water and earth and air did indeed show faint traces of themselves, but altogether in such a condition as one may expect to find when God is absent. Such, I say, being their nature, God fashioned them by form and number. Let it be consistently maintained by us in all that we say that God made them as far as possible the fairest and best, out of things which were not fair and good (Plato, 1970, Timaeus 52d-53b).

What appears very strongly here is a twofold process in Plato's (and, one can safely say, in Greek) thought. One is the downplaying, almost the point of ridicule and disdain, of the part played by the female process, by the Space, primeval Chaos, which just a few short centuries before had been worshipped above all as the Great Mother, the Mother Goddess, in Greece as throughout the Near East. Now she barely exists as a kind of shadowy underpinning, which has no intelligibility or form. What power she has is to be feared as Chaos, disorder, "all without reason and measure". The male God does his best to "make them as far as possible the fairest and best, out of things which are not fair and good". The things of the world, of Mother Nature, are by themselves "not fair and good" or to be trusted, like, for example, the senses and the emotions.

The second point is the emphasis on male form and number which, Plato claims, brings order to female chaos. Reason, measure, form, intelligibility, order, number, are all impressed on the female process by the Craftsman, Father-God. But the real world is still the eternal spiritual world of Forms or Ideas; anything material is only relatively real or good and that only because it partakes in the male world of form and truth.

And one must remember that the “Timaeus” seems to have been written at a stage in Plato’s life when he was moving from a disdainful to a respectful attitude to the material world. But Plato never quite emancipates himself from the belief that only “intelligible” things are divine – and material things are not intelligible (Jowett, 1970, p.210).

It is this emphasis on a rational – what I have called the L.M.S. – mode of knowing which is associated with a male mode of being, and the eternal oneness and sameness of the world of Forms, that introduces into the Western world the reaction against change, relatively and process which we have seen become so much part of Western thinking. Process is largely banished. Pure reason is not interested in physical change in the Platonic view. Change is in no way a desirable thing. For Timaeus, the basic dichotomy is between that which is and never changes, and that which becomes and is never the same – with the prestige, of course, to the (Parmenidean) former as against the (Heracleitan) latter position. The things brought about by the Craftsman, by intelligence, are those which are congenial to intelligence, its definiteness, its orderliness, and those aspects of living creatures which enable them to preserve their spirituality in a physical environment.

The commentator in Jowett (1970, p.207) points out that it is “reason” which is the part of the human personality which is the “divine spark”, or that which remains in the human personality when one subtracts the “spirited” affections, emotions and impulses associated with the organs in the chest, and the “appetitive” ones associated with the organs in the belly. It is at this point that Plato’s ethics makes contact with his cosmology. Pride, anger, avarice and other impulses which tend to lead us astray are impulses to which we are susceptible, not because of what we are in ourselves, but because of the job that we have been given to do. This is the job of keeping in decent order a small part of the troublesome, ever-changing “female” space.



We see, in the midst of the valiant Greek attempt to create an orderly world of logic, mathematics, music, ethics, politics – all the ordered disciplines that were starting to emerge under the mantle of philosophy – the beginnings of a radical dis-order. The Platonic cleft between the eternal, divine, non-changing world of Ideas, of the Spirit and the soul, and the ever-changing, relatively-worthless world of matter, of bodies, of sense, of emotions, was to set up in the West the mind/body dichotomy which plagues us to this day. It is the beginning of the entrenchment of the mechanical world-view the – “agalma” or “wonderful toy” is not far removed from the clockwork, mechanical world of Descartes and Newton. It is the beginning in the Western world of Van den Berg’s “divided existence and complex society”.

I have already pointed out that metabletically the situation which the writers of the Ṛg Veda found themselves in was very similar to that which the Greek philosophers lived in. Both lived at the culmination of a series of invasions by patriarchal invaders from the North finally overrunning ancient matriarchal native cultures. Both lived in times of resulting “chaos”, when all the old ways and ideas were going into the melting-pot of change. Perhaps the single great difference is that, in the East, the invading patriarchal Aryans never overcame the matriarchal native Dravidians to the same total extent that their Hellenic cousins overcame the ancient matriarchal island civilisations in the West; in fact, the matriarchal Dravidian influence re-emerged and is very strongly present in modern Indian thought and worship.

There is a main point of difference in the attitudes of East and West. Western consciousness, even at this very early Platonic stage, is centred on a vision of reality as “point” or “essence” or, in modern, sub-atomic physics terms, “particle”; it is at root static, essentialist, a Parmenidean world-view. The Eastern view is very much more “relative” and “existence” orientated, and allows for variation. In terms of sub-atomic physics, this is like understanding being in

terms of “wave” or “field” of energy – seeing the world as process, as Heraclitan dynamic change. This world-view is best illustrated by the dramatic picture of Indra, the lord of creation, dancing with cosmic energy. McClain (1976, p.30) shows how this is built into Indian consciousness through Ṛg Veda, the primal book of the Indian experience.

The Ṛg Veda is radically imbued with the conviction that no single perspective is conclusive, superior to all others. Its dogmatic adherence to this liberal attitude is the antithesis of the Western ideal which was influenced by Aristotle’s attempt to found philosophy on “first principles”, continuing today in our efforts to develop a strictly logical foundation for mathematics. De Nicolás (1978) writes of the “radical scepticism” of the philosopher-poets of the Vedas and contrasts their attitudes with those of modern scholars whose analytical methods “make it almost impossible to attain a complete freedom in viewpoint changing”. For him “change of viewpoint is the gaining of Vedic viewpoint” (McClain, 1976, p.15).

The logic of India, we see from McClain (1976, p.6), is profoundly geometric. Its mandalas and yantras present the observer with static forms which, however, could only be achieved by dynamic processes. Our problem always is to see those forms as they were seen in ancient times, and as Socrates yearned to see his own ideal forms, “in motion”. But the L.M.S. – dominated Greek (and Western) view was destined more and more to deprive form of its dynamic process.

“Where European art”, wrote Dr Ananda K. Coomaraswamy, “naturally depicts a moment of time, an arrested action, or an effect of light, Oriental art represents a continuous condition”. So, also, it might be added, does every aspect, mode, experience, and condition of Oriental life (Campbell, 1976a, p.114).

Let us look now at the metabletic process prevailing at the time of the writing of the Ṛg Vedas (see de Nicolás, 1978, pp.51-52). The Ṛg Veda is a document composed and delivered in the pre-dawn of recoded history. It is the earliest literary document of Indian tradition, and narrates the struggle of Aryan families of “seers” (rsis) as they tried to unify the world of diversity and opposition around them through sharing in a common “vision” – a common viewpoint

(darsanam). India was the battleground of this struggle and the intended reconciliation. The Aryans came to India from outside and found themselves surrounded by diversity, both racial and cultural. In fact, according to the “Census of India”, no race originated on Indian soil – all arrived originally from other lands (see “The History and Culture of the Indian People, The Vedic Age”, Vol. 1, ed. R.C. Majumdar, 1951, p.144; 1931 Census, Vol. 1, p.425).

Amongst the earlier arrivals, the earliest seem to be “Negritos” from South Africa, whilst the Dravidians apparently are descendents of “Civilised or Advanced Mediterraneans”. The Aryans were comparatively late arrivals, so that many have said that their only choices were to assimilate or to set themselves up in opposition. The natural antagonisms that developed between them and the Dravidians are the source of a romantic and simplified version of the Aryan invasion of India, first proposed some four generations ago. In summary, the matriarchal Dravidians, “cruder” and more “biological” in their life and symbols than the Aryans, had icons for their worship, dancing women at their festivals, sexual symbolism, phallic deities and intoxicated themselves with “sura” (beer). The white-skinned, blue-eyed and golden-haired Aryans, like their kinsmen of Northern Europe, entered India from the Plateau of Central Asia. They made easy conquest of the black-skinned non-Aryans, imposing upon their “inferior race” the superior Aryan religion, culture and language.

What is noble in Indian tradition, according to this “myth”, came from the Aryan (superior) race; what was dark, low and superstitious was only the expression of the repressed non-Aryan mind. This “myth” is now slowly being abandoned; but its very existence as a “scientific fact” is part of the way in which the white, male, blue-eyed, technocratic West has carried on its vendetta against that which is dark, female and of the earth. The fact is, of course, that the Indian civilisation, like any other great civilization, is a composite creation of the influence and dialectical tension of many civilizations. In fact, the Dravidian

influence on later Indian tradition is more extensive and deeper, in many aspects, than the Aryan influence (see De Nicolás, 1978, p.52).

However, the meaning is simply that the mythology of later India is not in substance Vedic at all but Dravidian; stemming in the main from the Bronze Age complex of the Indus. For in the course of the years the Aryans were assimilated ... (Campbell, 1976a, p.184).

New civilizations, races, philosophies and great mythologies have poured into India and have not only been assimilated but greatly developed, enriched and sophisticated. Yet, in the end (and, in fact, even secretly throughout), the enduring power in that land has always been the same old dark goddess of the long red tongue who turns everything into her own everlasting, awesome, yet finally somewhat tedious self" (Campbell, 1976a, p.164).

What the presence of the female principle does in the Indian experience is to allow process, time, change and openness to be present. For, after all, the ancient fertility Goddess is the goddess of the seasons, allowing each their time and beauty but with the awareness that all must perish in order to be renewed. To turn to the theme of music to illustrate the difference in the East in the West, De Nicolás (1978, p.57) says:

Today in the West, we use number to constrict all possibility to an economically convenient limit; the international pitch standard of A = 440 Hertz and the limitation to 12 equal semitones within the octave are antithetical to the spirit and needs of music. R̥g Vedic man, like his (Pythagorean) Greek counterparts, knew himself to be the organizer of the scale, and he cherished the multitude of possibilities open to him too much to freeze himself into one dogmatic posture. His language keeps alive that "open-ness" to alternatives, yet it avoids entrapment in anarchy. It also resolves the fixity of theory by setting the body of man historically moving through the freedom of musical spaces, viewpoint transpositions, reciprocities, pluralism, and finally an absolute radical sacrifice of all theory as a fixed invariant.

## **2. The Unity of the Male/Female Process: The Tao**

In introducing the notion of process in the previous section, I have quoted Whitehead as showing the necessary unity between the Parmenidean notion of the permanence of things and the Heraclitan notion of inescapable flux by quoting the beautiful hymn:

Abide with me;  
Fast falls the eventide.

Similarly, I am going to attempt to show how the male and female process share a common reciprocal unity of being that we split at our danger. Indeed, in investigating the male-female process we must be immediately aware of the fact that we are using here a typical Western mode: stopping the flow of being, of life, and attempting to understand what is essentially a dynamic unity, the Process, by looking at static elements. We must not fall into Whitehead's "fallacy of misplaced concreteness" or think that, in Aristotelian terms, what is ultimately a logical distinction is actually an ontological one.

It is possible for us to stop the flow and isolate entities, using our L.M.S. mode of knowing. But in doing this we must also allow our I.C. H. mode of knowing to have free play and to intuit the holistic reality of the process of being underlying our distinction. We can form a concept of a male process and a female process; but in doing this, in giving them labels, we must not fall into the trap of thinking that the creation of our head is the primary mode of being. The primary mode is the One, the dynamic ever-changing, ever-constant, process of being that exists before, through and after time. This dynamic Process has been given many names down through the ages: God, Tao, the Ground of Being, The One, Ch'i, Energy, Ki, Do, the Spirit.

**a. The Tao.** The name that I prefer in the context of this book is Tao. It does not have the built-in ethical and theological presuppositions that, for example, the word "God" has for Western audiences. Western readers are, therefore, made to start afresh intellectually when encountering it. It also summarises better the nature of, in theological terms, the divine, and in mythological terms, the One and the many that we have seen so far. I

hope to show that the Tao also helps one to make sense scientifically, metaphysically and, especially psychologically, of the phenomenon of change and the paradox of the unity and multiplicity of being. In the context of the change and growth which is the essential prerequisite for integration in psychotherapy, an understanding of the Tao is invaluable – indeed, I would go so far as to say indispensable.

In the discussion of the text of “The Secret of the Golden Flower”, the Chinese classic of spirituality, Richard Wilhelm (1962, p.11) outlines the philosophy which is, at least to a certain extent, the foundation of all Chinese philosophical trends. It is built on the premise that the cosmos and humankind, in the last analysis, obey the same universal law; that humankind is a microcosm and is not separated from the macrocosm by any fixed barriers. We have already seen that this is an essential part of the ancient unitary tradition that would appear to have stretched from India through the Near East to Sumer, Babylon and Egypt. It certainly spread from India into China and, later, Japan. In Tao, the inner world of man and the cosmos are to each other like the inner world and the outer world. The very same laws rule for the one as for the other, and from the one a way leads into the other. Therefore, humankind participates by nature in all cosmic events, and is inwardly as well as outwardly interwoven with them in the one Process of the unity of being.

According to Sukie Colgrave (1979, p.8 ff) the Tao, in the view of the ancient Chinese, was an organic unity which spontaneously, out of itself, evolved the manifest and unmanifest worlds. This indescribable source, without beginning or end, but which ordains all beginnings and all ends, is best rendered in English by the ambiguous word “Way”: it is the Way of creation as well as the Way which precedes creation. Nothing is inferior or external to it, for all that

exists is merely a more manifest, formed, “ordered”, expression of what was “in the Beginning”.

According to Richard Wilhelm (1962, p.11), the original meaning of Tao is that of a track or way which, though fixed itself, leads from a beginning to a goal. The fundamental idea is that the Tao, though itself motionless, is the means of all movement and gives it shape, form, law. Heavenly paths are those along which the constellations move; the path of man is the way along which he must travel. Lao-Tse, in the Taoist classic, the “Tao Te Ching”, uses this word, according to Wilhelm (1962, p.11) in the metaphysical sense as the final world principle, which antedates realization and is not yet divided by the drawing apart on which emergence into reality depends at the phenomenal level.

Sukie Colgrave (1979, p.8) says that the Chinese character for Tao, in combining the idea of “head” and “foot”, symbolises personal wholeness (from head to foot), and since the head was often equated with Heaven and the foot with Earth, it also suggests cosmic wholeness. The Tao is the primal principle of the universe and the way to achieve a personal realization of it.

The Tai Ch’i master, Al Chung-liang Huang (1973, p.165) points out, however, that by its very essence, Tao cannot be contained easily in a definition:

So you might translate tao as “The path of the leader, that flows like water”. Or you might say that it means “yourself, flowing with the way of nature”. Or “If you walk on your own path, the natural, spontaneous road, then you understand tao”. The character is a circular global concept of what Tao is. You have to make your words connective and grasp it all together. So even within each character there are many possible translations.

This great Nothing, which is the source of everything, “knows nothing and is capable of nothing yet; there is nothing which it does not know, nothing of which it is incapable” (Lieh Tzu, Transl. Graham (1973), p.20). Once it has begun to manifest itself we can observe its forms, but in its primal state the Tao moves and rests beyond the confines of human language.

There was something formless yet complete,

That existed before heaven and earth;  
 Without sand, without substance,  
 Dependent on nothing, unchanging,  
 All pervading, unfailing.  
 One may think of it as the mother of all things under heaven.  
 Its true name we do not know;  
 Way is the by-name that we give it  
 Were I forced to say to what class of things it belongs  
 I shall call it great (ta).  
 Now great also means passing on,  
 And passing on means going Far Away,  
 And going far away means returning (to what was there at the  
 Beginning).  
 (Tao Te Ching XXV, Transl. Waley, 1958, p.174).

The description of Tao is very similar to the African concept of Modimo or Inkulunkulu or Qamata (see Setiloane, 1976), and is one more indication of an “urreligion” that existed before the advent of the more rational, analytical, L.M.S. – dominated world religious systems begin to modify it. It is very likely to have originated in Southern and Central Africa at the beginning of the human process, and to have been carried to India and thence to China. We have seen that the original settlers of India came from sub-Saharan South Africa. We must notice once again how the Tao is referred to as the “mother of all things under heaven”. Also the way in which the Tao is seen as Chaos, the One, cosmogonic terminology which we are already familiar with, and which is female process.

The last four lines of the above quotation from the Tao Te Ching bring us to one of the most important aspects of this vision of the Tao and that is the essential circularity of process, of time, of being. This is very common in all ancient thought, and it is retained still in the East, in Africa, indeed everywhere except in the L.M.S. – dominated West. The process of the Way means passing on (or “far-reaching”), going Far Away, and this means returning to what was there at the Beginning (or, “reversion to the original point”).

In the West – dominated by the L.M.S. process of knowing – process, time, change are usually seen as being sequential, along a continuum. The more primitive (in the sense of coming first) way of experiencing process is to



experience its dynamic circularity; it is often experienced and shown as a spiral (see Von Franz, "Time – Rhythm & Response", 1978; Purce, "The Mystic Spiral", 1974). Eliade's "Myth of the Eternal Return" has profound implications for understanding ourselves, and is central to the whole practice of psychotherapy. "The Way" is the way of growth and integration, the eternal rhythm of life, death, rebirth which is the process of psychotherapy as of life.

The somewhat nebulous names like the Way, or Chaos, or the One given to the Tao, is partially because all ancient people were aware that the divine cannot be known or named. The very first lines of the "Tao Te Ching" affirm this:

The Way that can be told of is not the Unvarying way;  
The names that can be named are not unvarying names.  
It was from the nameless that Heaven and Earth sprang.

There is also the element of the awe-ful aspect of the divine, which makes it taboo to utter the divine names: "Thou shalt not take the name of the Lord thy God in vain", say the Hebrews. The Nguni of South Africa, as with all the other Southern African tribes, say that the names of gods are "khlonipa" – not be named directly.

These nebulous names, says Sukie Colegrave (1979, p.10), lead us beyond the confines of the usual Western either-or categories and ways of thinking, and help us to experience the common origin of all things. The Way, in the beginning, is undifferentiated, hence Chaotic, and even after it begins to manifest itself in the myriad forms of creation, it never relinquishes its essential unity.

Rawson and Legeza (1973, p.9) point out that, in the Taoist view, words and definitions are only suitable for describing the differentiated world and this, of course, is necessary. But they are unsuitable for communicating the unity which lies behind the differences; here silence is as important as an accurate use of language is the phenomenal world. Fixed concepts, referring to things and states, can be abstracted by L.M.S. thought from the dynamic reality, and much

of the material and technological progress of the West is dependent on this: yet there is actually no way of reconstructing the dynamic process of being by adding up fixed concepts – all static conceptualism is, in the last resort, impotent. For even our most sophisticated cosmological reasoning, as we have seen, arises from and leads back to integral concepts of being and reality as a dynamic process – a Way – back to the One.

The Tao described in the “Tao Te Ching”, in “Chuang Tzu” (1980) and in the “I Ching” (1968), and depicted in Taoist art, is a seamless web of unbroken movement and change, filled with undulations, waves, patterns of ripples and temporary “standing waves” like a river, remarkably like what Bohm has described as the “implicate order”. Every observer is himself an integral function of this web. It never stops, never turns back on itself, and none of its patterns, of which we can take conceptual snapshots, are “real” in the sense of being “permanent” – even for the briefest moment of time – precisely because they are process.

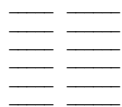
Because of this understanding of the dynamic, unchanging process which is the One, the Tao, knowing it is also a dynamic process. It is known in the way that the ancient culture treasures most – through experiencing totally. Yaddha – “to know” – in Hebrew, for example, is likened to the way a man knows his wife sexually. This is the way Yahweh knows his people Israel – with a direct, intuitive sharing of being, not through abstract words and concepts, mathematically or logically. Of course, language and L.M.S. knowing have value, but are subordinate in the totality of the knowing experience.

(i) The I Ching or Book of Changes. Richard Wilhelm (1968, Introduction [from which the following is largely drawn] says that the “I Ching” is unquestionably one of the most important books in the world’s literature. Both the two important branches of Chinese philosophy, Confucianism and Taosim,

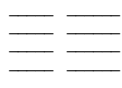
have their common roots here. Indeed, not only the philosophy of China but its science and statecraft too have always drawn from the spring of wisdom which is the “I Ching”; even the commonplaces of everyday life in China are saturated with its influence.

The “I Ching” or “Book of Changes” was, at the outset, a collection of linear signs to be used as oracles. In antiquity, oracles were everywhere in use. Eight trigrams came into being, as symbols standing for changing transitional states. These were conceived as images of all that happens in Heaven and on Earth. At the same time they were held to be in a state of continual transition, one changing into another, just as transition from one phenomenon to another is continually taking place in the physical world. These eight images came to have manifold meanings. They represented certain processes in nature, corresponding with their inherent character. Wilhelm (1968, p.1) says: “The eight trigrams are not representations of things as such but of their tendencies in movement”. They came to represent functions, e.g. movement, adaptability, tranquillity, not abstract entities; they were combined with one another at a very early date, and thus a total of 64 signs was obtained.

Each of these 64 signs consists of six lines (a hexagram), either positive or negative. Each line is thought of as capable of change, and whenever a line changes there is a change also of the situation represented by the hexagram. Take, for example, the hexagram K’un, “the receptive”, Earth:



It represents the nature of the earth, strong in devotion; among the seasons it stands for late autumn, when all the forces of life are at rest. If the lowest line changes, we have the hexagram Fu, “return”:



---

The latter represents thunder, the movement that stirs anew within the earth at the time of the solstice; it symbolises the return of light. As this example shows, all the lines of a hexagram do not necessarily change; it depends entirely on the character of a given line. A line whose nature is positive, with an increasing dynamism, turns into its opposite, a negative line, whereas a positive line of lesser strength will remain unchanged. The same principle obviously holds for the negative lines.

We have already seen, according to the theory of change implied in the idea of dissipative structures, that when fluctuations force an existing system into a far-from-equilibrium condition and threaten its structure, it approaches a critical moment or bifurcation point. At this point, according to Prigogine, it is inherently impossible to determine in advance the next state of the system, for all that one knows is that at the bifurcation point the new input will nudge what remains of the old system into a new path of development. The Taoists say, however, that the wise man can know, from a careful study of the system, which way it is likely to go at the bifurcation point.

(ii) Causality, Chance and Synchronicity. However, here one is treading on the unstable ground between what in the West we would describe as the difference between chance and necessity or determinism and free will. In the West, certainly since the advent of the secular culture of the Machine Age, hard line determinism has more or less held sway; even today, after the advent of Heisenberg and the “Uncertainty Principle”, thinkers such as Jacques Monod and René Thom reject the idea of chance as illusory and inherently “unscientific”. As Toffler (1984, p.XXII) says, however, two things seem to be happening to contemporary concepts of chance and determinism. Firstly, they are becoming more complex and, secondly, new efforts have been made to recognise the co-

presence of both chance and necessity. Toffler quotes Edgar Morin, a leading French sociologist-epistemologist, who writes:

Let us not forget that the problem of determinism has changed over the course of a century ... In place of the idea of sovereign, anonymous, permanent laws directing all things in nature there has been substituted the idea of laws of interaction ... There is more: the problem of determinism has become that of the order of the universe. Order means that there are other things besides "laws": that there are constraints, invariances, constancies, regularities in our universe ... In place of the homogenizing and anonymous view of the old determinism, there has been substituted a diversifying and evolutive view of determinations.

As the concept of determination has grown richer, and with the recognition of the co-presence of chance and necessity as full partners in a universe that is simultaneously organising and de-organising itself, Prigogine's theory – which shows how determination and chance are present before, during and after the critical moment or bifurcation point where change occurs – is of great importance. Here we see chance and necessity in yet another synthesis in modern science.

However, Jung (1968) in his foreword to Wilhelm's translation of the "I Ching", takes the matter one step further by illustrating how the Chinese, in particular, but, I believe, the whole non-Western world in general, often have a totally different concept of the way in which events, structures and processes are linked to and influence each other.

Jung (1968, p. XXII) sees the Western over-emphasis on causality as being a "prejudice" to be "cast off", if one wants to understand the Chinese view of the world:

It is a curious fact that such a gifted and intelligent people as the Chinese has never developed what we call science. Our science, however, is based upon the principle of causality, and causality is considered to be an axiomatic truth. But a great change in our standpoint is setting in. What Kant's "Critique of Pure Reason" failed to do is being accomplished by modern physics. The axioms of causality are being shaken to their foundations: we know now that what we term natural laws are merely statistical truths and thus must necessarily allow for exceptions. We have not sufficiently taken into account as yet that we need the laboratory with its incisive

restrictions in order to demonstrate the invariable validity of the natural law. If we leave things to nature, we see a very different picture: every process is partially or totally interfered with by chance, so much so that under natural circumstances a course of events absolutely conforming to specific laws is almost an exception.

It is obvious that the events of a person's life, and the psychotherapeutic process, indeed almost all of the subject matter of psychology, falls under what Jung calls "natural circumstances" rather than laboratory circumstances. This is one of the main reasons why so-called "scientific" psychology has produced so little of real value in the century of its existence. The continuous flow and change of the human process is not amenable to the causality-bound, logical-positivistic, nineteenth century type of science that is prevalent in so much of Anglo-Saxon psychology. What is needed much more is the openness to experience of the person in the here-and-now which is the hallmark of what is best in phenomenology and humanistic psychology. The understanding of process in the "I Ching" which Jung explores will help us all as psychologists.

Jung (1968) sees the focus of the "I Ching" being on coincidence; what we worship as causality passes almost unnoticed. It is all very well to say that the crystal of quartz is a hexagonal prism; this is so for the abstracted "ideal" crystal, but in nature no two crystals are alike, although all are unmistakably hexagonal. The actual form is what interests the Chinese sage (as it does phenomenologists), rather than the ideal form. What is of interest seems to be the process and the configuration formed by chance events at the moment of observation, and not the hypothetical reasons that might account for the coincidence. While the Western, L.M.S. – dominated mode of knowing carefully sifts, weighs, selects, classifies and isolates, the Chinese picture of the moment encompasses the minutest "nonsensical" detail, because all of the ingredients make up the observed moment, once again, as phenomenologists would agree.

The essence of the problem for us in the West, as far as the "I Ching" is concerned, lies in the mode of consulting the oracle – which consists of either

counting through forty-nine yarrow stalks or casting three coins which indicate the sign of the hexagram to be consulted. Which way the coins land or the number of yarrow stalks – chance details it would appear – enter into the picture of the moment of observation and form a part of it – a most significant part for the Chinese. In the West it would seem to be a banal and almost meaningless statement to say that whatever happens in a given moment possesses inevitably the quality peculiar to that moment. And yet, in China, this is what is believed; the hexagram is the exponent of the moment in which it is cast.

This assumption involves a curious principle which Jung calls “synchronicity” (see *Synchronicity: An Acausal Connecting Principle*, C.G. Jung Collected Works, Vol. VIII, 1960). The enunciation of this principle revolves around what Marie-Louise von Franz (1974, p.3) calls the “problem of the unity of psyche and matter”. In Jungian terminology, as we know, there is a portion of the “unconscious” which Jung calls the “collective unconscious” that is universally human and appears to have the same structure in every individual. This, Jung feels, is the living creative matrix of all our unconscious and conscious functionings, the essential structure basis of all our psychic life, the basic stratum of our “psyche”. Drawing from Pierre Janet’s early work, Jung defined the psyche as a spectrum-like field of reality, situated between the “infrared” pole of material, bodily (physiological and chemical) reactions at the one end, and the “ultraviolet” pole of the archetypes (certain particular forms which dynamically and formally motivate our emotions, imaginings, feelings and actions) at the other (see Von Franz, 1974, p.4).

The centre of our psychic inwardness slides along this “spectrum” like a ray of light, and is drawn sometimes more to one pole, sometimes more to the other. It may, however, be surmised – as Jung did – that the two poles partake of one and the same “unknown” living reality and are registered only as two different factors in consciousness. If we are affected by the physical or so-called

“material” events of the “outer” world, we call it matter; if we are moved by fantasies, ideas or feelings from within, then we call it the objective psyche or the collective unconscious. When Jung investigated the latter phenomenon, he discovered to his amazement that he had developed thought models and concepts which exhibited an extraordinary correspondence with what was emerging from sub-nuclear physics.

For example, complementarity in physics between particle and wave, and in psychology between conscious and unconscious contents; the necessity of taking the conscious hypothesis of the “observer” into account when describing events; the limitation of only being able to describe the “workings” of nonperceptual structures without grasping their substance “in itself”; and the fact that we can only do justice to phenomena by an interpretation on the level of energetics. All the indications are, says Von Franz (1974, p.5), that an actual connection does exist between the psychic unconscious and the subject matter of physics. This connection, firstly, appears to be statistical-causal, insofar as interactions between them are demonstrable, as in psychosomatic reactions.

However, beyond this, a further relation between psyche and matter appears to exist and this is what Jung termed synchronicity. This phenomenon consists of a symbolic image constellated in the psychic inner world, for example, a dream, or a waking vision, or a “hunch”, which coincides in a seemingly “miraculous” manner, not causally or rationally explainable, with an event of similar meaning in the outer world (see Jung, “Synchronicity: An Acausal Connecting Principle”, Collected works Vol. VIII, 1960, p.870, 902 ff., 915). As Von Franz (1974, p.7) points out, in situations where the collective unconscious, the archetypal realm, is activated, such “improbable” psychophysical events are frequently observable.

Jung (1961, p.4 ff) says that the “lowest” collective level of our psyche is simply pure nature:



Nature, which includes everything, thus also the unknown, inclusive of matter ... To the assumption that the psyche be a quality of matter or that matter be a concrete aspect of the psyche I would make no objection, provided that "psyche" be defined as the collective unconscious ... In consequence of the autonomy of the physical phenomena there cannot be only one approach to the mystery of being – there must be at least two: namely, the physical happening on the one hand, and the psychic reflection on the other, but it is hardly possible to decide what is reflecting what.

The similarity to Bohm's concept of implicate-explicate order and to the unfold-enfolding universe are manifest.

Thus, insofar as similar structures manifest themselves through synchronistic phenomena both in the unconscious psyche and in matter, the unity of existence (as suggested by the alchemists) which underlies the duality of psyche and matter, becomes more comprehensible to us. Jung called this aspect of the unity of being "unus mundus" (see Jung, "Mysterium Conjunctionis", Collected Works, Vol. XIV, 1970, pars. 663, 759, 767). In the final analysis, the idea of an "unus mundus" is founded, he says:

On the assumption that the multiplicity of the empirical world rests on an underlying unity, and that not two or more fundamentally different worlds exist side by side or are mingled with one another. Rather, everything divided and different belongs to one and the same world, which is not the world of sense but a postulate whose probability is vouched for by the fact that until now no one has been able to discover a world in which the known laws of nature are invalid (Jung, Collected Works, Vol. XIV, 1970, paras. 767-770).

Thus, says Jung (1968, p. XXIV), the ancient Chinese contemplate the cosmos in a way comparable with that of the modern physicist, who cannot deny that his model of the world is a decidedly psychophysical structure. The microphysical event includes the reality of the observer, just as much as the reality underlying the "I Ching" comprises subjective, i.e. psychic conditions, in the totality of the momentary situation. Just as causality describes the sequence of events, so synchronicity deals with the coincidence of events. In the "I Ching", the only criterion of the validity of synchronicity is the observer's opinion that the text of the hexagram amounts to a true rendering of his psychic condition, says

Jung (1968, p. XXV). It is assumed that the fall of the coins, or the result of the division of the bundles of yarrow stalks, is what is necessarily must be in a given “situation”, inasmuch as anything happening in that moment belongs to it as an indispensable part of the picture.

The fact that so much of the traditional wisdom of China centres around the vision of the Way, as described in the “I Ching”, and despite the fact that many wise people worldwide today consult the “I Ching”, does not really help us overcome the difficulty of the idea that access to this wisdom is to be obtained through the manipulation of the yarrow stalks, says Hellmut Wilhelm (1975, p.97). We have to understand the reality of the “unus mundus”, of the One, the Way, which underlies and is manifested in physical phenomena and our “psychic” response. Wilhelm (1975, p.97) quotes Wang Fu-Ch’ih, the greatest “I Ching” scholar of the Ch’ing era, who tried to explain it as follows:

Between heaven and earth there exists nothing but law and energy. The energy carries the law and the law regulates the energy. Law does not manifest itself (has no form); it is only through energy that the image is formed, and the image yields the number. (Image here equals idea, number is the intelligible aspect of law as embodied in the idea). If this law becomes blurred the image is not right and the number is not clear. This reveals itself in great things and expresses itself in small things. Thus only a man of the highest integrity can understand this law; basing himself on its revelation he can grasp the symbols, and observing its small expressions, he can understand the auguries. In this way the art of the image and number (that is, consulting the oracle) comes about by itself.

According to Wang Fu-Ch’ih’s interpretation, all existence is finally based on an all-containing continuum which is itself lawfully ordered, but which “in itself ... is without perceptual manifestation”. Number is the phenomenal form of the law, an expression in which the law is intelligible. Wilhelm (1975, p.97) says that to seek the law through numbers, and to base oneself on it, is a principle by no means alien to us in the West. It is thus no great step to the idea that even spheres of life to which Western science has not yet applied such methods are governed by laws, indeed that the totality of life is based on law. Thus the “unus

mundus” is inherently a “law-ful” process, which can be approached through “matter” and “spirit” or psyche.

Although the “nonperceptual potential continuum”, (as Jung calls the “unus mundus”), appears to exist outside time, certain dynamic manifestations of it break through into our everyday sphere in the form of synchronistic occurrences. The aim of the “I Ching” is to understand the nature of these manifestations. Its function, says Von Franz (1974, p.11), clearly presupposes a certain “probability” in the existence of synchronistic events. Thus, in attempting to understand the law, or the Way, through the guidance of the “I Ching”, the numbers and groups of numbers resulting from the manipulation of yarrow stalks are held to be the phenomenal form of the law governing the situation, with the help of which the here-and-now situation can be understood.

It should be noted that Jung, in his article on “Synchronicity” (paras. 964-965), raises the question whether the phenomena of synchronicity might not ultimately prove to be only a special instance of a more general principle of nature, which he termed “acausal orderedness”. The acausal orderedness of certain natural phenomena may actually be observed in matter (e.g. in the discontinuities in physics such as radioactive decay) as well as in the psyche (in the just-so uniformity of mankind’s association to natural integer concepts) (see Von Franz, 1974, p.11).

As far as the Chinese are concerned, however, what is seen to be at work in the energy and wisdom of the “moment” designated by the yarrow stalks, is the interplay between “heaven” (Ch’ien, the Creative) and “earth” (K’un, the Receptive). According to the ancient tradition, it is “spiritual agencies” (shên, “spirit-like”) acting in a mysterious way, that make the yarrow stalks give a meaningful answer. These powers are, so to speak, the living soul of the book, and are to be given the attention they need in order to play their part in the life of the individual. Indeed, this is the original meaning of the word “religio” - a careful

observation and taking into account of the numinous. The classical etymology thus is from “relegere”, not from “religare”, “to bind”, as the Church Fathers said.

This process by which the powers of the non-material realm are involved in our incarnate human existence is recognised in most of the non-Western world, in the world where people “not only with their minds but with their hearts” (Setiloane, 1985, p.1). For example, in South Africa, a “Ngaka” (Sotho) or “Inyanga” (Nguni), a diviner, is aware of and uses the “Serithi” (Sotho) or “isithunzi” (Nguni), the life-force radiated by each living person or thing which affects others it comes into contact with, either positively or negatively. This word for “life-force” comes from the root “shadow” like the “shades” in our own literature. One is able to contact the ancestors – the “living dead” or “people of God”; “Badimo”, the Sotho word for ancestors, is derived from “-dimo”, as in Modimo, Divinity or God.

Divining material (“Ditaolo” in Sotho) always comprises material from Mother Earth such as bones, shells and stones. When the Ngaka uses them he will shake them, blow on them with his breath/spirit, and throw them gently before him. While he does this he will speak to them reverently:

You have eyes and you can see  
Like a nose you can smell out  
Tell us what you see.

He believes they will speak to him, that they do have the power to reveal the way, if he follows the customary ways, the Law, the Path. The ancestors can speak to him through them. But he must have the right attitude (see Setiloane, 1985). Thus, too, Jung (1968, p. XXXIII) warns that the “I Ching” insists upon the primacy of self-knowledge throughout: its power and wisdom must not be abused, and “it is therefore not for the frivolous-minded and immature, nor is it for intellectualists and rationalists”.

To be in union with, not in rebellion against, the fundamental law of the universe is the first step then, one the way of the Tao. Humanity is not separate

from nature but an integral part of it, emerging from the same, originally undifferentiated beginning and developed according to similar laws. This is as true for human consciousness as it is for the physical body. Until the beginning of individual consciousness, there is no way to differentiate between the emergence of the world and the emergence of the human psyche. They are locked in a unity which the ancient Chinese expressed with the Wu ji symbol, the empty circle; it is the same as the Egyptian Uroboros (Plato, *Timaeus*, 34), the snake biting its own tail; “it slays, weds and impregnates itself ... man and woman, begetting and conceiving, devouring and giving birth, active and passive, above and below at once” (Neumann, 1969, p.10).

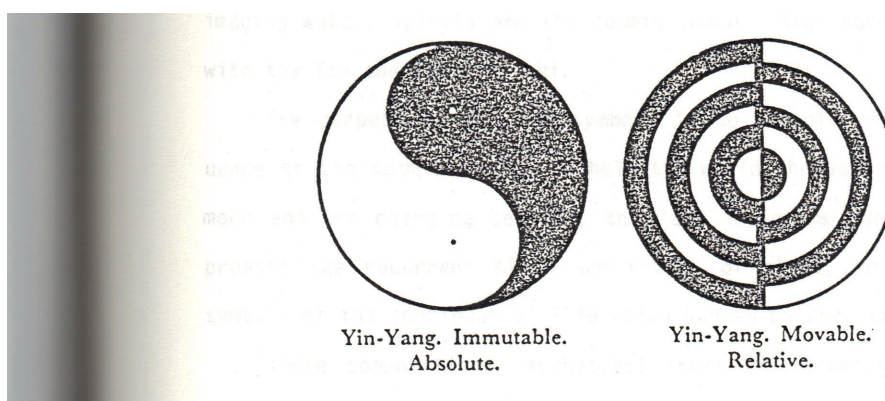
The Uroboros and the Wu ji of the Tao represent, in humankind, in Jungian terms, the collective unconscious; in cosmic terms, the Abyss or Chaos or Tao in which all life begins. It is the pre-conscious stage, the Golden Age, the garden of Eden, Paradise, before the emergence of “I” and “you” and “it”. It is the time before the subject/object, mind/body split, before humanity severs itself from the rest of the cosmos and begins the difficult and painful journey towards individuation, self-consciousness and understanding.

**b) The Yin/Yang Process.** The underlying idea of the whole, the One, in Taoism is its dynamic quality, the idea of change. In the *Analects of Confucius* (Lun Yü, IX, 16) it is said that Confucius, standing by a river, said: “Everything flows on and on like this river, without pause day and night”. It is metaphysically fascinating that at the dawn of sophisticated philosophical thought, both in the East (Confucius died in 479 B.C.) and in the West (Heraclitus lived around 500 B.C.), use is made of almost identical words to describe the great central mystery of being. Both are aware that he who has perceived the meaning of change fixes his attention no longer on transitory, individual things but on the immutable, eternal law at work in all change.

This law is the Tao, the course of things, the principle of the One in the many (says Richard Wilhelm, 1968, p.1v). Okakuro-Kakuzo (In Cooper, 1972, p.11) writes:

Sometimes the Tao is called “The Mother of all Things”; the primordial, creative cause, the self-existent source, the unconditioned by which all things are conditioned, for although it does not create it is the source of all creation, the animating principle of the universe; it is the “unchanging principle which supports the shifting multiplicity”.

That the Tao, the principle of the One in the many, which “supports the shifting multiplicity” may become manifest, a decision, a postulate, is necessary, says Wilhelm (1968, p.1v). This fundamental postulate is the “great primal beginning” of all that exists – “t'ai chi”. (The full name of this symbol is t'ai chi t'u, “the supreme ultimate” [see Wilhelm, R., 1929, p.249]). In its original meaning, it is the ridgepole of the tent or cabin which is perceived as a kind of archetypal dividing line. Under this conception, t'ai chi was represented by the circle divided into the light and the dark, the “Yin” and the “Yang”. (Remember the symbol for a still earlier beginning, the “wu chi”, the empty circle). In the t'ai chi, in the heart of the heart of the “Yin”, the dark, is a spot of the “Yang” and in the heart of the “Yang”, the light, is a spot of the “Yin” presaging the potentiality for change, the next step in the process of the eternal return.



With this symbolic ridgepole line, says Richard Wilhelm (1968, p.1v), which in itself represents oneness, the concept of duality comes into the world, for the line at the same time posits an above and a below, a right and a left, front

and back, the dark and the light – in a word, the world of opposites. The history of Yin/Yang theory begins in the obscurity of legend, and gradually unfolds during three or four thousand years, until its full flowering in the Neo-Confucian philosophers of the Sung Dynasty (A.D. 960-1279). The theory is given different emphasis and interpretations by the different schools of Chinese philosophy, but these complement rather than contradict each other.

Richard Wilhelm (1968, p.1v) points out that the t'ai chi symbol "has also played a significant part in India and Europe". In the old European civilisation, for example, a striking development in art at the inception of the agricultural era was its persistent representation of a number of conventionalised graphic designs symbolising abstract ideas. These ideograms, like the t'ai chi image, were used for thousands of years throughout old European civilisation, and help us to expand our understanding of its cosmogony and cosmology, according to Gimbutas in her survey of "The Goddesses and Gods of Old Europe" (1982, p.89-95). The symbols fall into two categories and it is the first category – especially those symbols imaging water, spirals and the cosmic snake – that have strong associations with the Tao and the t'ai chi.

The purpose of all the symbols is to promote and assure the continuance of the cosmic cycle, to help the world through all the phases of the moon and the changing seasons; they are ideograms considered necessary to promote the recurrent birth and growth of plant, animal and human life, symbols of the continuum of life which had to be ensured.

These compositions, archetypal signs of perpetual renewal or wholeness, and of the moon in the symbolism of Old Europe, "are all associated with the Great Goddess of Life and Death, and the Goddess of Vegetation, moon goddesses par excellence" (Gimbutas, 1982, p.91). They depict not the end results of wholeness but, rather, the continuous striving towards it, the active process and flow of creation and recreation along the Way, the Tao. The Great

Goddess, for example emerges from the sacrificed body of the dead bull, as Gimbutas shows, in the shape of a bee or a butterfly. The life process of creation and destruction is the basis of life and immortality.

“The snake and its abstract derivative, the spiral, are the dominant motifs of the art of the Old Europe”, and, according to Gimbutas (1982):

Compositions on the shoulders of cult vases reveal pairs of snakes with opposed heads “making the world roll” with the energy of their spiralling bodies. Tension between the two is emphasised, since it is not just one snake that begins the movement (Gimbutas, 1982, p.94).

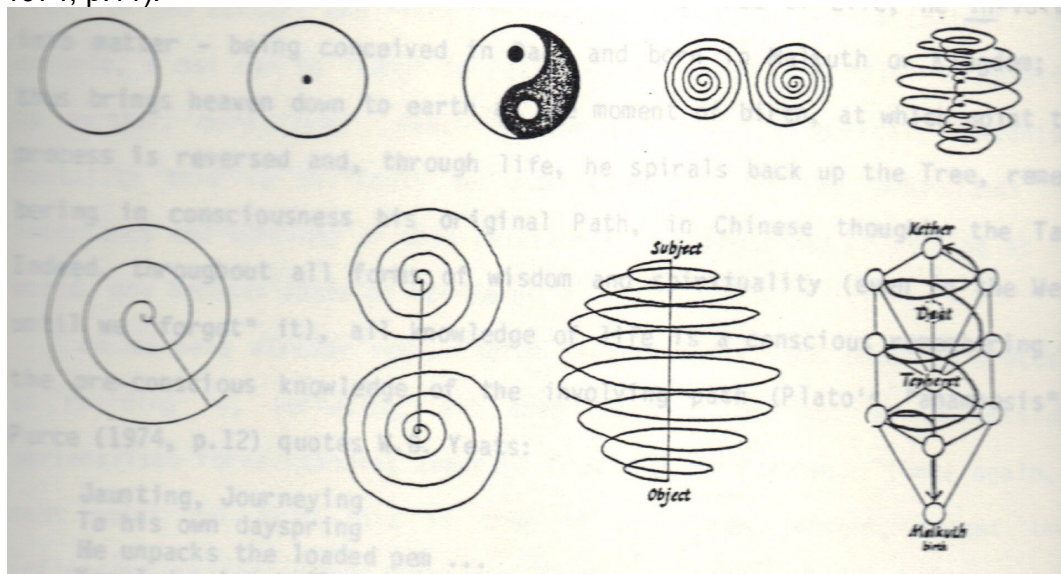
Images of spiral, snake, waterflow, labyrinth are a symbolic glorification of nature’s dynamism, and of the dynamic nature of the Way, that is of the “nature of Nature”; they are stimulators and guardians of the spontaneous life energy. But the t’ai chi sign symbolises that, like the pair of snakes on the vases, it is the continuous interplay between the poles, the “tension between the two”, that manifests the creative energy of the One.

Purce (1974) explores in great depth the transcendent imagery of “The Mystic Spiral – Journey of the Soul”. She says (1974, p.11) that while the simple two-dimensional spiral is one of the most ancient symbols for eternity, it does not ever seem to have been a symbol for the Absolute, the One. This is because it is not a whole and can, by its very nature, never be complete. The implication is that all our conceptions of the One must be more than unlimited extension – they must contain. All manifestation extends from, and yet is contained within, the point to which it must return. Hence, while the two-dimensional spiral starts in infinity and extends to infinity, passing through all the intermediary coils of manifestation in time and the relative world, it is only symbolic of the spherical vortex.



The spherical vortex, one of the most ancient symbols known to man, is most familiar to us today as the t'ai chi, or Yin/Yang sign, or the double spirals carved by megalithic civilisations:

When the flat double spiral is moved up into three dimensions, it has its origin and end in the opposite poles of a central axis: the central infinity or axis of consciousness. The spiral has actually returned by winding on to its source. Its “end” is not a second and therefore relativating infinity, as implied by the single spiral. The duplication of the One is simply the One looking at itself and in so doing becoming subject and object: this is the duality by which all is known (Purce, 1974, p.11).



Source: Purce, J., 1974, p.10-11

Thus, continues Purce, the cycles of becoming, the rounds of existence, spiral on and reveal their source by the creation of a vantage point: from its own opposite pole the source may view and hence be conscious of itself (Purce, 1974, p.11). The separation of heaven and earth gave the light of consciousness by which all is seen and known. The theme recurs in more or less explicit form in most traditions: the world materialises and man spiritualises along the same spiral. It is the breathing of the cosmos, the divine breath – “ruah Elohim” to the Hebrews. With the exhalation, the spirit contracts, creates and in-volves or winds into matter. With the inhalation, matter expands and e-volves or unwinds into spirit. Humankind, says Purce (1974, p.11), is the heart and microcosmic controller of this pulse of life. The more we become conscious, the more we

inhale, brining about the return breath. This is, of course, similar to what Bohm is saying when he talks about the relationship between the implicate and explicate universe.

In Jewish spirituality, these alternating phases are described by the Kabbala. As each individual spirals down the Tree of Life, he in-volves into matter – being conceived in Daat and born in Malkuth or Kingdom; he thus brings heaven down to earth at the moment of birth, at which point the process is reversed and, through life, he spirals back up the Tree, remembering in consciousness his original Path – in Chinese thought, the Tao. Indeed, throughout all forms of wisdom and spirituality (even in the West until we “forgot” it), all knowledge of life is a conscious remembering of the pre-conscious knowledge of the involving path, (Plato’s “anamnesis”). Purce (1974, p.12) quotes W.B. Yeats:

Jaunting, Journeying  
To his own dayspring  
He unpacks the loaded pem ...  
Knowledge he shall unwind  
Through victories of the mind.

We can see the same development in two dimensions on the Yin/Yang, where at the fullness of one cycle the seed of its opposite offsets the balance and causes a reversal of direction, after which, on the vortex as on all homeward journeys, the speed of rotation increases.

Colegrave (1979, p.52) points out one of the major difficulties confronting anyone who chooses to explore the Yin/Yang process in Chinese thought – a difficulty whose darkness, once traversed in true Yin/Yang fashion, reveals the light of an insight which, when understood, guides one through all the windings of life’s path. This is the polar relativity of everything that exists in One, revealed in the relativity of the many ways in which the concept is used. At times its function is purely symbolic; it expresses a conception of the cosmos and its

manifestations and processes as founded on a primal polarity which generates sub-polarities, all of which reflect the parent principles in some way.

An extension of this idea, in Taoist thought, was that all opposites – physical, psychological and spiritual – are either Yin or Yang. This led to the seemingly confusing situation in which something could be labelled “Yin” in one context and “Yang” in another, depending on the context. For example, a man can be “Yang” in relation to a woman, but “Yin” in relation to another, more “Yang”, man. To the divisive, categorical “Newtonian” mentality this is difficult to comprehend, but if one understands the importance and subtlety of this relational (relative) way of looking at the world, one becomes aware of its power.

As we have already seen, Taoism sees divinity, the creative process, as residing in, suffusing, all that comes to be, not as an outside, personalised force standing separate from what it creates. (Once again, I must point out that this is true of all human thought, except that influenced by the Judaeo-Christian tradition, with which I would include the Muslim attitude, but not, for example, the Sufi's). Part of this concept is that of the primal polarity which can be traced to the concepts of “above” and “below”. This, as we have seen, is related to the ideogram of the ridge-pole.

It was during the Shang era (1751-1112 B.C.) that people first emphasised the polarity of heaven and earth, though the concepts are much older (see Wilhelm, H., Chapter 2); the earth was revered as a numinous power, complementary to that of heaven. The oldest ideogram, meaning earth (t'u), shows a tumulus, a sacred mound, on which sacrifices were offered to the female power, the “Tellus Mater” in ancient Western thought.

The numinous potency of the earth, manifested in its productive power, though mysterious and hidden, has left an imprint, in still another ideogram that already occurs in the early antitheses. It is the word shê, in which t'u, the earth, is combined with the classifier for the divine. This added sign really means revelation. What the earth reveals, namely the power of growth, is her spirit, and that is what is revered at the earth-altar, which then also receives the name shê. This character shê, the earth altar, later became one of the insignia

of Chinese sovereignty and the symbol of Chinese society. Society (in the sociological sense) is the shê-hui, the union of those gathered together around the altar, the bond connecting the tillers of the soil, who preside over the fertility of the spirit of the earth (Wilhelm, H., 1975, p.26).

Heaven is usually represented by the word t'ien, and means not only the firmament but also the creative power of heaven, omnipresence and omnipotence, supreme creative power. Early on, the most remote and most revered ancestor was equated with heaven. This occurred in order not so much to create a personal image of the divine, but to endow the personal relationship to the divine with all the qualities that grow naturally from reverence for the progenitor and from the idea of the continuity of life (see Wilhelm, H., 1975, p.25).

Colegrave (1979, p.53) says the female earth, with what it stood for, was valued as more important than its polar opposite, the masculine sky:

Later this scale of values was reversed. A parallel reversal occurred in the qualities attributed to the male and the female. The animal symbolism of the early texts indicates that the female was originally associated with change and transformation; later these qualities were considered masculine.

Helmut Wilhelm and Colegrave, as quoted above, go on to show how, in China as in Europe and India, a matriarchal-patriarchal evolutionary power-struggle took place. However, in China, precisely under the influence of the sort of thinking that irradiates the "Tao Te Ching" and the "I Ching", the awareness of the dynamic interrelationship and interdependency of these two primeval powers led to a world-view in which they are in dynamic balance. The Yin and the Yang are thus the alternating forms of the creative energy as it is manifest in the world; they are the primeval substance, built into the system of the "I Ching" and, according to Helmut Wilhelm (1975, p.27), posits the structure in which an ordering principle is latent. It is impossible to over-emphasise the dynamism of this process. Polarity here does not mean rigidity, nor a pole around which the

cyclic movement turns, but a “magnetic field” which determines the change, indeed evokes it.

This primal polarity is encountered in yet another very ancient aspect in the “I Ching”, in a more abstract expression in the paired concepts, Ch’ien and K’un. Hellmut Wilhelm (1975, p.29) translates them as “The Creative” and “The Receptive”, while Colegrave (1979, p.54) calls them the “Firm” and the “Yielding”. The Ch’ien is the first hexagram consisting of six unbroken lines, while the K’un is the second and consists of six broken lines. Colegrave (1979, p.54) points out that it was only in the 1144 B.C. revision of the “I Ching” by King Wen what these first two hexagrams were reversed, giving the masculine principle Ch’ien predominance for the first time over the feminine, K’un.

Richard Wilhelm (1968, p.297) comments on the Ta Chuan, “The Great Treatise” on the “I Ching”, Chapter 5<sup>1</sup>, “That which lets now the dark, now the light appear, is Tao”, as follows:

The light and the dark are the two primal powers, designated hitherto in the text as firm and yielding, or as day and night. Firm and yielding are the terms applied to the lines of the Book of Changes, while light and dark designate the two primal powers of nature.

The terms yin, the dark, and yang, the light, denote respectively the shadowed and the light side of a mountain or river. Yang represents the south side of the mountain, because this side receives the sunlight, but it denotes the north side of the river, because the light of the river is reflected to that side. The reverse is true as regards yin. These terms are gradually extended to include the two polar forces of the universe, which we may call positive and negative. It may be that these designations, which emphasise the cycle of change more than change itself, led also to the representation in circular form of the Primal Beginning (the “t’ai chi t’u”), the symbol that was later to play such an important part in Chinese thought.

When Richard Wilhelm continues (1968, p.298) with his commentary on the next part of the text, Chapter 5<sup>2</sup>: “as continuer, it is good. As completer, it is the essence”, he makes the very important statement in footnote 2 that “This shows again to what extent the “Book of Changes” is based on the principles of the organic world, in which there is no entropy” (my emphasis). It would seem to


me that, from a holistic point of view, this can be seen to be actually true – contrary to the prevailing scientific view.

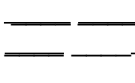
The primal powers never come to a standstill; the cycle of becoming continues uninterruptedly. The reason is that between the two primal powers there arises again and again a state of tension, a potential that keeps the powers in motion and causes them to unite, whereby they are constantly regenerated. Tao brings this about without ever becoming manifest. The power of tao is to maintain the world by constant renewal of a state of tension between the polar forces, is designated as good.

As the power that completes things, the power that lends them their individuality and gives them a centre around which they organise, tao is called the essence, that with which things are endowed at their origin (Wilhelm, R., p.298).

No matter what names are applied to these forces, it is certain that the world of being arises out of their change and interplay. Thus change is conceived of partly as the continuous transformation of the one force into the other and partly as a cycle of complexes of phenomena, in themselves connected, such as day and night, summer and winter. Change is not meaningless, for if it were there could be no knowledge of it, but is subject to the universal law, Tao. This is of the greatest importance in psychotherapy because it means that only a therapist who is in tune with the rhythms of the universe can have any hope of understanding change in a person. Similarly, the central core of therapy is to help each individual to learn to understand these rhythms of change, both within himself and without, microcosm and macrocosm, especially as it relates to the essential growth process of life-death-regeneration.

To give us some further insight into what the Chinese mean by the female Yin process and the male Yang process, we can explore some of the meanings attached to them in the Ch'ien and K'un trigrams and hexagrams in the "I Ching", as shown by Hellmut Wilhelm (1975, p.39):

Ch'ien (Yang) 

K'un (Yin) 

“The Dry”

“The Moist”

(This is the oldest meaning, i.e. the separation of land and water, creation, not in the sense of continent or ocean but rather the active force of these elements). In these original meanings of the words there is an extremely early tradition that the earth, or at least its product, is masculine; later this turned into almost its opposite.

“What the earth  
brings forth”

“That which nourishes  
what is brought forth”

(By the early Chou period, Ch'ien had already grown beyond the earth completely, had risen above it, while K'un moved into an 'earthly' position):

“Heaven”; “the creative  
principle, the sovereign,  
prince, the father”

“Earth”; “the receptive  
principle, the mother,  
the people ruled from above”

Head

Abdominal cavity

Round and expansive

Square and flat

Cold and Ice

The cloth that warms and  
Kettle containing nourishment

Energy

Form

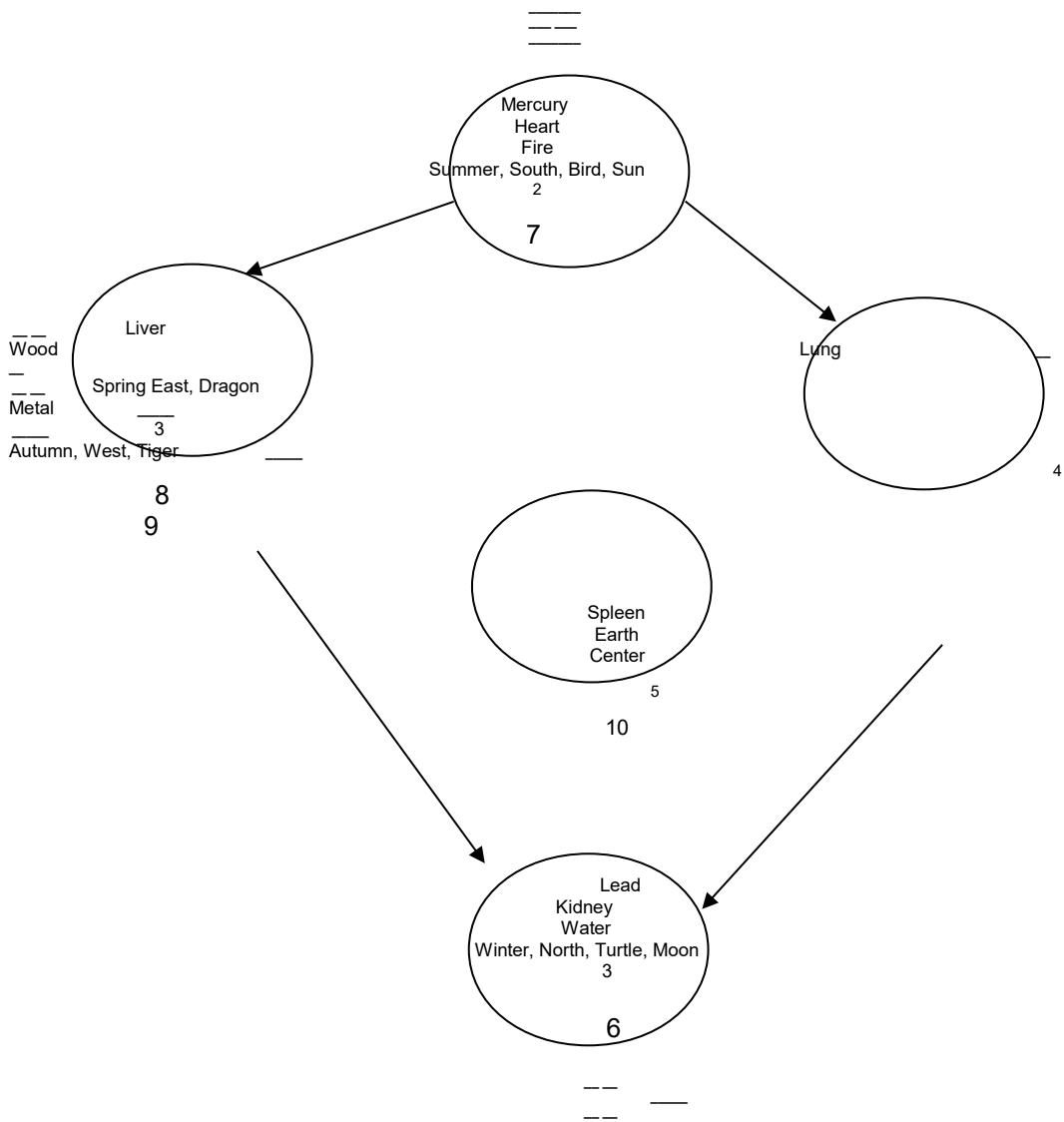
Fruit

Trunk of the tree

The change of meaning undergone by these trigrams is very likely due to the same metabolic event that we see throughout all the other ancient cultures, the emergence and progressive domination by the male process of the female process; we will explore this later. This occurs at a number of levels, psychic, social and “governmental”. In China, says Hellmut Wilhelm, the resulting ambivalence reflects nature and endows the Yin/Yang process “with great energetic force”. The patriarchal ascendancy and repression of the female is shown in “Ch'ien growing “beyond the earth completely and (had) risen above it, while K'un moved partly into the abandoned position ... Earth (female now) is the receptive principle that adapts itself devotedly to him who stands above it”

(Wilhelm, H., 1975, p.39). This also results in some traditional male or female symbols being changed around. For example, mother earth is usually round and, later, Yin was seen as cold and wet and Yang as warm and dry.

Helmut Wilhelm (1975, p.81) points out that, gradually, the Yin/Yang understanding of change developed into a world-view through which everything came to be interpreted.



Source: Chung-Yuan, C., 1975, p.143



The Yin/Yang principle was also applied to Chinese astrology and alchemy, art and geomancy, and especially the art of healing. But, before we can understand the principle's universal application, we must have some understanding of a concept which is very intimately related to the Yin/Yang process – the concept of Ch'i.

(i) Ch'i. Ch'i is the generic name for the Yin and the Yang principle in Chinese, says Colgrave (1979, p.60). She points out that the difficulty experienced in translating this concept into English is largely due to our dualistic conception of the world in the West, which divides reality inexorably into matter and spirit, form and space. Within the classical Newtonian vision of matter as a concrete phenomenon which forms the building blocks of phenomenal world, there is no room for a concept which describes both matter and space which is precisely the domain of Ch'i. Chang Tsai (A.D. 1020-1077), says: "If material force (Ch'i) integrates, its visibility becomes effective and physical form appears. If material force does not integrate, its visibility is not effective and there is no physical form" (in Chan, Wing-tsit, 1972, p.503). In some circumstances Ch'i becomes form and in others it remains space. As we have seen (e.g. Capra, 1976, p.83-85, 234), the relativity of "matter" and space is beginning to be understood in modern physics, which sees them as part of a single continuum known as the quantum field. Colegrave (1979, p.61) says that the concept of Ch'i appears to be an intuitive recognition of this reality of the constant process of creating and disintegrating forms.

Ch'i can perhaps best be translated into English as "the energy of life" or "life-force", although the latter already has obvious philosophical connotations in the West. It originally meant "air" or "breath", as in so many other cultures (e.g. Buddhist Prana, Hebrew Ruah), so it derives from a very ancient concept. In the "Reflections" ("Lun Hêng") of the philosopher Wang Ch'ung (27-95 A.D.), Ch'i

signified the original substance, the “original nebula” or prime energy in the Tao, and was seen as the principle of development behind all phenomena (see Pálos, 1972, p.45). The body “preserves” the Ch’i, which circulates in the five elements, both macrocosmically “in heaven and earth”, and microcosmically in the individual. The body is the “keeper of the five elements” and consequently, of the “energy” active in these elements as well. Ch’i influences the interplay and balance between Yin and Yang and the relationship between the five elements, macrocosmically and microcosmically (Pálos, 1972, p.130). It is the manifestation of any energy, whether it be the growth of a plant, the movement of an arm, the deafening thunder of a storm; there are many manifestations of Ch’i, each with its own specific function and, as we have said, it relates to both substance and function.

Ch’i, in the human body, is called True Ch’i and is created by breathing and eating. The Ch’i inhaled from the air is extracted by the lungs, the Ch’i in food and water by the stomach and its associated organ, the spleen. The inability of the body to extract Ch’i from air, food and water is just as much a cause of death as its deprivation from them (see Mann, 1972, Chapter VI). Mann (1972, p.55) quotes Zhangshi leijing:

The root of the way of life (Tao), of birth and change, is Qi: the myriad things of heaven and earth all obey this law. Thus Qi in periphery envelopes heaven and earth, Qi in the interior activates them. The source wherefrom the sun, moon and stars derive their light, the thunder, rain, wind and cloud their being, the four seasons and the myriad things their birth, growth, gathering and storing: all this is brought about by Qi. Man’s possession of life is completely dependent on this Qi. (N.B. Mann uses the new Chinese spelling of Qi for Ch’i).

Ch’i activates all the processes of the body. Mann (1972, p.55) quotes Zhongyixue gailun:

Thus one is able to smell only if Lung Qi penetrates to the nose; one can distinguish the five colours only if Liver Qi penetrates to the eyes; one can taste only if Heart Qi penetrates to the tongue; one can know whether one likes or dislikes food only if Spleen Qi penetrates to the mouth.

Ch'i, as such then, is the primeval energy, the combination and realisation of Yin and Yang, that permeates everything:

That which was from the beginning in heaven is Qi; on earth it becomes visible as form; Qi and form interact, giving birth to the myriad things (Su Wen, Chapter 66, quoted Mann, 1972, p.56).

As the energy of life, then, Ch'i was thought of as flowing along meridians in the body, much as water flows along a river-bed or a nerve-impulse along a nerve.

It was thought that by activating (Yang) or slowing down (Yin) the energy in the organs or flowing in the meridians, for example, by acupuncture or massage, the block could be removed either directly or by increasing the force of the stream of Ch'i. Similarly, there are threads, veins and currents which are felt to pervade heaven, earth, and all things, animals and people, the Tao manifesting through life energy in Yin/Yang balance, giving rise to their individual characteristics and histories.

The Yin/Yang character of Ch'i was also expressed in Taoist alchemy (as in Western alchemy). For example, the alchemical Quicksilver represents the female power, Yin, which dissolves the male, Yang, sulphur and activates it through tension, rousing it to its true nature; the sulphur then "fixes" the volatile quicksilver and the interplay between the two generative forces liberates them from their limitations (Cooper, 1981, p.14).

This, in turn, leads to the alchemical presentation of the male-female, heaven and earth as a unity, indeed symbolised by a single figure, the Androgyne. This concept is encountered in Hinduism as Shiva and his Shakti; the sky god Dyaus and Prithivi, and in other religions as the bearded goddess or the effeminate youth, the dying god who appears in the ancient fertility cults of the Great Goddess. At root, the Androgyne is an expression of the Yin/Yang

process reabsorbed into the primordial unity from which all emerged and to which all returns (Cooper, 1981, p.15; Singer, 1977; Eliade, 1965).

(ii) The Yin/Yang Principle and the Healing Process. Yang is the urge or force to become something, and Yin the urge or force to return to nothing. One can see parallels in the thermodynamic principles of negentropy and entropy and in the Freudian (and early Greek) Eros and Thanatos. Because of the unity of being and the correspondence of microcosm and macrocosm which we have already referred to, the Chinese believe that an event at one level affects an analogous or corresponding event on every other level. Thus, if one wishes to bring about a change of appearance or activity on one or more particular levels one must seek the level having the strongest over-riding influence that is accessible to us. The level of energy manifestation which has dominant or controlling influence, as far as the health and wellbeing in mind and body of a person is concerned, will be the level at which the therapist must ultimately choose to work; this is the deepest level. Changes brought about at the deepest level will bring about related changes at other levels.

Life process, or existence process, is not simply a series of static conditions but complexes, or processes, occurring as rhythmic creations of tensions and relaxations of those tensions. This can also be described as “polarising”, followed by “de-polarising”, or building up a “charge”, followed by “discharge” of energy, or activity and repose. The stimulation of one pole evokes its opposite, creating a tension which, through movement, resolves itself. In its turn movement polarises, creating new tension for resolution, and so unceasingly through Space-Time.

Periodicity, or rhythm, is everywhere to be observed in nature (Tao). Some processes are so rapid that we are not able to become aware of them through our senses; likewise some processes are too slow for us to register. As

a matter of expediency, we tend to look on very slow processes as though they were static – but here static only means relatively so. In between the two extremes there are numberless cognizable processes on many levels. They all conform to the one fundamental process pattern of Yin/Yang polarity. The nature of change (and thus of life and existence) is process (and not catastrophe) (see Lawson-Wood, D. & J., 1966, p.21-24).

In order to understand the essential role played by the Yin/Yang principle in healing, let us summarise the way it is seen in China, by stating the “One Law” and the “Twelve Propositions” of the legendary emperor, Fu Hsi, who lived between 5000-8000 years ago (see Lawson-Wood), D. & J., 1966, p.14-16).

The One Law. The Universe represents the interplay of the two activities Yang and Yin and their vicissitudes.

The Twelve Propositions:

1. That which produces and composes the universe is Tao, inner nature.
2. Tao polarises itself: one pole becomes charged with Yang activity, the other with Yin activity.
3. Yang and Yin are opposites.
4. Beings and Phenomena in the Universe are multiple and complex aggregates of Tao charged with Yang and Yin in all proportions.
5. Beings and Phenomena are divers dynamic equilibria: nothing in the Universe is stable or finished; all is in unceasing motion, because polarisation, the source of Being, is without beginning and without end.
6. Yang and Yin attract one another.
7. Nothing is wholly Yin nor wholly Yang: Yin and Yang are characterised only relatively: all is Yin and Yang aggregate.
8. Nothing is neutral. Polarisation is ceaseless and universal.
9. The force of attractions between two beings is a function of the difference between their charges of opposite activities (Yin or Yang). Mathematically  $A = f(x-y)$ .
10. Like activities repel one another. The repulsion between two beings of the same polarity is the greater, the closer their similarity.
11. Yang produces Yin: Yin produces Yang.
12. All beings are charged: Yang exteriorly, Yin interiorly.

I believe that, in the words of the Lawson-Woods (1966, p.24), a thorough understanding of Yang and Yin is not merely a requisite for the understanding of

Chinese healing – there is no department of human interest where the Yin/Yang principle does not apply. In this principle we have the key to unlock almost any mystery, or to point the way to the solution of almost any problem in any and every field of human thought, activity and endeavour. The Yin/Yang principle and its cosmic energy, Ch'i, have profound implications for the healing process, including, perhaps especially, psychotherapy. We will deal with this in the conclusion of this book, but it is becoming common knowledge that the basically Taoist Chinese approach to healing, which has concepts such as Tao, Yin/Yang and Ch'i as its foundation, is becoming more and more acceptable to the West where, originally, it was treated as “unscientific”, superstitious mumbo-jumbo.

Some of the attributions of Yin and Yang relativity in Chinese healing can be explained as follows:

Yang is the agent of combination and Yin the agent of separation. Yang is fullness, Yin is emptiness. The left side of the body (i.e. under control of the right hemisphere) is looked upon as the Yang, or dominant, side, unlike in the West. An organ shown on the left side on the meridian chart will, if deranged, endanger the organ on the right side. “If the husband is domineering and the wife is weak, the result is tyranny; a weak husband and an extravagant wife lead to chaos” (see Lawson-Wood, D. & J., 1966, p.48).

For example the surface of the body is Yang, the interior Yin; but this relation also remains constant within the body, for the surface of every internal organ is always Yang – its interior Yin, down to the individual cells that compose it. Similarly, a gas is Yang, and a solid Yin; but among the gases, the more rarified are Yang, the denser Yin. Life and death belong to Yang, growth and storage to Yin, so that “if only Yang exists, there will be no birth; if only Yin exists, there will be no growth” (See Mann, 1972, p.69). The life of every organism depends upon the correct balance of its various components.

It is very obvious that we cannot adequately explore the enormous scope or subtlety of Chinese healing in this book. It is appropriate to consider only those aspects which (a) illuminate the Yin/Yang principle, which is the basis of my distinction of the male and female process, and (b) lay the groundwork for seeing how the principles can be utilised in psychotherapy. With this in mind, let us consider traditional methods of diagnosis which utilise the so-called “eight principles” and the “four methods of examination” (see Pálos, 1972, p.45).

In accordance with the eight principles, the first thing to be done is to ascertain whether the illness is Yin or Yang in character, for example, whether it has external or internal symptoms, whether it is of cold or warm nature, or whether it is due to an increased or reduced function, and so forth. The four methods of examination consist of looking, listening, questioning and feeling the pulse. These methods of examination are very phenomenological insofar as the physician attempts to see the whole person in his/her total context, and places great importance on properly utilizing his powers of perception.

Once a diagnosis has been arrived at, says Pálos (1972, p.96), traditional physicians employ “lesser” or “greater” methods of treatment. “Lesser” methods include heat treatment or the prescription of emetics, laxatives or diuretics. In the case of illnesses with Yang or “warm” symptoms, medicaments of Yin or “cold” nature are administered, or vice versa. Amongst the “greater” methods of treatment are acupuncture, moxibustion, respiratory therapy, remedial massage, physiotherapy and cupping. These are all based on the Yin/Yang process which we have described, which provides the total theoretical and practical basis for both diagnosis and therapy.

Finally, we must stress once again that, because of the awareness of the profound value of the balancing of Ch'i in the Yin/Yang process, the prevention of illness is an age-old tradition in China. The Yin/Yang principle is applied in achieving balance in rules for the prevention of infectious diseases and in

methods of recommended for proper adjustment to weather and the seasons. A correct Yin/Yang balance between work, relaxation, sleep, exercise, meditation and the “golden rules” of a moderate, “clean” and correct diet all help to prevent illness.

Exercise routines like T'ai chi ch'uan (see Chung-liang Huang, 1973) are all about learning to balance the Yin/Yang process within oneself and one's environment – in doing this one learns to release Ch'i within oneself and to allow it to flow into one from without, one learns to be balanced and centred, to be still and to flow, to be totally aware and at one with the world and others:

The concept of t'ai chi only means a way of learning how to regain balance again. It is a way to come back to yourself from all the conflicts and confusions that we feel every day in our lives ... It is the wisdom of your own senses, your own body and mind together as one process ... The essence of t'ai chi is really to help you to get acquainted with your own sense of potential growth, the creative process of just being you (Chung-liang Huang, 1973, p.59).

### **3. The Male and the Female Process**

It must be obvious already that what I mean when I use the term male and female process is not a personal, sex-linked characteristic only. In fact, I think it will be clear as we progress that this meaning, as with related gender-determined-and-determining categories like masculine and feminine, is in some ways only an analogous use. The “primum analogatum” is much more the profound descriptive use, and mode of being we have seen in the Chinese processes of Yin and Yang, which like all profound concepts, are not easily defined (Dilthey's “erklären”), but can rather be described from an intimate understanding from within (“verstehen”). As Neumann (1969, p.XXII) says, we are dealing rather with “symbols, ideal forms, psychic categories, and basic structural patterns whose infinitely varied modes of operation govern the history of mankind and the individual”.

Having said that, it is, however, necessary to add that, in a very real sense, we must say that the male process is obviously the primary process in



men and the female process the primary process in women, although both are present in each. The primary process is, so to say, the “given” process, physically and psychically in each sex. But we have seen how the Yin/Yang process is always relative and how it is impossible to have the one process without the other – the one necessarily presupposes and co-exists with the other. It is one of the main thrusts of this book that our human task is the realisation and integration not only of that process by which we are primarily determined as male or female, but also, in Yin/Yang fashion, the realisation and integration of the other process until the Tao-state is realised. Indeed, I believe wholeness and personal integration for us means the realisation and integration of the male and the female process. Neumann (1969, p. XXII) goes even further when he says:

When we say masculine or feminine dominants obtrude themselves at certain stages, or in certain cultures or types of person, this is a psychological statement which must not be reduced to biological or sociological terms. The symbolism of “masculine” and “feminine” is archetypal and therefore transpersonal; in the various cultures concerned, it is erroneously projected upon persons though they carried its qualities. In reality, every individual is a psychological hybrid. Even sexual symbolism cannot be derived from the person, because it is prior to the person. Conversely, it is one of the complications of individual psychology that in all cultures the integrity of the personality is violated when it is identified with either the masculine or the feminine side of the symbolic principle of opposites.

I am choosing then to use “male” and “female” to describe the basic, the archetypal, polar structure of all phenomena and of all energy, of all process. I am aware that I am thus, in some sense, using these terms symbolically and to some extent analogically. However, symbolically must not be interpreted as meaning – as we often tend to do – somehow not real: indeed, in some senses symbol reveals what lies behind phenomena – reveals the “really real”. The vital importance of symbolism in human discourse is demonstrated by Andrew de Koning in his article “Reflections on the Heart” (in Kruger, D. (ed.), 1984, esp. p. 141-142). Let us first pursue this symbolism further.

Alan Watts (1978, p.XIV) was led to explore this primordial interplay of complementary, polar opposites through an awareness of the role they play in relationships. Watts suggests that our sense of being separated from the universe (and therefore from each other) is a perceptual illusion resulting from inadequate concepts of sensing and knowing. He continues by saying that, in addition, there are many ways in which images, and especially mythological images, express this type of relationship more adequately than logically descriptive language. This is obviously true, hence why I have made such great use of mythological and symbolic imagery. To the extent that myth is “primitive” philosophy, it has a sharper intuition of the world’s ambivalence than the either/or style of L.M.S. mode of thinking.

At the same primitive, imagistic level of thought, says Watts (1978, p.30), language itself is sometimes as ambivalent as the image. He goes on to quote Freud’s celebrated essay on “The Antithetical Sense of Primal Words” (1958, p.55), which relied extensively on the work of the nineteenth century German philologist Carl Abel, who pointed out that:

... man has not been able to acquire even his oldest and simplest conceptions otherwise than in contrast with their opposites; he only gradually learned to separate the two sides of the antithesis and think of the one without conscious comparison with the other (Watts, 1978, p.30).

Abel then cites a number of words from the earliest known forms of Egyptian, which have such meanings as “strongweak”, “oldyoung”, “farnear”, “blindloose” and “outside inside”. And there are many more recent examples such as:

Altus (Latin)	:	“high” and “deep”
Sacer (Latin)	:	“holy” and “accursed”
Boden (German)	:	“attic” and “ground floor”
Cleave (English)	:	“hold to” and “divide”

Jung denies that “feminine” and “masculine” are only psychic reflections of either biological or cultural phenomena, and argues that they are psychic principles present in both sexes. He considers that the feminine is not confined to females, nor the masculine to males, but that all individuals have the potential for self-realisation which involves the recognition and development of both sexual principles within the psyche (see Ulanov, 1971). In “Animus” and “Anima”, Emma Jung (1974) describes the female as the “principle of relatedness”, in contrast to the male principle which she associates with discrimination, judgement and relation to non-personal truth.

We have explored the female process sufficiently to be aware that its Yin quality is much more elusive than that of the male. But Colegrave (1979, p.90) quite rightly points out that this elusiveness is only partially a reflection of the nature of the female process; partially it is a function of its neglect in the Western world. She goes on to point out that one common misunderstanding about the process is the idea that it is synonymous with the unconscious, that it constitutes everything which has been disparaged, repressed or neglected by the dominant, analytical, rational and discriminating male consciousness. But the female is no more intrinsically unconscious than the male. Both have their origin there, but both are equally capable of conscious understanding and expression, and both depend on these for their maturity and value. However, as we shall see, it is possible to describe the female process as being more primary process, instinctive, dreamlike and, therefore, part of the unconscious – the whole, the undifferentiated, in humankind. This applies to an historical process, to our race and, psychologically, to the individual.

Historically, the Great Mother, or Goddess, rules over a state and a time of pre-polarised consciousness – a time or stage of psychological development when everything appears to be embraced in one, undifferentiated unity. Under her there is no need for relationship, as the male consciousness has not yet split

human awareness into subject and object, mother and child, or male and female. The Great Mother consciousness does not know individual identities, but experiences everything as part of the whole: she focuses not on the separate parts but on the unity which underlies them (see Colegrave, 1979, p.98).

But, with the emergence of male-process consciousness, this ancient way of seeing is overthrown by the introduction of a subject and an object experience. Through this, individuals gradually become conscious of a distance between their conscious and “unconscious”, between the inner and outer worlds and between humanity and nature. This initial separation has two important consequences for the development of human consciousness: internally it generates the capacity to say “I” to oneself, and “You” to others, which is an expression of self-consciousness; externally, it leads to an emphasis on exploring the world in terms of differences rather than unities. This is a psychological pre-condition of the creation of social, political and economic structures (Colegrave, 1979, p.98).

The birth and development of the male process in consciousness revolutionises humanity’s experience of itself and the world, as we shall see in the next chapter. Instead of participating instinctively in the rhythms of nature, being contained and regulated by her laws, mankind struggles to a state of consciousness where we begin to realise that people, not nature, should be primarily responsible for structuring human life. This emerging human consciousness differentiates itself from the old, pre-conscious identity with the cosmos, and replaces the previous acceptance of control by natural forces and law with the ambition to dominate and order nature through understanding her. Humankind, in emerging consciousness searches for independence, autonomy and freedom. We begin to pursue those aims through the development of a number of characteristics and skills which, in different ways, all express the central differentiating impulse of the male, or Yang, process.

The urge to separate from Mother Nature's hegemony and become the arbiter of one's own destiny is a relatively new phenomenon in human history. It seems unlikely that it became dominant in any culture much earlier than 4000 B.C.; in a time-scale of human development which reaches back millions of years, six thousand years ago is strikingly recent. To a large extent it remains a mystery why individuals, followed by groups of people, in certain societies began to experience themselves and their relation to the world differently; but there are sufficient indications from various parts of the world that this indeed happened (see Stone, 1976; Neumann, 1969). A radical change in consciousness began which was to have important implications for the future evolution of humanity (see Colegrave, 1979, p.71).

Joseph Campbell (1976a, various) writes that it is a characteristic of the masculine to divide the world into pairs of opposites, one of which is preferred to the other. This, he says, is a "solar mythic" view, since all shadows flee from the sun. In the "lunar mythic" view, which is the more naturally feminine one, dark and light interact in the one sphere – the interplay of opposites creates wholeness.

**a) In the Beginning.** We have seen that the Chinese, as with all the ancient cultures, believed that in the beginning the One was formless, indivisible whole. There was no distinction between heaven and earth, fire and water, day and night; there was neither birth nor death, growth nor decay. Everything imaginable was merged together without definition in an unchanging unity. For life to be possible as we know it, with all its richness and variety, its infinite potentialities, the unity had to become manifest and, in becoming manifest, duality emerges. This duality comprises the complementary opposites, the positive and negative, the male and the female, the Yang and the Yin: and from these principles everything comes.

These principles are expressed in the mythologies of the early cultures in different ways. The reality of the phenomenon of complementary polar opposites is a reality in everyday life. As Felix Mann (1972, p.67) says, we accept the polarity of male and female, hard and soft, good and bad, positive and negative electrical charges, laevorotary and dextrorotary chemical compounds – all these are “opposites”. It is indeed a fact that nothing can happen in the physical world unaccompanied by positive or negative electrical charges – be it a man lifting his hand or a child rolling a marble across the floor. But, in the West, we have forgotten the ancient implications of this basic polar structure of phenomena and have forgotten that it was once accepted as a universal law, as it still is amongst the Chinese.

It is not surprising that the generation of the world by Yang and Yin should have a sexual connotation. This is brought out clearly in the following extract from the “Ch'en-tzu” (1925, p.68, in Watts, 1978, p.63), although the Chinese did not develop this symbolism in anything like the same degree as the Indians:

One Yin and one Yang, that is the fundamental principle. The passionate union of Yin and Yang and the copulation of husband and wife is the eternal rule of the universe. If heaven and earth do not mingle, whence would all the things receive life? When the wife comes to the man, she bears children. Bearing children is the way of propagation. Man and wife cohabit and produce offspring.

In many respects the Yin/Yang is more of a philosophy, or even a form of science, than mythology. Though called male and female, the Yang and the Yin are never personified as god and goddess progenitors of the world, nor is there the slightest hint of their being engaged in a cosmic war of light against darkness, or good against evil. Yin/Yang imagery inclined the Chinese, on the whole, to consider the universe as a self-organising body which moves and regulates itself spontaneously, like the circulation of the blood or the legs of a centipede (see Watts, 1978, p.66).

The male process does not only help us to differentiate the world in which we live, to discriminate between the different aspects of nature, to classify and order, it also leads us to an experience of our essential individuality. It gives us the certainty that we stand alone in this world, unsupported eventually by institutions, personal relationships and ideologies, or by identities of race, sex and class. It brings the extraordinary and often alarming knowledge that we can look to no one and no thing other than ourselves for directions and answers. To discover and live with such a consciousness is to stand entirely naked in the world, able only to say that "I am I", and to know that this is not impoverishment of our nature but that, inasmuch as it reveals to us the inner essence of being, it is the portal to freedom and the beginning of self-knowledge. But this can only truly occur when the male and the female, the Yin and the Yang, are in the balance of the Tao state, as the Chinese always finally assert.

I have devoted so much space to this theory of Yin and Yang because it seems to me to reflect a far deeper grasp of the polar principle than is found in any other ancient tradition. But the traditions of India, too, contain the same insight, though expressed in a greater wealth of mythological imagery, and to these we must now turn.

The presiding intuition of the Hindu world-view, says Alan Watts (1978, p. 76), is that the whole universe of multiplicity is the "lila", or play, of a single energy known as the "Paramatman", the Supreme Self. The coming and going of all worlds, all beings and all things, is described as the eternal outbreathing and inbreathing of this One Life – eternal because it is beyond all dualities, comprising non-being as much as being, death as much as life, stillness as much as motion. One of the principal symbols of the "Paramatman" is the Swan, "Hamsa", flying north from its nest and returning; the syllable "ham" standing for breathing out, "sa" for breathing in. As the exhalation and inhalation are repeated endlessly, "ham-sa-ham-sa-ham-sa-ham", there is also heard "saham", that is

“sa-aham”, “He I am” – which is to say that the essential self of every being is the Supreme Self.

This in-and-out rhythm or undulation goes on endlessly through every dimension of life. It is the birth-and-death of innumerable universes – not only succeeding each other in kalpa-periods of 4,320,000 years, but also coexisting in untold myriads. An individual is also a vast cosmos in his own right, and the ups and downs of his life are just the same ups and downs as those of the macrocosms beyond him and the microcosms within him.

In the Bhagavad-Gita, the central scenario is a battlefield, a symbol of the whole struggle of life and death;

... the polarity stressed in this vision of the cosmic dance is life and death, creation and destruction. But the texts represent it in other ways as well – as the peaceful and the wrathful, the male and the female, the warp and the woof – each pair a variation of the fundamental rhythm which is the very texture of life (Watts, 1978, p. 82).

One of the oldest of the Upanishads is known as the “Brihadaranyaka”, in which the theme of unity-in-duality is already prominent. Here is an excerpt from its account of the production of the world through the bifurcation of the Supreme Self into male and female:

In the beginning this was Self alone, in the shape of a person (purusha). He looking round saw nothing but his Self. He first said, “This is I”; therefore he became I by name ...

But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was so large as man and wife together. He then made his Self to fall in two and thence arose husband and wife. Therefore Yajnavalkya said: “We two are thus (each of us) like half a shell”. Therefore the void which was there is filled by the wife. He embraced her, and men were born.

She thought, “How can he embrace me, after having produced me from himself? I shall hide myself”.

She then became a cow, the other became a bull and embraced her, and hence cows were born. The one became a mare, the other a stallion; the one a male ass, the other a female ass. He embraced her, and hence one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other a



ram. He embraced her, and hence goats and sheep were born. And thus he created everything that exists in pairs, down to the ants.

He knew, "I indeed am this creation, for I created all this". Hence he became the creation, and he who knows this lives in this his creation (Brihadavanyaka Upanishad 1.4.1-5).

**b) Matter and Form: Matter and Spirit.** As we have seen, much of humankind's search for truth and reality is embodied in our theogonies and cosmogonies. The Yin/Yang nature of all phenomena quickly came to be realised and, in exploring this, certain polar realities slowly started to emerge: Male-Female, Matter-Form, Matter-Spirit, Mind-Body, are some of the examples. The way in which these were treated in the West and in most of the rest of the world tended to differ. Campbell (1976a, Chapter 1) points out that in most of the rest of the world, but particularly the East, the primal One, the divine, the Tao, differentiates, becomes manifold: whereas in the West, the One remains whole and the split occurs between the One and the many, between Creator and creature.

In the experience and vision of India ... although the holy mystery and power have been understood to be indeed transcendent ("other than the known; moreover, above the unknown", Kena Upanishad 1.3), they are also, at the same time, immanent ("like a razor in razorcase, like fire in a tinder", Bradaranyaka Upanishad 1.4.7). It is not that the divine is everywhere: it is that the divine is everything. So that one does not require any outside reference, revelation, sacrament, or authorised community to return to it. One has but to alter one's own psychological orientation and recognise (re-cognise) what is within. Deprived of this recognition, we are removed from our own reality by a cerebral short-sightedness which is called in Sanskrit maya, delusion (Campbell, 1976a, p.12).

However, in most ancient myths and cosmogonies, the male-female principles "symbolise the dual aspects of the manifest which always present themselves in the evolution of the cosmos – such as spirit-matter, life-form, force-matter, love-wisdom, mind-emotion, intellect-intuition" (Gaskell, 1981, p.469). Thus all these aspects were seen to be either male or female or, in Chinese

terms, Yang or Yin. For example, Gaskell quotes from I. Myer's book "Qabbalah" (p.199), giving the Qaballistic description:

The first emanation from "Kether", the crown, is "Binah", the Universal Intellect or Understanding which is Geberot's first emanation, Universal Mother. It is also termed by the Qabbalah "Immah", the Mother, and is considered as receptive, negative, feminine, plastic and to receive form. "Everything existing", says the Zohar (III, 290a), "can only be the work of the male and female principles". The Zohar and Geberot both hold that everything must be of Form (male) and Matter (female).

Defining the male principle, Gaskell (1981, p.484) says that this designates the active and positive aspect of "the manifest Duality", that which acts upon the receptive, feminine side of nature; it is that which is the form-giving side, the Spirit or Life side. "The mental and astral planes are masculine, the buddhic and the physical are feminine. But it must be remembered that on all planes both aspects are present in greater or lesser degree". According to Gaskell (1981, p.270), the female principle designates the passive and receptive aspect of the manifest Duality. Space, Matter and Wisdom (buddhi) have this feminine aspect, and are symbolised by the Great Goddess in her many forms.

The rhythm of the Great Breath of the One produces the duality of form (Gaskell, 1981, p. 83) (philosophically), or Spirit and matter, the active and receptive states of being. Spirit, theologically speaking, is a symbol of the positive, energetic, forceful, qualitative and formative aspect of the Divine outpouring, in distinction to the passive, receptive, quantitative, form-taking aspect which is matter. Spirit is the life-side which imparts qualities and motion to matter; Spirit manifests in matter as life moulding the successive forms, more or less evanescent. Spirit manifests in matter and is replete with all potencies and knowledge from all eternity. From the One, the Absolute, "there emanates that Unity which becomes Duality as Matter and Spirit, from the interaction of which all things in every variety are produced" (see Gaskell, 1981, p.717).

Spirit (often seen as “fire”), in informing matter with qualities and forms, limits and conditions itself within matter; in myth and in the esoteric tradition this is seen as a state of captivity and spiritual death, which state is called the Divine Sacrifice or Crucifixion in matter. During the period and process of evolution, Spirit rises from matter and eventually discards it (Gaskell, 1981, p.486). Energy and order are attributes of Spirit which inform matter and endow it with qualities and potencies to be actualised or evolved under the invariant laws of the One, the Absolute, Tao. When contemplating Spirit and matter (male and female principles), we must remember what Mrs MacGregor Mathers says in the preface to “The Kabbalah Unveiled” (1981, p. viii):

The Ancient wisdom, the Sacred Books, taught that we cannot understand Matter without understanding Spirit, that we cannot understand Spirit without understanding Matter. That Matter and Spirit are only opposite poles of the same universal substance. All through, the Qaballah runs this axiom: that Malkuth is in Kether, that Kether is in Malkuth”.

Once again we must point out that in all the myths and ancient traditions, the One, or the Absolute, or Tao, or Modimo, or whatever other name or “no name” has been given, lies behind, or beyond, certainly not the same as, the Creator. Even in the most ancient Jewish tradition, Elohim or Jahweh, the Creator God, is not the same as the One. In “Qaballah”, I. Myer (in Gaskell, 1981, p. 20) says: “In Geberot’s philosophy, the Highest above all things is an Absolute, Unknown Unity; the Emanation of the created is a different Creator, getting all potentiality from the former”. Meister Eckhart, the famous German mystic, makes the distinction between God and the Godhead, the ultimate process which is the Absolute, the One:

The Absolute is called in Eckhart’s terminology the Godhead, being distinguished from God. God is subject to generation and corruption; not so the Godhead; God works, the Godhead does not work ... the Godhead as such cannot be revealed. It becomes manifest first in its persons. The Absolute is at once absolute process. The Godhead is the beginning and final goal of the whole series of essences which exist (Ueberweg, 1910, Vo. 1, p. 473, 475).

### c) **The Myth of Divine Androgyny**

What Cosmic jest or Anarchic blunder  
 The human integral clove asunder  
 And shied the fractions through life's gate?  
 (Melville, 1964).

There is a strange, archaic ring about Melville's question. So keenly was the urgency of such questioning felt in many ancient civilisations that their cosmogonies were fashioned to suit. Their statements about the primal mystery of being, their narratives of the origin of the world, were aimed at answering primarily that central, obsessive query. That mankind was in origin created androgynous – Plato's solution in the "Symposium" - is paralleled all over the world. At the beginning of time men had been perceived as balls or discs, rolled up, egg-shaped or star-like androgynes.

This myth of divine androgyny illustrates even more clearly the nature of the divinity and the efforts made by religious people in most cultures to imitate the divine archetype revealed in myth. Since all attributes exist together in divinity, says Eliade, (1974, p 420), then one must expect to see both sexes more or less clearly expressed together. Divine androgyny is simply a primitive formula for the divine bi-unity; mythological and religious thought, before expressing this concept of divine two-in-oneness in metaphysical terms ("esse" and "non-esse"), or theological (the revealed and the unrevealed), expressed it first in the biological terms of bisexuality. Archaic ontology is often expressed in biological terms. But, warns Eliade (1974, p. 420), we must not make the mistake of taking the terminology superficially in the concrete, profane ("modern") sense of the words. The word "woman", in myth or ritual, is never just woman: it includes the cosmological principle which woman embodies. And the divine androgyny which we find in so many myths and beliefs has its own theoretical, metaphysical significance. The real point of the formula is to express, in biological terms, the

co-existence of contraries of cosmological principles (male and female) within the heart of divinity.

Divine bisexuality is an element found in a great many religions and – a point worth nothing – even the most supreme masculine or feminine divinities are androgynous. Under whatever form the divinity manifests itself, he or she is ultimate reality, absolute power, and this reality, this power, will not let itself be limited by any attributes whatsoever (good, evil, male, female, or anything else) (Eliade, 1974, p. 421).

Eliade goes on to give many examples of divine bisexuality from many different cultures and religions. He points out, too, that divine couples (like Bel and Belit, for example) are usually later fabrications or imperfect formulations of the primeval androgyny that characterises all divinities. There are innumerable cases of the divinity being given the title of “father and mother” (Bertholet, 1934, p. 19 in Eliade, 1947, p.422); world, beings, men, all were born of the divinity's own substance with no other agency involved. Thus, according to Eliade (1974, p.421), divine androgyny would include as a logical consequence monogeny and autogeny, and very many myths tell how the divinity drew his/her existence from themselves – a simple and dramatic way of explaining that he/her is totally self-sufficient. The traditional concept is “that one cannot be anything par excellence unless one is at the same time the opposite or, to be more precise, if one is not many other things at the same time” (Eliade, 1965, p. 110).

The androgyne is the symbol of supreme identity in most religious systems. It stands for the level of non-manifested being, the source of manifestation. We cannot go into all the multitude of examples of divine androgyny, but let us consider a few. The “Great Original” of the Chinese chronicles, the Holy woman, Tai Yuan, combined in her person the masculine Yang and the feminine Yin (see Campbell, 1973, p.105; 1975, p.128; Eliade, 1974, p.422). Most of the vegetation deities (such as Attis, Adonis, Dionysos) are bisexual, as are the Great Mothers (Like Cybele) (see Eliade, 1974, p.421). And among the Greeks, not only Hermaphrodite (the child of Hermes and

Aphrodite) but Eros, too, the divinity of love, (the first of the gods according to Plato), were in sex both female and male (see Campbell, 1975, p.128).

The primal god is androgynous in as primitive a religion as the Australian as well as in the most highly developed religions in India and elsewhere (sometimes even Dyaus, and Purusa, the cosmic giant of the Ṛg Veda (X.90). The most important couple in the Indian pantheon, Śiva-Kali, are sometimes represented as a single being (andhanārīśvara). And tantric iconography swarms with pictures of the God, Śiva, closely entwined with Sakti, his own “power”, depicted as a feminine divinity (Kali). And then, too, all of Indian erotic mysticism is expressly aimed at perfecting man by identifying him with a “divine pair”, that is, by way of androgyny (Eliade, 1974, p.421).

Most of the Egyptian gods are androgynous, and the adept seeks to achieve this ideal condition through initiation (Zolla, 1981, p.59). In African religions, as in ancient Egypt, androgyny is a common trait of creator gods. The first ancestors are androgyne since they alone give birth to their stock, tricksters and divinities of the crossroads also participate in either sex. The African traditional outlook is based on the balancing of pairs which carry sexual overtones: the lower/higher and right/left sides in objects, the alternatives of hot and cold, seed and fruit (Zolla, 1981, p.74).

In India, Śiva is essentially androgyne, even when his aspect is male. In the hymn devoted to him in the opening of the Tamil Sangha Anthology, it is said that “Half his body enfolds the opposite sex / His form sucks it in and hides it up”. When his dual nature is displayed, he is called Andhanārīśvara – male-female Lord. In the Greco-Roman world, a distinction can be made between androgyne figures that are vertically divided and Hermaphroditus, born of Hermes and Aphrodite, who was divided horizontally – male below the waist and female above it.

In the West, it is the patriarchal figure of Jahweh, and God the Father in Judaeo-Christian tradition, who seems to leave no room for the female divine process, let alone androgyny. However, if one goes behind the scenes, so to speak – as I will in **Chapter 3** – to the ancient roots of Judaeo-Christian tradition,

one finds the same myth of divine androgyny. I will go into greater detail later in this book as to the reasons why the Judaeo-Christian tradition, like the whole of Western society, seemed to have to repress the female process. I will also investigate the part this repression of the female process played in forming the predominantly male-process character of the West. I will attempt a metabletic investigation of this process in the next chapter.

## **CHAPTER TWO**

### **A METABLETIC STUDY OF GREEK SACRED ARCHITECTURE**

#### **A. INTRODUCTION**

The true significance of Greek sacred architecture can only be appreciated metabletically. Vincent Scully, the author of "The Earth, the Temple and the gods – Greek Sacred Architecture" (1969), although not using the term "metabletic" nevertheless uses what is, in fact, elements of the metabletic method in helping us to relive what the Classical Greeks experienced in the creation of their temples. As Romanyshyn (1982, p.43) says, "Architecture is the psychological character of an age made visible". The changing styles of church architecture are for Van den Berg an accurate reflection of human experiences of spirituality (see Jacobs, 1971, p.291-320). The importance of the living context which Scully believes plays such an important role in understanding why the temples were

erected where they were, why each one is built as it is, and the significance of the phenomenon embodied in these temples, which is the profound belief and change in belief of the Greeks, is central to this book and illustrates metabletically much of what this book is all about. For what the totality of the experience of the sacred architecture of the temples provides is an experience of the change in Western society from ancient society to modern society, to the society which Van den Berg, Romanyshyn and other phenomenological psychologists see as leading to “divided existence in complex society”.

One cannot stand outside the context in which the temples were built and experience what they “incarnate” – and I use this word consciously, for these sanctuaries are meant to be living presences. The living context of these temples is, first and foremost, the understanding of the divine presence which is embodied by the Greek builders in these temples; and, secondly, the importance of the site of the temple which stimulates the construction of the building.

The living process that is embodied in these temples symbolises perhaps the most crucial moment, at least in the Western word, in the change from a society in which the female process predominates to that in which the male process becomes dominant. It is for this reason that I have chosen this metabletic study, largely based on Scully’s (1969) book (unless otherwise stated), to illustrate the dramatic change which took place in Western society (at the time of classical Greece) and which, I believe, is the foundation for the metabletic processes of later European history as investigated by Van den Berg.

## **B. LANDSCAPE AND SANCTUARY**

What sets ancient society apart from modern society is, in essence, a difference in humankind’s relation to nature: “The fundamental difference between the attitudes of modern and ancient man as regards the surrounding world is that modern, “scientific” man regards the phenomenal world primarily as



an “it”; for ancient – and primitive – man it is a “Thou” (Frankfort et al., 1944, p.13). Ancient man sees himself always as part of society, and society as embedded in nature and dependent on cosmic forces. Nature and man do not stand in opposition, and do not, therefore, have to be apprehended by different modes of cognition. Natural phenomena are regularly conceived in terms of human experience and human experience is conceived in terms of cosmic events.

Ancient man simply does not know an inanimate world. Everything is full of life and individuality, in man and beast and plant and in every phenomenon that confronts him – the thunderclap, the pregnant shadow, the stone which suddenly hurts him as he stumbles. Any phenomenon may at any time face him, not as an “it”, but as a “Thou”. In this confrontation, “Thou” reveals its individuality, its qualities, its will. “‘Thou’ is not contemplated with intellectual detachment; it is experienced as life confronting life, involving every faculty of man in a reciprocal relationship” (Frankfort, 1949,p.76). Cassirer (1944, p.76) describes this by saying that what this “mythopoeic” mode of thought primarily perceives are not objective but physiognomic characters. Modern man, seeing nature in an empirical or scientific sense, defines nature “the existence of things as far as it is determined by general laws” (Kant, 1939). Nature such as this cannot exist for ancient man: “The world of myth is a dramatic world ... All objects are benignant or malign, friendly or inimical, familiar or uncanny ...” (Cassirer, 1944, p.77).

Thus, says Scully, (p.IX), “Modern culture has little connection with it. But for the Greeks the earth embodied divinity”. Scully says (p.1) that all Greek sacred architecture explores and praises the character of a god or a group of gods in a specific place. That place is itself holy and, before the temple was built upon it, embodied the whole of the deity as a recognised natural force. However, with the coming of the temple, housing its image within it and itself developed as

a sculptural embodiment of the god's presence and character, the meaning becomes double, both of the divine as in nature and as imaged by men. "Therefore, the formal elements of any Greek sanctuary are, first the specifically sacred landscape in which it is set and, second, the buildings that are placed within it"(Scully, p.2). The landscape and the temples together form the architectural whole, were seen as such by the Greeks, and we must therefore see them in this way, in intimate and dynamic relation with each other.

Indeed Scully (p.2) goes on to say that all Greek art, with its sculptural concentration upon active life and geometry, can be understood and valued by us only when, as with the ancient Greek, we keep his counter-experience of his earth before our eyes. The landscape should therefore be seen as the complement of all Greek life and art and the special component of the art of the Greek temples, where the shape of human conception could be made at the landscape's scale. If we do not enter phenomenologically into this shared experience of the dynamic living relationship of the sacred place as theophany and the temple as expressing the theophany, then we encounter the serious problem of method, as have some of Scully's critics like some classical archaeologists

... who were trained to catalogue data according to positivistic criteria based upon a contemporary or, more likely, nineteenth century mode of reality. Landscape shapes, for example, simply do not exist for them artistically in other than picturesque terms. Hence they are blind to their sculptural forms and insensitive to their iconography, and so can neither trace their series nor assess their meaning for the Greeks. There is nothing strange in this. Human beings perceive pragmatically only within a framework of symbolic pre-figuration. For this reason the human eye needs to be trained and released to see the meaning of things. It can usually focus intelligently only upon what the brain has already imagined for it, and it faithfully reflects the timidity of that culture-bound, sometimes occluded, organ (Scully, p.IX).

Scully's metabletic history of Greek sacred architecture lets us experience the change in vision which occurred in Greece from roughly 2000 B.C. onwards to the fourth century B.C., which he sees as being the beginning of the modern

age in the West. The ancient vision is a holistic one in which man and nature are one in the One, in the divine. But round about the fourth century B.C. the vision changes and man begins to experience himself objectively and critically, over against the world and the divine. This is the beginning of the choice of L.M.S. thought, of the positivist, analytical view of the world which was to grow to dominate the West.

Robert Romanyshyn (1982, p.24) says that Van den Berg (1975, p.231) sees the smile of Mona Lisa (painted in 1503) as marking a turning point in our estrangement from the land. Van den Berg writes that the landscape behind the smiling woman “is the first landscape painted as a landscape”, that is, “an exterior nature closed within itself and self-sufficient, an exterior from which the human element has, in principle, been removed entirely”. It presents, he says “things in their farewell” by which he means things which no longer provide a place for humans to dwell. “It is a landscape”, says Romanyshyn (1982, p.240) quoting Rilke, “almost hostile in its sublime indifference”, which foreshadows the Galilean world, “a neutral landscape which will better reflect the space of scientific objects which fall equally fast than it will the experiences of human life”. Her smile seals an inner self, she is the first who is estranged from the landscape (Van den Berg, 1975, p.230, 231). The force of the painting turns us as viewers towards that smile and away from the landscape, even as Mona Lisa herself has turned her back on the world. “The smile and the estrangement belong together as one theme, as a theme of separation between man and world” (Romanyshyn, 1982, p.25).

And yet the estrangement between man and the world which characterises Mona Lisa and Galileo, Descartes and Newton, and is endemic in the modern Western world starts a lot earlier, in 400 B.C. in fact:

... it is only when the older, more intense belief in the gods tends to flag by the fourth century B.C. that romantic, picturesque poetry, nostalgically descriptive of landscape delights, like the idylls of Theocritus, makes its appearance, to be joined later by some

tentative landscape painting. Again, it is only when the gods finally begin to die completely out of the land and when human begins begin to live lives totally divorced from nature – at the beginning, that is, of the modern age – that landscape painting, picturesque architecture, and landscape description, like that of the romantic re-discoverers of Greece itself, become the obsessive themes of art (Scully, p.2).

Scully goes on to say (p.3) that because of this shift the ancient Greek's view of the earth and his ritual use of it have become opaque to us; this is so if we view Greek sacred architecture as modern man has been conditioned to, positivistically, or romantically – and not phenomenologically.

Metabatically we can see that

In point of fact, the historic Greeks partly inherited and partly developed an eye for certain surprisingly specific combinations of landscape features as expressive of particular holiness. This came about because of a religious tradition in which the land was not a picture but a true force which physically embodied the powers that ruled the world (Scully, p.3).

Scully quotes Lehman-Hartleben's crucial article (1931, p.11-48, 161-180) identifying certain general combinations of features such as mountains, caves, springs, trees, and so on as characteristic of Greek holy places; also Paula Philippson (1939) who describes her informed impressions of a limited number of landscapes as embodying particular aspects of the goddess of the earth and of the relationship of man to her.

Of course it is not only in Greece that ancient man was aware of the sacredness of certain places. Indeed, it is one of the marks of ancient man that places of power are obvious to him (see Scott, 1983; Bird, 1978; Underwood, 1972; Michel, 1973).

In Greek sacred architecture we must recognise that not only were certain places and landscapes intuited by the Greeks as places of power and therefore holy, and as expressive of specific gods, embodiments of their presence; but also that the temples and the other subsidiary buildings of their sanctuaries were so

formed in themselves and so placed in relation to the landscape and to each other as to enhance, develop, complement, and sometimes even to contradict, the basic meaning that was felt in the land (see Scully, p.3). So each Greek sanctuary necessarily differs from all others because it is in a different place, and has something different to say. Scully (p.5) says that the buildings in a Greek temene should be regarded as phrases in a developing language. Each temenos is complete at any stage of its growth, but what it is attempting to say about the place, the god, and human life will constantly become fuller and more precise as the phrases are made clearer and joined to each other and the great sentences take form.

Each temple is a unique presence, belonging to a common family, and “it is the Greek conviction of the special character of individual things which makes possible the dramatic eloquence of the whole” (Scully, p.6). The shapes embody, speak of, the gods, so it is mandatory that we approach them through the gods. Otto (1954, p.287) says that, so far as the essential “being” of the gods is concerned, “all is inexplicable”, yet the temples in their landscapes, if correctly read, can tell us more than any other form of Greek art, “Because here the gods, as the hard-wrought facts of nature and of human life which they were, are more complete than they can be anywhere else, since here their mysterious beings were made determinate, localised, through the unique union of the natural and the man-made” (Scully, p.6).

It is here that the metabletic method helps us to bridge the gap which separates us from a comprehension of these beings, despite the innumerable difficulties for total understanding which time and distance impose. Scully uses a “modern man like ourselves”, Herman Melville, to give us eyes to see what he saw when he mounted the Acropolis one day in 1857 and wrote his “poetically questionable but conceptually exact” four lines entitled “Greek Architecture” (Scully, p.6):

Not magnitude, not lavishness  
But form, the site  
Not innovating wilfulness  
But reverence for the archetype

Mounting the Acropolis, Melville was able to understand at once the miracle of reconciliation between man and nature which rose before his eyes. The world became simple, articulate and known, with the ultimate harmony of the white presence of the temple at its centre and the cones and horns of the mountains lying fixed behind it. This was “form” as Melville knew it, “not magnitude nor lavishness”, but the singleness of life; recognised form’s active complement, the “site”. Somehow, says Scully (p.7) he was able to perceive the reciprocal relationship between the two; he knew that this was “reverence”, and he divined that something deep and essential to human nature was being celebrated here.

Greek temples and their sanctuaries formulate perceptions of a religious attitude in which the divine, says Scully (p.7) quoting Otto (1954, p.170), “is neither a justifying explanation of the natural course of the world nor an interruption and abolition of it; it is itself the natural course of the world”. It was possible for Greek temples and sanctuaries to give form to concepts more balanced and complete than Western civilisation has done since, because they still embodied the oldest traditions of belief which had been handed down since the Stone Age.

The temples stand, like the Greek culture from which they arose, at a central point in human history: they stand at one of those moments in time which Van den Berg would call “a shift in man’s existence”, at a moment when the deepest past, with all its instinctive intuitions, fears, joys and reverences, was brought for a moment into harmony with the hard challenges of a new and liberated thought. The temples come into being as a result of the female process (of the old culture guarded over by the Mother Goddess, and in which the I.C.H.

mode of knowing was strong) for a few short years being perfectly in balance with the new, emergent culture, emphasising more and more the dominating male process and the L.M.S. mode of knowing. At their best the Greeks brought these opposites into equilibrium with each other and made, and found, a peace between them. Perhaps a like moment is dawning now, but in the Greek moment it left a permanent record for us to experience, the temples it brought into being as manifestations of the power of Mother Earth. Says Scully (p.8):

The temples themselves came late. First, as the Greeks knew, was the earth: "well-founded Earth, mother of all, eldest of all beings ... Mother of the gods, wife of starry heaven ..." (Homeric Hymn XXX "To Earth the Mother of All"). It is therefore with the holiness of the earth that we must first be concerned.

The importance of the land, indeed the total environment, in determining cultures, mythologies, theologies, in any metabletic study, is vital; one's "world-view" is, in a very real sense, the view of the world that one sees, hears, smells, touches from birth onwards. Peggy Reeves Sanday (1981, p.55-57) shows the importance of the environmental context for the emergence of metaphors for sexual identities and gender symbolism in creation stories – what she calls "inward females" and "outward males", and in origin beliefs, social life and history. Henri Frankfort et al. (1949, p.39) say that "Geography is not the sole determinant in matters of cultural differentiation, but geographic features are subject to description which is practically incontrovertible so that a consideration of the geographical uniqueness of (a country) will suggest easily some of the factors of differentiation".

### **C. THE MOTHER GODDESS AND THE LORDS**

Let us consider the landscape of Greece as described by Scully (1969, p.9, 10). It is defined by clearly formed mountains of moderate size which bound definite areas of valley and plain. Though sometimes cut by deep gorges and concealing savage places in their depths, the mountains themselves are not

horrendous in actual size. In Greece all the famous districts are formed by the bowls of plains being clearly defined by mountains or islands on all sides. In these harmonies of mass and hollow a sea full of islands almost always plays a role.

The forms of the earth are precise, but they vary in the Greek light. Because of the ordered variety, clarity and scale in the landscape, the human being is neither engulfed nor adrift in Greece. He can come close to the earth to experience either its comfort or its threat. Each experience will soon find its balance and its opposite; the relationships are inexhaustibly changing, but the forms are simple and few. All human experiences of the shape and content of the earth are therefore peculiarly pure in Greece. Each is definite, whole, bounded, and comprehensible, and all have their own measure, their balance, and their inevitable form.

It is no wonder that this environment creates a reverence, a love and an awe of mother Earth, from which one comes and to which one returns. According to Marija Gimbutas (1982, p.9) much new material on the mythical imagery of Old Europe has emerged during the last twenty years:

The new discoveries have served only to strengthen and support the view that the culture called Old Europe (6500-3500 B.C.) was characterised by a dominance of woman in society and worship of a Goddess incarnating the creating principle as Source and Giver of all. In this culture the male element, man and animal, represented spontaneous and life-stimulating – but not life-generating – powers....

The analysis of Old European mythical imagery has reconstituted a link between the religion of the Upper Paleolithic and that of the pre-Indo-European substratum of European cultures; without consideration of the very rich evidence from Old Europe, neither the Paleolithic ideological structures nor those of early historic Greeks and other Europeans can be well understood. The persistence of the Goddess worship for more than 20,000 years, from the Paleolithic to the Neolithic and beyond, is shown by the continuity of a variety of a series of conventionalised images. Her specific aspects of power such as life-giving, fertility-giving and birth-giving are extremely long-lasting.



Scully (1969, p.10) briefly summarises the impact of the earth and particularly the cave, the primordial sanctuary and home of the Palaeolithic people. The essential belief seems to have been in the earth as mother, especially as the mother of herbivorous animals – all, except the horse, horned – upon whose continued presence human life depended. The deep caverns of the earth were holy places; upon their walls and ceilings the revered and desired beasts were painted or incised in the splendid movements of life, and in so doing the belief was that the earth was thus impregnated with them.

The forms of the paintings themselves seem to show that the necessary death of the animal was dignified by human respect and admiration for the creature itself and even by human gratitude to it. This respect and gratitude marked the attitude of all hunter-gatherer societies which were aware of the earth as the mother – examples are the American Indian and the San of the Kalahari even today.

A new sign emerges which binds the Neolithic religion with the progressive civilisations of the Bronze Age, whose architecture we are now about to consider – the polished axe, which was the successor of the painted sign upon the cavern walls of France and Spain, and a forerunner of the cross. The axe bound together the two aspects of the “Ur-religion”, which developed in East and West, the one concerned with promoting seasonal fertility by rites analogous with those that once assisted animal and human reproduction, the other developing symbolism of stone, to become the abode of divinity in the altar and especially in the tomb, the cave-like habitation of the dead. And the Mother Goddess presided over both:

In growing consciousness of duality, the Mother retained her former aiding and fundamental status as the earth into which men returned and out of which all birth emanates, the “provident field” whose grain, that constantly springs up and is again cut down, shares the nature of man himself. But no cult of male divinity is discoverable in Neolithic archaeology ... (Levy, 1948, p.86).

One cannot here go into all the images and symbols of the Mother Goddess or of the labyrinth, the double-axe and the horns, as Levy (1948), Gimbutas (1982) and Harrison (1975) have done so well. But, says Scully (p.11), the siting, orientation and design of the palace architecture of Bronze Age Crete clearly made conscious use of exactly these images, some of them derived from the form of the landscape itself, others constructed. The Cretan palaces and their use of the site represent a late and full ritualization of the traditions of Stone and Bronze Age culture. From roughly 2000 B.C. onward, a clearly defined pattern of landscape use can be recognised at every place site, according to Scully (p.11).

What would one see if one were Minoan looking at a place and its site at this time? One would be aware, firstly of an enclosed valley of varying size in which the palace is set, a kind of "Natural Megaron". On axis to the palace, to the north or the south would be gently mounded or conical hill. And there would be a higher, double-peaked or cleft mountain some distance beyond the hill but on the same axis. Whatever other characteristics this mountain may have, the double peaks or notched cleft seem essential to it. This profile immediately evokes the awareness in us of important symbols of the Mother Goddess; a pair of horns, perhaps raised arms or wings, the female genital cleft, or a pair of breasts. It forms a climactic shape which inevitably brings our eyes to rest in its cup.

Though there are many overlaps in shape and probably many unguessed complexities in their meanings, says Scully, still the cone would appear to have been seen as the earth's motherly form, the horns as the symbols of its active power. (See Graves, 1960, p.13 for cone symbolism as "omphalos" or navel-boss and the hearth-fire). Marija Gimbutas (1982, p.91) says that the horns depict a continuous striving towards wholeness, the active process of creation.

There is a morphological relationship between the bull, on account of its fast-growing horns, and the waxing aspect of the moon, which is

further evidence of the bull's symbolic function as invigorator. The worship of the moon and horns is the worship of the creative and fecund powers of nature ... The Great Goddess ... emerges from the dead bull in the shape of a bee or butterfly. The life process of creation and destruction is the basis for immortality ... In Neo-palatial Crete, the horns of consecration are always associated with the epiphany of the Goddess in the shape of a double-axe (or butterfly), a tree or a pillar (Gimbutas, 1982, p.92, 93).

All these landscape elements are present at Knossos, Phaistos, Mallia and Gournia and in each case they, themselves, stresses Scully (p.11) are the basic architecture of the palace complex. They define its space and focus it. But what do we see if we venture within that space? Within that space, says Scully, the constructed elements take their form and create four complementary types of enclosure. These are: the labyrinthine passage, the open court, the columned pavilion and the pillared cave. All these forms, both the natural and the constructed, can be shown to relate to what we otherwise know of Minoan religion and its dominant goddess, so that the natural and the man-made create one ritual whole, in which man's part is defined and directed by the sculptural masses of the land is subordinate to their rhythms.

If we take the serpentine processional way to Knossos from the harbour, and enter the building, we will emerge in the bright sunlight of the court. Here the bull dance takes place. In it, old Stone Age ceremonials achieve a new and beautiful form when, in the presence of the horned sacred mountain Joutas, the young men and girls, facing death in the bull, seize the horns sacred to the goddess and leap, propelled by the power of the bull's horns, and the bull charges straight down the long court designed for him as he embodies the mountain's force.

The unilinear Minoan dance did not dramatise subtle man making his shapes around and finally killing the unreasoning power of nature but instead celebrated both men and women together as accepting nature's law, adoring it, adding to their own power precisely insofar as they seized it close and adjusted their rhythms to its force. The love for the free movements of the beast which is

demonstrated by the paintings of Palaeolithic caves now broadens its conceptual base and grasps the beauty of the movements of man and beast together and indeed of all creatures and things in the world. The final sacrifice together and indeed of all creatures and things in the world. The final sacrifice of the bull to the goddess should itself also be seen, says Scully (p.13), like the later sacrifices of the Greek world, as an act of reverence to the animals, since it dignified with ceremony and hallowed with gratitude the everyday death of his kind.

If we turn right and go out of the court with the procession we enter the low, dark, cave like shrine of the goddess, marked with her sign of the double-axe. The processional movement plunges us from light to dark to light to dark again and culminates in the innermost shrine where we encounter the hollow earth of the goddess and her pillar which both enters and supports the earth. These cylindrical wooden columns enclosed by walls, and later by lions at Mycenae, are especially expressive of the goddess since it joined to its tree symbolism a specific description of a female state of being. Through the shrine runs a stream of clear water which is the goddess' gift. The whole palace becomes her body, as the earth itself had been in the Stone Age.

Minoan planning seems to fulfil its elaborate ceremonial function exactly, says Scully (p.14), and with deeply expressive power. It makes even modern observers at least dimly perceive what it must have been like to feel wholly in harmony with nature and at peace with it. In the Minoan palace itself harmony with the land was at once profoundly religious, knowingly and, one senses, even romantically conceived. The palace complex richly reorganised in new and communally satisfying ways what must have been the most ancient traditions, as it directed its unilinear courtyard upon the landscape forms. It weaves its dances of the labyrinth and the horns within the larger valley which was the goddess, and in view of the mounded hill which was her gentleness and of the horned mountain which was her splendour and her throne. Similar formations, each of which also

has its own specific characteristics, dominate all other Cretan palace sites (see Scully, p.14).

At Gournia, the sense of absolute enclosure by the earth is almost overpowering. Scully (p.18) calls Gournia's double hills "horns" but he feels their image is at least ambiguous. They bear little relation to the far-off, splendid and sharp peaks of Jouctas and Ida. Instead they are so close and rounded that a more proper analogy would be to the female body itself, and they do closely resemble the uplifted breasts of the "goddess of the horizon", topping her horns or crotch beneath. Indeed at Gournia we lie as children on the mother's belly, enclosed by her arms and in the deep shadows of her breast. The deep space of the megaron valley at Gournia seems to celebrate the power of the goddess of the earth, of whom man like all other animals, is a part, and to whose rhythms his whole desire must be to conform.

Entering the site of Gournia is like a return to the goddess, and issuing forth from it is a kind of renewal or rebirth. To sleep within such a goddess shape as the whole population obviously did at Gournia, would itself have been a ritual act, an analogy for actual death which implies its own kind of immortality since it means a return to her. Such return and renewal, clearly celebrated by the Minoan burial chambers which culminate in the breast-shaped tholos-tombs of the Mycenaean period, must have been a constant reality in the everyday sleep and waking of Minoan Crete. Gournia is therefore one more indication of the Minoan capacity to form the whole of human life in accordance with nature by using the appropriate forms of the land to create meanings for which other peoples in other landscapes were impelled to construct special buildings.

One must always be aware that the starting point of the worship of the Mother Goddess is death – or, more correctly, an awareness of the mystery of the survival of death – the ultimate mystery of the cycle or round of life-death-rebirth. So far we have seen the smiling, nurturing, comforting presence of the

Mother Goddess. But there is, in her typical Yin/Yang fashion, the “other” side of her countenance, the darkness, chaos and bloody horror that went with many of her rites and theophanies. And she has as many faces as nature, which is her chief manifestation for us on earth:

Not only moon but (to judge from Hemera of Greece and Grainne of Ireland) the sun, were the goddess’ celestial symbols. In earlier Greek myths, however, the sun yields precedence to the moon – which inspires the greater superstitious fear, does not grow dimmer as the year wanes, and credited with the power to grant or deny water to the fields.

The moon’s three phases of new, full and old recalled the matriarch’s three phases of maiden, nymph (nubile woman), and crone. Then, since the sun’s annual course similarly recalled the rise and decline of her physical powers – spring a maiden, summer a nymph, winter a crone – the goddess became identified with seasonal changes in animal and plant life; and thus with Mother Earth who, at the beginning of the vegetative year, produces only leaves and buds, then flowers and fruits, then ceases to bear. She could later be conceived as yet another triad: the maiden of the upper air, the nymph of the earth or sea, the crone of the underworld – typified respectively by Selene, Aphrodite and Hecate. These mystical analogues fostered the sacredness of the number three, and the moon-goddess became enlarged to nine when each of the three persons – maiden, nymph and crone – appeared in triad to demonstrate her divinity (Graves, 1960, p.13).

The nature of the landscape in Crete, the availability of sites like the ones mentioned, must have been an important factor in shaping the image of the goddess as the Minoans knew her. The horror which could surround some of her aspects as other civilisations encountered her, would seem, from the available evidence, not to have been of much importance in Crete (Scully, p.20). Certainly she could shake the earth and may have destroyed Knossos more than once. From the evidence which Sir Arthur Evans (1921, 2, p.312-325) offers it may be assumed that the site at Knossos was actually chosen because of the particular likelihood of earthquakes there, thus providing a manifestation of the chthonic power of the goddess.

At Knossos too, as in all the Minoan civilisation, the movement towards patriarchy had already begun. It is a king who sits in the palace. But the king is

totally aware of where the true power resides. The Mother Goddess' sacred horn mountain Joustas can be conceived as the goddess' lap – like the lap of horned Isis upon which the Pharaohs sat – her symbolic throne for the king whose palace was focussed on it. He, like the hollow courtyard of the palace, receives the earth power and is wholly subordinate to it, although, bull-masked, he may wield it. His own throne at Knossos is set deep in the palace, behind the goddess' crypt. It rises from its bucket seat to a high back carved in undulations like those of an earthquake tremor, and, like the propylaia, it faces exactly on axis towards the horned mountain from which those tremors come (see Scully, p.14).

To the neolithic peoples who first came out of the caves to settle Knossos, and to whatever immigrants may have arrived from Asia Minor, the seemingly miraculous combination of natural megaron, mounded hill, and sacred horned mountain must have gone far toward creating that atmosphere of reverent security in which the free and joyful actions of men and women were for the first time ritually encouraged among the high civilisations of the ancient world. That freedom, says Scully (p.20), would of course have been a relative one and would have depended entirely upon an unquestioning acceptance of the goddess' power and of the dominant rhythms of her earth. It is exactly this acceptance which the great Minoan palaces celebrate, as do the fluid, continuously curving forms of their figural art. In them the deepest traditions of the Stone Age religion would seem to have been civilised, preserved, and renewed. They could therefore be handed on from the remotest ages as a living legacy to the Hellenic world, and as the first component of its civilisation.

We have seen that it is a king who rules in the Minoan palace. Robert Graves (1960, p.14) describes the emergence of the king as follows:

Once the relevance of coition to child-bearing had been officially admitted ... man's religious status gradually improved and winds or rivers were no longer given credit for impregnating women. The tribal Nymph, it seems, chose an annual lover from her entourage of young men, a king to be sacrificed when the year ended; making him a symbol of fertility rather than an object of her erotic pleasure. His

sprinkled blood served to fructify trees, crops and flocks, and his flesh was torn and eaten raw by the Queen's fellow-nymphs – priestesses wearing the masks of bitches, mares and sows. Next, in amendment to this practice, the king died as soon as the power of the sun, with which he was identified, began to decline in the summer; and another young man, his twin, or supposed twin – a convenient ancient Irish term is “Tanist” – then became the Queen's lover, reincarnated in an oracular serpent. These consorts acquired executive power only when permitted to deputise for the Queen by wearing her magical robes. Thus kingship developed, and though the Sun became a symbol of male fertility once the king's life had been identified with its essential course, it still remained under the moon's tutelage; as the King remained under the Queen's tutelage, in theory at least, long after the matriarchal phase had been outgrown.

The study of this process is the subject of Sir James Frazer's “The Golden Bough” (1957). He shows (p.10) that Diana, for example, takes a male companion, Virbius, as did the Mother Goddess in her many forms: Venus takes Adonis, Cybele takes Attis. From the mythic Diana-Virbius mating comes a whole line of priest kings who are regularly replaced. He also shows (p.204) that at Athens as at Rome one can see signs of succession to the throne by marriage with the royal princess.

However, we must now move to the next step in the drama. In the wild, open plains to the north and east of Greece, aggressive warlike bands of patriarchal Indo-European people speaking an early form of Greek (see Murray, 1980, p.14) were already moving down the Greek peninsula, shortly after 2000 B.C. This rising pattern of male aggressiveness seems to characterise the culture known as Mycenaean, whose later phase was directed by their most aggressive group, the Achaians. Yet it is clear, says Scully (p.25), that the warrior heroes who were first the chiefs of the Hellenic war bands and then the lords of the citadel, were profoundly receptive to Minoan culture. It would appear that they were either eager to see themselves, or were anxious that their new subjects (for they appear to have conquered Crete by about 1400 B.C.) should see them, as ritual kings who ruled through the power and under the protection of the great goddess (see Tylour, 1964, p.60-61; Nilson, 1950, p.485-491). They



might even have brought her worship with them as there are obvious similarities between their culture and that of the Hittites of Asia, Minor, a stronghold of the goddess.

The Middle and Late Bronze settlements on the mainland of Greece now begin to show a pattern of placement and orientation in relation to landscape formations similar to those sacred on Crete, and which was to be developed further in later Greek sacred sites. Furthermore, we know from "linear B" tablets that certainly after 1600 B.C. and probably earlier many of the special Greek gods are already present – Zeus, Hera, Poseidon, Athena, Artemis, Hermes and even Dionysos. The supreme deity, however, is Potnia – "the Mistress", invoked at Mycenaean Knossos as "Our Lady of the Labyrinth". At Pylos she is "Divine Mother" and here we find offerings to her and Poseidon, who was apparently identified with the living king (see Scully, p.25).

This curious anomaly, replete with creative tension for the future, of individual warrior chiefs whose Indo-European pantheon of gods was already in the making, but who still worshipped the goddess of the earth and of peace as the dominant power, is amply demonstrated by their buildings and most of all by the sites where they placed them. This tells us why the Bronze Age Lords were the hero ancestors of the ancient Greeks, daimonic intermediaries with the gods: firstly they made systematic contact with the sacred earth; secondly, because some of them were eventually forced, by their own necessity for action, to contest the goddess' earthly dominion with her and to seize her places of power for their own. As Graves (1960, p.16) says:

Early Greek mythology is concerned, above all else, with the changing relations between the queen and her lovers, which begin with their yearly, or twice-yearly sacrifices: and end, at the time when the "Iliad" was composed and kings boasted: "We are far better than our fathers!", with her eclipse by an unlimited male monarchy.

Finally, the inevitable death of the heroes, defeated in the end by the earth, gave a new sanctity to the already sacred places where the terrible encounter

took place. Having come to grips with the earth, they became – in return and though dead – the receptacles and transmitters of her power.

What do we perceive when we experience the major house type of the Middle Bronze Age? It is a long rectangle, open at one end and closed in a semicircular or apsidal form at the other. Such houses, called a “hairpin megaron” are to be found at Thermon in Aetolia, Olympia in Elis, and Korakou, north of Acrocorinth, as well as at Lerna in the Argolid, and at other places. The landscape is the one we are already familiar with from our description of Minoan sacred architecture. Unlike Knossos however, Thermon is not labyrinthine but essentially single. The great megaron is a separate unit, probably housing the individual head of the family or the tribe. Thermon is thus more personal than the great Minoan sites, and does not express the same vast collective oneness with the goddess which was theirs (see Scully, p.26).

The sacred formations of the Greek landscape thus seem to have first been brought into human focus as such during the Middle Bronze Age. Their natural symbols created the meaning of the Greek landscape as the later Greeks were to recognise, worship and use it, and around which some of the greatest myths were formed. At Thorikos, in Attica, there are two conical hills, the southern one larger and, from the south, a perfect cone, the two together making a pair of horns. Upon and under this double symbol, a chthonic force of unusual potency, was a Mycenaean settlement of houses and tombs. The Minoans would never have built upon the goddess’ symbolic hill but, rather, below it and in view of it.

The entrance of Nestor’s palace at Pylos faces the symbol of the goddess, a tremendous conical hill of extraordinarily regular form and a pair of horns. Within the inner chamber the lord’s throne was backed against the east wall opposite the great central hearth. Thus the lord, like the King at Knossos, faced across the short axis of his megaron, but here not towards the horns but towards

his own fire, a fundamental difference from Crete. The lord's hearth, centre of his personal household, is set as the counterbalance to the earth's forms. So the Mycenaean megaron-palace, adopting some of the methods of Crete, has changed them, and now celebrates its own more personal ritual of kingship under the goddess. She confirms the lord's power but the promise of individual security which he desires of her is equally clear (see Scully, p.33).

This is illustrated by the typical conical tholos tomb of Nestor. It and the conical hill have the same shape. For the Mycenaeans the tholos tomb – whatever its relation to the traditional, neolithic conical hut of Europe and Africa, itself perhaps sacred to the goddess – symbolised the body of the goddess, in whose hollow enclosure the Mycenaean lords hoped to find permanence and a kind of immortality after death (Scully, p.34). The Mycenaean would-be kings, despite their warlike pride, held on to the old Cretan oneness with the earth, its shapes and its continuing rhythms, but sought to make them more personally their own (Scully, p.34).

The megaron at Tiryns illustrates the emerging Mycenaean tension once again; it is set into the Argive plain with a conscious adjustment to the natural features which symbolised the presence of the goddess in the land. But the more purely military structures of "cyclopean" masonry have a different character, aggressively massive, lordly and proud. The Mycenaean lords, though actively wishing to worship the goddess, were still constantly being drawn, by their own lordship and by their active competition with each other, towards usurping the goddess' place.

The citadel of Mideia, for example, though it offers a good view of the both the Heraion and the cone of Argos, is till itself set upon a high and dominating hill. Myth has it that Mideia was fortified by Perseus. That hero seems to have been one of the first to be aided by primitive Athena, who may have been the household deity (see Nilson, 1950, p.485-501). He flies though the air and slays

the Gorgon Medusa, Pegasus' mother. Jane Harrison (1975, Chapter 5) shows us that Medusa was once the goddess herself, hiding behind a prophylactic Gorgon mask: a hideous fact intended to warn the profane against trespassing on her mysteries. According to Robert Graves (1960, p.17), Perseus (really Pterseus – “the destroyer”) beheading Medusa mythically tells of the Hellenes overrunning the goddess' chief shrines, stripping her priestesses of their Gorgon masks and taking possession of her sacred totem horses.

In terms of the landscape use what we see is Mideia standing out like a lofty cone, a height which in Minoan Crete would have been reserved for the goddess. Upon it, with the help of his specially manufactured personal goddess, but essentially through his own daring, sits the male hero. Scully (p.37) asks if we are not involved here with one of the results of the Indo-European concept of “aretê”, later fundamental in the Greek mind. That is, the Indo-European male, the Achaian, the epic hero, attains the high place through his own will to excel, his “aretê”. Does he then, unless he is most careful, offend the natural powers that govern the world? In later times what was to be feared most in this process was the danger of “hubris”, spiritual pride. Yet to the Mycenaeans, deeply respecting the earth power, something tense and revolutionary must have been felt by the lords as they mounted the hill of the goddess.

This felt most of all at Mycenae itself, a seat of pride and power. It is the holiest in appearance of all the formations where citadels were placed. As one approaches it from the South the full splendour and menace of the site becomes apparent. A long, gentle hill rises out of the plain and behind it, on a further hill, the citadel can just be seen. Its own armoured, conical shape projecting as it does just barely over the nearer hill, inescapably suggests to Scully (p.37) the turret of a tank, hull down in defilade. To left and to right the flanking peaks from one huge pair of horns, so that the site as a whole rises as a mighty bull's head above the valley. Yet the horns also suggest here the raised arms of the

Mycenaean goddess as she is shown in the many terracotta figurines found at Mycenae and elsewhere.

The arms themselves, in such figurines, make a horn shape with the head of the goddess between them, much as the citadel rises between the peaks here. Consequently the formation as a whole can be seen as rising out of the earth like the goddess herself appearing in majesty: the mounded hill, the now terrible horns above it, and in the place of the goddess' head, the fortress of the lords. Whatever the arrogance of its position, Mycenae was intended to be placed under the protection of the goddess, and the darkest kings of the house of Atreus hoped equally to lie under her protection after death. Like all the Bronze Age lords, they seemed to hope to have life both ways, to act autonomously and be protected all the same. In this especially, says Scully (p.38), they must have seemed to later Greeks as tragic ancestors whose fate demonstrated the grand folly of attempting to hold on to such irreconcilable dreams.

The cult of the heroic dead was already strong at Mycenae. The position of the grave circle is therefore of considerable importance; it seems to sweep all the near and far symbols of the goddess together, but be especially orientated for the optimum holy view, across the nearer mound with the royal tholos the horned mountain in the distance, recalling the similar tholos toward the horned mountain in the distance, recalling similar view from Knossos. The cult of the ancestors, which took place in the open air of the grave circle, surrounded by its standing menhir-like stones, must have been central to the life of Mycenae. Once more, says Scully (p.39) the significance of the cone must be pointed out; it was apparently more important in Mycenaean sites that it had been in Crete, as was its echo, the tholos tomb, fully developed only late in the millennium by the Mycenaean lords. These facts, says Scully (p.39) probably mirror the basic difference between the preoccupation and that of the Cretan king. He made

contact with the earth for his people, and was a part of it; the Mycenaean lords sought personal continuation for themselves.

Thus the site of Mycenae itself, the hero ancestors who dared it, and the fate which overcame them at the hands of the Dorians, may all have much to do with encouraging those peculiarly Hellenic trains of thought out of which mature classic ideas of justice and balance were to evolve. More specifically, as the most awesome of horned bulls' heads rising in menace out of the earth, and the most challenging of thrones assumed by the king, Mycenae already seems to suggest in its own dark way that double theme which Scully (p.40) says was to become central luminous in Greek sacred architecture: the theme of what rightfully belongs to the natural order, and to what man, of what the human act may dare to be in the face of nature's law.

#### **D. THE DORIANS AND THE TEMPLE**

The period from 1250 to 1150 B.C. was one of widespread destruction in the Eastern Mediterranean ... around 1200, Mycenae, Pylos and other centres were buried ... The result of the collapse of Mycenaean culture was a dark age, lasting for some three hundred years (Murray, 1980, p.16).

Initially says Scully (p.41), an enormous cataclysm brought about this Dark Age. Into the domains of the Bronze Age lords burst the hardy Dorian tribesman, worshipping the Aryan trinity of sky-gods – Indra, Mitra and Varuna. The invaders broke up the old order of ritual kingship under the goddess and thus the megara of the Mycenaean kings disappeared. The Dorians seemed to have attempted to suppress the old concept of the dominance of the goddess of the earth herself, seizing the sovereign power by virtue of their own thunder-wielding sky-god Zeus and the warrior-king who represented him.

The brotherhood of Hades, Poseidon and Zeus recalls that of the Vedic male trinity – Mitra, Varuna and Indra – who appear in a Hittite treaty dated to about 1380 B.C. – but in this myth they seem to represent three successive Hellenic invasions, commonly known as Ionian, Aeolian and Achaean. The pre-Hellenic worshipers of the

Mother goddess assimilated the Ionians, who became children of Io (Mother goddess); tamed the Aeolians, but were overwhelmed by the Achaeans ... who ranked Zeus and Poseidon as immortals (Graves, 1960, p.43).

When the Dorians in their turn eliminated the Mycenaeans, patrilineal succession became the rule (see Graves, 1960, p.19) and they seemed to have introduced a new world-view which destroyed the old, simple, holistic unity between man and nature. One sign of this was their refusal of the comfort of the promise of an afterlife through the goddess' tomb, and instead they proudly burned their dead before burying their ashes. Their city-strongholds like Dreros, Lato and Prinias are set on or under savage heights, not in the gentle megaras of the valleys, telling us that they must have seen the earth and the goddess herself in very different terms from their predecessors. From all these places, says Scully (p.41), the goddess of the earth must herself have been felt as threatening and dark and thus Nature could now start to be conceived of as hostile to human desires, inimical to the human will, pitiless. A new tension between man and the natural order now arises.

The emergence of the familiar Olympian system took many centuries however:

Thus a male military aristocracy became reconciled to a female theocracy ... The king acted as the representative of Zeus, or Poseidon, or Apollo, and called himself by one or other of their names, though even Zeus was for centuries a mere demi-god, not an immortal Olympian deity. All early myths about the god's seduction of nymphs refer apparently to marriages between Hellenic chieftains and local Moon-priestesses; bitterly opposed by Hera, which means by conservative religious feeling (Graves, 1960, p.18).

We cannot conclusively tell what the beliefs of the eleventh to the ninth century B.C. really were, but by the time they received formulation in the "Iliad" the many Hellenic gods have acquired personalities, and are engaged in strife with one another much as were the Hellenic chiefs. They seem to differ from men only in two particulars: they have power and they cannot die. Only Zeus,

says Scully (p.41), despite his vagaries, already stands above such a description, since he alone knows the future and is thus the god of things as they are and must be. The familiar Olympian system seems to have arise then, as a compromise between patriarchal Hellenic and matriarchal pre-Hellenic views: a divine family of six gods and six goddesses, headed by the co-sovereigns Zeus and Hera, and forming a Council of Gods in Babylonian style. But after a rebellion of the pre-Hellenic population, described in the Iliad (Graves, 1960, p.19 and 20) as conspiracy against Zeus, Hera was made subservient to him. Athene vowed herself "all for the father" and, eventually Dionysos assured male preponderance in the Council by displacing Hestia of the Hearth (perhaps the oldest form of the Mother Goddess).

The ancient Mother Goddess seems to have also undergone a process of personification and subdivision into the different aspects of her power, her old sites suggested: she became Hera, Artemis, Athena, Aphrodite, and so on. And, as we have seen, as her priestesses or queens married or were forced to marry the lords or Dorian war-chiefs, so she became mythically coupled with male divinities of various kinds – Apollo, Poseidon, Ares, Hephaistos, Hermes.

The old "I-Thou" relationship to nature and thus to the Mother Goddess has changed during the course of the Dorian invasion. As each of these deities is now experienced as a power, he or she is impersonal and beyond question, except if that power comes into conflict with other forces (Scully, p.42). Homer puts these inevitable conflicts between powers in directly human terms, so that they sometimes seem to be merely the squabbles of jealous women and erratic men. In their warring natures the peaceful matriarchal world order lies in ruins, and the early Greek appears to stand alone and unaided against ultimate fate, his "Moirā". Scully (p.42) quotes Simone Weil (1948) who movingly points out that the Iliad is the most realistic statement ever made of the helplessness of the individual before the facts of force.



As Homer presents the facts, experienced by the Greeks, they are pitiless. Having cut themselves off from the great Mother in nature, having asserted their own autonomy, they feel their mortality and aloneness; men die and their shades go wailing down to Tartarus. Odysseus even consciously chooses such a fate: he rejects the immortality he is offered in the island cave of Calypso (perhaps equated with the old tholos tomb of the goddess but which now has become a place of rather shameful escape and withdrawal) and chooses instead to play out to the full his human destiny in mortal life, which means the choice of mortal death as well.

Scully (p.42) points out that these formulations of belief seem possible only after several centuries of Dorian influence, and possibly after a long period of Achaian-Ionian contemplation of the fate which had overcome them at Dorian hands. There must have been in the Dorians of the Dark Age, and their impact on the other Greeks, something hard and splendid which left a permanent mark upon Greek thought as a whole. The empty steppes of Asia Minor, where the individual being is cast adrift in an undifferentiated world without fixed points of reference, spawned the Dorians and their impersonal sky gods, with a harshly realistic view of life and death.

The legend of the (female) Theban Sphinx who flew down upon men from the dark, looming mountains of Thebes, and before which men were helpless before Oedipus faced and conquered her power, is typical of the new "male" attitude. The sphinx is herself an aspect of the power of the goddess of nature; the reading of her riddle by Oedipus thus becomes a typically heroic tale of the questioning of that power by the newly-arrived, aggressive and critical (L.M.S.) power of man. Everything was to be thought through now, keeping not only the relationships but the differences between men and nature and men and the gods in mind. This makes nature, gods and man all "objects", thrown into the universe.

However, at the same time, a study of the sacred architecture of the time, which still provides us with our closest experience of this vitally important moment of our Western evolution, shows us that the power of the female process, of the beauty of the old way of peace with the earth, was never wholly forgotten, although its forms had apparently been thrust brutally underground at first. In essence, says Scully (p.42), there was laid here the foundations for a further dimension to the Greek consciousness, a new piety more profound than the old; and the new reconciliation between the ways dominated by the female process and the new predominantly male process, when it came, was to involve a deep sense of the terrible oppositions and alternatives which had gone into its creation and which ultimately were to be used for its destruction.

The first sign of the culture, which for a few short centuries was to exhibit by its phenomenal art, social and thought forms, what value there lies in the Yin/Yang balance of the male and the female process, were the great Athenian grave monuments of the ninth and eighth centuries, the Dipylon jars. These are the first monumental embodiments of the new attitude; they are already sculpture and architecture in one and were constructed, like the figures upon them, of separate, abstractly geometric parts, so totally rejecting at last the Minoan continuity of organic flow, with their Achaian ancestors had already done their best to stiffen.

Unlike the Minoan jars, says Scully (p.43), their forms, though hollow, were treated not as spreading containers but as active masses, and all their profiles and surfaces were formed to this end. (For a study of the female as "container", "the central symbol is the vessel", see Neumann, 1972, Chapter 4).

Then, apparently by the eighth century, the new temple appears in its most primitive form, an active geometricised container, with a high, upward-thrusting, perhaps already sacred gable. It now states the oppositions at full scale, but, in so doing, already takes a step towards their reconciliation. As a result it could

not have appeared earlier. The very places where the temple finally appeared indicate that the Greek of the dark ages was still aided in his attempt to face reality by that tradition which upheavals of belief have never entirely been able to take away, the tradition of the essential holiness of the land. First the land received its altars; but now the changed Greek view of divinity required something else, the temple enclosing its image. The temple represents to all men the presence of a god and was itself the monument of that presence.

We must now examine more closely the various forms in which the Mother Goddess was worshipped, based on what the temple architecture tells us. From the point of view of the double reconciliation of man with nature, and of the old goddess with the Olympian order, no deity seems more significant than Hera, the wife of Zeus, who, as mother and queen, can indeed come most fully alive for us, as Scully (p.47) says, when her hard and regal character is witnessed at her holy places.

One of the earliest Greek temples was built at the shrine of Hera Akraia, "of the cliffs", at Perachora. As we approach the Isthmus of Corinth by ship, the rocky mass of Perachora projects into the gulf like a prow and then widens behind in a strong V of two arms, above which a cone-shaped peak rises. The sanctuary at Perachora is set below the southern face of the headland cliffs, laid out beneath the precipices behind the almost perfect ellipse of a tiny harbour. Set close against the cliffs was placed, possibly in the ninth century, a small apsidal temple, which may be taken as the first type of temple built. From the hill to the west the whole shape of the site and its meaning becomes clear, for we can see that the temples built over the years are orientated toward the rocky cone which rises to the east, and that the great arms of the hill stretch out from the cone to north and south, funnelling down towards the narrow waist of the harbour, which is then enclosed by hills behind (Scully, p.48).

The whole site is a goddess shape, clearly recalling the particular form of the goddess in some of the terracotta figurines found at the shrine. Since the meaningful approach to the sanctuary in antiquity was from the sea, the pilgrim would have been aware for some time of the goddess-like shape of the land, and would have felt completely enclosed by her body as soon as he entered the harbour. The jagged cone at Perachora is bitter, says Scully (p.49), like the Homeric Hera, but the site as a whole tells us clearly what Hera is at this place: the old earth mother who embraced all.

She thus clearly persisted into archaic times as the essential goddess, resisting whatever attempts to subordinate her may have been made.

Though pushed roughly in amongst the Olympians, she is still a chthonic deity, whose altar rose oracularly out of the earth, and whose body – no longer every day and night or for time everlasting, but only during the period of purposeful communion with her – was a complete refuge for men. The sign of her presence remains powerfully in the landscape, but now is no longer in home or fortress but set aside increasingly abstractly in the temple (Scully, p.49).

As Samos we see once more that Hera is mother of the earth, but here she presides over a world view, stabilised by breast-shaped Mount Mykale in a tremendous temple characterised by the use of the first peripteral Ionic colonnade. In the sanctuary, holy since the Bronze Age, placed opposite the single spot where the hills to the north are cleft into a dramatic gorge, was tended the goddess' willow, reputed to be the oldest tree in the world.

The Ionic columns, like the even more treelike Corinthian type, leap upward from the compressed cushion of their bases to form a man-made grove, an ambient in which the sacred cave is set. One recalls the willow tree of the Samian goddess, a spreading form growing in well-watered ground and these columns, too, speak of water, growth, bounty, exuberance.

The special qualities of the Ionic temple are enhanced by the nature of the Ionic capital. As developed at Samos, the Ionic capital visually culminates the thrust of upward energies. Its volutes, whether originally based on ram's horns or plant forms, now become beautifully mathematical expressions of the actions of forces, akin to those of hydraulics. What the female earth process once expressed is now being expressed in male abstract, mathematical forms – the L.M.S. mode is coming into its own. A paddle stroke, says Scully (p.52), will create an Ephesian Ionic capital and its fluted shaft in the water, reminding us of Thales, the first Ionian philosopher, who taught geometry and regarded water as the essence of all forms, or of Herakleitos, to whom reality was motion, or even of Aristophanes who, parodying Anaxagoras, remarked ("Clouds", 828) that these men had replaced Zeus with "dinos", "whirl".

Thus the columns gush up, and so springing could invoke many ancient symbols and holy things of the Mother Goddess: the horns, the sacred tree, water itself. They create by the balanced use of male, L.M.S. techné, a secondary holy landscape within which the deity can be housed and through which her labyrinthine processions can wind. It is significant that the temple at Samos was called "The Labyrinth" in antiquity (Pliny, "Natural History", XXXVI, 16-23). But it is a different kind of labyrinth from that formed by the Cretan palaces. Now it is an abstract setting, a frame for the movement of the labyrinthine dance. In this way the labyrinth itself became no longer a directed flow but a principle of choiceful action, picking its ways around the solid, interrupting column shafts.

The principle of action informed the organisation of the temenos as a whole, according to Scully (p.53). The apparently anarchic grouping of the buildings in the archaic temene is neither thoughtless nor regrettable. It is simply a "mass-positive" (Yang), "space-negative" (Yin) method of building placement. Space is merely a void, a true interval, between masses. This method was

essential to release the great shape of the temples and the smaller shapes of the other buildings for the kinds of plastic action they had in mind. In this way the environment which had been created by the old labyrinth and courtyard of the Bronze Age was fundamentally modified: solids now acted on each other, confident in the open, clear in the light. The environment was not defined by Yin/Yang counterplay of forces.

When the Greeks began to plant colonies around the Mediterranean basin and the Black Sea from the eighth century onwards, it is apparent that their yearning for the goddess as mother was intensified. In a new land with a considerable enlargement of landscape scale, there was a problem of finding sacred sites where the landscape spoke, or could be made to speak, of the divine. The problem, says Scully (p.58), was complicated by the fact that the Greek was not founding sanctuaries but cities in Italy, and his temples there were generally city temples. Though the colonists at Selinus, for example may have wished to invoke the Hera who meant earth and home, still their colonial landscape and its sea were too big for them and for her, and they used their temples to form a sheltering volume for their goddess on the inside, and on the exterior to create what Scully (p.68) calls a bounded landscape for themselves.

The Greek temple seems an ultimate reconciliation between the old and the new ways. The whole rises out of mother earth; her stones, once reaccepted, are treated with conscious sense of their special dignity. No more conservative or reverent kind of building can be imagined, says Scully (p.64); it is a ritual building, the process itself measured and holy, as slow as Stone Age time itself, and indeed, a kind of ultimate refinement of Stone and Bronze Age tradition. The Greek union of such reverent conservatism with the complex and subtle optics and mathematics which inform it, is all the more remarkable; they are the product of careful observation and cool application of L.M.S. – type principles arrived at through experiment.

Yet it is the abstraction of the temple which is its most human quality and it is this newly refined male quality which brings into the natural landscape of mother earth a dignified image of man. Once seen together, Scully (p.65) rightly maintains, both landscape and temple will seem forever afterwards to be incomplete without each other. Each ennobles its opposite, and their relationship brings the universe of nature and man into a new and stable order for few short centuries, creating the most complete and realistic environment ever imagined by men as their own. The Dorian insistence upon human separateness is thus brought into union with the full sanctity of the land in terms of double character of divinity. The contrast with Minoan form and meaning is exact; there is no longer spread-out, protective maternal hollow of the palace, dominated by nature's massive solids, but as in all Greek art, the compact sculptural body of the temple balancing them.

Other forms of the ancient Mother Goddess emerged over time in Greece. Jane Harrison (1975, p. 258) puts this down to the process of anthropomorphism:

But as man became more conscious of his humanity and pari passu grew more humane, a more complete anthropomorphism steadily prevailed, and in the figures of wholly human gods man mirrored his gentler affections, his advance in the ordered relations of life.

The gods reflect not only our human form but also our human relations. In the Homeric Olympus we see mirrored a family group of the ordinary patriarchal type. But, says Harrison (1975, p.260),

... when we come to examine local cults we find that, if these mirror the civilisation of the worshippers, this civilisation is quite other than patriarchal.

In line with this, when the Greeks became agriculturists the Mother Goddess was given the form of the Corn Mother Demeter.

Demeter is not the Earth-Mother, not the goddess of the earth in general, but of the fruits of the civilised, cultured earth, the tilth; ... She-who-bears-"fruits", Karpophoros (Harrison, 1975, p.271).

Demeter's sites, like those of all Greek divinities, make use of the same general language of sacred landscape forms, says Scully (p.70), but like the others, have their own special character. Demeter's sites evoke the earth's interior, life-giving, death-bringing forces. Demeter, as goddess of the fruitfulness of the earth with its seasonal resurrections, is especially close to that aspect of the goddess which both nourished humankind and promised us a certain continuity of existence after death. The dark aspect of Demeter who, with Persephone, goddess of the underworld, has a close link with death, can be experienced at Thera, where the niche of Demeter and Persephone together was set at the inland tip of the town's ridge, directly opposite a darkly clothed, horned and tented peak which rises like a shrouded ghost across the gorge (Scully, p.72).

It was mainly in connection with agriculture, it would seem that the Earth Goddess developed her double form as Mother and Maid. At Eleusis the two figures are clearly outlined in the persons of Demeter and Kore. It is important to note that primarily the two forms of the Earth or Corn Goddess are not Mother and Daughter, but Mother and Maiden. They are merely the older and younger form of the same person, hence their easy confusion. The figures of the Mother and Daughter are mythological rather than theological, according to Jane Harrison (1975, p.274). The corn is reaped and the earth desolate in wintertime. Aetiology is ready with a human love-story. The maiden, the young fruit of the earth, is caught by a lover, kept for a season in the underworld, and in the springtime is found by/returns to her mother; the mother is comforted and the earth blooms again.

Demeter's most important shrine was at Eleusis, where the great Mysteries, based upon Kore's seasonal death and resurrection are based. The site of Eleusis itself is the culmination of a whole set of symbols of the Goddess which form the surrounding Attic landscape. Inside the Telesterion the



celebration of the Mysteries centering around the mystery of life, death and resurrection takes place, with the initiates crowded together on a bank of narrow steps, in torch-light, surrounded by the shadowy grove of many columns and with dancers weaving between them (Scully, p.76).

The sanctuary of Demeter Malophoros just west of Selinus is also a cavernous culmination for processional movement. A desire for the processional dance rather than the march, probably a Stone Age tradition, and certainly Cretan, was to remain generally constant in the Greek sacred architecture, even in its most axial Hellenistic groupings. Yet the axis of movement for which building solids are merely shell-like containers and which leads to a closed, cavernous conclusion at the end, was to form the basic directing element in Roman architecture, and was to culminate in the axial plan and thin wall construction of the Early Christian Basilica. (It is interesting to note that in Africa the ritual dance into the church is once again becoming an important element in Christian liturgy).

As the divine presence becomes more abstract and the individual emerges under the patriarchal Dorians, so the individual becomes more "abstracted" and less secure. The beginnings of alienation, of divided existence and of complex society make themselves felt.

A more fearful aspect of the ancient Mother Goddess is represented in the Thracian goddess Artemis and her "other side" Aphrodite (or Cybele). Artemis' sites in Asia Minor show her to have been more all-embracing there than in Greece itself. At these sites her name was given to many aspects of the Asiatic goddess, and her cults often embodied practices which were Asiatic or pre-Hellenic rather than Greek. At her great shrine of Spheos, for example, it is clear that she was the unchallenged goddess now called Diana, ruler of all: "Great is Diana of the Ephesians", shouted the Ephesians at St Paul and his followers, and it is no accident, suggests Scully (p.90), that popular legend

eventually insisted that the Virgin Mary had died at Ephesos, and that her house was indeed still to be seen in the rugged mountains southwest of Artemis' shrine (see Acts XIX:34).

In the Greek Artemis, nature is not seen in the context of the human salvation, for her powers is threatening. Her qualities emphasise the difference between man and nature and she exacts a pitiless vengeance from those who transgress her laws. Both aspects reflect a Greek sense of the reality of the free elemental things of the world, for those forces which are not humanly controllable and which may indeed be hostile to human beings, but which must be recognised and revered. There is little doubt that Artemis represented to the Greeks the old goddess in her aspect as mother of the wild beasts and guardian of the untamed lands, the one whose caves the horned beasts of Paleolithic times were painted.

Scully suggests (p.80) that the Greeks, perhaps to bring her to the side of humanity, made Artemis a huntress herself, and a guardian of the gates with her bow – the ideal guardian, remote and incorruptible. Her virginity, in the most purely Greek view of her, is total, psychic rather than merely spiritual. She is the great mother who resolutely avoids marriage (unlike Hera who could not avoid it), who thereby represents the wild aspect of the female process, free of domination by males and their law. She protects the wilderness from rape by men and her sites in Greece are all haunted by the watchful dangerous presence. She is everywhere, in the untended lands, the mountains, the beaches and the swamps. It is this aspect of the female process which has been resurrected by many feminists in our own time.

No aspect of Artemis' character more intrigued and perhaps disturbed the classic Greek mind than did her reputation for having demanded human sacrifice in the past, says Scully (p.85). The sacrifice by Agamemnon of his daughter, Iphigenia, was the most famous of these occasions. What Harrison (1975,

p.299) has to say of her adds yet another dimension, especially to her relationship to her “other side”, Aphrodite:

In the “Hippolytus” of Euripides they are set face to face in their eternal enmity. The conflict is for the poet an issue of two moral ideals, but the human drama is played out against the shadowy background of an ancient racial theomachy, the passion of the South against the cold purity of the North.

Belonging as she does to this later Northern stratum, the figure of Artemis lies properly outside our province, but to one of the ancient maiden trinity, to Athene, she lent much of her cold, clean strength.

Scully (p.93) suggests that Artemis and Cybele (or Aphrodite) are each one aspect of the great Anatolian goddess. For example, at the temple of Artemis-Cybele at Sardis, whose site he describes (p.92) as “magical and barbarous, savage in scale”, he says that the goddess here, full as the site is of terror and of barbaric power, is more than the Greek Artemis. She is also Aphrodite, the great goddess of Asia. Scully (p.93) points out that it may at first seem inappropriate to link the austere virgin goddess Artemis with Aphrodite, the often orgiastic goddess of love, but is clear from the Greek mythology that they make up, in part, two sides of the same coin: they show a Yin/Yang relationship, two essentially terrifying parts (to males) of the female.

Scully says (p.93) that the Greek Aphrodite, like Artemis, was a direct descendant of some of the most potent aspects of the ancient goddess, and that her most characteristic temple sites express a nature which seems, like that of Artemis, to be beyond the reach of reason or control. Some of her most individual sites hit us with sudden forcefulness; they are disturbing with the directness of sudden apparitions. Harrison (1975, p.93) says that she is like Kore in her eternal, radiant youth, but she is certainly not Kore as virgin. She is rather “Nymphe” the Bride, but she is the Bride of the old order, never wife, never tolerating permanent patriarchal wedlock, choosing lovers where she will (see Graves, 1960, Introduction).

All Aphrodite's shrines impress us with their appearance of unexpected and irresistible forces, expressing a nature at once aggressive and triumphant (Scully, p.94). At Troezen the shrine stood below the centre of an awesome formation which burst out the plain in an impressive manifestation of the earth's power, rising majestically in the centre, deeply riddled by clefts, pushing its curving ridges out to the left and right like enfolding arms. Northwest of the shrine, serving as an identification for it from the sea near Poros, is a long formation of mountain ridges which create the image, so the inhabitants of the area claim, of a woman lying on her back. The resemblances, says Scully (p.95), is indeed persuasive – the head low on the north, a long neck, high breasts, arched stomach, long legs with the knees drawn up. The slanting shins define the northern slope of a deep V which rises on the other side to the formation of Troezen. Perhaps it was not accidental, says Scully (p.96), that the story of the frantic lust of Phaedra was connected with an area defined by these formations.

Piglets were sacrificed at Demeter's "megaron" cleft of Athens; here, says Scully (p.98), one can imagine human beings being swung out of the columned enclosure into the void. Segesta enshrines the insatiable power of the goddess of the earth, be she known as Demeter, Artemis or Aphrodite (who was also known as Tanit in Carthage, and Venus in Rome). Scully (p.98) feels that the temple is monument built by an extremely knowledgeable and skilful Athenian of the classic period, who seem to have manipulated the Greek vocabulary of architectural form in order to express the presence of a goddess, whom he clearly saw as savage and barbarian and, to whom, therefore, he felt the typically civilised man's romantic attraction, an architectural Euripides. Segesta is great because it is a strange masterpiece with a meaning that transcends race, says Scully (p.99), for it is Greek but embodies a presence not wholly of the Greek deities.

Harrison (1975, p.307) explains further: Aphrodite is brought into the patriarchal Olympus by the Greeks, but this is as foolish and futile as the attempt to attach her to one husband, the craftsman Hephaistos. In Homer. (Iliad XVIII) it is evident that she is newcomer to Olympus, barely tolerated, an alien who is always thankful to escape back to her own home. Her titles in Homer, Kypris and Kythereia, show her as originally and locally being a goddess of the South, the sunny islands, never really at home in the cold, austere North, where Artemis loved to dwell.

Aphrodite, the earth-born Kore is also sea-born, as becomes an island Queen, but more than any other goddess, she becomes Ourania, the Heavenly One, and the vase-painter sets her sailing through heaven on her great sawn. She is the only goddess who, in passing to the upper air, yet kept life and reality. Artemis becomes unreal through sheer inhumanity; Athene ... becomes a cold abstraction; Demeter in Olympus, is but a lovely metaphor. As man advanced in knowledge and in control over nature, the mystery and the godhead of things natural faded into science. Only the mystery of life, and love begets life, remained, intimately realised and utterly unexplained; hence Aphrodite keeps her godhead to the end. For a while, owing to special social conditions ... and owing to impulse Orphism, her figure is effaced by her son Eros, but effaced only to re-emerge with a new dignity as Mother rather than Maid. In the image of Venus Genetrix we have the old radiance of Aphrodite, but sobered somehow, grave with the hauntings of earlier godheads, with shadows about her cast by ... every various form of the ancient Mother of Earth and Heaven (Harrison, 1975, p.314).

The power of the Mother Goddess remains strong in Greece, even into Christian times, as we shall see. The attraction of the female process is twofold: the "light" side is the attraction of the mother, who contains, gives birth and rebirth, nurtures and cares for one in life and death; and the carefree, joyous spontaneity of the maid. The "dark" side is the fear of the crone, who guards the underworld, who has the power of death over all of us, and has the power to bewitch us; the unbridled power, and bloodlust of some aspects of the mother; and her rampant, licentious sexuality, as bride. Man is attracted to the female, but also fears the female process. In the West this leads to a need to subjugate,

dominate and control; or, on the other hand, to have women on a pedestal, aloof, virginal, to be worshipped.

In Greece, as we have said, for a few short centuries the male and the female process were in balance. But with the growth of self-awareness of the individual, with the divine presence becoming more abstract, with the growing trust in the L.M.S. mode of knowing, with the growing male need to dominate and control – “As man advanced in knowledge and control over nature, the mystery and the godhead of things natural faded into “science” (see Harrison, 1975).

#### **E. THE OLYMPIAN DEITIES AND THE TEMPLE**

The Olympian Deities whom we will be considering will be the two most important, Apollo and Zeus.

1. **Apollo**. The history of Apollo, as Graves (1980, p.800) notes, is a confusing one. According to Graves, the Greeks made him the son of Leto, the Southern Palestinian Lat, but he was also the god of the Hyperboreans (“beyond-the-North-Wind-men”). Furthermore:

The myth of Leto’s pursuit by Python corresponds with the myth of Isis’ pursuit by Set (during the hottest seventy-two days of the year). Moreover, Python is identified with Typhon, the Greek Set in the “Homeric Hymn to Apollo”, and by the scholiast on Apollonius Rhodius. The Hyperborean Apollo is, in fact, a Greek Horus.

But the myth has been given a political turn: Python is said to have been sent against Leto by Hera, who had borne him parthenogenetically to spite Zeus (“Homeric Hymn to Apollo”, 305); and Apollo, after killing Python (and presumably also his mate Delphyne), seizes the oracular shrine of Mother Earth at Delphi – for Hera was Mother Earth, or Delphyne in her prophetic aspect. It seems that certain Northern Hellenes, allied with Thraco- Libyans, invaded Central Greece, and the Peloponnese, where they were opposed by the pre-Hellenic worshippers of the Earth-goddess, but captured her chief oracular shrines. At Delphi, they destroyed the sacred oracular serpent ... and took over the oracle in the name of their god Apollo Smintheus. Smintheus (“mousey”) ... had a curative mouse for his emblem. The invaders agreed to identify him with Apollo, the Hyperborean Horus, worshipped by their allies (Graves, 1960, p.80).

Scully (p.100) agrees with Graves about the complexity of Apollo's nature and origins, which is shown by the variety of his sites, just as his importance is shown by their number. Scully points to a pattern which emerges from the complexity when we look at the sites: Apollo's most important places show us that his worship by the Greeks has taken over wherever the most awesome characteristics of the old Goddess of the earth were manifest. Wherever her symbols are most remote, where the approach is tortuous, wherever the symbols are largest in scale, and where they seem to open up the interior secrets of the earth most violently, or most dominate a "thunderous view", there the young god's temple is found.

A second aspect of the pattern can now be seen: the temples are so placed and oriented so as not only to complement but also to oppose the chthonic forces. What we see emerging, embodied in Apollo's "personality" and reflected in his temples, is the emergent male, L.M.S., power of classical Hellenic society. Scully (p.100) rightly points out that many modern authors, from Whinckelmann on, see Apollo as intellect, discipline and purity, central features in the archaic formulation of some of Hellenic society's most nobly human ends. It is the emergent human process which Apollo represents – the human individual starting to choose for himself, even setting himself against the divine as embodied in Mother Earth.

And yet, although these qualities are embodied in Apollo as in an implacably heroic force, yet he too cannot come to grips with the earth without being touched by it. In spite of being god of the sun, the incorruptible guardian of the gates, where he captures and takes for himself the oracular power of the Mother Goddess, he must taken on some of the darkness of the ancient cavern.

Apollo's sites thus tend to embody grandeur, strife and the development of a complex character. True enough, they seem primarily to celebrate, with archaic action and directness, an arrogant intrusion of the shining Hellenic male god into the central strongholds of the pre-Hellenic Goddess. At the same time, many of his sanctuaries would seem to have been so organised as to create, out

of that basic conflict, a conscious and humanly perceptible drama, in which the god's code "Nothing to excess", which his terrible victories made more necessary to him than to any other, is finally shown to emerge in the teeth of nature's irrational power. Thus in many of Apollo's sites, the abstract, mathematical order of the Greek temple is made to contrast most sharply with the roughhewn masses of the earth, dramatising at once the terrible scale of nature and the opposing patterns which are the result of disciplined human action in the world – while, within, the secret darkness also receives special attention (Scully, 1969, p.100).

At Corinth, a conscious opposition between the temple of Apollo and the mountain of Aphrodite is pointed out by Scully (p.103). There is a lack of entasis in the columns which, under the splendidly menacing horns of the Mother Goddess, were intended to stand stolidly and immovably upright. Their slight diminution towards the capital and widening towards the stilobate, but total lack of swell between, given them an extraordinary static stability. Each one is like a male body which is firmly planted on its feet, stoically upholding a great weight and attending strictly to business under the mountain's eye, says Scully (p.104). Enough of Apollo's colonnade is left to afford a view of the horns though it, and the effect is clearly of human, and in this case one must say, male order in contrast to that of nature.

This is not to say that Apollo's temple at Corinth denies its setting at all: the horns are necessary for the columns and the relationship is fully reciprocal. But what it tells us is that for the archaic Greek, human order and natural order are now separate but complementary things, as Scully (p.104) says, and that an understanding of each could be made most intense by seeing it in contrast. Geometry (the L.M.S. mode) was clearly a way in which the Greek attempted to make this double reality palpable. The columns make the great scale of the mountain unmistakably perceptible, just as it is the mountain which gives the columns their solemn nobility. The emergent ability to use the L.M.S. mode is balanced in the early patriarchal Greeks by their intuitive, creative and holistic feel for the environment.



Mount Ptoon, says Scully (p.107), is another of the great thrones, a manifestation of the ultimate mountain presence behind the tortured clefts and above the lost seas. One can begin to understand the power of the great goddess of Boeotia here and to grasp the full terror of the moment when Apollo was first (humanly) conceived of as striding, on his way to Delphi, into this place with this bow. He represents the challenging of the power of (divine) nature, and of the female, by the male and the human, a moment which changed the course of the destiny of humankind and our planet forever.

Scully (p.108) feels that there is something young and unsure, too small for the circumstances, about Apollo at Ptoon. He seems tense, offering himself up to his destiny, impotent to act, except as the place has seized from the female power may direct. Thus Ptoon tells us, says Scully (p.108), that in their challenge to nature the Greeks at this stage still clearly stood in awe of the might of the natural world and of its goddess, and that they did not find it necessary to believe that Olympian order and emergent human rationality would always be victorious.

Delphi is Apollo's (and Greece's) greatest oracular sanctuary and it is here that all the meanings implicit in his – and the male order's – struggle with the goddess are fully developed. It lies in the heart of the mountain fastness of Parnassos, poised on the lower slopes of the mountain itself and orientated towards mighty horned clefts. The shrine itself is ancient, sacred to the Cretans and the Mycenaeans before the coming of the Dorians and their young sun-god. In the Homeric Hymn quoted by Scully (p.109) we are told how Apollo had killed Pytho "a bloated she-dragon", child of Hera and thus the snake of the goddess, who had been the guardian of the Shrine (Homeric Hymn III, "To Pythian Apollo", Tr. Loeb, p.300-304). Apollo had struck down the old earth power with the pitiless arrogance of the young god of the human order: "Now rot here upon the soil that fees man", he cried (p.363). In the fifth century "Eumenides" of Aeschylus, the Furies, servants of the goddess, revile Apollo as in older times:

“He made man’s ways cross the place of the ways of god / and blighted age-old distributions of power” (Aeschylus, Tr. Lattimore, 1959, p.170 ff).

At Delphi, the tholos which contains the Corinthian columns and capitals which signify the sacred tree of the goddess, now taken over by Apollo, rises at a point which dramatizes the opening of the earth which the V of the hills about it so violently expresses. The omphalos, or navel, which marks the centre of the world, is contained in the closed adyton of the temple. But the gods, says Scully (p.144), in the new fifth-century intellectual view that had developed, will no longer allow his adyton to be thought of as a cave. His house is different from nature, and the rites which it now expresses are those proper to civilised men. Thus says Scully (p.144), Aeschylus (“Eumenides”, p.193 ff) has him speak to the Furies, as he tells them that his house is not for them, who love the sacrifice of human blood:

the whole cast of your shape is guide  
to what you are, the like of whom should hole in the cave  
of the blood-reeking lion, not in oracular  
interiors like mine nearby, wipe off your filth.

But this leads, in typical Yin/Yang fashion, to a new phase, when out of the depths of the Greek religious experience, Apollo, by the late Archaic period, is made to share his throne with Dionysos who embodies, in male or at least androgynous form, many of the ecstatic features of the mother goddess. Dionysos’ haunts are the mountain fastnesses and he is associated with the mysteries of rebirth. Out of the dances and choruses of Dionysos, Greek drama has grown and we see in the Greek theatre, says Scully (p.15), an echo of the language shape itself. Thespis’ site focuses upon a perfect, almost geometric structure of sacred landscape forms and in this way states what Greek drama, inspired here, is intended to be: an act of natural inspiration (I.C.H.) and abstract discipline (L.M.S.) alike, and a revelation to man of his intimate link with nature which gives dimension to his suffering, and a reconciliation of his critical faculty

with nature's way. It is this balance and integration between the I.C.H. and the L.M.S. modes of knowing, between the male and the female, which makes Greek society at this metabletic moment so remarkably rich, productive and meaningful.

**2. Zeus.** The important sanctuaries of Zeus are placed in the kind of sites which had been most sacred to the old Goddess, like the tops of mountains, but also the largest natural megaras of the earth. Scully (p.133) says that they are not necessarily the sites of the greatest violence and drama, as are so many of Apollo's sites. Their meaning is dominion not struggle; their architectural development seems to be similar to the character Zeus itself, towards an expression of the wholeness of the universe, of grandeur, and of majestic calm far beyond strife. His temples, though no less dependant upon the landscape than any others, often seem not so much to be set in balance with it as, more than others we have seen, to dominate it with their presence.

His temples therefore tell us a number of things about the Hellenes of this time, as well as about their conception of Zeus. Zeus was originally an Indo-European sky and storm god and with his coming the awareness of and emphasis on the sky grew greater in Greece; this was an inheritance of the invading Indo-European tribes' experience of the vast open steppes of Central Europe and Asia from whence they came. Zeus' great open megaras open one to the drama of the sky.

Mircea Eliade (1974, p.38) points to an almost universal belief in a celestial divine being (see Fr W. Schmidt's "Urreligion") who created the universe, usually through a lesser god or demiurge, and guarantees the fecundity of the earth, chiefly by pouring rain down on it. But this divine being is also endowed with infinite foreknowledge and wisdom, and establishes moral laws and often tribal ritual before withdrawing once again to the heavens. For this is a remote, almost impersonal divinity: "For some Siberian and Northern Asiatic peoples, the sky

god is so distant that he takes no interest in what men do ... “Aga”, “Father” of the Yakuts dwells in the seventh heaven on a white marble throne, and governs all things, but does only good (in other words, does not punish)” (Eliade, 1974, p.73). (N.B. “Father” is “Abba” in Aramaic).

On the other hand, Ahura Mazda, the Iranian sky-god whom Herodotus (I, 131) says is Zeus, sees and knows all,

... not only because he is the god of the sky, but also because as sovereign, he is the keeper of the laws, and punisher of the wicked; because of his sovereignty, he must govern the good organisation and prosperity both of nature and society, for a single infringement would be enough to endanger the balance of order at every cosmic level (Eliade, 1974, p.74).

Thus we can see that paternalistic Aryan sky-god, brought with them into Greece by the Hellenes, introduces a set of new dimensions to the Greek view of humankind, the divine and the cosmos.

Instead of a mother who is close, immediately at hand, the nurturer, in fact a presence that can be overwhelming, “smothering” in her power and her sexuality, a mother whose world is the cyclic world of seasons and the cycles of life, death and rebirth, whose home is the earth and the cave, the father god is very different. His abode is in the sky beyond, he impregnates and inseminates but does not have the same florid sensuality and sexuality of the Goddess. He brings hierarchical order to a world increasingly experienced as chaotic in a life-threatening, rather than life-giving, way.

We will talk about the metabletic implications of the emerging roles of the chief and the king especially in relation to the city, in the next chapter. This undoubtedly influences the concept of the father god like Zeus.

Zeus is, of course sovereign; but he has kept, more clearly than the other sky-gods, his character of “Father”. He is “Zeus Pater” (cf. Dyaus Pitar, Jupiter) archetype of the patriarchal head of the family. The picture of him as “pater familias” reflects the sociological conceptions of the Aryan races. It explains Zeus Ktesios, the “Hausvater” the Hellenes took with them in all their migrations (Eliade, 1974, p.78).

With the advent of the patriarchal Hellenes and the emergence of Zeus as head of the Olympian pantheon came an awareness of the morality based on laws, legal prescription, and with this in turn an awareness of sin and guilt. This brings about the need for expiation, purification and initiation. These are all important elements in the cult of Zeus (see Eliade, 1974, p.78). The beginnings of dualism, of the body/mind or body/soul split are already in evidence, particularly in the Iranian experience of the sky as divine:

... the sky itself directly reveals transcendence, a power and a holiness. The phrase "contemplating the vault of heaven" really means something when it is applied to the primitive man, receptive to the miracles of every day to an extent we find it hard to imagine ... The vault of heaven is, more than anything else, "something quite apart" from the tiny thing that is man and his span of life ... "Most High" becomes quite naturally an attribute of the divinity ... Such places are the dwellings of the gods; certain privileged people go there as a result of rite effecting their ascension into heaven; there, according to some religions, go the souls of the dead (Eliade, 1974, p.39).

The elements that went into the creation of the concept of the nature of Zeus as it was worked out by the fifth century were so varied and interwoven that it is difficult to separate them. He had taken over or been given so many of the Mother Goddess' attributes that in many of his aspects he was hermaphroditic, being horned or thousand-breasted (Scully, p.132). As the supreme deity, Zeus is the successor in Greece of the Mother Goddess from whom he had usurped power through marriage and with a certain male violence and cunning. Hera's forced marriage to Zeus is the mythical statement of Hellenic conquests of Crete and Mycenaean Greece. The troubled marital relations of Zeus and Hera reflect the political and theological troubles of the Dorian invasion. Also, "Zeus' violation of the earth-goddess Rhea implies that Zeus-worshipping Hellenes took over all agricultural and funerary ceremonies" (Graves, 1960, p.54). "Zeus' rapes apparently refer to Hellenic conquests of the goddess' ancient shrines" (Graves, 1960, p.56).

Because Zeus had come to represent so many aspects of life and nature he became, above all else, the god of things as they are. As Scully (p.132) says, "Zeus was the facts of all existence, natural and human; his was the power of the fact". This illuminates the growing Greek awareness of the power and importance of the L.M.S. mode of knowing. It is an indication of the Greek view of the symmetry and essential reasonableness of the universe, continues Scully (p.133), that the fact of Zeus should have been equated not only with "telos", fulfilment, but also with "dike", justice. It is a sign of the sturdy Greek courage as an individual that we shall see in greater detail soon, that the recognition and worship of Zeus did not bring with it a postulation of human immortality or a desire to merge with him, but only knowledge, recognition of the facts of existence, the knowledge of things as they are.

Scully (p.133) says that Zeus mountain shrines are the most obvious expressions of his power and probably the earliest symbols of it, for the mountain tops are closest to heaven. Mount Olympus is his great embodiment, indicating his northern origins, for it is just to the north of archaic and classical Greece; it also indicates his origin in the sky for, as Seltman (1956, p.14-16) says, it seems to float, detached from its base, belonging as much to the upper air as to the land.

Zeus' savage past is illustrated in Arcadia. On Mt Ithome his human victims were apparently immolated at an open altar under the sky on the summit of the flat-topped mountain which itself resembles a great natural altar. On Mt Lykaion Zeus' aspect was apparently wolfish and demanded human sacrifice as well. Scully (p.134) points out that the cone of Lykaion's summit is visible from Zeus' altar and forms the focus of the view from that point to the north. Thus, the goddess' maternal symbol is utilised by the new god whose site is defined by its presence. The more decisive, the higher, the more central the cone, so much the more desirable was it as a sanctuary for Zeus.

South of Mt Kerala and just below the main summit Hymettos lies a sanctuary of Zeus which shows the new interpenetration of earth and sky which is so much an aspect of Zeus. It is apparent, says Scully (p.136), that the shrine of Zeus was placed in the one depression on the ridge where the space formed could be simply one complete bowl, the bowl of the earth, the dome of the sky. In the hollow there is no escape; the sky is formed and definite, its shape completes that of the earth. Thus the observer's experience can only be single and complete – he is exposed without irrelevant distractions, to the largest and simplest of natural realities. Such expression of the whole of things in their grandest terms is characteristic of Zeus' greatest sites. What is experienced, as at Dodona, is double: the culminating grandeur of the earth, the mighty expansion of the sky.

At Dodona the site became holy to Zeus because it not only invoked the old "awful" symbols of the goddess but also offered a progression towards wholeness and calm. The buildings are so arranged, says Scully (p.138), as to enhance and clarify the expansive potential in the landscape and to link it with human experience. At Nemea the myths which surround the site stress the new patriarchal view of the Mother Goddess, her power, her possible malignancy, and the need to subjugate her to Dorian Law. But nothing in the landscape speaks of strife. At Nemea, says Scully (p.140), Zeus is a god of peace and calm; his temple there expresses a reconciliation between man and nature through the wholeness of his power and thus asserts the propriety and reverence of human action within the natural order.

**3. The Emergent New Order.** Scully (p.144) summarises very well the developing Greek (and, it would be true to say, in some ways Western and even human) experience of the wholeness and oneness of the physical and spiritual universe, as evinced in the shrines of Zeus. For the Greek view of the nature of

the universe and our human place in it developed rapidly throughout the later archaic period.

During the archaic period the symmetry of the universe which the Greeks always perceived had been seen in terms of opposites, a Yin/Yang world view; between the old gods and the new, between man and the powers of nature. Thus Apollo is in many ways the characteristic god of these times, says Scully (p.144), because his sites as well as his myths tell us how he brought a symmetry which did not exist before by imposing his order, light and discipline – the “consciousness”, L.M.S., “male” aspect of being, on the dark, I.C.H, “female”, aspect of being which rages at him from below, as the patriarchal attempts to suppress the matriarchal, the male the female. But what is experienced is that fate governs all, as we shall see.

By the early fifth century a new order has emerged, says Scully (p.144); a deeper and more integral balance is conceived in which the old ways and the new, female and male, nature and man are interrelated in a new harmony. In this new order, although we are still fated in it, the structure of life depends more and more upon our understanding of these relationships and upon our rational choices and moral judgements made in accordance with this understanding. In this new, early classic world, says Scully (p.144), the essential god is Zeus, whose law governs man and nature alike, and who alone, quoting Aeschylus, could “lead man to think” and who could thereby bring us to that “knowledge” of the wholeness of things upon which the wisdom of our choices would depend. Quite rightly, Scully (p.145) says that the new struggle is no longer an external one between man and the external universe but within man himself.

Scully (p.145) sees this inner struggle as being one in which we seek first to avoid the fate of knowing, and then to struggle finally upwards to an acceptance of the knowledge which alone reveals our part in the whole, a knowledge which brings human responsibility. Man becomes aware of his ability



to affect the whole by brining it into a reasonable and moral comprehension which offsets the blindly implacable facts of things as they are, and the dominance of fate. Scully (p.145) indicates that man now feels able to change things as they are; thus he is able to change Zeus! It is this new position of man at the centre of things which is shown in Aeschylean tragedy – but is also preserved in the landscape and in stone at classic Olympia.

In the east pediment of the temple of Zeus is represented all the elements of Ferocious Dorian myth now seen in human and complicated terms, the taking of the oath by Pelops and Oenomaus before their fatal chariot race. A feeling of the total exposure of the human self and of its unique, perilous capacities as we make our choice among the whole range of choices that lie open to us, is almost unbearably present, feels Scully (p.150). It comes to us also, the modern observer in the Pelopion, as our eyes swing in its on-hundred-and-eighty-degree arc of vision that we, the individual, have, for the first time in Greek site planning, been placed in the centre of the whole.

Furthermore, at Olympia, we are struck by the fact that the placing of the temples of Zeus and Hera indicate that for the first time a balance is set up between those embodiments of the two which had been perceived before as opposites. There is a visual relationship at Olympia, says Scully (p.151), which may be felt to express profound meanings through the interplay of forms; the mature reconciliation between the temple of the rebellious son and the hill of the necessarily overthrown father; between the new god and the goddess whom he had also overthrown.

In the calm of the relationships between buildings and site may be felt that reconciliation between man and nature, men and women and between the olds gods and the new which was also explored in contemporary Attic tragedy, for example, in the “Oresteia” of Aeschylus. Here, at Olympia, is celebrated the “Hieros Gamos”, the Sacred Marriage: the elemental strifes of gods and men, no

less than those being and of the void, are stilled; male and female are in balance. The law for god and man alike is knowledge and understanding of the ultimate reciprocities, of Yin and Yang.

#### **F. ATHENA AND THE TEMPLE**

Let us now consider the temple of Aphaia on the island of Aigina, which can be dated between 513 and 500 B.C. Aphaia was apparently an Aiginetan name for the old goddess but her cult was absorbed during the fifth century into that of Athena, who already appears late in the sixth century as the central sculptural figure on the pediments of her temple. The temple of Aphaia is gentle and refined in its parts, says Scully (p.167), and in its general effects. But consideration of the sculptural groups tells us that a significant change occurs in a very short passage of time.

The first sculptural groups which were placed in its pediments were entirely in accord with the quality of the temple. Their forms are delicate and cool, their surfaces closed and gently modulated, the warriors seemingly engaged in an elegant dance rather than deadly combat. The groups are generally assigned to 513-500 B.C., and are thought to celebrate the victory of the Aiginetan Greeks over the Samian "barbarians". The effect which the groups create seems one of rather courtly and mannered elegance of late archaic works of the turn of that century. The figures are not committed to the actions in which they take part, says Scully (p.167); they are splendidly detached and civilised.

In about 487-485 B.C. these figures are damaged, probably in a raid by Nikandromos, and are replaced by a new set. They represent a new world, for these new sculptures express the true nature of combat. Its forms are male, muscular, aggressive; the individual warriors act, they do not pose or dance. The old, simple harmonies are set aside in the exaltation of power and victory, says Scully (p.168). The fierce male Dorian spirit of Aigina blazes up in a new way for

its decisive, individualised action which counts now and an interest in the nature and effect of action which directs the sculptor's hand.

The patterns and barriers of the old way have burst, and now, says Scully (p.168), men stride forth in savage pride, fully aware of the first time of wholeness of their strength, as men and as individuals. This, says Scully (p.168), is the raw material of the classic age, and the fierce moment of its discovery is expressed nowhere so well as in the east pediment of Athena's temple at Aigina. Its terrible force will be brought to the stillness of early classical order and into the harmonies of the more complex theology of Zeus at Olympia. But these mighty male figures at Aigina witness to the breaking of the integrated calm of the old goddess, and destroy forever the residue of human innocence which had prevailed under her (Scully, p.168). The slender columns and virginal capitals of the temple now support the clam pattern of Aphaia-Athena but the flaunted Aegis of a true Athena Polias, protector of the city and instigator of action in men.

Athena as Polias has a rather different relation to the landscape than that of the old earth goddess'. She is ruler and protectress of the city and her advent marks the shift of Greek life from the country and the village to the city. We will see the implications of the emergence of the city in greater detail in the next chapter but we shall see that it does mark a "loss of innocence" and the beginnings of divided existence and complex society. As Polias, Athena is divorced from mother earth and is the goddess whom men enthrone in their citadels. The archaic Athena Polias is not only a fiercely guarding deity but also the embodiment of what the city-state might be – the polis which can help to liberate men from their terror of the natural world with what were sometimes experienced as dark powers and limiting laws, says Scully (p.171).

Above all Athena manifests the emergent Greek spirit at Acropolis of Athens. There, says Scully (p.171), the fifth century speculation about her nature and the Athenian will to assert (her) power created the most important group of

buildings constructed during classical times; they create an image which has been especially influential during the modern period of Western civilisation. The buildings of the Acropolis create what Focillon (1948, p.14, in Scully, p.171) has called the “psychological landscape” of Greece; their function was to express whatever the finest minds of the fifth century could imagine the destiny of a city to be.

The old goddess was remade by Aeschylus, Pericles, Phidias and Ictinos, and they made of her something that transcended religion as it had been conceived of before or, possibly, imagined since. She is the Victory of the city state over everything, says Scully (p.172), she is Human Victory. Thus the works done in her name by these Athenians still stand at the frontiers of our Western consciousness and have the power to touch our consciousness even today, perhaps more than any other works of art.

The year is 452 B.C. and the great Pericles stands on a bare, rugged rock which, millennia before Neolithic times had provided shelter for people. The rock is in the centre of the sun-drenched plain Athens, which lies between the mountains and the sea, fringed by gently undulating hills. Pericles looks down from the rock on the city of Athens which even now is being rebuilt under his direction, and he considers the task he has set himself – the rebuilding of the Parthenon, the great temple of the goddess Athena. As he stands upon the rock Pericles is at a central point in human history: a moment in time when the deepest past with all its instinctive intuitions, fears, joys and reverences is brought for a while into harmony with the hard challenges of a new and liberated thought. He is aware that the great edifice he is to plan and cause to be erected here will embody this.

Pericles is aware, too, that behind and below him are the remains of ancient shrines and temples to the great, ever-sustaining Mother Goddess, who is honoured here as Athena – as he looks about the gently undulating

countryside he is reminded of her presence by the rounded slopes, the deep clefts, the cups and cones of the hills and valleys. And yet his deep intuitive feel for the great mystery of earth and sky, life and death, is balanced by his thrusting enthusiasm and confidence in his ability to embody this through his keen intellect, the mathematical and engineering skills he has been taught, his ability to stand back from the chthonic mysteries that have sustained his race, and thus, to conceptualise what the great building must be like.

He is aware that the great mysteries of life and death that bind him to Athena are already being loosened by the self-sufficient pride that his ability to think abstractly, mathematically, logically engenders in him. Only twenty years later disbelief in the supernatural will be made an indictable offence in his new Athens. During the next thirty years a series of heresy trials will be held, unique in Athenian history, and the victims will include the leaders of this emerging philosophical process: Anaxagoras, Socrates, Protagoras and possibly Euripides.

The metabletic event we have just shared brings about what Van den Berg would call a shift in man's existence. Behind and below Pericles is a history of Greece, embodied in the architecture of shrines and temples, which reflects a way of being in the world, a oneness with earth and sky, an intuitive awareness of body and world, which is about to be superseded. This way of being and knowing had existed in what is now called Greece, from Neolithic times. Its central focus was mother earth, worshipped as the Mother Goddess in her manifold forms, but especially those of life, death and regeneration.

What lies before Pericles and what will thrust up in the columns of the new Parthenon is a very different existence. It is a world in which the male element will be dominant, a way of being and knowing which is going to split man from the world, make him aware of himself as object over-against the world and others, an existence in which logico-mathematical-sequential modes of knowing are going

to give him increasing domination of his environment – but at the cost of ever-increasing anomie.

However, the Parthenon itself, which Pericles will help create, will be the fullest balance between synthesis of the two opposed processes, the male and the female, and of the kinds of architecture which symbolise these processes. There is the kind in which the building is a hollow, female shell, associated with enclosure by the goddess and by the earth; and that in which the building is an exterior, impenetrable presence, associated with the active force of the male standing against the sky. All peripteral Doric temples combine these qualities; the Parthenon pushes each almost to its limit and makes them one, says Scully (p.176). Down to its smallest details, where Doric and Ionic elements are juxtaposed, it embodies the act of reconciliation, and therefore wholly embodies Athena, who was herself both female gentleness and male force, both earth goddess containing all, and male intellectual will, expressing itself in the individual.

So, says Scully (p.183), in the asymmetrical, gently scaled Erectheion, the old traditional earth cults are humanised and made extraordinarily articulate, lucid and civil, while in the Parthenon the human process conceptualised in Athena becomes splendid, dominant and divine. The temple's figural structure, like its body as a whole, harmonised the most intense will and L.M.S. though process in abstract structure, with the utmost confidence in nature's appearances and permanent powers. It became in this way what it remained, says Scully (p.184): the only sculpture which convinces us wholly that our human forms house gods and that men and Earth are alike in strength and dignity. Now, Scully says (p.184), before Hymetto's cleft, the mountain and the sea are human.

## **G. THE INDIVIDUAL AND THE GODS: PHILOPSHY AND RELIGION**

The process of the gradual emergence of the individual into a more-or-less confident self-awareness and self-assurance which we have watched occurring during the classic fifth century B.C., was aided by the various metabletic events and structures we have observed. Indeed, the emergence of the individual could only have taken place within those structures; equally inevitably this emergence leads to the decay and eventual breaking down of these structures and processes, as the individual tests the limits.

Scully (p.186) gives examples of the hold of Zeus upon the individual, which involves the recognition of human limit and which has to be broken as man explores the limits – Zeus then becomes once more largely a threatening power or compromisable one. The oracular Apollo is consulted more and more for the answer to personal rather than city problems. After the fall of Athens through its own “hubris”, Athena could never be the same again; what she meant as embodiment of the city could also never be the same again.

The driving Greek search for reality, and for recognition of “the fact” as it could be ascertained, demanded great courage from the individual, and led to a belief-system in which no personal salvation was promised to the individual, apart from his growth, with Zeus, in knowledge of reality, of the fact; and growth with Athena in his confidence of being able to choose and to act. But as Scully (p186), points out, the individual is still protected by his close association with a tribal pattern and with that of his polis. But with the waning of the polis as an engrossing moral force and the consequent falling away of Athena as protectress, the individual for the first time becomes truly aware of his isolation.

This was in some ways too much for him to bear, a situation analogous to our own today so well described by many existentialists and phenomenologists and, for example, by Erich Fromm in “The Fear of Freedom” (1960, p.20).

To the degree to which the individual, figuratively speaking, has not yet completely severed the umbilical cord which fastens him to the outside world, he lacks freedom: but these ties give him security and a feeling of belonging and of being rooted somewhere. I wish to call

these ties that exist before the process of individuation has resulted in the complete emergence of an individual "primary ties". They are organic in the sense that they are a part of normal human development; they imply a lack of individuality, but they also give security and orientation to the individual. They are the ties which connect the child with its mother, the member of a primitive community with his clan and nature, or the medieval man with the Church. Once the state of complete individuation is reached and the individual is free from these primary ties, he is confronted with a new task: to orient and root himself in the world and to find security in other ways than those which were characteristic of his pre-individualistic existence.

This is the situation that confronted the Greek of the fifth and fourth centuries, B.C. He had broken the primary ties connecting him to the Mother Goddess and to nature. He had learned the value of power of the L.M.S. mode of knowing and of his ability to choose. But the Greek, whose courage had been his hallmark, lost courage ultimately and has left us with the "new task" of finding "other ways" still unresolved. To complete the comparison, let us quote from Fromm again:

It is the thesis of this book that modern man, freed from the bonds of pre-individualistic society, which simultaneously gave him security and limited him, has not gained freedom in the positive sense of the realisation of his individual self; that is, the expression of his intellectual, emotional and sensuous potentialities. Freedom, though it has brought him independence and rationality, has made him isolated and, thereby, anxious and powerless. This isolation is unbearable and the alternatives he is confronted with either to escape from the burden of this freedom into a new dependencies and submission, or advance to the full realisation of positive freedom which is based upon the uniqueness and individuality of man (Fromm, 1960, p.X).

The independence and rationality which the classical Greek had gained had made him "feel isolated, and thereby, anxious and powerless". Scully (p.187) says that part of his answer was to seek for gods who could offer him more in the way of personal security and hence he turned to the mystery cults, whose influence continued to increase from the classic period throughout later antiquity. What Scully (p.187) feels they were most trying to escape from, was what he calls the "splendid classic balance, or tension between building and



landscape, man and nature"; the balance or tension is primarily, as we have seen, between the male and the female process, which demands openness, flexibility, certainty without dogmatism, a willingness to be open to the process of life.

The Mysteries offered a kind of security not promised by the Olympian gods. In a society of liberated thought, which demanded more and more of the human intellect and tended to separate it from the emotional aspects of life, the mystery cults doubly compensated for the lack by offering an escape from L.M.S.-type thought into the kind of I.C.H. mode of knowing acquired through vision and ecstasy. Metabatically, we see this change reflected in the sacred architecture. If we look at the sanctuary of Despoina at Lykosoura we see illustrated, says Scully (p.202), the general architectural developments of the precincts of both Demeter and Dionysos towards axial organisation and fixed conclusions.

Despoina is the ancient Mistress, Potnia, identified there with Kore, or Persephone, and her title was "The Saviour". Demeter, of whom in a sense Persephone is only an aspect, was also worshipped, as was the Great Mother, of whom Demeter herself was an aspect. The cult was thus a typical one of the old Goddess, "Mistress" and "Queen": the essential religious intention was a continuation and revival of the earth-enclosed ceremonies of the goddess. So the temple itself, enclosed on the west by the slope behind it, also looks eastward along a line of sight which is defined by the stoa and which comes to rest exactly on the mounded hill that had originally announced the sanctuary from the plain. On the side towards the temple the hill is gently cleft. The site is thus defined and enclosed by the shapes of the earth, and the architectural elements merely fix and complete the long, curving way to the place and ensure final engulfment by it.

The architecture is in no way meant to be a solemn physical embodiment of its goddess but is purely a shell enclosing a certain volume of space. Its fabric, unlike that of the classical temples, is thus of little importance, according to Scully (p.203). The volume of space to be created is, as in Roman buildings, the determinant of the design. The fabric, as in Roman buildings, is not itself holy. The building is precisely a building, not a sculpture; it encloses space, although it does not, as Roman buildings will later do, make an environmental sculpture of that space itself. Similarly, if we consider the shrine of the Great Mother at Samothrace, the whole organisation of the building, with its congregation apparently housed within it and with its apse-like end and sacred alter stone, reminds one very much of that of later Christian churches. Hence the old religion of the goddess of the earth in this late form seems to come very close to the later religion of Christianity.

We have seen that religion was one of the ways in which the individual eased the classic tension by returning to a kind of relation with the female and the land, a little like that which had been characteristic of Minoan times. Other factors were also at work to reduce the balanced tension of the classic way. Most important of these was probably the growth of philosophical speculation, says Scully (p.187). The purely geometric control of space developed by Hippodamian city planning might be considered the architectural corollary of this strongly male, L.M.S. mode of knowing. The grid of Hippodamus offered a wholly abstract method whereby the city could be planned with only minimal regard for topography and thus for the sacred, present in the Greek landscape.

It was, says Scully (p.187) an inevitable part of the Greek mind which sought, apparently with increasing desperation, for perfect conceptual order. The long visual axes which such "rationalised planning" tended to create eventually exerted a considerable effect upon the planning of sanctuaries, reinforcing the general movement toward axial organisation noted earlier in the mystery sites.

With the development of the axis the solids of buildings tended to become more purely definers and modifiers of space, and the temple itself, volumetric, thinned-out and framed, eventually lost some of its power to act as a free sculptural unit and as an integrally physical embodiment of the qualities of its god. This space positive attitude eventually reinforced old Italic predilections, says Scully (p.187), and produced the axial complexes of the Imperial period, and so moved towards its final late Antique and Christian dominance.

The cities of the Hellenistic period, many of them large foundations on new sites, were forced, like some of the early colonies, into devices of an almost picturesque character in order to establish contact with the land, says Scully (p.188). The relationship, though always based upon the ancient tradition of sacred landscape forms, now concentrated more upon the comforting cone than the demanding horns, was necessarily a rather self-conscious one. It was often concerned with dramatic or idyllic views at least partly for their own sake, and with effects of visual relief, surprise, and "atmosphere" which were sometimes theatrical, sentimental or forced. Meanings embodied more simply and toughly before were thus elaborated, qualified and underscored.

A certain awe disappeared as the post-classic period more obviously manipulated the worshipper's experience of landscape and temple, calling up gods in which it could no longer always believe with the old intensity, but who were still its link both with the world of nature and with "the feelings that make the town". The city itself, like Miletos in 479 B.C., might now be conceived of as one balanced, articulated body, but one whose form was more closely related to the conceptualizations of philosophical system than to the physicalities of a piece of classical sculpture.

Thus mysticism and rationalism to which the individual in his failure of faith and nerve had increasingly turned, alike ensured the demise of the old, more immediate, totally involving and demanding tension of the male and the female in

balance, experienced in classical times. There was an excitement and an appeal to the male, L.M.S.-mode consciousness of the patriarchal Greek in the new philosophical speculations, which grew ever stronger. However, says Scully (p.187), the character of metaphysical speculation after Socrates must again be cited in relation to these developments because it, too, tended to break down the old direct acceptance of the physical embodiment of the deity.

Scully (p.187) points out that Plato's concept of an immortal soul, whose being was infinitely more significant than that of the body, plus his distrust of appearances in favour of ideal, immaterial forms, must have come from and reinforced a view which would consider making such a localised embodiment as a classic temple seem overly parochial and perhaps absurd. However, if Plato was too imaginative and perfectionistic to accept the physical presence of the divine entirely, then Aristotle, too, despite his stated love for both substance and "wonder", can be seen to have been too reasonable and empirical to do so.

The Hellenistic Greek individual turned not only in part towards the Mistress, the Saviour and the Great Gods of the Mysteries, but also towards the Healer in his aloneness and anxiety. Demosthenes, says Scully (p.204), have already discovered among the Athenians of the fourth century that the more liberated the individual was, the more difficult it became for him to accept the tyrannical fact of death. The cult of Asklepios the Healer increased in strength from the fifth century onwards. It is clear that he has close contact with the old goddess as healer. The site of Epidauros, the major shrine of Asklepios, itself speaks of the power of the Mother Goddess, as does her sacred, healing snake.

However, beyond the simple desire for individual security which he answered, Asklepios embodies qualities which are more profoundly religious, says Scully (p.206). He is the healer whose compassionate will pre-figures the need for a Christ, and whose deep link with the rhythm of the landscape recalls the nature of the old goddess as well. It is clear that the earth itself was

considered the most positive agent of his cures. Thus most of his sites are calm and enclosed, medically salubrious, and psychologically relaxing.

We see, then, in summary, that for the short time that the male and the female processes are in dynamic balance in Greece, much of what is best in Western society is created. A creative tension, a Yin/Yang balance exists which is fulfilling emotionally, spiritually and intellectually. Because the I.C.H. and L.M.S. modes of knowing are integrated and in dynamic balance, we are able to create and enjoy living expressions of what humankind is capable of, which are still unsurpassed. The sacred temples are metabletic reminders of what it is like to live in this kind of balance, aware of oneself as an individual but at one with nature (and, while the polis flourishes, with our fellow humans).

But there are unresolved tensions and fears, both within the individual and within Greek society which cause the splitting of this integrated state of being. One of the most important is the ancient fear of the male for what the female process represents; this is historically manifest in the patriarchal-matriarchal struggle which was to break out in final attempt to establish total male control and domination. This, in turn, was exacerbated by the growing "hubris" of the philosophers, and their belief that the L.M.S. mode of knowing so dominant in abstract philosophical thought, must become dominant. But let us first look at some of the unresolved tensions and fears within the individual, and see how unresolved tensions between the female and the male process, and particularly between the irrational and the rational aspects of the Greek belief-system, affected the Greek individual; here I will be drawing on the brilliant analysis of Professor E.R. Dodds' "The Greeks and the Irrational" (1951), unless otherwise stated.

In order to understand the breakdown of the State of male-female balance achieved by the Greeks, and understand its tragic consequences for Western society, we must comprehend certain types of experience which we no longer

interpret in a religious sense but which, for the Greeks, were heavily charged with religious significance.

Let us consider the dramatic change which occurs in Greek society which we experience when we firstly, read Homer, and then when we turn the fragmentary literature of the Archaic Age and those writers of the Classical Age who still preserve the Archaic outlook – Pindar, Sophocles and Herodotus. What we experience when we read these later writers is the much deepened awareness of human insecurity and human helplessness, which has a religious correlate in a feeling of divine hostility. The gods resent any success, happiness or anything which might for a moment lift us from our mortal status and so encroach on the divine prerogative (see Dodds, p.29). The doctrine of man's helpless dependence on an arbitrary power is not new, but there is a new accent of despair, a new and bitter emphasis on the futility of human endeavour, as we move nearer to the world of "Oedipus Rex" than the "Iliad".

It is plain from the uninhibited boasting that Homeric man indulges in, that he does not take divine "phthonos" or jealousy very seriously; it is only in the late Archaic or Early Classical time that the idea of "phthonos" becomes an oppressive menace, a source – or expression – of religious anxiety, as it is in Solon, Aeschylus and especially Herodotus. The writers of this age sometimes moralise "phthonos" as "nemesis", "righteous indignation". Success is said to produce "Koros" – the complacency of a man who has done too well – which in turn generates "hubris", "arrogance" or "pride" in the word, deed or even thought; and yet "hubris", the "primal evil" is the established way of mankind.

Dodds (p.43) sees the change in terms of a move from a "shame culture" in which the strongest force which Homeric man knows is not the fear of God, but respect for public opinion, "aidos", to a "guilt culture". But what brought about this dramatic change? We cannot unfortunately go into this in any detail but we can, metablytically, experience some of the reasons, largely through literature. One of

our perennial problems is to understand how the wicked seem to flourish. Late in the Archaic age we see Hesiod, Solon and Theognis, Aeschylus and Herodotus saying that the sinner is punished in his descendants.

That these men accepted the idea of inherited guilt and deferred punishment is due to that belief in family solidarity which archaic Greece inherited from its Indo-European patriarchal past. The family, says Dodds (p.34), was a moral unit, the son's life a prolongation of his father's, and he inherited his father's moral debts. It was a misfortune for the Greeks that their newly-evolved idea of moral and cosmic justice should have emerged in a primitive conception of the family:

For it meant that the weight of religious feeling and religious law was thrown against the emergence of the true view of the individual as a person, with personal rights and personal responsibilities. As Glotz showed in his great book, "La Solidarité de la famille en Grèce", the liberation of the individual from the bonds of the clan and the family is one of the major achievements of Greek rationalism, and one for which the credit must go to Athenian democracy. But long after that liberation was complete in law, religious minds were still haunted by the ghost of the old solidarity (Dodds, p.34).

In the Archaic Age, the functions assigned to the newly-moralised Supernatural were predominantly penal, and there is little room for pity, unlike in the "Iliad". Similarly there is a great, though relative, difference between Homer and Archaic writers as regards the universal fear of pollution ("miasma") and its correlate, the universal craving for ritual purification ("catharsis") (see Dodds, p.36). We have seen how sin, pollution and catharsis is a function of the advent of the sky-god, Zeus. There is no trace in Homer of the belief that pollution was either infectious or hereditary. In the Archaic view it was both, and therein lay its terror: for how could any man be sure that he had not contracted the evil thing from a chance contact, or inherited it from the forgotten offence of some remote ancestor?

This haunted, oppressive atmosphere in which Aeschylus' characters move is very different to the clear air breathed by men and gods in the "Iliad". It

is true that notions of pollution, purification and divine “phthonos” are part of the original male Indo-European inheritance. But it was the Archaic Age which realised, as Pfister says, quoted by Dodds (p.44), “an undeniable growth of anxiety and dread in the evolution of Greek religion”. But what brought about these cultural changes?

Let us experience what life was like in Mainland Greece during this time. The Archaic Age is a time of great personal insecurity. The tiny, overpopulated states are just beginning to struggle up out of the misery and impoverishment left by the Dorian invasions, with their destruction of the old ways of the Mother Goddess and the imposition of their patriarchal values. Then fresh trouble arises, for whole classes are ruined by the great economic crisis of the seventh century, in turn followed by the great political conflicts of the sixth century, which translated the economic crisis into terms of murderous class warfare (see Dodds, p.44).

As a result, the pressures on the individual and on society are tremendous and the need to find solace and security, especially in the face of death, would be great, bringing about a return to some of the old ways, which we have seen. But the feeling of dread, of guilt, and the need to explain the catastrophes are factors leading to changes we are interested in. However, Dodds (p.45) offers a further explanation which links up with that we have already seen.

Consider the Greek family: the family is the keystone of archaic social structure, the first organised unit, the first domain of law. In all Indo-European societies, and thus in Greece, its structure is now patriarchal, and its law is “patria potestas”. The head of the household is king; his position is still described by Aristotle (“Politics” 1.2, 1252<sup>b</sup> 20) and Plato (“Laws”, 701B) as analogous to that of a king. His authority over his children is in early times unlimited; he is free to expose (kill) them in infancy and, in manhood, to expel an erring or rebellious



son from the community. The son has duties but no rights, and while his father lives he is perpetual minor – until the laws of Solon in sixth century B.C. Athens.

So long as the old sense of family solidarity is unshaken, the system works. But with the relaxation of the family bond, with the growing claim of the individual to personal rights and responsibility, will not the internal tensions develop which have so characterised family life in the West? Solon's legislation is proof that they had begun to develop this by the sixth century. The evidence from literature indicates the same process. The peculiar horror with which the Greeks viewed offences against the father, and the peculiar religious sanctions to which the offender was said to be exposed, are suggestive of strong repression. Certain writers of the Classical Age, like Aristophanes (*Av.* 1337 ff) illustrate the pleasures of life in Cloudcuckooland by saying that if you rise up and hit your father people will admire you for it.

The human father had, in Indo-European society, a divine counterpart from time immemorial. Zeus "Pater" belongs to the Greek's Indo-European inheritance as his Latin and Sanskrit equivalents indicate, says Dodds (p.470). And Calhoun (1935, p.1ff) has shown how closely the status and conduct of the Homeric Zeus is modelled on that of the Homeric pater-familias.

Is it not natural, suggests Dodds (p.48), to project onto the heavenly Father all those curious mixed feelings about the human father which the son dared not acknowledge, perhaps even to himself? This explains nicely why, in the Archaic Age, Zeus appears by turns as the inscrutable source of good and evil gifts alike; as the jealous god who grudges his children their hearts' desire; and, finally, as the awful judge, just but stern, who punishes inexorably the capital sin of self-assertion, the sin of "hubris".

Whatever the reasons may be, it is true to say that by the time of the founding of the Lyceum in 335 B.C., the individual in Greece seemed poised to become truly free and able to live in a free society. The individual began

consciously to use tradition, instead of being used by it. Certainly, it is in this age that the Greek pride in human reason attains its most confident expression. For Zeno (“Stoicum Veterum Fragmenta” 1.146), man’s intellect was God, a portion of the divine substance in its pure and active state.

The Stoics, Epicureans and Sceptics all wished to banish the passions from human life – the ideal was “ataraxia”, freedom from disturbing emotions. This rationalist psychology and ethic was matched by a rationalised religion. For the philosopher, the essential part of religion lay no longer in acts of cult, but in silent contemplation of the divine and in a realisation of man’s kingship with it. Attempts were made to get rid of all traditional forms of cult, Zeno declaring that temples are superfluous; as Epicurus said, “the things which I know, the multitude disapproves and of what the multitude approves, I know nothing”.

Public worship of the city gods of course continued, says Dodds (p.242), but it had become more or less a social routine, without influence on goals of living. On the other hand, the progressive decay of tradition set the individual free to choose his own gods. The anonymity and loneliness of life in the great new cities, where the individual felt himself a cipher, as in our times, may have enforced in many the sense of need for some divine friend and helper. However, looking at the picture as a whole, an intelligent observer about the year 200 B.C. might well have predicted that within a few generations the disintegration of the “inherited structure” would be complete, and that the perfect Age of Reason would follow. This, of course, did not happen:

In a material sense the Inherited Conglomerate did not in the end perish by disintegration; large portions of it were left standing through the centuries, a familiar, shabby, rather lovable façade, until one day the Christians pushed the façade over and discovered that there was virtually nothing behind it – only a faded local patriotism and an antiquarian sentiment (Dodds, p.244).

Indeed, the second century B.C. sees the individual turning to new means of gaining certainty in the troubled times. Astrology, and the theory of occult

properties or forces immanent in certain animals, plants and precious stones, were but two of these. For a century or more the individual had been face to face with his own intellectual freedom, says Dodds (p.246), and now he turned tail and bolted from the horrid prospect – better to rigid determinism of astrological Fate than that terrifying burden of daily responsibility. Thus Dodds agrees with Fromm and entitles the last chapter of his book “The Fear of Freedom”, the unconscious flight from the heavy burden of individual choice which an open society lays upon its members, and which he compares with our modern situation. What Dodds asks (p.254), is the meaning of this recoil, this doubt? It is the hesitation before the jump, or the beginning of panic flight? Was it the horse that refused or the rider? That, he says (p.254), is the crucial question. He believes it was the horse, which, using the Freudian example of the “id” as a runaway horse, he likens to those irrational elements in human nature which govern, without our knowledge, so much of our behaviour and thinking.

There is much truth in what Dodds is saying, but rather than use the Freudian image of the irrational id being split off and in control, I would prefer much more to see what happened in the metabletic context which we have sketched, with the help of Scully. What has been repressed out of fear, jealousy, envy desire for power, ignorance, is the female: the female which represents the intuitive, the holistic, the creative, the nurturing, the life-giving aspect of ourself. But it also represents chaos, the dark side, the emotional, indeed the irrational. The Greek failure to maintain the dynamic balance between the male and the female, and their ultimate fear of the female, and choice of the male, left Western society with problems that we all face today: the split in ourself and in our society foreshadows divided existence in a complex society.

### **CHAPTER 3**

#### **THE HISTORICAL ORIGINS AND CONSEQUENCES OF THE MALE/FEMALE**

##### **SPLIT**

#### **A. WAS THERE MATRIARCHAL PERIOD?**

##### **1. Matriarchy and Patriarchy**

The vexed question about whether there was a matriarchal period which existed before our present largely patriarchal society, shows the value of the phenomenological approach in history and more specifically the value of the metabletic period. The question of the existence (or not) of a matriarchal period is contained within the larger question of the largely repressive role which the

patriarchal dominance of males has played in society for the last approximately three thousand years. One of the offshoots of this repression appears to have been a repression of the role of women in history, and a writing of history as seen through exclusively male eyes.

This includes the question of a matriarchal state. Many of the criticisms of the theory of an original matriarchal state come from historians and other scholars writing from a biased male viewpoint. But, on the other hand, it would appear that many of the protagonists of the existence of a matriarchal state are now radical feminists, who have their own biased point of view and wish to interpret history and mythology for their own ends. Hence the need for phenomenological methods in history and an awareness that we can never understand the facts of history without understanding (“*verstehen*”) the people who are the creators of those facts and who bring about historical change. History can only benefit from metabletics, from a psychology of history, particularly when it involves so intensely human a drama as the argument over the existence of aboriginal matriarchy.

Typical of the patriarchal position is Steven Goldberg’s (1979) “Male Dominance: The Inevitability of Patriarchy”. Goldberg (1979, p.27) defines patriarchy as “any system of organisation (political, economic, industrial, financial, religious, or social) in which the overwhelming number of upper positions in hierarchies are occupied by males”. Goldberg (1979, p.29) goes on to say that

Patriarchy is universal. For all the variety different societies have demonstrated in developing different types of political, economic, religious and social systems, all anthropologists agree that there has never been a society which failed to associate hierarchical authority and leadership in these areas with men. Indeed, of all social institutions there is probably none whose universality is so totally agreed upon.

And yet Peggy Reeves Sanday (1981) shows that this is a hopelessly biased view. Her research (1981, p.232) is based on “The Standard Cross-

Cultural Sample” published in Murdoch and White (1969), which offers to scholars a representative sample of the world’s known and well-described societies. The complete sample consists of 186 societies and the time period for sample societies ranges from 1750 B.C. (Babylonians) to the late 1960’s. Sanday (1981, p.XV) points out what this book is trying to illuminate, that in trying to understand any aspect of the human process one has to integrate both the male and the female in oneself.

She says that she quickly realised that “symbolism played a key role in channelling secular power roles ... secular power roles are derived from ancient concepts of sacred power”.

Moving into symbolic territory meant moving away from the positivist framework that normally accompanies the cross-cultural, large-sample approach. Examining various patterns of male dominance and female power in particular historical or cultural settings told me a great deal more than the skeletal information contained in statistical associations. And yet it was precisely these associations that guided my interpretation of specific situations and my overall framework for thinking about female and male dominance. Only with time was I able to resolve the basic tension between explanation required by the positivist approach and interpretation required by the particular brand of semiotic approach I adopted (Sanday, 1981, p.XVI).

The process of being open to the “significance” of “various patterns of male dominance and female power in particular historical and cultural settings” can be typified as a female (I.C.H.) process and is very much the mode of “verstehen” called for in historical studies by Wilhelm Dilthey. It is the essence of the phenomenological and metabletic approach to the understanding of historical process. The opposite pole to this is what can be typified as the male (L.M.S.) process of positivist science with its emphasis on Dilthey’s explanation (“erklären”). Obviously, one needs, as Sanday did, to “resolve the basic tension” between the male and the female, and integrate the L.M.S. mode and the I.C.H. mode, “verstehen” and “erklären”; only then can we know, understand, have wisdom.

One of the results of this integrated approach allows Sanday to refute the male bias in much of the research done in this area and which leads to the prevailing consensus among anthropologists that male dominance is universal.

Unfortunately, most of the sources on which I had to rely, which range from the sixth century B.C. to the present, were written by males who paid cursory attention to female attitudes and behaviour in the societies they described (Sanday, 1981, p.2).

In spite of this, Sanday (1981, p.4) is able to show that male dominance is not an inherent quality of human sex-role plans. In fact, her argument suggests that male dominance is a response to pressures that are most likely to have been present relatively late in human history, which confirms that we have already seen. Sanday (1981, p.5) makes a very interesting distinction between societies in which the power of women is more likely to prevail, which she typifies as having an inner orientation, and those in which a patriarchy is likely to prevail, which she describes as having an outer orientation.

In societies where the forces of nature are sacralised, there is a reciprocal flow between the power of nature and the power inherent in women. The control and manipulation of these forces is left to women and to sacred natural symbols; men are largely extraneous to this domain and must be careful lest they antagonise women, the earthly representative of this power; these societies have an inner orientation.

Men, in many cases, are inextricably locked into such natural givens as death, destruction and animality. Just as women are sometimes merged with the powers of the inner, men are sometimes meshed with the powers of the outer. Men hunt animals, seek to kill other human beings, make weapons for these activities and pursue power that is out there – an outer-orientated society.

Thus, in simpler societies, those encumbered by complex literary traditions – where the L.M.S. mode of knowing is not so pronounced – Sanday (1981, p.5)

points out the degree to which the sexes conform to a rather basic conceptual symmetry, grounded in primary sex differences. Women give birth and grow children – men kill and make weapons. Men display their kills (be it an animal, a human head or a scalp) with the same pride that women hold up the newly born.

Following Sanday's exhaustive and persuasive investigation of these societies, it is obvious that matriarchies have existed and do exist. Among the many factors that determine what form a society will take are the congruence between the gender of people's creator god(s), their orientation towards the creative forces of nature, and the secular expression of the male and female power process. Environment, human subsistence activities and primary sex differences provide the clues that shape a person's conception of creative power and his orientation to nature.

People weave their fantasies about power from their perceptions of the forces most responsible for what they conceive to be the necessities of life. If these forces evolve around migration and the pursuit of animals, an outer orientation becomes prominent. If nature satisfies a people's perception of their primary needs, an inner orientation takes precedence (Sanday, 1981, p.7).

A very important element is the separation of the sexes. Whether or not men and women mingle or are largely separated in everyday affairs plays a crucial role in the rise of male dominance. "Men and women must be physically as well as conceptually separated in order for men to dominate women". Sanday (1981, p.7) shows that the sexes mingle in most activities when people perceive the environment as a partner rather than an opponent.

In societies displaying an inner orientation, females control goods and participate in group decision-making as a natural extension of the focus on inner power. In outer orientation societies, female secular power is dependent on practical circumstances giving women access to scarce resources or making them responsible for the conduct of ritual. When there is a need for a people to contact outside influences, the power of women may disintegrate as new



metaphors for sexual identities replace the old and a new sexual division of labour gives men readier access to strategic resources; an example of this is the effect of European colonialism on the woman's world. Sanday (1981, chapter 7) presents case studies of the decline in female power which establish a causal relationship between depleting resources, cultural disruption, migration, and the oppression of the female.

In cases of severe social stress or cultural disruption, Sanday (1981) shows in Chapter 8, instead of fighting the external oppressor, men band together and turn aggression against women. These primordially based male solidarities exhibit an uneasy strength because they are usually held together by fear of women; such primordial attachments occur when culture breaks down, when societies are formed of a mixture of shreds and patches of other cultures and when ancient power symbols have been drained of their efficacy. This, I suggest, is what we have seen happening in Greece through our metabletic study of Greek sacred architecture. When a people's identity is formed in adverse circumstances, or when this identity is endangered by new circumstances, they may become heavily dependent on the aggressive acts of men.

In many cultures explanations for "rule by men" exist, says Sanday (1981, p.179). These explanations are found in stories recorded by anthropologists in many parts of the world that tell about the time when females ruled and men were forced to seize power from women. Usually the reasoning behind the male rebellion against women is female tyranny or gross incompetence. Women are depicted as the source of unbearable stress and men as being forced to dominate women in order to combat oppression, which is described as being of gigantic proportions.

To summarise Sanday's argument then, women achieve economic and political power or authority when environmental or historical circumstances grant

them economic autonomy and make men dependent on female activities. Female economic and political power or authority is ascribed as a natural right due to the female when a long-standing magico-religious association between maternity and fertility of the soil associates women with social continuity and the social good. Male power and authority, on the other hand, is part of the social and ritual equation of hunting, warfare, fertility, social continuity, and the social good.

We have said that until recently the prevailing consensus among anthropologists was that male dominance is universal. This consensus is a reaction to the nineteenth century argument proposed by, amongst others, Johann Bachofen (1973) and L.H. Morgan (1877) that there was a time in human cultural evolution when women ruled. Because the matriarchy theory has been resurrected as an historical fact by contemporary feminists, anthropologists have searched for matriarchal societies. Finding no society in which women occupy the main positions of leadership, anthropologists argue that male dominance is universal. However, Sanday (1981, p.113) points out that there is a certain bias in this view, an understandable bias given the Western equation of dominance with public leadership. But Sanday shows in her book that by defining dominance differently, one can show that in many societies male dominance is balanced by female authority which can be the more powerful. For example, the power and invincibility of womanhood underlies the operation of the “women’s world” in West African dual-sex political systems.

When matrifocal activities override the importance of male activities and correspond to the largest socio-political unit, the use of the term matriarchy is appropriate in order to signify the greater importance of females (Sanday, 1981, p.118).

However, what emerges from Sanday’s study is the fact that, irrespective of cultural configuration, or of the ascribed or achieved bases for female power, women rarely hold the focal leadership roles. Women either delegate leadership positions to the men they select or such positions are assigned by men alone. In

those cases where women delegate the authority, they retain their power to veto the actions of those they have selected. But why would women choose to delegate leadership rather than seize such leadership themselves? The answer supplied by Sanday (1981, Chapter 4) is that it is more efficient for women to delegate than to monopolise power. Women are the potential bearers of new additions to the population, and hence it would not be expedient for them to be placed in front line at the hunt or in warfare.

There is, in addition, the rather ironical question "What would there be for men to do if women hunted, warred or ruled?" How would men acquire the "reason for being" that comes to women automatically? One answer is that men gamble. Because men must sometimes gamble with their lives, power and prestige are the incentives that motivate them to hunt and defend territory and are the reward for being very nearly expendable in terms of the group's ultimate survival (see Sanday, 1981, p.115).

The basis for matriarchy then, is the ascribed female power and authority found in the ritual orientation to plants, the earth, maternity and fertility, and the ultimate mystery of life, death and rebirth. This orientation is probably part of an historical tradition that began when women's detailed knowledge of wild plants led to farming, which we will consider shortly. Dorothy Hammond and Alta Jablow (1976) show that there is little doubt that horticultural farming developed from the practice of gathering, and was therefore the invention of women, and gave them the right to control the fruits of their effort. Further, to break the equation of maternity with the fertility of the soil would originally, in the culture of most peoples, threaten the wellsprings of plant and human life.

## **2. The Nineteenth Century Debate**

If we return now to the heated nineteenth century debate on patriarchy and matriarchy we find that it is the vehicle for a final consolidation of the Western

capitalist, individualist and patriarchal way of life which we saw beginning to arise in Greece. It is much more than an academic debate on patriarchy.

For example, in 1861 Henry Maine published "Ancient Law", establishing the method of comparative law at the heart of social and political organisation. The lynch-pin of his argument is, however, the family; the study of the changes of family forms would reveal the dynamic of all social development. From his study of the ancient law of Romans, Slavs and Northern Indians, Maine deduced that patriarchal family was the fundamental universal unit of human society.

Maine's "Ancient Law" was a metabletic moment for the social sciences. On the understanding of the concepts of patriarchy and matriarchy hung a whole series of interpretations of social forms. It marked the summation of ideas about the patriarchal family which had dominated political theory during the seventeenth and eighteenth centuries. It was during this debate that the theories and practices of Marxism and psychoanalysis were formed. And it was in the course of this debate that the characteristic forms of sociology and "modern anthropology" emerged as well as many issues that led to the emergence of psychology as a separate science (see Coward, 1983, for explication of this debate).

Maine's work, in the Yin/Yang fashion which we have been attempting to show is the rhythm of life, and therefore of our history, not only marked the summation of Western patriarchal ideas about the family and society but it also represented a methodological and theoretical approach which would ultimately overturn the last lingering traces of this political theory (see Coward, 1983, p.18). For at the very moment when Maine advanced his ideas about the changes undergone by legal and property relations in the patriarchal family, his own methods were applied to subvert his hypothesis. Theorists applied Maine's methods to long-available data about societies which "perversely" organised family and descent through women: so called mother-right societies. This

opened up an entirely new possibility, that of thinking that the relations between the sexes characteristic of the patriarchal family, had, in fact, undergone very drastic changes during the course of human history.

In 1883 Maine sits down to write another book, "Dissertations on Early Law and Custom". In the intervening years an amazing change has occurred; in 1883 Maine is refuted everywhere and he admits that the evidence of the mother-right societies seems overwhelming. What has occurred to bring this about?

Maine's comparative law displayed a number of very different concerns from his predecessors. In its simplest form the earlier patriarchal theory had represented society simply as an enlargement of the primary family, father, mother and children under the authority and protection of the father. Maine's theory was that this family was not based on the natural rights of the first progenitor but on a cohesion based on the patriarch's power and authority, "patria potestas". "The group' is held to be related to him and to one another, not so much because of their being of his blood as because of their common subjection to his power" (McLennan, 1885, p.4). Maine's theories on the patriarchal family were deduced from the discovery of the household as a legal entity. It was this discovery, above all, which was followed up by numerous theorists of society and generated a mass of work which has been crucial to the development of studies of kinship and family (see Coward, 1983, Chapter 1).

However, if Maine's methodology became typical, his conclusions, particularly on the history of kingship, came under violent attack. The dominance of the patriarchal theory had owed its existence in part to the English Empire's conquering of the warlike northern tribes of India with their strong Aryan links and patriarchal structure. But as British colonial administration extended over the peaceful non-Aryan south of India, it found itself confronted with types of societies which had nothing to do with Aryan-type patriarchal family organisation, societies where the ancient Dravidian worship of the mother-

goddess still prevailed. The attention drawn to these south-east Asian family forms led to the systematisation of reports of similar, non-patriarchal family forms which had been proliferating for many years previously.

There now appeared a spate of books arguing either against the patriarchal theory or in favour of what was designated “mother-right”. Bachofen’s “Das Mutter-recht” in 1861, McLennan’s “Primitive Marriage” (1865), Lubbock’s “Prehistoric Times” (1874), Tyler’s “Primitive Culture” (1871), Post’s “The Evolution of Human Marriage” (1875) and Morgan’s “Ancient Society” (1877). What is surprising and bears out Van den Berg’s statement that before the critical time things do not exist, is that evidence which had been available for some time suddenly acquired a new significance. The mode of systematising information and the kinds of objects of inquiry have forceful correspondences with other themes in discussion at that time and with political circumstances (see Coward, 1983, p.28).

These books are often grouped together under the blanket term evolutionism – a concern with the way in which forms evolve from simple to complex – and indeed this period sees the diffusion of Darwin’s conclusions for biology against a series of other areas of thought with profound results. Bachofen himself had never read Darwin; his starting point is a detailed scrutiny of the classics – a hermeneutic approach – together with a study evidence from so-called primitive societies, to produce a book which was a direct contradiction of the patriarchal theory.

From both these sources Bachofen felt he could show signs of a hidden history of struggle between the sexes. Firstly, from what he saw as “historical” accounts in the classics he felt that there was evidence to show that there had been a stage when women had occupied the position in society now occupied by men; for example the Lycians and Ancient Britons mentioned by Caesar. Secondly, Bachofen’s hermeneutic argument arises from and contributes towards

the science of hermeneutics arising at that time: he argues that classical literature and myth could be treated as a form of understanding, both because they are written within an historical context and therefore described actual customs, and because texts could be interpreted as revealing certain hidden preoccupations (see Coward, 1983, p.31).

It was in this later interpretation that Bachofen can be criticised. Lacking training in phenomenology, he allowed his nineteenth century cultural-historical presuppositions and prejudices as well as his own personal inadequacies to colour his interpretation. For example, his famous analysis of Aeschylus' "Eumenides" is a record of an historic struggle between the older rule of mother-right against the new rule of patriarchy, and Orestes' acquittal of the murder of his mother, is seen as an historic triumph of patriarchy.

His hermeneutic interpretation of history and myth results in fact in a vindication of male superiority. Both Coward's (1983) and Marielouise Janssen-Jurreit's (1982) analysis of Bachofen's work show this clearly. For example, for Bachofen the human recognition of the child's relationship with the father entails an advance in our ability to think:

In place of sensual perception and lack of differentiation, there is the triumph of spirit and the intellect. The triumph of paternity brings with it liberation of the spirit from the manifestations of nature, a triumph of human existence over the laws of material life. This "triumph of paternity" gives to humanity its specific quality. The maternal principle is in operation for all animals. For mankind alone there is the advance in spiritual and intellectual life based on the recognition of paternity. Recognition of paternity liberates mankind's higher aspirations, that is, spiritual or intellectual aspirations, based on the possibility of differentiation and identity which overcomes the sensuous (Coward, 1983, p.33).

McClennan (1876) and Morgan (1877) were both "evolutionists" and saw nineteenth century patriarchal society as having emerged from a stage of primitive matriarchy. Completely independent of Bachofen we again encounter the proposition in McClennan of the emergence of the L.M.S. mode of knowing as a crucial factor in the advance of human society (bonds with the mother are

once more seen as a sensual truth). Morgan, in spite of recognising the “greatness” of matrilineal societies amongst the American Indians, was nevertheless convinced that at the end of historical evolution stood the biological family, monogamous, property-owning and recognising the rights of the father (see Coward, 1983, p.40).

It is obvious from the above that it is virtually impossible for us to decide with any certainty, with the evidence at our disposal, whether there ever was an aboriginal matriarchal period along the lines proposed by the nineteenth century theorists. Janssen-Jurreit (1982, p.69) phrases the issue like this:

In the investigation of the earliest human cultures there is a sort of Heisenberg uncertainty principle. The archaeological exploration of the actual remains of such cultures provides reliable information on housing, tools, and other implements, as well as on the style of burial. However, there is no reliable data on what the Marxists call “phenomena of the superstructure”, the religious ideas, relationships of domination, and above all, the relation of the sexes for those cultures who left no written record.

However, as she goes on to point out, from the written testimony on hand, the “patriarchal” period of our history spanning a mere four thousand years certainly need not represent the norm for the hundred thousand years preceding it. In these hundred thousand years, from the Neanderthal stage up to the Neolithic economy of arable farming and the first urban societies, a great number of cultures and adaptations to changed living conditions arose. The thesis of a universal patriarchy is every bit as questionable and perhaps more incredible as that of the form of universal matriarchy assumed by the nineteenth century evolutionists, and in our own time, the ardent feminists who have espoused it indiscriminately.

It is obvious that one cannot advance strict proof of the kind that would satisfy a positivist when discussing the possibility of a primeval matriarchal period. But if one is prepared to look not only at archaeological evidence, but listen to what myths are saying, then it is possible to show that some sort of



ancient “matriarchal” period did not precede the largely “patriarchal” period of the last four thousand years. This certainly seems to have been true of central and west Africa, the Mediterranean and Near East, India, China, and Celtic Europe.

I put “matriarchal” in inverted commas because, as Sanday has shown, one has to be cautious in one’s interpretation of what this means. Apart from her socio-ethnological warnings I would also say that much of the problem arises by wishing to define matriarchy in too narrowly sexist terms, talking about “male” and “female” rather than, as I have done in this book, placing the emphasis rather on the male process and the female process. It would seem possible to argue that there certainly was a time when the female process was the dominant process for humankind and that in roughly the last four thousand years, this has been superseded by the male process.

### **3. The Aboriginal Female State of Being**

What I mean by male and female process has already been described in this book. However, in summary, what I mean by female process predominating is as follows: that the mode of knowing that was more emphasised was the Intuitive-Creative Holistic; that there was a greater sense of oneness with nature, experienced as maternal, and thus of a unity of being; and that the emphasis was on oral-aural tradition, song and dance, rather than the written-read word and abstract L.M.S. – mode reasoning. Implicit in this is the awareness that this would make the power of the female more primary and therefore the role of women more powerful.

We have already seen that Henri Frankfort (1949) describes the mode of knowledge of the people of the ancient Near East as being “wrapped in imagination” (Frankfort et al, 1949, p.11), or mythopoeic. They contrast this to the mode of thought of science today, which they would see as allowing only the L.M.S. mode.

The ancients see man always as part of society and see society embedded in nature and dependent on cosmic forces. For them, nature and man do not stand in opposition and do not, therefore, need to be apprehended by different modes of cognition as modern man tends to do. Thus Frankfort et al. find Buber's distinction between "I-Thou" and "I-it" knowledge valuable for describing the difference in the mode of knowing that characterises ancient man and modern, Western scientific man. "I-Thou" knowledge is much more based on the I.C.H. mode of knowing for empathy and intuition are the essentials of knowing personally.

Christine Hartley (1968) expresses this distinction in a somewhat different way in her book investigating the roots of Western Mysticism. She says (1968, p.13) that the oldest mysteries were based on intuition and clairvoyance, the "eye of vision", which gave rise to the teaching about the presence of a "third eye". However, it is also true that human evolution has had other consequences:

... in the early days men had not developed sufficiently for the evolution of the powers of reason; they were instinctive, psychically aware of their surroundings, intuitive to an extremely high degree and working by their knowledge of the inner planes. In the course of evolution it was necessary that they should lose this power, pass through the Age of Instinct to the Age of Reason and gradually come round full circle to the re-awakening of the higher centres. It is to this period of re-awakening that we are now slowly progressing (Hartley, 1968, p.13).

I think we must be very careful not to misunderstand what either Frankfort et al or Hartley are saying. Neither wish to say that humankind could not think logically, or could not use the L.M.S. mode of knowing before, say, the emergence of the Greek philosophers. This is a mistake that Lévy-Bruhl made with his distinction between the logical and pre-logical thinking; he later (1938) abandoned this distinction precisely because he found so much evidence of logical thinking in the ordinary affairs of life, evening the most "primitive" tribes of today.

W.F. Albright (1957, p.2) distinguishes three historic modes of thinking with reference to their L.M.S. constituents:

1. The proto-logical stage of thinking, which governed religion, and to some extent art and literature, down to roughly the late second millennium B.C., and was characteristic of magic and mythology down to much later period in the Near East.
2. The empirico-logical stage, which characterised everyday life in all periods and gained ground in “higher culture” after the late third millennium.
3. The stage of formal logic, which was the contribution of Greek philosophers, from Thales to Aristotle, and was unknown in ancient Egypt and southwestern Asia from the fourth century B.C.

It would be naïve to say that the Minoans who brought their great culture into being, were not able to think logically, mathematically and sequentially. On the physiological level alone there is no reason to doubt that the structures for the L.M.S. mode of knowing are just as much present in the brain of the Minoan as they were present in the brain of the contemporaries of Aristotle. The difference is that the social and cultural forms of Minoan society do not place nearly as much store on the L.M.S. mode of knowing as does Aristotelian man; hence the dynamic shaping forces that determine the “neural network” (to use Donal Hebb’s phrase) of the Minoan and the Aristotelian are different and so would be the neural network of the individual in each society.

Hence the aboriginal female mode of being which, it would appear, many of our great early societies when through, encourages a different attitude, a different world-view, different values, different concepts and words, and ultimately a different mode of knowing and being in the world. A trenchant example of this is to be found in the work of Benjamin Lee Whorf on the definitive role of language in culture. He points out (Whorf, 1963, p.59) that there is a metaphysic

underlying our own modern European, Indo-European-based, languages which imposes on the universe two great cosmic forms, space and time; static three-dimensional infinite space; and kinetic, one-dimensional uniformly and perpetually flowing time – two utterly separate and unconnected aspects of reality – and then turns the Hopi language. It, too, imposes on the universe two grand cosmic forms, which we may roughly call manifested or objective and manifesting or unmanifest or subjective.

The subjective manifesting comprises all, that we call future, but not merely this; it includes equally and indistinguishably all that we call mental – everything that appears or exists in the mind, or, as the Hopi would prefer to say, in the heart, not only in the heart of man, but the heart of animals, plants and things, and behind and within all the appearances and forms of nature in the heart of nature, and by an application and extension which has been felt by more than one anthropologist, yet would hardly ever be spoken of by a Hopi himself, so charge is he with religious and magical awesomeness, in the very heart of the Cosmos itself. The subjective realm, (subjective from our viewpoint, but quivering life, power and potency to the Hopi) ... is the realm of expectancy, of desire and purpose, of vitalising life ... of thought thinking itself out from an inner (the Hopian heart) into manifestation. It is a dynamic realm yet not a state of motion – it is not advancing towards us state, out of a future but already with us in vital and mental form and its dynamism is at work in the field of eventuating or manifesting (Whorf, 1963, p.59).

In the female process we experience with the Hopi that the movement from subjective to objective is a smooth, dynamic process which brings into being what is dreamed and conceptualised.

There is no subject/object split in the female mode of being and knowing, no split between individual and world, nature, Cosmos. This subject/object split, which exists predominantly in the West, is expressed in our language in the great separative emphasis placed on nouns and verbs in European languages. This does not exist in the language of societies where the male and the female are in balance, in Tao state, like the Hopi. We must not then fall into the trap of thinking ancient societies – or even modern “primitive” societies – where the female process is given its rightful place, as being “backward”.

We are accustomed to think of such a mentality as is implied by (Lévy-Bruhl's) "participation mystique" as less of a thinking mentality, as less rational, than ours. Yet many American Indian and African languages abound in firmly wrought, beautifully logical discriminations about causation, action, result, dynamic or energetic quality, directness of experience, etc. All matters of the function of thinking, indeed the quintessence of the rational. In this respect they far outdistance the European languages (Whorf, 1963, p.80).

One of the great misapprehensions of Western society has been that there is a particular scientific truth, or a way of arriving at the truth, that is infallible, impersonal, beyond human whim and foible, and has got nothing to do with belief, the ancient myths or creative storytelling. To a certain extent, or rather, in particular realm, that is true. The realm is that of praxis, of the applied, of Dilthey's "erklären", the realm of doing, where the L.M.S. mode of knowing works very well.

But in attempting to understand our prehistory and the aboriginal "female" mode of being, we must use the same sort of intuitive and creative skills that, for example, the high-energy physicist uses when describing his vision of sub-atomic reality. When the scientist is ignorant of myth, cosmology and literature, the quality of his narrative can be simplistic and naïve = as many of the "scientific" nineteenth century expositions of positivism and progress were. But when the scientist uses his gifts of imagination and creative his narrative enters the realm of myth in its deepest sense where it moves beneath the often shallow waters of conventional empiricism to plumb the deeper dimensions of reality both in the world and in his own consciousness; for often it is the exploration of the microcosm, our consciousness, which reveals the macrocosm of nature and the divine.

The Yin/Yang nature of being is seen not only in the relationship within the male and the female; it is seen too, for example, when one asks what the female process is. On pole of the female process is the ancient steady-state where no change occurs; the other pole is the aboriginal "chaos" to which everything

returns in death, where dissolution occurs, and from which emerges new life. But as Robert Graves has remarked, "Woman is, man does". The male process is the new, the dynamic, the unsettling moving on, ceaseless activity. Thompson (1981, p.75) says, "The male is the figure, but the female is the ground", and this pattern of "gestalt" is another version of "The egg is, the sperm does" (Thompson, 1981, p.75).

Human life swings in Yin/Yang process between these two poles of movement and settlement. In evolutionary terms the contrast between these modes may be traced back, to the original break between the mainly free-moving protozoa that formed the animal kingdom and the relatively sessile organisms that belong to the vegetable kingdom according to Thompson (1981, p.75). Unless the Yin/Yang balance is retained one can sometimes become over-adapted to a fixed position, like the oyster, for example, and lose power of movement. At every level of life one trades mobility for security, or conversely, immobility for adventure. The male and the female process is the source of this conservation-expansion, inner-outer dynamic process which is human life.

Thus what I see as important is not so much the question of whether or not there was an aboriginal matriarchy historically, culturally and politically definable, but rather to point out that humankind seems to have moved through an aboriginal female state of being as part of the never-ending ebb and flow of the human historical process. I say historical rather than evolutionary because "evolutionary" tends to have strong connotations of the simplistic nineteenth century Darwinistic view of evolution. This, like the nineteenth century view of scientific progress, presumes that change occurs from a simple, primitive, ignorant state to a complex, more refined "better" state in an orderly, step-by-step logical and sequential process. Thomas Kuhn in his "The Structure of Scientific Revolutions" (1970) and Arthur Koestler in "The Sleepwalkers" (1959) have both shown this is not to be the case as far as the history of science is concerned:

The progress of science is generally regarded as a kind of clean, rational advance along a straight ascending line; in fact it has followed a zig-zag course, at times almost more bewildering than the evolution of political thought (Koestler, 1959, p.11).

This is also true of most aspects of our human evolutionary process. The Yin/Yang process helps us to understand how, as one process grows and peaks, it will tend to move into its opposite – and we become aware of this often only very much later. It is with this Yin/Yang awareness that we can see that the male-dominated epoch which has grown and peaked at the end of the nineteenth century and the beginning of the twentieth, could possibly have been preceded by an epoch in which the female process prevailed. Our own time now seems to be one of those in which the male and the female process are becoming integrated and balanced; if this is the case it will release the same flood of creativity, which we have seen produced in Greece in the brief period when the male and the female process were in balance there.

Consider the sixth century B.C. From Europe to India and China the first waves of patriarchal Aryans had been absorbed in the ancient matriarchal societies like the Minoan and the Dravidian. The Celts, originally part of the patriarchal northern invaders, had been transformed by the ways of the Mother Goddess and had spread her light and wisdom throughout Europe. At this moment of balance appear Buddha, Confucius, Lao-Tze, Pythagoras and the great Ionian philosophers – a momentous turning-point for humankind which transforms the world.

Elizabeth Gould Davis (1975) points to the Yin/Yang process in the rise and fall of known civilisations:

We know that a dark age in Europe followed the destruction of the great Greco-Celto-Roman civilisation in the fifth century A.D., that a dark age in the Aegean followed the destruction of the great Minoan-Mycenaean civilisation of Greece around 1000 B.C., and that a dark age in the Near East followed the destruction by pastoral Semites of the great matriarchal city-states of Sumer around 2500 B.C. So we have the tail-end of what seems to be rhythm running through

history, with a great universal civilisation rising and falling about every 1,500 years. What then of the so-called dark age that preceded the civilisation of Sumer? Could it have been preceded by an even greater civilisation that ended before the dawn of written history? Evidence of this earlier civilisation is piling up rapidly. Where it originated is a moot point. But that it was worldwide can hardly be doubted in the light of recent evidence (Davis, 1975, p.20).

In her book, Davis attempts to show that this civilisation was matriarchal. We cannot go into all the arguments she and other writers like Geoffrey Ashe (1977) and Wolfgang Lederer (1968) advance; but the arguments are persuasive and more and more evidence from archaeology, comparative religion and mythology continues to emerge.

However, whether this powerful, wise, advanced and peaceful matriarchal civilisation existed or not, it would appear that humankind did go through an extended period when the female process predominated. This period centres around the worship of the ancient Mother Goddess. Humankind's universal desire

... to depict her and worship her image heralded the birth of art. Between 9000 and 7000 B.C. art makes its appearance in the Near East in the form of statuettes of the supreme deity, the Great Goddess,

says James Mellart (1965, p.18). Her image, sometimes no larger than a man's fingernail, sometimes struck out of a megalith weighing hundreds of tons, abounds throughout the world.

It is within this period that the claims for culture in which the female process is pre-eminent are made. If we follow the persuasive argument of William Irwin Thompson (1981) (which I will be doing in the remainder of this section), this aboriginal female period forms part of the appearance of human culture and hominisation. The process of human evolution can be logically distinguished into events like hominisation (mainly in the acquisition of language), symbolisation and the acquisition of language, agriculturalisation and urbanisation.



Thompson (1981, p.80) shows that the female is the great initiator of hominisation of the primates; she is the creature who, with a unity of mind and body moves from the oestrus cycle to the menstrual cycle; one of the most basic features of the human revolution is the disappearance of oestrus in the female.

Consider the existence in the forest chimpanzees. In their forest environment the chimpanzees roam freely and are not subject to much predation. The males travel together with their compatriots and the females take care of the infants. But turn now to the baboon society of the open veld and we see them travelling in a tight, defensive pack with the protective circle especially tight when the pack is crossing open terrain. The society of the baboons is rigidly hierarchical, but the close proximity of the dominant males and the females with infants seems to encourage some rudimentary aspects of male child-care, for males will take care of infants with some degree of tenderness.

The response of the baboons to the openness of the savannah is likely also to be that of the Pliocene primate forced out into the open. If the females and infants were to venture out into the savannah on their own without the males, they would be in great danger. The females would need to lure the males away from consorting together in all-male groups to form some sort of protective association with females and infants. Thompson (1981, p.71) quotes the example of one of Jane van Laurick-Goodall's chimpanzees, Flo, who is able to bring on physical signs of oestrus (biofeedback?) and suggests that *Ramapithecus* females might initiate a revolution in which they change their body signals to excite the interest of males in order to become secure as the object of favours and attention in an encirclement of males.

In establishing a new signal system for sexuality, the females set up a magnetic force that pulls the males toward them to constellate a wholly novel social grouping for the wholly novel environment of the savannah ... The eroticisation of time, however, brings with it an inherent contradiction; on the one hand to shift away from estrus serves to attract the males back to the females, but on the other hand this disturbs the traditional system of male bonding and increased the

likelihood of intrasexual competition (Thompson, 1981, p.72).

In the early hunting and gathering societies, the men beat their breasts telling stories of the hunt, but the food gathering by the women accounts for seventy per cent of the food. In a society of early hominids, the males might display their (recently) much enlarged genitals, but their actions are responses to signals of sexual receptivity from the females.

The shift from estrus is a revolution initiated by the females; it may seem that the males are powerful in their epigamic display of sexual competition, but the real power is with the females who initiate the shift in the first place (Thompson, 1981, p.75.)

Thompson and many of the other writers who have re-discovered the role and the power of the female process in a world overwhelmed for many centuries by male dominance, sometimes tend to overstress the role of the woman. In fact the male and the female process is always involved in the Yin/Yang dance in which the balance and interplay between both are necessary. Thus the shift from oestrus must be seen as part of this dance with a dynamic interplay between male and female bringing about the evolution.

**(a) The Magdalenian (Palaeolithic) Period (+ 12,000 B.C. – 10,000 B.C.)**

Thompson (1981, p.76) argues compellingly that Ardrey's famous celebration of the development of the weapon and hominid killing as the fountainhead of human evolution is as much a personal fantasy and projection as if Freud's (in "Totem and Taboo") picture of the solitary dominant male surrounded by his harem. Hominids are first scroungers rather than hunters. The first tools are most likely grubbing sticks and sharp and jagged rocks, useful for cutting carrion into pieces small enough to carry back to the base camp. Food-sharing and protection of women and young seem to be basic to early life from the evidence of the most recent archaeological digs in Africa.

Richard Leakey (1979, p.174) points to the Yin/Yang balance in early society when he shows how important metabolically the invention of the carrier-bag was – a skin-kaross most likely – in the evolution of homosapiens.

Without some form of receptacle in which to transport plant goods back to camp, a stable base for the food economy would not have been possible .. The carrier-bag would thus suggest a key to the division of labour between men and women; the physically bigger, stronger and faster men went out to hunt for meat, and the women provided the essential stability for the community through the gathering of plant foods and caring and education of children ... As with the !Kung and contemporary hunter-gatherers, there was almost certainly more excitement about the men's contribution than the women's, even though the plant foods essentially kept everyone alive: there is a mystique about hunting ... Meanwhile the undoubted cerebral skills in mapping the distribution of plant foods, and knowing which will be ripe when, are much more calm, covert, and apparently unimpressive.

... In the social web that held together the members of the ancestral hominid bond, the reciprocal sharing of the spoils of hunting and gathering was the strongest filament. Emotional ties between parents (notably the mother) and offspring exist even in the non-human primates, particularly the gorillas and chimpanzees. To this basic structure, hunting and gathering adds a material dependence between males and females, thus tying the family knots even tighter (Leakey & Lewin, 1979, p.74).

Thus, if we look at early hominid culture we find an integrated Yin/Yang complex in which the now separate elements of human sexuality, communication, care of the young, food sharing and tool use reinforce one another in a system of feedback loops. Each element reinforces the other so that tool use encourages education, communication and stimulation of thought, and the home base gives a place for such activities to go on in an intensified form. Most (male-dominated) Anthropologists look to tool-production and the co-ordination of signals in group-hunting as the foundation for the evolution of language, but the prehistorian Alexander Marshak sees the origin of language in childhood. The grouping of females in a home base encourages mother-infant babbling and this works to intensify communication.

If at any point in the evolutionary process "language" or proto-language was to be learned, it would not have been in the context of the hunt. It would have been learned young and before the individual

was economically productive. It would have been learned in the context of the maturing, generalised cognitive capacity and within a child's widening, increasingly complex relational competence (Marshak, 1976, p.309).

Thompson (1981, p.91) points out that the gathering of useful plants is an exercise in establishing a cultural taxonomy of nature, precisely the kind of activity likely to establish a list and a grammar of discrete terms. But it is a slow process, as slow as its equally great human transformation, symbolisation. In the Acheulean period of Homo Erectus about three hundred thousand years ago, we find the first engraved tool (see Marshak, 1976). At that point humanity crosses another threshold, miniaturises our universal into symbolic form, and we take our first faltering step toward iconography, writing, calendrical notation and mathematics.

Consider the Paleolithic "baton de commandment"; it is a long engraved bone so christened by the Abbé Breuil, one of the first world experts on Palaeolithic cave art, doubtless because it reminded him of the baton carried by military officers. This terminology was unfortunate because, as Thompson (1981, p.96) points out, names exercise powerful control over perceptions and prehistorians became locked into a particular way of looking at the object, rather like a phallic expression of military power. Marshak (1972, p.90) sees it as a calendar stick for a primitive form of lunar "time factoring". The implications of Marshak's observations are enormous for they mean that, as early as fifty thousand years ago, primitive humanity had observed a basic periodicity of nature and was building up a model of nature. We were no longer simply "walking in the garden" of nature; we were miniaturising the universe and carrying a model of it in our hand in the form of a lunar calendrical tally stick.

Thompson (1981, p.96) quotes from studies which show that women who live in close proximity to each other tend to have their menstrual periods at the same time and that women living near the equator have a marked tendency to

ovulate during the full moon. The idea, in primitive culture, that menstruation is caused by the moon is universal.

The implications of this association of women and the moon would suggest that women were the first observers of the basic periodicity of nature, the periodicity upon which all later scientific observations were made. Woman was the first to note a correspondence between internal process she was going through and an external process in nature. She is the one who constructs a more holistic epistemology in which subject and object are in sympathetic resonance with one another. She is the holistic scientist who constructs a taxonomy for all the beneficial plants and herbs; she is the one who knows the secrets of the time of their flowering. The world view that separates the observer from the system he observes, that imagines that the universe can be split into mere subjectivity and real objectivity, is not of her doing. She expresses the “with-ness of her body”, that Whitehead tried to rediscover in his philosophy of organisms and process. Hers is the philosophy that stood before the speculations of the pre-Socratics; she is the “Holy Mother Church” which Descartes challenged when he cut the umbilical cord between philosophy and the Church and split reality into the “res extensa” and the “res cogitans” (Thompson, 1981, p.97).

Western society has separated male from female, the I.C.H. mode of knowing from the L.M.S., humanity from nature, subject from object, values from analysis, knowledge from myth and universities from the universe and, as a result, few of us are really able to understand what is going on in the holistic and mythopoeic experience of our Ice Age predecessors. The language we use speaks of tools, hunters and men, when every statue and painting we discover cries out that this Ice Age humanity was a culture of art, the love of animals, and women.

**(b) The Mesolithic Period (+ 10,000 B.C. – 8,000 B.C.)**

Transformations of human culture seem to occur metablytically with profound climatic changes. With the appearance of culture the rate of human transformation seems to accelerate but once the climatic change opens up a new ecological niche, a period of stability seems to appear. Steady-state and transformation-state seem to alternate with each other in typical Yin/Yang fashion. For the few thousand years that Magdalenian culture lasted, the

relationships between religion, art and technology seem to have achieved a state of Tao, a condition of harmony and balance. But in the post-Pleistocene period the glaciers retreated, the tundra turned to forest and the great herds disappeared and with it the great “high culture” of the Ice Age.

In the days of the great herds on the tundra, hunting could be like a simple form of gathering, an activity much like the gathering of plants by the women. In the division of labour, as in other aspects of life, a Yin/Yang balance seems to have been struck between men and women in the upper Palaeolithic. The harmony of male and female principles celebrated on all the walls of the caves seems to have been reflected in everyday life, says Thompson (1981, p.121). Women serve as priestesses, artists, craftswomen and gatherers while men serve as shamans, artists, craftsmen and hunters.

However, this balance seems to have been disturbed in Mesolithic period. Hunting parties would need to range out further from the home base and as hunting and fishing camps became established, the subculture re-emerged with its own stories and rituals. And as gathering by women and children began to bring in far more food than hunting, the hunting parties would have to range out even farther if they were not to come home empty-handed. The farther out they ranged, the longer they were away, and the greater grew the distance between the subculture of the males and the traditional culture of the females in the religion of the Great Goddess.

The Great Goddess remains the “Mistress of the Animals”, source of all life and patroness of the hunter. Consider the Algerian rock painting in which the Great Goddess lifts her hands as energy flows out of her vulva directly into the phallus of the hunter about to shoot his arrow. But as the gathering of women and children begins to produce more and more food as they become more and more skilled, so the very storage of it requires a new kind of more sedentary life;

and so the distance and tension between the female and the male patterns of life becomes more pronounced.

The bull, as we have seen in the previous chapter, is an animal sacred to the mother goddess. It is likely that its great curved horns, which resemble the lunar crescent, were at least partly responsible for this. But Erich Isaac shows that this is an important aspect in the domestication of cattle:

Edward Hahn postulated that the motive for capturing and maintaining the urus in the captive state was to have available a supply, for sacrificial purposes, of the animal sacred to the lunar mother goddess worshipped over an immense area of the ancient world. The economic uses of the animal would then have been a by-product of a domestication, religious in origin (Isaac, 1971, p.459).

Stock breeding, suggests Thompson (1981, p.124) and the domestication of animals is an activity that is likely to create just the conditions for the discovery of the male role in procreation. If the keepers of the sacred corral discover paternity in their stock breeding, then the knowledge would be experienced as numinous, awe-ful and unsettling. Their further discovery that castrated bulls are easier to absorb into culture could create the conditions in which self-castrated priests could offer up their paternity to the culture of the Great Mother; this is one of the ways in which nature becomes culture.

The Mesolithic culture is a Dark Age after the great Magdalenian culture in which, as we have said, the male and the female were in balance. The old division of labour between the sexes is undergoing a change. The domestication of animals is starting and women are ranging out to bring in a much broader spectrum of plant food in their gathering. We are about to witness one of humankind's greatest metabolic moments, the development of gathering into agriculture.

The experts in Stuart Struever's "Prehistoric Agriculture" (1971) tell us that a "broad spectrum" of food collecting had been going on in Southwest Asia for a long time because the post-Pleistocene climate had changed there long before it

had in Europe. Thompson (1981, p.131) says that the decision to include wild cereals in the collection may have been initially a random act of gathering, but once that decision had been taken it triggered a runaway system of positive feedback in which the entire culture was transformed. Struever's (1971) experts agree that in the foothills of the mountains of Southwest Asia certain forms of wild cereals grew and that women and children could collect enough grain in the three weeks to feed a family for an entire year:

The men would return from the hunting or fishing camp and find the home base filled and overflowing with grain. Once again, the miraculous nature of women had reasserted itself, and armed with a crescent sickle shaped like the moon, she had gone out and gathered more life any hunter could kill (Thompson, 1981, p.132).

As Thompson shows (1981, p.132), women's gathering has taken nature into culture, for in gathering the wild grain she had helped scatter the seeds, started the selection of stronger and larger and more suitable species; with her help the process through which crosses and hybrids become established is set in motion. As the seeds she spilled sprang up closer to home it would seem as if woman, the Great Mother, Mistress of Animals, was also Mistress of plants. The goddess of wheat, as Ceres, or with other names, is about to make her appearance in prehistory.

Hence, the Mesolithic period, extending back in some areas fifteen to seventeen thousand years ago (see Thompson, 1981, footnote 18, p.263), shows the first signs of permanent settlements with an ample reliable food supply, from India to the Baltic area. The earliest permanent settlements show a culture based on the consumption of shellfish and fish, possibly seaweed, planted tubers and then the gathered grain.

With these mesolithic hamlets come the first clearings for agricultural purposes: likewise the earliest domesticated animals, the household pets and guardians: pig, fowl, duck, goose and above all, the dog, man's oldest animal companion. The practice of reproducing food plants by cuttings as with the date palm, the olive, the fig, the apple and the grape, probably derives from this mesolithic culture (Mumford, 1966, p.19).



### (c) The Neolithic Period

All this is the preparation for that great out-burst of culture, termed by V. Gordon Childe (1942) as “the Neolithic Revolution”. The richness of the greatly augmented food supply must have had a stirring effect, both on the brain and human sexuality, and on leisure, a profound prerequisite for the growth of culture. As we have seen, what is called the agricultural revolution was preceded, and certainly accompanied by, a sexual revolution. This change gives predominance, not to the hunting male, says Mumford (1966, p.20), agile, fleet of foot, ready to kill, ruthless by vocational necessity, but to the more passive female, attached to her children, guarding and nurturing the young of all sorts, even suckling little animals if necessary, plating seeds and watching over the seedlings.

Home becomes the capital of the mysteries of the female process of life, death and rebirth, replacing the earlier cave. It is the female vessel and container, the cornucopia brimming over with food and drink. And to deal with the new problem of over-abundance, woman takes another step and invents weaving and pottery to store the fruits of nature. It is no wonder that the baskets and pots are shaped like great-breasted women; early pots are made round, not on potless wheels, but on “Aphrodite’s breast” (see Gimbutas, 1982; Neumann, 1969). And she presides over the sacred fertility rites, the Mother Goddess.

Mumford’s (1966, p.20-21) description of woman’s place during neolithic times which, more than any other, is the aboriginal matriarchal period in the sense that we have described, is particularly apt and moving. Domestication in all its aspects, such as occurred during neolithic times, implies two vital changes: permanence and continuity in residence, and the exercise of control and foresight over processes once subject to the caprices of nature. Essential to this are habits of gentling and nurturing and breeding. Here woman’s needs, woman’s solicitation, woman’s intimacy with the processes of growth, woman’s capacity for

tenderness and love, must have played a dominating part. Woman's place in the new economy is not only established but paramount.

Certainly "home and mother" are written over every phase of neolithic culture, and most of all over the new village centres. In form, the village, too, is her creation: for whatever else the village is, it is a collective nest for the care and nurture of the young. Here she lengthens the period of child-care and time of playful irresponsibility on which so much of our higher development depends. Stable village life provides the optimum factors for fecundity, nutrition and protection. Without the forethought and conscious morality and discipline that neolithic culture introduced everywhere, it is doubtful if the more complex social co-operation needed for the emergence of the later city could have come about.

Woman's presence makes itself felt in every part of the village, not least in its physical structures, with their protective enclosures, whose deeper psychic meanings have been enumerated, for example by Erich Neumann (1963). Security, receptivity, enclosure, nurture are all functions of the female process, and they take structural expression in every part of the village, in the house and oven, the byre and the bin, the cistern, the storage pit, the granary, and pass on, in later times, to the city, in the wall and the moat, and all inner spaces from the atrium to the cloister. In Egyptian hieroglyphics, "house" or "town" may stand as symbol for "mother", as if to confirm the similarity of the individual and the collective nurturing function of the female.

That this "matriarchal period" was at a time of peace is demonstrated by the fact that very many early hamlets did not even have a stockade or wall (V. Gordon Childe, 1942).

Village life is embedded in the primary association of birth and place, blood and soil, says Mumford (1966, p.24). Each member of it is a whole human being performing all the functions appropriate to each phase of life, from birth to death, in alliance with the natural forces that he/she venerates and submits to. Before

the city came into existence, the village had brought forth the neighbour, he who lives near at hand, who shares the crises of life. Without this communal identification and “mothering”, the young, particularly, become demoralised. Indeed, as Mumford indicates (1966, p.24), without this our very power to become fully human may vanish. What we (now) call morality begins in the mores, the life-conserving customs, of the village. When these primary female process bonds dissolve or are abandoned, when the intimate visible community ceases to be a “care-full”, identifiable, deeply concerned group, then the “We” becomes a disparate, split-off group of “I’s” experiencing the beginnings of “divided existence in a complex society” in which the secondary ties and allegiances become too feeble to halt the disintegration of the urban community.

It is within the matriarchal container of the village that the beginnings of organised morality, government, law and justice begin with the Council of Elders. However, in neolithic villages and towns the councils have a particularly female character. Thorkild Jacobsen (quoted by Mumford, 1966, p.29) demonstrates that this representative group, the repository of tradition, the censor of morals, the judges of right and wrong, was already discernible in the fourth millennium B.C. in Mesopotamia, though its origins are likely to predate any record. Thousands of years later the Babylonian Council still followed this archaic village pattern.

Such spontaneous councils display their female process character in that they are unified by use and wont and express consensus, not so much ruling and making new decisions as giving some immediate application to accepted rules and to decisions made in times long past. In an oral culture only the elders have had enough time, as Mumford (1966, p.59) points out, to assimilate all that is to be known. The elders personify the handed-down wisdom of the community; all participate, all conform, all join in restoring communal order each time it is momentarily upset by misunderstanding or strife.

In general then, the village makes for a diffusion of power and responsibility; the potentialities for differentiation and specialisation remain largely in abeyance, while detachment of the individual, non-conformity and innovation are reduced to a minimum. As the millennia roll by even invention slows down. The last great departure comes with plough culture and the substitution of metal tools for stone.

Conformity, repetition, patience would have become the keynote of this great matriarchal period once it had solidified, says Mumford (1966, p.28). It took thousands of years for the neolithic culture to reach this stage, but once it had reached it, it had little inner impulse for further development. Mumford (1966, p.30) points out, however, that much of the next development process is present already; much of the city, for example, is latent, indeed visibly present in the village, but he compares it with an unfertilised ovum rather than a developing embryo. For in the Yin/Yang nature of things, what is needed for this mother to give birth is a whole set of complementary chromosomes from a male parent to bring about the further processes of differentiation and complex cultural development.

## **B. CITY AND KINGSHIP: THE EMERGENCE OF THE INDIVIDUAL**

### **1. The Protection of Property: Warfare**

There are many reasons why this seemingly idyllic life of the village, this aboriginal female state of being, passes away. We have just mentioned one: there are two others of great importance. The first is something which we have mentioned already in this book, the fear of the female process, and thus of women. We will return to this later but in the period with which we are dealing we must not forget the “dark” side of the female.

We have already seen how, as the Neolithic culture began to develop at an increasingly rapid rate, it could not help but push the old Palaeolithic male

hunting sub-culture more and more into the background. Men would still continue to hunt because there was a three million year tradition, and for the ancient satisfaction of bonding in their own male sub-culture, and now perhaps as an escape from the ceaseless activity of the women in gathering, grinding, cooking, potting and weaving. Woman had become a formidable creature in every way, says Thompson (1981, p.133). As a gatherer, woman was a botanist; as a cook and a potter, she was a chemist; as a mother, she was a priestess of the Great Mother. And now with the origins of agriculture, rather than eliminating the religion of the Great Goddess of the Upper Palaeolithic, it had added another miracle to the list of female wonders.

In addition, says Thompson (1981, p.133), man the miner could offer his obsidian to the women for use in the lunar crescent-shaped sickles, but even that contribution was ambiguous for all the later myths would speak of castration with sickles, and so the standing grain cut down by the women would not create happy associations for men. If we wonder now how easily men are threatened by the female then perhaps the beginnings of agriculture can give us a clue. Eventually anxiety, fear and the need to assert themselves must have played some part in the reaction against the female.

A second reason also concerns this change that gradually took place in Palaeolithic hunter-bands. Apart from a few dubious cave paintings of men with drawn bows facing each other there is no early evidence to suggest that hunters preyed on other hunters. Yet it is perhaps obvious that as the Neolithic villages grew more settled and produced more goods which were of value and more stored up food, the hunting male would start to be of value as a protector. He would already have been valued as a protector of the women and children against marauding beasts of prey. Now he has to protect them against a new marauder – a fellow band of hunters envious of the accumulated wealth of the village.

Property and possessions are concepts far removed from hunter-gatherer societies, but with the advent of village life they became realities, and with them an even more dangerous abstract – wealth. The hunter with his spear and his bow and arrow discovers a new use for his tools and his skills and his strength – and his male pride starts to re-assert itself. If his manhood had been insignificant in producing food in Neolithic society, it can become significant in protecting women and wealth. This, as Thompson (1981, p.133) points out, can trigger a positive feedback system of accelerating change. The more insignificant male activities are and the more woman's activities produce wealth, the more some men are attracted to steal and other men attracted to defend the new acquisitions. Men discover a new way of getting together and warfare is born.

The actual evidence for this accommodating interchange is lacking, says Mumford (1966, p.32), for it precedes historic records. Even the suggestive material remains that would indicate a new relation between Palaeolithic and neolithic groups are scanty. But before the city springs into being there are definite indications in Palestine that the hunter's camp has turned into a continuously occupied stronghold. This stronghold is held by someone that archaeologists somewhat too vaguely describe as the "local chieftain", with his supporting band of warriors (see Mumford, 1966, p.32).

But then the written records come to our aid. The archetypal chieftain in Sumerian legend is Gilgamesh, the heroic hunter, the strong protector, and, not least, the builder of the wall around Uruk. And in the old Babylonian account of the feasts of another hunter Enkidu we read: he "took his weapon to chase the lions; the shepherds might rest at night, he caught he wolves: he captured the lions: the chief cattlemen could lie down. Enkidu is their watchman, the bold man, the unique hero".

Thus, as is always the case, the Yin/Yang nature of being is demonstrated once again: "The brighter the light the darker the shadow". And indeed the light

of the moon, of the mother, had shone brightly during neolithic times. But her ingenuity, her skill, her patient work which had created plenty, had also created property, capital, wealth. The peace and settled the ways of her villages had produced people who could not defend themselves. The female process, the Yin, coming more and more to its peak, casts the shadow from which its Yang opposite emerges: as Thompson (1981, p.134) puts it: "in the enantiomorphs of history, we need to understand that even a positive change casts a shadow".

Part of this "enantiomorphs of history" is the emergence of warfare, of the individual split off from others, of rule by an individual from above, of the city and its "complex society". But this is moving too far ahead. Let us return to the newly emergent warrior chieftain. The very prosperity and peacefulness of the neolithic village awakens greed in the erstwhile protector, encourages the changing of a watchdog role for that of the wolf, perhaps demanding "protection money". The cowed villagers submit; the hunter's beneficent role has become soiled by a growing taste for power. This natural evolution of the hunter into political chieftain probably paved the way for his natural ascent to power. Already in the proto-literate monuments, as Henri Frankfort (1954, p.4) points out, "the hunter appears in the dress and with the distinctive coiffure which characterises leaders, perhaps kings".

Yet one must not exaggerate the element of coercion, especially at the beginning, warns Mumford (1966, p.33). This probably only comes with the further concentration of technical, political and religious power which transforms the uncouth, primitive chieftain into the awe-inspiring king. And there is not only the hunter to consider; there is also the figure of the shepherd. In our (male-dominated) fables the hunter and the shepherd appear as heroic figures, unlike the lowly peasant. Cain, Dumuzi, David are all shepherds; and many great leaders are seen as "the shepherd of their flock". Both vocations, hunter and shepherd, call for qualities of leadership, responsibility, skill and

courage: both, physiologically and psychologically encourage the use of the L.M.S. mode of knowing.

It would appear to have taken a long time for warfare to emerge. Exhumed neolithic villages show a remarkable lack of anything that could be called weapons. Hobbes' bellicose, primitive man has even less historic reality than Rousseau's noble savage. Mumford (1966, p.35) quotes Malinowski, who writes, "If we insist that war is a fight between two independent and politically organised groups, war does not occur at the primitive level". Collective military aggression, says Mumford (1966, p.35) is as much a special invention of civilisation as is the collective expression of curiosity through systematic scientific investigation.

It would appear, though, that as time went by, the re-emergent male process began to override, by sheer dynamism and, as a response to a new situation, the more passive, life-nurturing activities that bear the female imprint. Which is not to say that the female does not have its dark, terrifying side. Bloody sacrifice, death, the destruction of the lover is part of the Mother Goddess. These attributes linger even today in the terrible figure of the Hindu Goddess, Kali. Kybele, the Great Mother, as fierce lover and mistress, commands lions. And as we have seen, in the Greek consciousness, the Mother Goddess has a fierce, dark, bloody side. It is this powerful side that tends to get subdued in the gentle Neolithic life-process. Woman loses touch with the male process and in so doing loses the Tao.

But at the same time the male starts to over-react against the female process in the world and within himself. The new hunter-hero, says Mumford (1966, p.37) glories in his masculine prowess, in feats of strength, displays of courage; he slays wild beasts – and then slays his fellow man, his competitors. In so doing he turns his back on the female, fearing to lose his strength as did Samson, or as Gilgamesh spurns Inanna. Enkidu is subdued, entrapped by the harlot from Uruk; after which the gazelles and other animals run away from him.



## **2. From Village to City**

In the new proto-urban milieu, the male becomes the leading figure and woman takes second place. Her digging-stick and hoe are replaced by the more efficient plough, capable, with its ox-drawn power, of breaking the heavier soils of the bottom lands. The mother goddess yields in some degree, precisely in the realms of agriculture and invention where she had prevailed and woman had been so active, to male divinities like Osiris and Bacchus. Woman's strength had lain in her command of the mysteries of life, death and rebirth, in the mysteries of menstruation, copulation and childbirth, and in an intuitive unity with the One. Man's strength now was experienced in feats of aggression and force, in his ability to kill and his own contempt for death; in conquering obstacles and enforcing his will on other men; in logical, abstract thought.

Cross-breeding and intermixture between the two cultures probably take place all along the line, according to Mumford (1966, p.38), and finally lead to potentialities and capabilities that give birth to the city. While hoe culture can support hamlets, plough culture can support whole cities and regions. Where local effort can build only minor embankments and ditches, the large-scale co-operation of a city population can turn a whole river valley into a unified organisation of canals and irrigation works for food production and transport.

This change soon leaves its mark on the landscape and, even more, on human relationships within the community. We see male symbolisms and abstractions now becoming manifest. They show themselves in the insistent straight line, the rectangle, the firmly bounded geometric plan, the phallic tower and obelisk and, finally, in the beginnings of mathematics and astronomy, whose effective abstractions are progressively detached from the variegated matrix of myth. It is significant that while the early cities are largely circular in form, the ruler's citadel and the sacred precinct are more usually enclosed by a rectangle.

We see it, too, in the growth of writing and in the move from oral tradition, movement, song and dance, to written records in increasingly abstract signs.

In the city, too, says Mumford (1966, p.38), new ways which are rigorous, efficient, even harsh and sometimes sadistic, take the place of the ancient customs and comfortable routines in tune with the rhythms of nature. Work itself is detached from the round of other activities and channelled into the “working day” of unceasing toil under a taskmaster. Struggle, domination, mastery and conquest became the new (male) themes.

The change from village to city is one of those metabletic moments, those changes of state, a quantum leap, which is so fascinating and difficult to explain. Mumford (1966, p.40) quotes Lloyd Morgan and Wheeler who use the term, “the emergent” to describe emergent evolution – the introduction of a new factor or factors that do not just add to the existing mass, but produce an overall change, a new configuration, which alters its properties. This change needs an outer challenge to pull the community sharply away from the central village concerns of nutrition and reproduction. In order to understand this process, I believe, one must be aware of the Yin/Yang nature of being – as a process grows to fulfilment it inevitably changes to its opposite.

These potentialities cannot easily be recognised in the pre-emergent state. On the new plane, the old components of the female process of the village are carried along and grow into the new urban unit, but more and more recomposed in a more complex and unstable pattern through the emergence of the male process; this occurs in a fashion that promotes further transformation and development. The new urban mixture results in an enormous expansion of human capabilities in every direction. Childe calls this transformation the “Urban Revolution”, a term which Mumford (1966, p.42) regards as something of a misnomer. Many of the functions which had heretofore been scattered and

unorganised are brought together in a limited area and the components of the community are kept together in a state of dynamic tension and interaction.

In the emergence of the city the dynamic element is the male, the Yang, and comes from outside the village, as we have seen. The life of the hunter over millions of years sets up in the male the “neural network”, the neurological and physiological refinement, which prepares the L.M.S. mode of knowing, especially in males, for its new application. But it is more than this. Other “male” attributes – the hunter’s extraordinary mobility, his willingness to gamble and take risks, his need to make prompt decisions, his readiness to undergo bitter deprivation and intense fatigue in coming to grips with fierce animals – either to kill or be killed – prepare a personality for confident leadership, as is shown by Mumford (1966, p.43). Faced with the complexities of the new large-scale community life, individualistic audacity is what is called for as a dynamic element.

In a society beginning to confront social changes brought about by its own mechanical and agricultural improvements, the hoarded folk-wisdom of past experience, conservatively administered by a council of elders, starts to yield to a single figure who speaks with authority and promptly gives commands which he expects to be obeyed. This expansion of human energies, coupled with the enlargement of human ego detached, perhaps for the first time from its immediate communal envelope as Mumford (1966, p.44) phrases it, the differentiation of human activities into specialised vocations, and the expression of this expansion and differentiation at many points in the structure of the city; these are all aspects of the single transformation, the rise of civilisation.

Consider the birth of the city. As present research shows, grain cultivation, the plough, the potter’s wheel, the sailboat, the drawloom, copper metallurgy, abstract mathematics, exact astronomical observation, the calendar, writing and other modes of intelligible discourse in permanent forms all came into being at roughly the same time, around 3000 B.C. The most ancient urban remains now

known, with the exception of Jericho, all date from this period. There is an enormous time gap between the earliest foundations in the valley of the Jordan and those of the Sumerian cities, and this allows for many profound, if unrecorded, changes. The final bursts of inventions that attend the birth of the cities probably happens within a few centuries or even (as Mumford (1966, p.45) quotes Frankfort as suggesting of kingship), within a few generations, a true metabolic moment. This constitutes a singular expansion of human power only paralleled by what has taken place in our own times.

Mumford (1966, p.45) sees what is happening in our time as an explosion, that we live in an exploding universe of mechanical and electronic invention, whose parts are moving at a rapid pace, ever further from their human centre, and from any rational, autonomous, human purposes. This technological explosion produces a similar explosion in the city itself - the city has burst open and scattered its complex organs and organisations over the landscape. But just the opposite occurs with the first great expansion of civilisation; then there is an implosion; the many diverse elements of the community, hitherto scattered over a great valley system and occasionally into regions far beyond, are mobilised and packed together under pressure, behind the massive walls of the city. The city is the container that brings about this implosion and through its very form holds together the new forces, intensifies their internal reactions, and raises the whole level of achievement.

But what brings about this concentration and mobilisation of power? The most important agent in effecting the change from a decentralised village economy to a highly organised urban economy is the institution of kingship.

This has been presaged by the apparent evolution of the protective hunter into the tribute-gathering chief, a figure repeatedly attested in similar developments in many later cycles of civilisation. Suddenly this figure assumes superhuman proportions: all his powers and prerogatives become immensely

magnified, while those of his subjects, who no longer have a will of their own, or can claim any life apart from that of their ruler, are correspondingly diminished.

### **3. The Storage of Goods and the Emergence of Trading**

Warfare is not the only discovery of Neolithic hunters. The presence of a food supply which could be stored over a considerable length of time also enables the men to expand their hunting activities into trading activities. Thompson (1981, p.134) says that the material that was greatly prized for its sharpness by hunters was obsidian, and this volcanic glass seems to have been traded widely, for the obsidian of Anatolia is found in Palestine, and the cowrie shells of Palestine are found in Anatolia. The storage of grains, and the convenience of their portability in travel, enabled some men to be away for extended period of time.

The natural encounter of hunting bands on the move encourages trade as a social form of intercourse, which could also defuse a potentially dangerous meeting. Since Neolithic times, trade and warfare have become linked, as Thompson (1981, p.135) shows, in a peculiarly contradictory relationship; on the one hand trade is a sublimation of male violence and a form of cross-cultural exchange which requires peaceful conditions. But, on the other hand, trade stimulates the accumulation of wealth and power which generates jealousy, rivalry and warfare. In this peculiar and deadly Yin/Yang symbiosis, warfare stimulates trade and trade stimulates warfare. We are aware of this so powerfully in our own times as superpowers struggle for domination and we live in fear, while the whole process is fuelled and encouraged by the enormous armament industries which cannot exist without fear and greed and the desire for power.

Thus the implosion that is the process of urbanisation happens at the moment that the area of intercourse is greatly enlarged, through raids and

trading, through seizures and commandeering, through migrations and enslavements, through tax-gatherings and the wholesale conscription of labour. Under pressure of one pre-eminently male, master-institution, that of kingship, a multitude of diverse social particles, long separated and self-centred, if not mutually antagonistic, are brought together in a concentrated urban area.

The urban transformation is accompanied, perhaps preceded, by a similar outpouring of what Jung would call the collective unconscious. At some time the reign of the mother goddess who is represented, for example, by Hestia of the Hearth, by local “familiar” divinities, each household having its own personal manifestation, is overthrown. She is overpowered and at least partially replaced and progressively outranked, by distant sky gods or earth gods, identified with the sun, the moon, the waters of life, the thunderstorm, the desert. More and more these are cast in the emergingly dominant, aggressive, jealous, abstract, legalistic male image.

The local chieftain turns into the towering king and this influences the images of the divine; but he also becomes the chief priest and guardian of the shrine, and is endowed with divine or almost divine attributes. Neighbours now start to keep at a distance. No longer familiars and equals, they are reduced to subjects whose lives are supervised and directed by military and civil officers, governors, viziers, tax-gatherers, soldiers, all directly accountable to the king.

Even the ancient village customs and habits can be altered in obedience to the new divine command. No longer is it sufficient for the village farmer to produce enough to feed his family or village – by now many men would have become peasants – he now also has to work hard and practise self-denial in order to support a royal and priestly officialdom requiring a large surplus. For the new rulers quickly become greedy feeders, and openly measure their power not only arms, but in loaves of bread and jugs of beer. And in the new urban society the wisdom of the aged no longer carries the necessary authority it used to. It is

the young men of Uruk who, against the advice of the elders, support Gilgamesh when he proposes to attack Kish instead of surrendering to the demands of the ruler of Kish.

As the new economic order develops and as the nexus of trade begins to create a lattice-work of communication across the Near East, trade encourages the rise of new specialisations, such as metallurgy. The more these specialisations contribute to the growth of the wealth, and as new forms of association between these specialists develop, the more their power grows. And with them grows the power of the new specialisation of the military and priestly class. Thompson (1981, p.153) shows how the technical order is about to break away from the old moral order; he compares it with what happened in our own Industrial Revolution, when a new class of economic specialists and technicians breaks the power of the old Holy Mother Church. The spirituality of hunters, gatherers and early farmers is a sacralisation of everyday life, where mother earth is omnipresent but with organised agriculture and the sacred citadel comes the move to a formal priesthood. With this move we split experience into the sacred and the profane.

#### **4. The Citadel: “Kingship, Priesthood and Culture**

Consider the citadel. In the final creation of the city, the “little city”, the citadel, towers above the village and overwhelms village ways. By the time one finds a recognisable city one finds a walled precinct, a citadel, made of durable materials even if the rest of the town lacks a wall or permanent structures – and this is true from Uruk to Harappa. Within the precinct we find three huge stone or baked-brick buildings, whose very magnitude sets them aside from the rest of the city; the palace, the granary and the temple. The citadel itself has many marks of a sacred enclosure. The exaggerated height and thickness of the walls in the

earliest cities – for example, seventy-five feet thick in Korsabad – is significantly out of all proportion to the military assault machinery that then existed.

It is only for their gods that men exert themselves so extravagantly, says Mumford (1966, p.49) – but what was first designed to ensure the god's favour would later have paid off in practice as effective military protection. So the first use of the walls is likely to have been a religious one, to define the sacred limits of the temenos, and to keep at bay evil spirits rather than inimical man. But once war became an established institution there is no doubt that the stronghold served an increasingly quasi-military use.

It would originally have been primarily a holding point where the chief's booty, mainly grain and possibly women, would be safe against attack. He who controls the annual agricultural surplus exercises the power of life and death over his neighbours. The artificial creation of scarcity in the midst of increasing natural abundance is one of the first characteristic "triumphs" of the new economy of civilised exploitation, an economy profoundly contrary to the "mores" of the village.

Later it would become obvious that to achieve willing compliance without having to have constant policing, the king had to create an appearance of beneficence and helpfulness in order to awaken a degree of affection and trust and loyalty. In bringing this about, religion may well have played an essential role. Without the help of the rising priestly caste, the hunting chieftain would never have achieved the enlarged powers and cosmic authority that attends his elevation to kingship. A further alienation occurs at this point.

The modest foundations of the village are laid in the earth, says Mumford (1966, p.48). But the city reverses the village's values, and even its architecture. With the soaring edifice of the citadel takes man away from mother earth and points to the sky. The peasants' universe is turned upside down, for the foundations are now with the new male sky-gods in the heavens – all eyes now



turn skyward. Belief in the eternal and the infinite, the omniscient and the omnipotent succeeded over the millennia in exalting the very possibilities of human existence. But in the hands of ruthless or unscrupulous men these enormous powers can debase man and rob the individual of the feeling of integrity and worth which is so necessary. As the divine gets elevated and removed to the sky, so man becomes debased.

This great elevation of king and priest apparently occurs after 3000 B.C. according to Mumford (1966, p.50), when there is a similar elevation of human powers in other areas as well. With this comes vocational differentiation and specialisation in every field. The early city, as distinct from the village community, is a caste-managed society, organised for the satisfaction of a dominant minority and no longer a community of humble families living by mutual aid. At this point, kingly power claims and receives a supernatural sanction: the king becomes a mediator between heaven and earth, incarnating in his own person the whole life and being of the land its people.

This indicates, at one and the same time, a Yin/Yang differentiation but also a fusion of secular and sacred power, and it is this fusion process which, as in a nuclear reaction, produces the metabolic explosion of human energy at this time, according to Mumford (1966, p.50). Out of this union, he suggests, came the forces that bring together all the inchoate parts of the city and give them a fresh form, visibly greater and more awe-inspiring than any other previous work of humankind. The masters of the citadel actually set the new mould of civilisation which combines the maximum possible social vocational differentiation consistent with the widening process of unification and integration.

Kingship enlarges the office and power of the priesthood and gives the sacerdotal class a commanding place in the community. They also create leisure which allows culture to develop and the means to make an intellectual exploration of the world possible. The priesthood learns to measure time and

space, predict seasonal events, chart the heavens. Those who master time and space can control great masses of men. Not merely the priesthood but a new intellectual class comes into existence: scribes, doctors, magicians, diviners. In return for their support, the early kings give these representatives of the “spiritual power” security, leisure, status and collective habitations of magnificence.

All this takes place within the citadel. Mumford asks: was the building of this and especially of the temple within it, with all the vast physical resources the community now commanded, the critical event that brought the secular and sacred leaders together? (1966, p.51). The erection of a great temple, architecturally and symbolically imposing, seals this union. The “covenant” between shrine and palace transforms the local chieftain into a colossal emblem of both sacred and secular power, in a process that releases social energies latent in the whole community. The very magnitude of the temple, with its extravagant decorations and ornaments, testifies to the powers of both god and king.

The historic development of kingship and the power of the male process has, as we have seen, come about through the repression and displacement of the female, including the fertility of the mother goddess of palaeolithic and neolithic times. This displacement was never complete, for Kybele and Demeter and the other personifications of the Great Mother, as well as their male counterparts like Osiris and Bacchus, lived on. But at the opening of civilisation a displacement from fertility rites to the wider cult of physical power had occurred, which brought about change of outlook, accompanied by a loss of understanding of life in unity with nature and a gross over-estimation of the role of physical prowess and organised control as determinates of daily communal life. The king’s power to command, to kill, to destroy, remain “sovereign” powers even today.

Thus, says Mumford (1966, p.52), a paranoid psychological structure is created, with, preserved, and transmitted by the walled city, the collective

expression of a too heavily armoured "personality". As the physical means increase, Mumford sees this one-sided powered mythology, sterile, even hostile to life, pushing its way into every corner of the urban scene and finding, in the new institution of organised war, its most complete expression. One the reason for this "regression", he suggests, is in the origins of kingship itself. Following Hocart, Frankfort and Sir James Frazer, he points out that it rests on totemic rites aimed at securing an abundance of food. Graves has pointed out that, in order to assure the fecundity and fertility of the crops, the consort of the queen and later, the king, is ritually slain and his remains scattered over the fields.

With the coming of kingship, the two figures of corn-god and king become virtually interchangeable, for with his assumption of divine powers the ruler himself begins to personify the pervading forces of nature; at the same time he personifies his whole community and thus has to accept responsibility for its biological cultural existence (see Frazer, 1976). However, with the growth and concentration of the population, the urban community becomes increasingly threatened by natural forces outside its control – floods, plagues of locust, etc. And the more complex and interdependent the process of urban association becomes, the greater becomes the material well-being of the population, together with a greater expectation of material well-being. Thus, as the people become more materialistic, anxiety over the possible loss of material well-being becomes more wide-spread.

This brings into being the grounds for a state of collective anxiety, much of which is focused on the person of the king with his extraordinary sacred powers. There is scattered evidence, too ancient and too widespread to be disregarded, that in times of crisis, drought or starvation, fertility rites to ensure the growth of the crops were consummated by human sacrifice, according to Mumford (1966, p.53). We have already quoted Graves who shows how the consort, king or king-substitute (tannist) was sacrificed. Mumford (1966, p.53) quotes the Babylonian

Berosus (third century B.C.) who left an account of the New Year's festivals; this shows the custom of choosing a substitute for the king – who is sacrificed with the dying year to ensure the birth of the new vegetation in the coming year – to be one that was long maintained.

This custom of human sacrifice – which numbered among the Aztecs twenty thousand in a year – is one of the main reasons for the ferocious wars that began to be waged. War may have had more than one point of origin – slavery, for example, and acquisitiveness. What Mumford (1966, p.54) sees happening with the emergence of the city with its collective increase in power in every department, is, instead of raids and sallies for a few victims, mass extermination and mass destruction coming to prevail. What had once been a magico-religious sacrifice to ensure fertility and abundant crops, is turned into the exhibition of the power of one community, under its wrathful god and priest-king, to control, subdue, or totally exterminate another community. Much of this rampant male aggression is unprovoked and morally unjustified by the aggressor.

The city brings alienation from the land, which gives significance to and maintains fertility rites in balance. It cuts off humankind from contact with the mother goddess, from the roots of the female process and ultimately from the female within each of us. War, the upsurge of the alienated, out of balance, male process, now uniformly turns into a magico-religious performance, a wholesale ritual sacrifice. Mumford (1966, p.55) shows that as the central agent in this sacrifice, the king has, from the very beginning, an office to perform: the accumulation, holding and expressing of male power; his “divine right”.

This “infantile trauma” has remained in existence to warp the development of all future societies, including our own. War and domination rather than peace and co-operation, are engrained in the original structure of the infant city. The many gains made through the wider associations and laborious co-operations of the city are always offset by the negative economic activity of war. Cyclic

disorder is embedded in the very constitution of city life. And once war had become fully established and institutionalised, it would naturally spread beyond its original urban centres. "Primitive" peoples, once peacefully disposed, or, at worst, content to express their anxiety and aggression by token human sacrifice, now imitate the new ways and make bolder use of new weapons and warlike techniques. Under the aegis of the city, violence becomes normalised.

Under the leadership of the king, the local male deity matches his warlike potencies against each threatening foreign deity. The temple thus becomes both the starting point and the object of aggressive actions, and the city becomes a permanently mobilised standing army. An ever larger portion of the city's new resources in industrial production go into the manufacture of new weapons, such as the Bronze Age chariot and battering ram, setting a precedent for the often vital role which armaments industries play in the politics and economics of countries, and in the maintenance of a war mentality.

From this unbalanced male war and power mentality springs the elaborate system of walls, ramparts, moats which characterises the chief historical cities; the very physical structure of the defended city in turn perpetuates, according to Mumford (1966, p.58), the "animus", the isolation and self-assertion that favours the new institution. Even more, war fosters practices of regimentation, militarization, and compulsive conformity. War brings concentration of social leadership and political power in the hands of a weapon-bearing minority, abetted by a priesthood which, in institutionalising religion, robs the individual of the powers of transcendence, integration and the sense of oneness with all being that characterise the matriarchal period. By institutionalising religion and placing the divine in the heavens, and creating a jealous, warlike god who must be appeased, man is made to feel impotent, alienated, guilty and split: and is therefore at the power of king and priest.

Along with the development of this state of collective anxiety, the alienation from the female and the divine, and the growth of materialism, goes an intensified consciousness of the desirability of life, or at least the desirability of prolonging it and avoiding death. Urban man, split off from the kindly mother who controls life, death and rebirth, fears death now, as we have seen in the previous chapter. He seeks to control natural events his forebears once accepted with grace. Thus we can say that, no matter how many valuable functions the city has furthered, it has served, throughout most of its history, as a container of alienation, organised violence and as a transmitter of war. This is because its basic process from the beginning was out of balance, male-process dominated, with the female process repressed.

Not merely did the walled city give a permanent collective structure to the paranoid claims and delusions of kingship, augmenting suspicion, hostility, non-co-operation, but the division of labour and castes, pushed to the extreme, normalised schizophrenia; while the compulsive repetitious labour imposed on a large part of the urban population under slavery, reproduced the structure of a compulsion neurosis. Thus the ancient city, in its very constitution, tended to transmit a collective personality structure whose more extreme manifestations are now recognised in individuals as pathological. That structure is still visible in our own day, though the outer walls have given way to iron curtains (Mumford, 1966, p.60).

And yet there is always interplay between positive and negative in the city, in the Yin/Yang fashion we have come to expect. It combines the maximum amount of protection with the greatest incentives to aggression; it offers the greatest possible freedom and diversity and yet imposes a drastic system of compulsion and regimentation, which along with its male military aggression and destructiveness, has become what appears to be "second nature" to civilised man and is often identified with an original biological aggressiveness and bloodthirstiness, or to his "fallen nature" in original sin. On the positive side, life within the city encourages friendly cohabitation, spiritual communions, wide communication and a complex system of vocational co-operation. But on the negative side, the citadel introduces class segregation, unfeelingness and

unresponsiveness, secrecy, authoritarian control and ultimate violence – the ground for Van den Berg’s “divided existence in complex society”.

If we look at the rise of cities we see typical metabolic processes at work. What we have been describing up until now is most relevant to the great Mesopotamian civilisation. If we consider the rise of cities along the Nile delta, or the great cities of the Aztecs and Incas, or Mohenjo Daro, the great city of the matriarchal pre-Aryan Indus valley civilisation, we find that geographical features are metabolically important. We do not have space to consider this in detail but both Mumford (1966) and especially Frankfort et al (1949) help us to experience what life was like in those areas and what differences this made to the civilisations. We will, however, consider the metabolic role of geography on the form of Greek cities later.

## 5. Law and Morality

A new development which is typically male, and a function not only of the city but of the growing use of the L.M.S. mode of knowing, is the growth of law. The city, as it takes form around the royal citadel, is seen as a man-made replica of the universe. To be a resident of the city was to have a place in man’s true home, the great cosmos. And thus the “lawfulness” of the cosmos must be replicated in the city. Though power in all its manifestations, cosmic and human, was the mainstay of the new city, it became increasingly shaped and directed by new institutions of law and order and social comity, according to Mumford (1966, p.63).

At some point power and control brighten into justice. In the babel of people flocking to the new city, predictable, orderly behaviour became necessary, made possible by uniform rules, uniform criteria of judgments, uniform penalties for disobedience. These wider uniformities came in with the city, transcending a thousand meaningless local differences. This clash of village customs and

regional differences produces the beginning self-consciousness in the city, and with it the growth of reflective morality. And people come to this sacred place to be under the care of a mighty god and an equally mighty king, who exhibits in his person new attributes – a power of command and understanding, a power of decision and free will, which run counter to the ancient ways of the tribe.

Until now the human character has been formed by the local group and has had no other identity or individuality. But in the city, under the institution of kingship, the individual first begins to emerge: aware of self, self-directed, self-governing, self-centred, claiming for the single magnified “I” as divine representative of the larger collectivity, all that had once belonged to the now diminished “Us”. At the bottom there may be slavery and compulsion, as well as specialisation, division, compulsion and depersonalisation causing an inner tension and alienation both within the city and within the person; but at the top there is at least the beginnings of freedom, autonomy, choice, all emerging attributes of personality, which are hardly possible in a régime based on family togetherness and village unanimity.

Frankfort (1954) points that that the royal “fiat” gives to the actions of a whole community the attributes of an integrated person; the willingness to assume risks, to take responsibility, to make choices, to pursue distant and difficult goals. In the king the person first emerges, in a position of responsibility superior to the group, detached, so to speak, from his communal matrix. With the rise of the city, says Mumford (1966, p.132), the king incarnates a new idea of human development, and the city becomes nothing less than the corporate embodiment of this evolving idea. One by one over thousands of years, the privileges and prerogatives of kingship are transferred to the city and thus to its citizens.

## **6. Private Property**



Another metabolic element in the emergence of the individual is the concept of private property. With the growth of numbers and the increase of wealth in the city there arises another kind of division, that between the rich and the poor – those who have and those who have not – and this comes with the next great innovation of urban life, the institution of property. Property in the civilised sense of the word, did not exist in primitive communities. If anything, people belonged to their land more than the land belonged to them, and they shared its products through feast and famine. It is civilisation that creates artificial famine to keep the worker enslaved to his task so that the surplus might ensure the rich man's feast.

Private property begins with the treatment of what were common belongings as the private possessions of the king, whose life and welfare are now identified with that of the community. Property is an extension and enlargement of his personality as the unique representative of the collective whole. But once this is accepted, property can, for the first time, be alienated, that is, removed from the community by the individual gift of the king. By around 1700 B.C. when the code of Hammurabi is promulgated, detailed laws dealing with private property, its transfer, loan, bequest, all reveal the rise of this new legal entity. Property rites now require a special sanctity and as class differentiations increase they are often more sacred than human life itself.

Thus, says Mumford (1966, p.132), the city becomes a special environment for making persons, beings who are more fully open to the realities of the cosmos, more ready to transcend the claims of tribal society and custom, more capable of assimilating old values and creating new ones, of making decisions and taking new directions, than their older hunter-gatherer and village predecessors. In the end the city itself becomes the chief agent of man's transformation, the organ for the fullest expression of personality. As Mumford (1966, p.132) puts it, into the city go a long procession of gods: out of it there

come, at long intervals, men and women, at home in their world, able to transcend the limitations of their gods. This is not why men shaped the city; but power and property unwittingly prepare a crucible for personality.

Thus the light and the dark side of civilisation are in constant Yin/Yang dynamic process. The city is the metabletic instrument and mirror of emergent human purposes. As Aristotle says in the "Politics", "men come together in the city to live; they remain there in order to live the good life". But the good life is founded on the institution of slavery into which more and more people are forced. Even for the privileged classes, life in the great cities often turns out, as in our time, to be split, alienated, empty and hateful because of purposeless materialism. Mumford (1966, p.134) asks whether it is an accident that both Egyptian and Mesopotamian cultures have left us two classic dialogues on suicide, occasioned by despair over the emptiness of civilised life.

## **7. The Emergence of the Greek Polis**

We have already seen some of the metabletic processes at work in Greek civilisation, including the Greek landscape. Both geographic conditions and human purpose bring about many modifications in the form of the city. The ancient cities of Mesopotamia, for example, are mobilising centres for river control and storm damage, but there is nothing in the Aegean towns to promote large-scale co-operation and unification, for the terrain itself does not admit of male-process human remodelling.

In the Aegean within a narrow span of perhaps twenty kilometres from sea to mountain-top, nature provides a great variety of climates and types of vegetation. At the same time the deep clefts of the mountains with their spasmodic rivers, enforce communal isolation. Instead of drifting with the river's current to their only possible destination, the sea demands of the early Greeks daring effort and vigilant choice. Few of the conditions that favour the growth of

the aboriginal city are present, not even adequate building sites. But after the collapse of the great Minoan-Mycenaean civilisation, a new urban fabric begins to emerge between the eighth and the sixth centuries B.C.

This is a period stamped by the introduction of the alphabet and around 650 B.C., by the invention of coined money. It is marked in Greece by the devolution of power from the citadel to the democratic village-based community, and by the rise of this community to a new degree of self-conscious and cosmic insight to which Hesiod's works bear testimony. It is a time, as we have demonstrated in the previous chapter, when the male and the female process are, for a few short centuries, in balance. Then beginning on mainland Ionia, on the Black Sea, the cities rise, multiply and colonise.

Consider the Greek village. Though poor in barley and wheat, the villages near the sea get from it an extra supply of goods; for the fisherman becomes a sailor and the sailor a merchant – and sometimes a pirate. Villages that are few miles inland, under the shadow of a steep hill that could easily be turned into a citadel have double protection against the increasing raids of pirates. These natural defensive sites are often blessed with a spring, which puts them under the protection of the mother goddess and the permanent guardianship of a single family. If in times of danger the clustered villages withstood the attack well, the common shrine would become more venerable. Villages, once isolated, would keep up their religious association when the military necessity was gone. Here the sacred fire would be lighted and kept lit, supplementing that of the household hearth; the shrine would draw to its neighbourhood other household or village shrines and even absorb them into the larger cult.

The Hellenic polis is typically such a union of villages; but the union is never complete and the rule of the city never absolute. The features of the Greek landscape make a difference to the Greek city and citizen. A handful of brave men can hold a mountain pass or defend the rocky slopes of their citadel against

great odds. A population kept sparse and hardly by the poverty of the soil cannot easily be regimented in masses or kept in subservience. Made independent by his isolation, inured to his poverty, and, since the tempting surplus is lacking, not easily bribed by bread and spectacle, independence and self reliance are ingrained in the individual by the Greek village (see Mumford, 1966, p.150 ff).

Hence a looser form of city organisation emerges, less formalised, less stiffly hierarchic. The Greek poleis in their best days have no great surplus of goods; but what they have is leisure, free and untrammelled by materialism, time for conversation, sexual passion, intellectual reflection, religious ecstasy and aesthetic delight (see Pieper, 1965).

The location and style of early Greek cities in their formative period means that they never lost their connections with their countryside and with their villages; the inhabitants moved in and out to the country with the seasons. Mumford (1966, p.151) quotes Elizabeth Visser who shows that as late as 400 B.C. three quarters of the Athenian citizens still owned some land in Attica. Thus they keep in touch with nature, with the mother goddess, with the seasonal ebb and flow of life, death and rebirth. By supplying their households from their own farms they remain partly independent of the market. Even in growing Athens it is natural for Socrates and Phaedrus, on a hot summer's day to stroll beyond the city, paddle in the shallow Illysus and to find rural peace and solitude in the shade of the plane trees.

While the scale of the cities remains small, poverty is not an embarrassment – if anything riches are suspect – and smallness not a sign of inferiority. The old village ways make the citizen distrustful of centralised power and kingly rule. Not till the barbarous Macedonian, Alexander, set out on his conquests, were the claims of the divine king instituted in Greece. The democratic practices of the old village, without strong class or vocational splits,

kept alive the habit of taking counsel together. The best excuse for the city as a larger village was that it widened the circle of possible talkers.

However, this maintenance of the old connections with farm and village, the keeping up of tribal and family associations, a source of strength to the Greek city in times of trouble, in Yin/Yang fashion is also restrictive and eventually is one of the main reasons for the decay of all the great ideals that enliven the early Greek polis. For when the population of the city grows too large through trade and immigration, it reduces an ever-larger portion of its inhabitants to the status of second-class citizens, excluded from public office and even from some of the important civic festivals.

From the peasant origins of the Greek polis, originates the Greek distrust of the trader and the banker, the commercial go-between the lender of money and the holder of mortgages – in fact all those creating the new money economy, so hostile to the old rural ways and the old Attic simplicity. After the sixth century B.C. it is these people who become the new organisers of the city and threaten the power of the old landed families. The Greeks never solved this problem: a citizen, by definition, could have no part in commerce. If he wanted such a career he must emigrate, as a stranger, to another town. And yet it is from the commercial cities of Ionia, indeed from merchants like Thales, that the whole world of new ideas pours forth.

The early citizen's hatred of war, bitterly recorded in the works of Hesiod, but also the strength of the polis' self-contained environment, is shown by the fact that Athens, like many other Greek cities, did not build any all-enclosing walls until after the first Persian invasion. This early absence of walls may help account for those human qualities which at first distinguished the Aegean cities from those Near East, for example, the freedom and open-mindedness.

Consider the smile on the face of the Greek statues of the classical period. Does it not remind us of the smile of the Mona Lisa which Van den Berg and later

Romanyshyn see as being a sign of the exteriorisation of psychological life that was occurring at that time?

And yet that same strange, enigmatic half-smile can be seen on the face of Greek statues. Mumford (1966, p.159) says that this has been too glibly dismissed as an archaic convention. It is not rather a reflection of the spirit of the newly emerged polis?

The mind, newly conscious of itself and its powers, falls into a contemplation of its own image; and the smile on the Greek statues ... may truly reveal this inner confidence and illumination ... he who climbed the acropolis would see in the sharp edged mountain slopes and the luminous skies the reflection of a mind that had become the monarch of all things, judging old customs, habits, laws by an independent rule, open to reason. The gods must now meet human standards.

It is this reliance on the power of the rational intellect, on the abstract of L.M.S. mode of knowing with all its power, this turning within and thus turning away from the old sense of unity of all being, this narcissistic contemplation by the individual of his own image, which will eventually lead to the stagnation of the Greek polis. But for a short time, while the male and the female process are in balance, it will lead to an outburst of creativity and originality which will provide the intellectual shape and form of Western society to this day.

Religion in the cities is important and we have already seen much of its role in the previous chapter. The acropolis is the spiritual centre of the polis, and after the seventh century its crowning structure is no longer the castle but the temple. By the time the great temples are built in the fifth and fourth centuries B.C., the gods themselves had undergone a transformation: no longer are they the superhuman image of the lords and the ladies of the citadel, beheld from afar; they had become incarnations of justice, wisdom and sexual compassion.

This was part of the male process of emancipation from the last vestiges of the mother goddess, emancipation from "silly nonsense" which Herodotus regarded, along with Greek intelligence, as the mark that distinguished the Hellenes from the barbarians. But the fact is that by the sixth century B.C. a new

god had captured the Acropolis and had, imperceptibly, merged with the original deity. This new god was the polis, a preoccupation with itself.

The real strength of the Greek polis lies in its original Yin/Yang balance: being neither too big nor too small, neither too rich nor too poor, it keeps the human person from being dwarfed by his own collective products whilst fully utilising all the urban strengths of co-operation and communion.

It is not only in the divine figure of Phidias or Polygnotus that a new ideal of human form, indeed of the fully developed personality at each of the climatic stages of life, takes shape. In the generation that throws back the Persian invasion, a new idea of human wholeness takes possession of this society and pervades every life. In the activity of the polis human nature suddenly rises to fuller stature. It is in two men whose overlapping lives span the fifth century that the new ideal of wholeness, balance, symmetry, self-discipline – what we have called the Tao – becomes incarnate. They are Sophocles and Socrates; and it is not by accident that each is in his own way a master of dialogue; for it is by Yin/Yang struggle and opposition, not merely by symmetrical growth, that they rise to their fullest stature.

It is not merely cold reflection and contemplation, the male L.M.S. mode advocated by the philosophers later, but by dialogue and participation, integrated and activated by strong emotions, not only by close observation but by direct face-to-face intercourse that these Athenians conducted their lives. Their open, perpetually varied and animated world, produced correspondingly unfettered people. For a moment, city and citizen are one, and no part of life seemed to lie outside their formative, self-moulding activities. This education of the whole person, or “paideia” as Werner Jaeger has called it, to distinguish it from a narrower pedagogy, had never been equalled in another community so large.

When this metabletic moment is over, buildings begin to take the place of men. The secret of creating such citizens as the polis had briefly produced was

early sought by philosophers and educators from Plato to Isocrates; but it was never successfully analysed or revealed, and much of it still seems to elude us. Certainly by the time Plato was ready to ask the question, the original synergy had turned partly into a concentration of stone and part of it was washed in war.

What I believe Plato, Aristotle and other philosophers have missed is that the life of the Athens of Solon and Themistocles is the life of Tao, of a dynamic balance and interplay between the male and the female. Work and leisure, theory and practice, private life and public life were in rhythmic interplay as art, gymnastic, music, conversation, speculation, politics, love, adventure, and even war, opened every aspect of existence and brought it within the compass of the city itself. One part of life flowed into another with the flow of the Tao. No phase was segregated, monopolised, set apart.

But is precisely the choice by the philosophers of the male process, the L.M.S. mode, that is to make them incapable of understanding the flow of life when the male and the female are in dynamic balance. This occurs in two ways. The first is a division, which, as Mumford points out (1966, p.199), took place during the sixth century between natural philosophy, which considered the cosmos as a thing or a process apart from man, and a philosophy of man, which considered man capable of existing in a self-contained world outside the cosmos. In the very act of philosophizing in this way, the One, which as we have seen, a dynamic process, is reified, made static. What starts off as a logical distinction quickly becomes ontologically distinct in the philosopher's minds.

The worship of the polis plays a role here. For exclusive pre-occupation with the polis further widened the distance between understanding the natural world and understanding human affairs. In the "Phaedrus", Plato has Socrates declare that the stars, the stones, the trees could teach him nothing; he could learn what he sought only from the behaviour of "men in the city". This illustrates



the almost complete cutting off the Great Mother, from the earth, from the female, from the ancient wisdom.

The second way in which the philosophers' choice of the male process makes them incapable of understanding the Yin/Yang process of life is exemplified by Plato's faith in his ability to produce an ideal city intellectually. This, as Mumford (1966, p.201) says, is based on his confidence in the power of the L.M.S. mode of knowing. It marks a confidence that the processes of reason can impose measure and order on every human activity.

From the fact of nature that people are different, says Mumford (1966, p.204), Plato jumps to the gratuitous conclusion that they should not only stay that way but deepen these differences by a lifetime of occupational specialisation. It never occurred to him that, in Yin/Yang fashion, it might be in the interests of a better life to develop the "weaker" functions and not push an asymmetrical development into a deeper kind of Yin/Yang imbalance. And given his choice of the male process it is the female process which inevitably gets repressed. And the more our female side is repressed the deeper our shadow side becomes and more profound the "un"-conscious becomes. Wholeness and balance for Plato is not to be found in the individual as much as in the ideal community of the hive. For the sake of the polis he is ready to sacrifice the life of the citizen.

He and the other great philosophers are unable, because of their choice of the male and repression of the female and the ensuing back of balance, to ask themselves, for example, whether the perfection they sought was in fact an attribute of organic life. The image of the city that captivates Plato is an L.M.S. – mode geometric absolute. When he turns his back on the disorder and confusion of Athens, to rearrange the social functions of the city on an obsolete pattern, he also turns his back, unfortunately, on the essential life of the city itself, with its power to cross-breed, to intermingle, to reconcile opposites, to create new

synthesis, to elicit new purposes not predetermined by the petrified structure itself.

In short Plato rejects the potentially – which one cannot separate from the female “Chaos” which Plato would have regarded as inadmissible confusion – of transcending race and caste and overcoming vocational limitations. What he did not suspect, apparently, was that this geometric heaven might, in terms of our suppressed potentialities, turn out to be a living hell. The aspects of the female process which Plato lived in fear of and rejected – variety, disorder, conflict, tension, weakness and even temporary failure – are the vital stimuli and challenges to growth. Each of these, if it remains dynamic and in male-female balance, and does not harden into a fixed pattern, may produce a far more desirable community than any mode of conformity.

Consider the Greek cities during the sixth to the fourth centuries B.C. They find themselves in the throes of severe conflict. The external conflict is the ongoing wars that are fought not only to keep invaders at bay but also between themselves. But here is also a more internal conflict which centres around, indeed in many ways brings into being, what we now call philosophy. The specific circumstances of Greece that we have already pointed to are conducive to “wonder”, to asking questions about Being, about Existence, about the relationship between the One and the Many, about the Good and the True, about the good life and the nature of the Polis.

This turmoil comes about because the old ways are passing and new ways coming to be. We have seen how the old female-dominated way of being is being supplanted and suppressed by the new male ways, how the old religion of the earth is being supplanted by the Olympian gods but that they left many questions unanswered and feelings unmet. In many ways it is a struggle to analyse and define and legalise social and human processes in a way never before attempted.

Firstly, it is an attempt, made necessary by the growth of urbanisation and technology at the expense of the old ways of the village and countryside, to define the limits of law and justice and mutual aid as against the claims of hearth and kindred. The old way of life is typified for us in South Africa by the Nguni word "Insintu". This is an attitude towards people and society, a description of the human way of life; it involves sharing, caring, love and compassion. Everyone belongs to someone and no-one should be without. It is a way that typifies the female, but it is difficult to maintain in a male, urban, technological environment.

Secondly, there is a huge effort to free the intellect itself, to establish logic, mathematics and a rational morality from the feared depths of the female, of the emotions and of the unconscious. As we clearly see in the Greek tragedies, says Mumford (1966, p.208), they seek to do away with human sacrifices, blood revenge, the sexual orgy, and their even more perverse civilised counterparts. The writers of the tragedies aim boldly at overcoming the devouring serpent and the cloven-hoofed satyr, while yet giving due place to the dark elements in life that run counter to reason and conscious desire, the Fates and the Furies and blind chance (Tyche), which may strike down the virtuous and enshrine the wicked.

Early Greek philosophy represents the first conscious search for what is imperishable in human affairs, certainly in the West. Up until now what is imperishable is within the domain of the gods, of the myths. But now, as a result of the growing impartiality of the Greeks to the world around them, they develop an increasing power of abstraction which permits them to regard the old Greek mythos not as revealed truth but as imaginative creations of art.

The early cosmologists, Plato and Aristotle, who initiate this new abstract, objective way of thinking about the world, which eventually will become a new way of being in the world, are thus involved in a huge metabletic conflict with the

protagonists of the old order. We can characterise the conflict by saying that the new philosophers were fighting for a world in which the intellect is all important, in which abstractions like the True and the Good become all important. Those who believe in the power of L.M.S. – mode reasoning and abstract, objective thought, say that Truth is primary (see Pirzig, 1974, p.371 ff).

The representatives of the old dispensation, like the Sophists, say that Truth is relative and that what is important for each person is a sense of duty towards themselves. Their ideal, according to Kitto (1951, p.171).

... was not a specifically knightly ideal, like chivalry or love: they called it aretê – another typically Greek word. When we meet it in Plato we translate it “Virtue “ and consequently miss all the flavour of it. “Virtue”, at least in modern English is almost always a moral word, “aretê” on the other hand is used indifferently in all the categories and means simply “excellence”. If it is used, in a general context, of a man it will connote excellence in the ways in which a man can be excellent – morally, intellectually, physically, practically.

Given this existential feeling of wholeness, oneness with all, and the overwhelming desire to seek excellence in all, the L.M.S. – mode search for an abstract, dichotomised Truth is a great threat. It is part of the battle of the old female process and the new male process which ends in the sense of unity and oneness of mankind being split irrevocably in the West. But one can understand Socrates, Plato and Aristotle, defending what they see as the immortal Principle of the Cosmos against the “decadence” of the old order:

Truth, Knowledge, that which is independent of what anything thinks about it. The ideal that Socrates died for. The ideal that Greece alone possesses for the first time in the history of the world. It is still a very fragile thing. It can disappear completely ...

The results of Socrates’ martyrdom and Plato’s unexcelled prose that followed are nothing less than the whole world of Western man as we know it ... The ideas of science and technology and other systematically organised efforts of man are dead-centred on it. It is the nucleus of it all. (Pirzig, 1974, p.374).

But the result is the loss of

... a sense of the wholeness of things ... perhaps the most typical feature of the Greek mind ... the way in which so many Greeks are several things at once, as Solon is political and economic reformer, man of business and poet; the way in which the polis itself is not a machine for governing, but something which touches almost the whole of life. The modern mind divides, specialises, thinks in categories; the Greek instinct was the opposite – to take the widest view, to see things as an organic whole (Kitto, 1951, p.169).

The transition from the Hellenic polis to the Hellenistic metropolis and thence to the Alexandrian megalopolis was not marked by sudden changes. But if we consider the change in the form of the city the metabletic process becomes apparent. From the seventh century on, the Greek city moves from what Mumford (1966, p.221) calls “supple disorder” (female) to “regimented elegance” (male). The Greek cities developed along two different lines: largely spontaneous, irregular, “organic” on the Greek mainland and its islands, more or less systematic and vigorous in the Asia Minor polis of Ionia. One clung to the old pieties, only to be overwhelmed by forces, internal and external, that it neither understood nor knew how to control. The other organised a new mode of life in which agriculture was secondary to commerce.

In Ionia in the seventh century two new inventions of metabletic importance are put into circulation; coined money, possibly learned from Assyria or Lydia, and the written alphabet. These refinements of number and writing are prime tools of male-dominated society and of L.M.S. – mode knowing. And a new style of city planning occurs called Milesian, after Miletus, the chief point of origin. We must associate this Milesian layout with the new regularity and system in commercial affairs, says Mumford (1966, p.223).

We have already seen some of the metabletic implications of this “Hippodamian” grid type of planning in the preceding chapter; it is characterised by streets of uniform width and city blocks of fairly uniform dimensions. Rectangular open spaces, used for agora or temple, are now simply empty blocks. If this formal order is broken by the presence of a hill or a curved bay,

whereas previously the power and holiness of the landscape would have been recognised, now there is no effort at adaptation by a change of the pattern. Geometric order, once established in the general plan of the city, penetrates its architectural, sociological and religious perceptions as well.

We now have independent evidence from the Maya and Inca cities that broad streets and even highways are not a mere by-product of wheeled chariots or carriages. As religion becomes institutionalised and formalised, religious processions need them, and as armies become institutionalised and larger, military parades need them. With ordered movement come two architectural features that the Greek polis showed hardly any awareness of: perspective and the long axis, both outcomes of the geometrical orderliness of the dominant male process.

As the inner life of the Greek city disintegrates, the outer aspect, in Yin/Yang fashion, shows a far higher degree of formal order and coherence. The Hellenistic city of the third century, says Mumford (1966, p.233), is the modern town-planner's dream: not the city of culture but the city of commerce and political exploitation; not the city of free men but the city of insolent power and ostentatious wealth. Urban life had begun in Greece as an animated conversation and had degenerated into a crude agon or physical struggle. In the old polis every citizen had an active part to play; in the new municipality, the citizen took orders and did what he was told while the active business of government was in the hands of professionals. The city thus creased to be a stage for significant drama in which everyone had a role and became, rather, a pompous show for power.

The Hellenistic city thus set an example for cities in our days. Like our own times, which bear its stamp, this period was richer in science than in wisdom; for this is the time of Euclid, Archimedes, Hero of Alexandria, the mathematicians and physicists whose theorems and experiments laid the

foundation for the scientific and technical structure that was not actually reared until the seventeenth century A.D. It is also a period of the male process of organising and classifying in all departments of thought. Knowledge is now externalised in libraries and museums almost freed from the old hieratic order of the temple. At least some of what had once been esoteric, secret and sacred knowledge now becomes exoteric and is absorbed into the secular enterprises of philosophy and science, open to all who had the leisure and ability to pursue them.

Without this male-process system and order, no-one could have utilised these vast accumulations of economic and intellectual capital, unless justice and love had altered the whole scheme of distribution with more being given to slaves and non-citizens. Lacking such a radical transformation, the Hellenistic city perfects its busy, orderly, but inwardly anxious and unbalanced life, with its abstract intellectual branches proliferating in many directions, its art flowing in many vivid colours, as Mumford (1966, p.232) picturesquely describes it – but inwardly its deeper human roots, lacking the nourishment of the deeper soil of the female process, are drying up.

With this surging male energy and ingenuity the physical structure of the Hellenistic city improves greatly within great public works projects and this lifts the general physical well-being of the population. Ingenious philosophical and scientific activity pervades the fading classical façade which keeps repeating the old myths and going through the old motions ever more simply for perhaps a thousand years. There is little doubt about the vacancy and triviality of life. The individual has now emerged fully, he experiences himself as alone, not part of the One, cut off from mother earth, cut off from others in the alienation of the city, no longer sure about either life or death, alienated in his work, at the mercy of the institutions, be they religious or political.

The splits which will emerge increasingly in Western civilisation are already there. The split between the male and the female process, between the L.M.S. and I.C.H. modes of knowing, between “head” and “gut”; and the guilting process in the individual which will lead to his internalising and perfecting the ability to split himself, is already there. The old polis is dead.

### **C. THE MYSTERY RELIGIONS AND THE JUDAEO-CHRISTIAN TRADITION**

#### **1. The Mystery Religions**

Another phenomenon is arising in Yin/Yang reaction to the state described above, however, - a countermovement of the spirit challenging all the assumptions of the power of the city, a phenomenon that has been gathering headway from at least the sixth century B.C. The movement arises in the classes that the polis had excluded from citizenship - women, slaves and foreigners. As the common life of the polis, apart from grand spectacles, becomes emptier, a new life springs up, private, hidden, in clubs, friendly societies, burial groups, fraternities; or, as Mumford says,

... in those secret congregations that met together for the worship of Bacchus, god of corn and the vine, and Orpheus, god of the lyre, and later still, the more ancient Phrygian goddess of sex and fertility, the Great Mother herself, a carry-over from matriarchal days (Mumford, 1966, p.235).

With the polis in dissolution, these small clubs form, as it were, a private polis that serves the needs of the excluded women and foreigners and even sometimes slaves. This is the beginning of the mystery religions which represent a return to the world of nature and of the cave. The old shrines and temples with their daylight rituals and often bloody sacrifices are not used for these new mystery cults. The cults are at first no doubt homeless, meeting far outside the city on the wooded slopes of the mountainside. This return to nature finally brings into existence a new urban form, the enclosed meeting hall which mimics the enclosing darkness of the cave where religion began.



This edifice is not a temple maintained by a priesthood, but a meeting-house (a “synagogue”) built to enclose a congregation. Those who are purified by the mysteries and believe in the new gods are saved. They form an “ecclesia”, a new polis, “not of this world”, more universal than any empire. No matter how hard life on earth is they live in the promise of a new real life beyond the grave, not as leaden shadows in the dark realm of Pluto. Thus what was lost with the destruction of the realm of the Mother Goddess, a secure belief in an afterlife, is now recovered.

The participants in the mysteries seem to have escaped the limitations of the old polis: each becomes a member of a wider society that recognises neither temporal nor geographic boundaries, for the new polis exists only in the mind and the heart. Those who seek salvation renounce the earthly city, and put behind them the transitory and by now corrupt body of the polis; they court only those moments of ecstasy or illumination that might offset a lifetime of frustration.

Consider the new spirit of the sixth century B.C. which begins to express itself everywhere. New religions and new philosophies, great teachers of immense stature, Guatama Buddha, Zarathustra, Lao-Tsu, Pythagoras – they emerge in China, India, Persia, the Near East, and the West, a bursting out of teachers and teachings the life of which the world has never before or never again experienced. Whatever their individual accents, these axial ideologies, according to Mumford (1966, p.236) reveal a profound disillusionment with the fundamental premises of civilisation, which, as we have seen, is built on an out-of-balance male process.

The disillusionment is with the over-emphasis on domination, on male power and materialism, disillusionment with the cities' acceptance of hierarchical structures, grades, rank and vocational division as lasting categories; along with this, the injustice and hatred, the hostility and the perpetual violence and destructiveness of its dominant class-structured institutions. The process that

results in the emergence of these new spiritual and intellectual leaders and movements can be interpreted, as Mumford does (1966, p.237) as a profound revolt against civilisation itself; its lust for power and wealth, its materialistic expansion and repletion, its degradation of life, the servitude of the individual, bodily and spiritually, its destruction of spontaneity by vacant routine, and the misappropriation of the higher goods of life by a dominant, male-process dominated, minority.

Those who now seek to reverse the polarities of the life of the city, could not remain within the city. Thus they desert the city and establish themselves in the rural hinterland, in lonely forest or hillside cave or, at most, in gymnasia or in garden colonies. If they enter the cities they form a secret society and go underground in order to survive. Witness the followers of Pythagoras and Epicurus, of Lao-tsu and Buddha. Since the new fraternities and religious groups have no part in the city and because they thus hope to find their salvation in another life, the good of the soul becomes their chief object. The new polis, now shrunk to an ecclesia, could at last expand beyond the cities' walls in meeting the needs of the searching, often dispossessed, fearful and alienated great dispersion of emigrants, refugees and colonists, which characterises this time.

All this began far earlier than the sixth century B.C., but this century marks a metabolic moment in the reaction against an urban life that had no other goals except its own existence, and a human life increasingly deprived of the female process, certainly in the cities of the Near East and the West. Many centuries would pass before the new religions would overcome their original alienation from the city and all its works.

An even longer time will elapse before these movements seek even in theory to overcome the dualism between the body and spirit, between earthly and the heavenly city, which lies at the bottom of both the alienation and this special system of salvation. And underlying it is the progressive alienation from and

suppression of the female process. The reaction to this varies in the West and the Near East, and in the rest of the world. In the West, and to an extent in the Near East, the domination of the male process is complete.

The return to the county is thus often one in which nature is not appreciated and loved but is seen as a means of chastening the body, as is the case with the many hermits, prophets and especially the “desert fathers” of the early Christian church; or as something to be tamed, dominated, made orderly, as with the Benedictine monks. A person like St Francis of Assisi stands out as a shining exception to the rule, because of his sense of the unity of all Being, his intuitive love of all nature, “Brother Sun and Sister Moon”; and because of his realisation and love of the female process in his “other side”, his beloved Clare.

In the rest of the (non-Western) world, even though there is a withdrawal from what civilisation stands for and on a withdrawal from “appearances” – “maya” – nevertheless a holistic sense of the unity of Being is predominant. An awe and respect for the female process both in the individual, in society and in nature, remains strong. The L.M.S. mode of knowing is not chosen above the I.C.H. mode; indeed, at best, the two modes are integrated as they should be. In the West, however, particularly Roman civilisation with its strong emphasis on the male process, exerts an enormous influence.

The scene shifts as Rome conquers the Hellenistic conquerors and overcomes the surviving free or semi-free cities of the Mediterranean. Consider the Roman city: it is a microcosm of the Roman empire: Rome with its metabletic symbols of visible power, its aqueducts and viaducts and its paved roads, cutting unswervingly across hill and dale, leaping over river and swamp, moving in unbroken formation like a victorious Roman legion. Rome has an arithmetical notation far too clumsy for efficient accountancy but it partly offsets its lack of abstract mathematical skill by its capacity for handling solid objects, and by its

more generalised aptitude in the standardisation and regimentation of large masses; the male process par excellence.

All Romans have an empirical respect for established order, even when it contradicts their own, a trait that also marked another race of empire builders, the British. The same method and discipline that makes Rome famous and powerful, is brought to its constituent municipalities and it is seen in the structure and layout of their towns. From the Hellenistic town the Roman receives a pattern of aesthetic order that rests on a practical base and to this the Roman gives a characteristic twist of his own, outdoing the original inornateness and magnificence.

But Rome never had the intuition and imagination to apply the principles of limitation, restraint, orderly arrangement, and balance to its own urban and imperial existence. And it is this lack of Yin/Yang balance, this further domination of the female process by the male, and particularly the enthroning of male law and order imposed by might, which is the particular Roman addition to Western culture.

Compare a home of the ordinary man in imperial Rome with a home in a neolithic village, when the female process still reigns. According to Mumford (1966, p.256) in even the crudest neolithic village the house is always more than mere shelter for the physical body: it is the meeting place of the household, its hearth is a centre of religious ceremony as well as an aid to cooking. It is the home of the household goddess or god and the locus of a family's being, a repository of values not measurable in money.

In Rome, the vast mass of its population are housed in overcrowded tenements forming huge blocks called "insulae" or "islands", "where floors on floors to the tenth story rise", according to Juvenal, writing in the second century A.D., therein revealing the relation of an exploiting ruling class of a depressed proletariat. The great mass of the proletariat lived in some forty-six thousand

tenement houses containing, on average, close to two hundred people each. The building of these insulae, like the building of the tenements of New York, is a speculative enterprise in which the greatest profits are made both by dishonest contractors putting together flimsy structures that barely hold up, and profiteering landlords, who learn how to subdivide old quarters into even smaller cells to accommodate ever poorer artisans at a higher return of rent per unit.

This creates an alienating environment in which the inhabitants lead lives split off from the healing, unifying power of nature, where no true communal life is possible and where crime and illness are rampant. All the religions and moral associations and traditions of the old life under the mother goddess are stripped away in the Roman insula. To squeeze maximum profit out of the shoddy buildings and congested space means that to recognise any other values would have diminished the possibilities of extortion.

## **2. The Judaeo-Christian Tradition**

The Roman pragmatic ability plus the dream of the Pax Romana encourages the emergence of law and bureaucracy throughout the Empire. Thousands of good Romans endured voluntary exile and filled their days with the chores of public office: administrative regulations, legal codes, tax lists and property records. To this new codifying, moralising and legalising of human life, a new process becomes inexorably entwined, the Judaeo-Christina tradition. Judaism in its later male-dominated form shares an obsession to codify and legalise every aspect of life; Christianity will take over this process and encapsulate every aspect of spirituality, liturgy and the religious process in law. Roman Canon Law is perhaps still the most important pillar of the Catholic edifice; this is ironical in the face of Paul's very strong warning that "the letter kills but the spirit gives life". But we are going ahead too rapidly and must return to the roots of the emphasis on the male process that we find in Judaism.

The Hebrew belief in one god who is a father does not originate in theoretical reflection. It is implicit in the Israelite belief from the outset, certainly of recorded history, and is only gradually clarified in the course of historical experience. Jahweh, the God of Israel, starts as a tribal god, like the other Semitic deities. Hebrew thought, in its initial states anyway, was not monotheistic, standing rather for henotheism or monolatry. It was only when Israel became a national state, about 1000 B.C. that Jahweh became the god of the nation. Through the teaching of the prophets it came to be realised that Jahweh was a "jealous God" who tolerates no other god but himself (see Bultmann, 1974, p.15). But this father god who is one and lives in the heavens does not emerge "ex nihilo".

In India in the eighteenth century after Christ, there existed a megalith carved in the form of a gigantic bull, reminiscent of ancient matriarchal women's mysterious ways with stone during the megalithic period. Richard Payne Knight describes this megalithic bull as he saw it at Tanjore in the late 1700's. The bull and phallus, symbols of generation, are infallible indications of the presence of gynarchic societies. This largest likeness of a bull yet discovered takes us back to the time before Rama the dissent Aryan who, according to Fabra d'Olivet (1921, p.26-52) converted India from matriarchy and goddess worship to patriarchy and god worship about three thousand years before our era (see Davis, 1975, p.133).

Davis (1975) says that India is, according to myth and tradition, the first civilised nation to change from mother-right to father-right. But throughout the world the astrological Taurean age, coinciding historically with the last two thousand years of the matriarchates (4000-2000 B.C.), was giving way to the Arian Age, the age of Aries the ram, and it is during this time (2000-0 B.C.) that the great patriarchal revolution takes place. The name Aries was associated with the unsettled society of sheepherders and hunters, the rejects of the settled great

matriarchal city-states, who entered the lands of the Mediterranean from Anatolia in Asia Minor, and who, in the more distant past, had travelled further eastward to India (see Singer, 1977, p.77).

Rama (or Ram) is the first patriarchal hero and, perhaps, suggests Davis (1975, p.134), following Eduard Schuré (1961), he comes from Thrace, that mysterious centre of the ancient civilisation from where Orpheus was later to bring the long-lost knowledge of multiplicity of world and the heliocentric universe, and where Philip of Macedonia in the fifth century B.C. was to find evidence of a great forgotten technology. Rama is the great leader of the early Aryans.

Two opposing views of Rama are offered by Eduard Schuré and by modern writers like Davis (1975), Singer (1977) and Lederer (1968). Schuré sees Rama as a deeply enlightened, wise initiate, a Druidic priest who is horrified by the blood-sacrifices and excesses of the Druidesses; he is “the inspired one of peace”, who leads the best of his white race from their Scythian homeland so as not to ignite the spark of war between his followers, and the followers of the priestesses whose chosen emblem was “the bull, which they called Thor, the sign of brute force and violence. Rama took the figure of the ram, the courageous, peaceful leader of the flock ...” (Schuré, 1961, p.53).

He made friends with the Turanians, old Scythian tribes who inhabited upper Asia, and led them in the conquest of Iran, where he completely repelled the black men, for he intended that a people of unmixed white race would inhabit central Asia, and become a centre of light for all others (Schuré, 1961, p.57).

Davis (1975, p.134) on the other hand, says the before Rama all women were regarded as divine beings in whose province fall law and justice, religion, philosophy, poetry, music and all the finer aspects of life; they are the originators of architecture and agriculture.

In European myth Rama sought to abolish the ancient priestess (Druid) colleges and establish a male priesthood. In the effort he set up the ram as his symbol and made it the rallying point of his

masculist followers. The Ramites then warred against the people of the bull, the feminist people, but were defeated; and Rama led his people out of Europe into India (Davis, 1975, p.134).

It is impossible to tell which of these two obviously polarised positions is true. Indeed that is almost certainly the wrong question to ask because it demands the kind of dichotomised right or wrong, black or white answer which never applies in historical-cultural situations, or in human affairs. What these two traditions represent are two different, polarised views of the historical-cultural period in which the female process is waning and the emerging male process is becoming dominant.

What is interesting but familiar by now in the Schuré version is that Rama is blessed with many of the characteristics previously attributed to the Mother Goddess: "He taught men how to till and sow seed in the soil; he was the father of cultivated wheat of the vine" (Schuré, 1961, p.57). But then Rama's male process attributes emerge, the L.M.S. process of dichotomisation and classification, of ordering and lawmaking: "He created classes according to occupations and divided the people into priest, warriors, labourers and artisans" (Schuré, 1961, p.57).

In this new male ordering of the universe Rama puts woman "in her place", with the authority that now typifies man's attitude to women and his newfound confidence in power to "civilise" the world. The following quotation from Schuré summarises the relentless battle between the male and the female process which had been raging as we have seen, and the fear of the female process prevalent in men: Rama's solution deprives the female process of much of its power, the often orgiastic power over the life-death-rebirth mystery which had characterised the female period. It "civilised" and tamed the female process but in so doing robbed humankind of much of the dark potency of the female process:

Ram's crowning work, the pre-eminently civilising instrument created by him, was the new role he gave to woman. Until that time, man had considered woman either as a wretched slave whom he over-



burdened and brutally mistreated, or as the turbulent priestess of the oak tree and rock, from whom he sought protection and who ruled him in spite of himself – a fascinating, dreadful sorceress whose oracles he feared before whom his superstitious heart trembled. Human sacrifice was woman's revenge against man, when she sank the knife into the fierce male tyrant's heart. Outlawing this horrible cult and re-establishing woman in man's estimation in her divine function as wife and mother, Ram made her the priestess of the earth, the guardian of the sacred fire, the equal of her husband, the one who joined with him in calling upon the souls of the ancestors (Schuré, 1961, p.58).

What in fact happened in the West is that woman's "divine function as wife and mother" degenerated in the male process-dominated society of the West, and largely because of the Judaeo-Christian tradition, into a servitude. For in the land of Canaan, Aries also began making its presence felt at the beginning of the Iron Age. For when the semi-nomadic Hebrew tribes enter Canaan about 1300 B.C. they bring Jahweh, originally a tribal god who comes to symbolise the collective identity of the Judaeans. In Canaan the Hebrews worship Jahweh as well as Canaanite gods and goddesses. A shepherd people migrate into an agricultural land where various manifestations of the goddess of nature, the old Mother Goddess, are worshipped to ensure fertility for the earth (see Sanday, 1981, p.216).

It is these followers of the Ram, these bands of nomadic shepherds, who have overthrown the established agricultural communities in the Near East and ushered in the first historical Dark Age; and it is the shepherd kings, the Hyksos, who destroyed the advanced civilisation of ancient gynocratic Egypt. It is the shepherd king David who finally conquers the culturally superior Philistines. And it is Abel, the keeper of the flocks who is the hero in the eyes of the Semitic authors of Genesis, while Cain, the husbandman and settled tiller of the soil, is the villain.

The Hebrews – The "Hebraeu" or "wandering people" – consist of small clans and tribes of Semites who enter Canaan about 1350 B.C. as animal pastoralists from the arid Arabian desert. But as time goes by they change from

a semi-nomadic life to one of the sedentary farming, because of the much more fertile country they now occupy. The lush soil of Canaan demands a changed relationship to the soil, they become dependent upon rainfall and on the rotation of the season for the well-being of their crops; they become absorbed in the fertility round of life-death-rebirth, just as much of their Canaanite neighbours. Even in Jerusalem, the centre of the life worship of Jahweh, a sanctuary of one of the Canaanite cults was found containing hundreds of the mother goddesses figurines (see Kenyon, 1978, p.76).

Amongst the forms of the Mother Goddess worshipped by the early Hebrews was “the Queen of Heaven”. When Jeremiah brought the message of the Lord’s wrath to Judaeans refugees in Egypt, they answered that it was the Queen of Heaven, not Jahweh, upon whom they depended for prosperity and to whom they offered worship:

Then all the men who knew that their wives had offered incense to other gods, and all the women who stood by, a great assembly ... answered Jeremiah: “As for the word which you have spoken to us in the name of the Lord, we will not listen to you. But we will do everything that we have vowed, burn incense to the queen of heaven and pour out libation to her, as we did, both we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then we had plenty of food and prospered, and saw no evil. But since we left off burning incense to the queen of heaven and pouring out libations to her, we have lacked everything and have been consumed by the sword and by famine” (Jeremiah 44:15-19).

The “Queen of Heaven” – who, as we see above, is worshipped especially by the Hebrew women – is perhaps the most famous and powerful of the ancient Near Eastern goddesses, Inanna of Sumer. The Sumerians, from the beginning of the fourth to the end of the third millennium B.C., almost literally built their civilisation out of the dust and clay of the Tigris-Euphrates plain, turning it into “a veritable Garden of Eden” (Kramer, 1957, p.71).

In Sumerian, Inanna’s name means literally “Queen of Heaven”, and she is called both the First Daughter of the Moon and the Morning and Evening Star (the planet Venus). In addition, in Sumerian mythology she is known as the

Queen of Heaven and Earth and is responsible for the growth of the plants and animals and fertility in humankind. Then, because of her journey to the underworld, she takes on the powers and mysteries of death and rebirth, emerging not only as a sky or moon goddess, but as the goddess who rules over the sky, the earth and the underworld. She is, in fact, Robert Graves's Triple Goddess in her three characters as Goddess of the Sky, Earth and Underworld:

As Goddess of the Underworld she was concerned with Birth, Procreation and Death. As Goddess of the Earth she was concerned with the three seasons of spring, summer and winter; she animated trees and plants and ruled all living creatures. As Goddess of the Sky she was the Moon, in her three phases of the New Moon, Full Moon and Waning Moon. But it must never be forgotten that the Triple Goddess ... was a personification of primitive woman – woman the creatress and destructress. As the New Moon or Spring she was girl; as the Full Moon or Summer she was woman; as the Old Moon or Winter, she was hag (Graves, 1961, p.386).

Inanna, by her epithet Queen of Heaven and Earth, subsumed the many local cults to the goddess and combined the earlier, more peaceful Fertility Goddess (the Old Mother Goddess) with the attributes of the more directing and directive Goddess of Love (see Wolkstein & Kramer, 1984, p.xv; Refer to this for story of Inanna). In his book, "From the Poetry of Sumer", the greatest student of Sumerian culture, Samuel Noah Kramer (1979, p.71) describes the goddess of the first civilisation from which we have texts:

Female deities were worshipped and adored all through Sumerian history ... but the goddess who outweighed, overshadowed, and outlasted them all was a deity known to the Sumerians by the name of Inanna, "Queen of Heaven", and to the Semites who lived in Sumer by the name of Ishtar. Inanna played a greater role in myth, epic and hymn than other deity, male or female.

Inanna provides the prototype for the goddess who is to play a central role in the religious ritual and popular consciousness of all ancient Near Eastern people (see Patai, 1967, p.187). She is variously described as "the queen of heaven, the goddess of light and love .... and war", the tutelary deity of Erech ... a goddess who throughout Sumerian history was deemed to be the deity

primarily responsible for sexual love, fertility and procreation ...” (Kramer, 1963, p.86). Consider the lushness of the fertile river valleys of the Near East as compared with their harsh desert surroundings. This contrast is repeated in Inanna’s personality. She is variously represented as a union of opposites: of good and evil, of life giving and life taking, of boundless rage and all-embracing love, the mother and the old crone.

Inanna did not disappear with the fall of Sumerian civilisation. Although her name changes, she continues in the form of Ishtar of Akkad and Anath of Canaan (see Patai, 1967, p.187, 278). As the Hebrew tribes penetrate into Canaan, and change to agriculture, they too worship Anath and Asherah, believed to be Anath’s mother. But even in the fertile river basin of the Near East the influence of the Ram is being felt, and the male sky gods are starting to exert their power. Asherah is the chief goddess of the Canaanite pantheon, but she is also seen now as the wife of El, the chief god. Her full name is “Asherah of the Sea”, a referral to her control of the Te’hom, the formless primeval chaos, the limitless space from which all comes. Her husband’s domain is the heavens. She is also referred to as “Progenitress of the Gods” and her children include Baal as well as Anath (see Patai, 1967, p.32-33). Anath is not mentioned by name in the Bible. However, she is the Queen of Heaven referred to by Jeremiah (44:15-19) and is also Astarte who is mentioned in the Bible (see Patai, 1967, p.54, 58).

The rise to dominance of the male process in Sumer is typical of what took place throughout the Near East, and centres around the emergence, as we have seen, of the institution of kingship and warfare. Originally political power lies in the hands of the free citizens and the city governor known as the “ensi”, who is no more than a peer among peers; this follows the custom of the neolithic village councils, as we have seen. In cases of decisions vital to the community, these

free citizens met together in a bicameral assembly consisting of an upper house of “elders” and a lower house of younger fighting men.

As the struggle between the various Sumerian city-states grows more bitter and violent, and as the pressures from the barbaric Semitic nomads to the east and the west intensifies, military leadership becomes an urgent need and the king – or as he is known in Sumerian, the “lugal”, “big man” – comes to the fore. At first the king is probably selected and appointed by the assembly at critical moments, for specific military tasks. But gradually kingship with all its privileges and prerogatives becomes a hereditary institution. The king establishes a regular army with the chariot as the main offensive weapon and a heavily armed infantry that attacked in phalanx formation. Sumer’s victories and conquests are due largely to its superiority in military weapons, tactics, organisation and leadership – all results of the male process (see Kramer, 1963, p.116).

El was originally the patron god of the shepherds of Palestine, the bringer of thunderstorms, much like Jupiter or Janus or Bel or Marduk (see Graves, 1958, p.16). In Psalm 68:7-10, for example, the God of Israel seems, like so many of the young male gods emerging in the Near East, to be usurping rain-making powers that had previously been exclusively attributed to the Mother Goddess. Yet the ancient memory of the Mother Goddess remains, for, according to Graves (1958, p.16), the people of Palestine associated El with the terebinth, sacred to the Cretan Dove Goddess of Cyprus, and his title la-hu (“Jahweh”), meaning “Exalted Dove” seems to have been borrowed from lahu, or Bahu, the Dove Goddess. lahu, “Exalted Dove”, may have been a perform of the Holy Ghost in the form of a dove in the still later Christina tradition.

The development of the Jahweh cult among the Hebrews was closely connected with the political ascendancy of Moses and the migration of the Hebrews from Egypt. Before the exodus from Egypt, Jahweh was the tribal god

of Judaeans, one of the main Hebrew tribes. The cult of Jahweh was extended to include other Hebraic tribes absorbed by Judah. One of the members of the absorbed tribes was Moses. Moses, according to the ancient esoteric wisdom tradition (see Schuré, 1961, p.172, 511) was an Egyptian initiate and priest of Osiris, and is indisputably the organiser of monotheism in the West.

Moses, in seeking to teach the essential unity of the divine, became an ardent protagonist of Jahweh (Meek, 1960, p.116-117). Moses "chooses" Jahweh as the sign, the manifestations of the one god, and reveals Jahweh to his people as a redeeming power who makes exclusive, ethical demands on his people. Moses unites Jahweh and the Judaeans into a single ethical community. Judah came to dominate all the Hebrew tribes in Canaan during the time of David, largely in response to the threat of the Philistines, who invaded Canaan after the coming of the Israelite tribes. Jahweh then became the god of all Israel. Until then the Hebraic tribes who had settled in the northern region of Canaan thought of Jahwism as a southern Judaeans cult, rather recently come to Israel and intimately associated with Moses (see Meek, 1960, p.117).

Eventually, however, the inherent conflict between Jahweh and the fertility cults proves too great and the people of Israel are faced with a basic question: is the meaning of human life for the Jewish people to be disclosed in relation to the ancient divine power in nature, or in a new relationship to a god in saving history. The question is not resolved in practice for centuries. In theory, however, it is resolved early on by the Hebrew prophets who, like Moses, sought to form the tribes into one social body, united by one law, in a covenant with One God – the Lord God. However, we must investigate the metabolic process of history behind this (see Sanday, 1981, p.219).

The time before the coming of Moses, about the twelfth century B.C., is marked the spiritual disintegration of the ancient civilisation of the Near East and Far East. Asia is sinking into decadence; the rulers of Assyria strive to extend

their kingdom to the ends of the earth and in doing so crush nations, deport people in hordes and follow no religious principles. The invading flood of the patriarchal Hyksos is commencing to swallow Egypt, at this metabletic moment. But at the same time, in Yin/Yang fashion, the teachings of Rama and Krishna and Hermes, the priests of Thebes and the Magi of Zoroaster, had wisely and gradually, by way of emanation and evolution, traced the visible from the invisible, the universe from the unfathomable depths of the divine. Male and female polarity had been distinguished from primitive oneness, and the teaching of the living trinity of humankind and the universe, of the male-female creative polarity had emerged.

The many aspects of the divine sensed by people and worshipped in different forms up to now is to be superseded by the revelation through Moses to the Hebrews of the essential oneness of the divine. Through Moses this principle comes out of the depths of the temple and enters the course of history. The establishment of the universal religion of mankind is the true mission of Israel; the result of the monotheistic idea is the unification of the humanity under one God and one divine law.

From the Aryan epoch, throughout the troubled era which followed Vedic times to the Persian conquests and the Alexandrian age, in other words, for the more than five thousand years, Egypt is the stronghold of what can be called the esoteric orthodoxy of antiquity. Consider the Sphinx and the great pyramid of Gizeh, half-sunk beneath the sands but intact. They stand for Egypt, for it is possible for fifty dynasties to succeed one another, for the Nile to deposit its alluvium over entire cities, for the Phoenician invasion to flood the country and be repelled: in the midst of history's ebb and flow, beneath the seeming idolatry of its external polytheism, Egypt preserves the ancient foundations of esoteric theology (see Schuré, 1961, p.130).

Thanks to this “immobility of the sphinx”, Egypt becomes the axis around which the religious thought of humanity revolves in its passage from Asia to Europe. Moses and Orpheus create two opposite and remarkable religions from the living storehouse of ancient Egypt, one with its rigid monotheism and the other with its dazzling polytheism. They take into the world the vision of the divine first enunciated by Hermes-Toth, the mysterious first initiator of Egypt into sacred teaching. (Note that, as Schuré (1961, p.134) points out, Hermes is a generic name like Manu or Buddha; it designates man, a caste and a god at the same time).

In the Greek book “Hermes Trismegistus” Hermes tells Asclepeius, his disciple, “that none of our thoughts can conceive of God, nor can any language define Him. The incorporeal, invisible and formless cannot be comprehended by our senses ... God therefore is ineffable ... They (i.e. initiates) can explain to humanity the secondary causes of the creations which take place before their eyes as images of universal life, but the First cause remains hidden, and we shall not succeed in understanding it except by experiencing death”.

It is this vision of the Divine as One, as transcendent and as unknowable except through the death of initiation, which is at the heart of the ancient wisdom of Egypt. But the core of this vision is the being of the Divine and this made clear by Maspero in his “Histoire ancienne des peuples de l’Orient”, quoted by Schuré (1961, p.510):

Scientific esoteric theology is monotheistic since the beginning of the Ancient Empire. The affirmation of the fundamental unity of the Divine Being is expressed in formal terms and with great force in the texts which date back to this period. God is the Unique One, who exists in essence, the only One who lives in substance, the Sole Generator in heaven and on earth who is not engendered. Father, Mother and Son at the same time. He engenders, gives birth and exists perpetually; and those three persons, far from dividing the unity of the divine nature, contribute to its infinite perfection .. “He creates his own members, who are gods”, say the old texts. Each of these secondary gods, considered identical

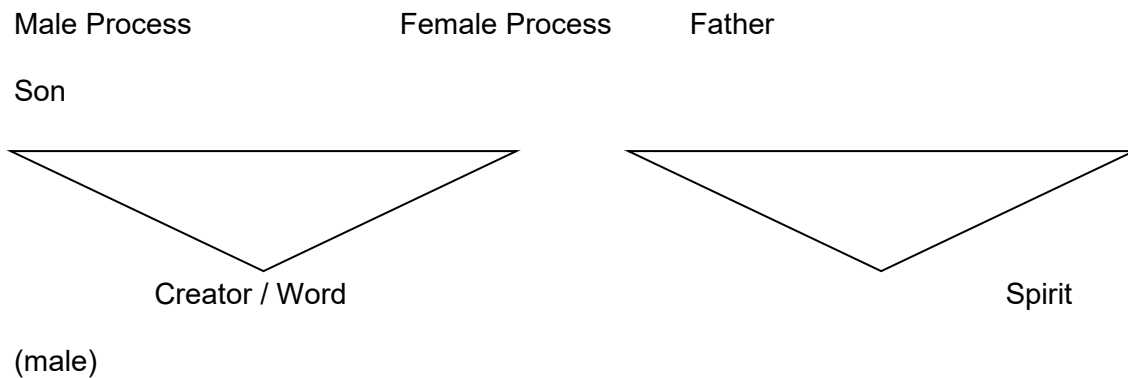


with the One God, can form a new type from whom other inferior types emanate in turn and by the same process.

Here we have the decisive breaking point concerning the vision of the divine and of the creation between the West, as exemplified in the Judaeo-Christian tradition and to a certain extent later Muslim religion, and the rest of the world. It centres around two crucial aspects of the divine. One is the essential unity of god as against the awareness of the richness of the multiplicity of the divine presence in the cosmos – the “secondary gods”, each forming “a new type”. It is the essential unity and the oneness of God, an emphasis on the One, the Tao, which Moses chooses and which is to become the fiercely defended core of Judaism.

The second aspect is the awareness of the Trinitarian form of the divine nature. In the ancient tradition this is seen as being the heart of the mystery: within the essential unity and oneness of the divine there is what is seen as a divine process, a life which can be understood in human terms. This process, this divine life, is the one that we have been exploring throughout this book; and this Process or Life or Being is a male-female dynamic polar process, which defines it essentially. This is typified as a divine Father and Mother who continuously give birth to a “Creator/Word”. In order to maintain the focus on the unity of the divine essence, Moses chooses to suppress this Trinitarian process aspect, and especially the female part of the divine process.

Hence, even when the Trinitarian nature of the divine re-emerges in Christianity, it re-emerges with the female process almost totally obliterated. Instead, of the Trinitarian life being a process of divine life, a continuous generation of being between male and female process resulting in a “Creator/Word”, the Trinity becomes concretised into persons, Father, Son and a divine Spirit, who, because God is now exclusively masculine, must also be male in spite of the gender of the word being feminine.



Rahner and Vorgrimler, in their “Concise Theological Dictionary”, (1965, p.210) say that:

“The Spirit of God” (Hebrew, “Ruach”, a feminine word; Greek “pneuma”) is an expression in the Old Testament for God’s efficacious power; the Holy Ghost is not yet clearly discernible as the “Person” of the Blessed Trinity ... In accordance with Scripture the “personality” of the Holy Ghost is confessed and denied in the Creeds ... He is the “Spirit of the Father and of the son (D.83), who proceeds from the Father and the Son (D.19, 277) as from a single principle and by a single “breathing” (“spiratio”: D.460, 691, 704). It is by him that Mary conceived (D.2.f:6,9), although he may not be called Jesus’ “Father” (D.282) ... According to Catholic theology the Holy Ghost possesses the plenitude of the one infinite divine essence and life because the Father and the Son are by nature lovers”. (D. stands for Denzinger’s “Enchiridion Symbolorum, Definitionum et Declarationum de rebus fidei et morum”).

It is obvious what a huge change has occurred. Instead of the male and the female principles being seen as eternally generating a Creator/Word, the Father and the Son now generate a (male) Spirit in what is an exclusively “homosexual” male relationship. The female is obliterated except in the symbolic role of Mary, and in the ancient sacred signs of the Mother Goddess like the dove. But we will consider more of this later.

The legend of Krishna helps us to comprehend at its very source the idea of the Virgin Mother, of the Man-God and of the Trinity, says Eduard Schuré (1961, p.508). In India this idea appears initially and from the first in its transparent symbolism with its profound metaphysical meaning. The “Visnu

Purana” Book V, Chapter 2, having related the conception of Krishna by Devaki, goes on:

No one could look upon Devaki because of the light which surrounded her ... the gods, invisible to mortals, sang her praises, since Vishnu was embodied in her. They would say, “You are that infinite subtle Prakriti who once bore Brahma in her womb; you were then the goddess of the Word, the Energy of the Creator of the Universe, and the Mother of the Vedas. O eternal being, who contains in her substance the essence of all created things, you were identical with creation; you were the sacrifice from which all that the earth produces originates ... You are the light from which the day is born ... all the firmament and stars are you children, all that exists originates in you. You went down to earth for the salvation of the world. Have compassion on us, O Goddess, and show yourself kindly disposed towards the universe; be proud of bearing the god who sustains the world!”

This passage shows that the Brahmans, even after the patriarchal Aryan takeover, identify Krishna’s mother with universal substance and with the female process in nature. They make her the second member of the divine trinity of the initial unmanifest triad. The Father, “Nava” (Eternal Masculine); the Mother, “Navi” (Eternal Feminine); and the Son “Viradi” (Word-Creator), are the divine qualities. In other words, says Schuré (1961, p.508), the intellectual element, the plastic element and the productive element. All three constitute “natura naturans”, using Spinoza’s terminology.

The organic world, the living universe (*natura naturata*), is the produce of the Word-Creator who, in turn, is manifest in three forms: Brahma, Spirit, corresponding to the divine world; Vishnu, Soul, corresponding to the human world; and Siva, body, corresponding to the natural world. In these three worlds the male process and the female process (essence and substance according to Schuré (1961, p.508), are equally active, and the Eternal Feminine is seen in her ancient threefold form.

Thus it is clear, says Schuré (1961, p.509), that the double trinity, that of god and that of the universe, contains the elements of both a theodicy and a cosmogony. It is correct to say that this basis comes from India. It is the core of

the ancient wisdom, of the early religion. During the early centuries of Christianity, the Christian initiatives revered the female process in visible and invisible nature under the name of the Holy Spirit, represented by a dove.

To further show the complexity of the ancient belief system that underlies the highly-simplified and impoverished beliefs of the modern Judaeo-Christian tradition, Robert Graves (1961, p.125) shows that the dove is sacred to the dove-goddess of Greece and Syria. But more than that: Graves (1961, p.334-337) describes the claim which identifies Jahweh with "Atabyrius the son of the Eurynome and grandson of Proteus, as the Septuagint recognised" (Graves, p.334): "And we know", says Graves (1961, p.335), "that Atabyrius was the god, worshipped as a golden calf, whom Israel credited with having brought them out of Egypt".

Graves, (1961, p.334) goes on to show that the identification of the Israelite Jahweh of Mount Tabor, or Atabyrius, with Dionysus the Danaen White Bull-god rests on respectable classical authority, quoting Plutarch, Tacitus, and the historian Valerius Maximus. Consider the silver coin of the fifth century B.C., found near Gaza, which appears in G.F. Hill's "Catalogue of the Greek Coins of Palestine". This shows on the obverse a bearded head of Dionysus' type and on the reverse a bearded figure in a winged chariot, designated in Hebrew characters JHWH – Jahweh. Jahweh's first pictorial appearance according to Graves (1961, p.337), is at the copper-workings of Ras-Shamra in Sinai in a carving of about the sixteenth century B.C. He is then Elath-lahu, a Kenite Smith-god, the god of Wednesday, presumably the lover of Baalith the local Aphrodite and goddess of Friday.

The name lahu, which is the shorted form (jhw) of Jahweh (see Van den Born, p.657), is far older than the sixteenth century B.C. and is of wide distribution, according to Robert Graves (1961, p.337). It occurs in Egypt during the Sixth Dynasty (middle of the third millennium B.C.) as a title of the god Set;

and it is recorded in Deimel's Akkadian-Sumerian Glossary as a name of Isis. Thus although I.A.U. are the vowels of the three-season year of Birth, Consummation and Death – with Death put first because in the Eastern Mediterranean the agriculture year begins in the I season – they seem to be derived from a name that was in existence long before any alphabet was formed, the components of which are IA and HU. “Ia” means “Exalted” in the Sumerian and “Hu” means “Dove”; the Egyptian hieroglyph “Hu” is also a dove.

The moon-goddess of Asiatic Palestine was worshipped with doves, like her counterparts of Egyptian Thebes, Hierapolis, Crete and Cyprus. But she was also worshiped as a long-horned cow, Hathor, or Isis, or Ashtoroth Karnaim, Ia. Set-Jahweh therefore seems to be a combination of “Ia” the Exalted One, the Moon-Goddess as Cow, and “Hu”, the same goddess as Dove. Graves (1961, p.338) shows how Ia-Hu stands for the Moon-Goddess as ruler of the whole course of the solar year. This was a proud title and Set seems to have claimed it for himself but the child Horus, reincarnation of Osiris, overcomes Set yearly in the seasonal round of life, death, rebirth, and takes his title. Thus Horus was Iahu also, and his counterparts, the Cretan Dionysus and Canaanite Bel, become respectively IACCHUS and (In an Egyptian record) IAHU-BEL.

Iahu as a title of title of Jahweh similarly marks him out as ruler of the solar year, probably a transcendental combination of Set, Osiris and Horus. But the Hu syllable of his name has come to have a great importance in Christianity, symbolising the presence of the divine spirit; for example, at Jesus' baptism or illustration by John the Baptist the Coronation Psalm is changed and a dove descends; this, says Graves (1961, p.338) must be read as the “ka” or royal double, that descends on him a stream of light from his father Iahu.

The work of the female process, in the divine, which is seen as the third “phase” or “person” of the transcendent divinity in manifestation by the Neo-Platonic thinkers who so influenced early Christian theology, is described by J.S.

Forrester-Brown (1974, p.11). The “third person” is called Spirit , Wisdom or the Universal Soul or All-Soul.

In the “Priestly” – version of the creation story in Genesis the very first word “Bereshith” – in the beginning – refer to this mysterious power, the female process in the Trinity, “by whose immediate agency ineffable Being is represented in the phenomenal universe. This Manifesting Power is personified as the Wisdom of God, the Supreme Sophia, or Wisdom ...” (Forrester-Brown, 1974, p.15). It is to this Wisdom that Proverbs VIII, 22.30 refers:

The Lord possessed me in the beginning of His way,  
 Before His works of old ...  
 When he prepared the heavens, I was there:  
 When he marked out the foundations of the earth:  
 Then was I by Him as a master workman.

An extensive “Wisdom” literature was in existence more than two centuries before the Christian era, though its roots go back much further to the prophets of Israel; and in Egypt, and the Near and Far East, as we have seen, it goes back to the beginning of religious and mythological thought. Much of this has been lost to the West because of the exclusion, particularly in Protestantism, of the so-called Apocryphal literature. Two such books are the Wisdom of Solomon and Ecclesiasticus. Cobb (1914, p.337) says:

The Sophia ... occurs frequently in the early Christian literature ... This Sophia, or Barbelo, or Heavenly Mother, is the Supreme Deity, on its mother-side ... By Sophia were all things made (Ps. civ.24); she is spirit of Jahweh (Isaia. XI,2); she is the holy spirit from above (Wisd. ix.17); she was present when the world was made (Wisd. ix.9) and reacheth from one end to another mightily.

It is particularly in the creation stories at the beginning of Genesis that the result of Moses’ emphasis on the male, monotheistic aspect of the divine is seen clearly. It is also precisely this view of male and female and of the nature of the divine expressed in Genesis that has so shaped and formed the Judaeo-

Christian tradition. It has largely eliminated the richness of the ancient view of the male/female trinitarian nature of the divine and of the male/female processes involved in this view. And it has entrenched a view of the female as weak and deceptive to the point of being evil. As MacGregor Mathers says in his exposition of the ancient wisdom of the Kabbalah:

Now, for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up in every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the world Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Gen. i.v.26; "And Elohim said: Let us make man". Again (v.27) how could Adam be made in the image of Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural form from the feminine singular ALH, Eloh, by adding IM to the word. But inasmuch as IM usually the termination of the masculine plural, and is here added to a feminine noun, it gives the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now, we hear much of the Father and the Son, but we hear nothing of the Mother in ordinary religions of the day. But in the Qabalah we find that the Ancient of Days conforms Himself simultaneously to the Father and the Mother and thus begets the Son. Now, this mother is Elohim (MacGregor Mathers, 1981, p.21).

We have seen the reasons why the editors and translators of the Bible have "crowded out and smothered up every reference to the fact that the Deity is both masculine and feminine". We have seen that during the second millennium B.C. the male process and thus male deities started to take control, partly through the ever-strengthening institution of kingship, partly through changes in relations between the sexes, partly through war and conquest by northern tribes whose geographical experience of the divine had made them male-dominated. The predominance of male gods corresponded to new outlooks and new notions of the nature of being and of world order (see Ashe, 1977, p.21).

The struggle inevitably brings about a blackening of the female process and of the Mother Goddess. In Grecian lands the Goddess' lingering presence is

so great and elusive that it prevents direct calumny. But the female process is attacked through the myth of Pandora's jar or box, which is seen as unleashing every woe on man. At every Feast of the new Year, Babylonian priests created the world by destroying a she-monster, Chaos or Tiamat, and rearranging her fragments. In earlier times the creator of the universe is Tiamat (who later becomes Ishtar), the great Mother, the Eternal Chaos from which all is born to which everything returns, as we have seen.

In fact, it seems that the whole ancient concept of a female-process creation has to go. The original belief, as we have seen, was the mother-goddess, be she called Tiamat, Chaos-Hoef, Ninheersag, Eurynome or whatever, created the world and all that is in it, including man, all by herself. In time, little by little, she is deprived of her power. First she loses her self-sufficiency and acquires a fecundating young consort, as Isis needed Osiris and Ishtar needed Tammuz. Then – and this is a logical, not necessarily a temporal “then”, for the development phases do not follow the same chronology everywhere – the world was seen to be fashioned from the body of the Goddess by a male warrior or sky god, the way Marduk does to Tiamat. And finally, the world is created by the unaided power of the male god alone (see Lederer, 1968, p.155 – see his reference).

During their captivity in Babylon the Jews heard the legend of Tiamat and the account of creation as written in the “Enuma Elish”. The Jews decided to incorporate this myth in their emerging national literature, but now incorporating the Mosaic vision of the one, male god. He controls the forces of nature and the forces of history. He is a moral god who demands righteousness, rewards faith and kindness, innocence and unselfishness, but punishes wickedness and oppression. In return for making Israel “a great and prosperous nation”, Jahweh jealously demands complete loyalty.



And so, on their return from Babylon, the Jewish priests set to work to bowdlerise the ancient truths. They take the lines of the “Enuma Elish”, “In the beginning Tiamat brought forth the heaven and the earth ... Tiamat, the mother of the gods, creator of all” (Muss-Arnott, 1900, p.282), and turn them into “In the beginning God created the heavens and the earth”. The meaning of the symbols in the story change. The Goddess’ serpent, formerly wise and benign and healing is now portrayed as malicious; it is no longer an emblem of our ascendancy over decay and death but an enemy who brings death (see Ashe, 1977, p.22).

Another ancient symbol which we have already seen is that of the Goddess’ tree; the “tree of the knowledge of good and evil” is a symbol of the Canaanite goddess Asherah whose places of worship were marked by trees and whose image was frequently carved from a trunklike form (see Sanday, 1981, p.223). Adam is forbidden to partake of the goddess symbol. This can be seen as a cutting us off from the well-spring of the intuitive knowledge which dwells within us, in what we now choose to call our “unconscious”, and which is the gift of the Great Mother, Sophia.

Most familiar, and yet strangest because we see on its end product, is the Female’s actual change of status in the Bible. She is originally embodied in the person of Eve, “Life”, the mother of all living and as such she is introduced to us in a paradisaical state, a Hebrew Golden Age. She walks naked through the garden, beside the tree of life and the stream that divides into four great rivers, sources of fertility for all the earth. But who is “Eve”?

Consider the figure of a woman wearing a crown, found on a great many Egyptian monuments; she holds in one hand the “crux ansata”, the symbol of everlasting life, and in the other she holds a sceptre in the form of a lotus flower, the symbol of initiation. This is the goddess ISIS. Isis, according to Edouard Schuré (1961, p.191), has three different meanings at three different levels. Literally, her name means “woman”; she personifies woman and thus the

universal female process. Comparatively, she personifies the fullness of terrestrial nature, with all its reproductive powers. In the superlative, she symbolises celestial and invisible nature, the element of what we call souls and spirits, the spiritual light, wisdom and intelligible in itself, which only initiation confers.

The symbol which corresponds to Isis in the Genesis text and in the Judaeo-Christian tradition is Eve, Heva, the Eternal Female process. But Eve, properly understood, is not only the female side of Adam, Mankind, she also originally stands for the female aspect of the divine. According to Schuré (1961, p.192) she constitutes three quarters of the being of the divine:

For the name of the eternal IEVE of which we have incorrectly made Jehovah and Javeh, is composed of the prefix I and the name Eve. The High Priest in Jerusalem pronounces the divine name once a year, enunciating it letter by letter in the following manner: Yod, hé, vau, hé. The first (letter) expressed the divine thought (Spinoza's "natura naturans") and the theogonic sciences; the three letters of Eve's name expressed the three orders of nature, the three worlds in which this thought is realised, and then the cosmogonic, psychic, and physical sciences which correspond to them.

Schuré has been greatly influenced by the work of Fabre d'Olivet who, in his book "the Hebraic Tongue Restored" (1921) explains the etymology of the name IEVE as follows:

This name first of all, incorporates the sign indicative of life when doubled and forming the basically productive root EE. This root is never employed as a noun and is the only one which has this prerogative. From its formation it is a verb and a unique verb from which the others are only derivatives: in short, the verb EVE, "to be", "being". Here (... as I took care to explain in my grammar) the intelligible sign VAU (V) is in the middle of "the root of life". Moses, taking this verb par excellence, to form from it the proper noun of the Being of beings, adds to it the sign of potential manifestation and of eternity, I, and obtains IEVE, in which the facultative being is placed between a past without origin, and a future without end. This marvellous name, therefore, means exactly "The Being who is, was and is to be".

Schuré (1961, p.516) shows how this most sacred word is used not only by the High Priest in Jerusalem once a year but that the cry "Evohe", which was

pronounced “He Vau He”, was the sacred cry of all the initiates of Egypt, Judaea, Phoenicia, Asia Minor and Greece. The four sacred letters pronounced as “Iod (Ee), He, Vo, He”, represented the divine in its eternal fusion with nature; these letters embrace the totality of being, the Living Universe. Iod (which is Osiris) meant Divinity, strictly speaking creative intellect, the “Eternal Masculine”, which is in all things, in all places and above all. “He-Vau-He” represents the “Eternal Feminine”, Eve, Isis, Nature, in all the visible and invisible forms engendered by it.

The highest initiation, that of the theogenic sciences and the theurgic arts, correspond to the letter Iod (EE). Another order of sciences correspond to each of the letters of EVE. Like Moses, Orpheus reserved the sciences which correspond to the letter of Jod (Jove, Zeus, Jupiter) and the idea of the unity of God, for the initiates of the highest rank, but sought, nevertheless, to interest the people in it through poetry, the arts and their living symbols. Thus the cry “Evohe” was openly proclaimed in, for example, the festivals of Dionysus where, besides the initiated, the simple aspirants to the Mysteries were admitted (see Schuré, 1961, p.516).

This is where the difference between the work of Moses (and the Jewish religion) and that of Orpheus (and the Mystery religions) differ. The point of departure for both is Egyptian initiation and both possess the same truth, but they teach it in different ways. Moses severely, jealously glorifies the father, the male god. He entrusts its care to a scared priesthood and subjects his people to an implacable discipline, and a legal moral code. Orpheus, on the other hand, is divinely in love with the Eternal Female, with Nature, and glorifies her in the name of the Divine, who penetrates her and whom he wishes to make burst forth in a divine humanity. And this is why the cry “Evohe” becomes the sacred cry, par excellence, of all the Grecian Mysteries (see Schuré, 1961, p.517).

The aboriginal divine mystery which they both knew, however, which is mirrored in the cosmos and in humankind, is that the ineffable encloses deep within itself the Eternal Male and the Eternal Female. This is what Moses, sworn enemy of all images of divinity, did not tell the people, and which has subsequently been virtually lost in the Judaic tradition and its "off-shoots" Christianity and the Muslim faith. However, as we have seen, it is recorded figuratively in the structure of the divine name which he revealed to his adepts. And Eve, the wife of Adam, "strange, guilty, charming woman reveals to us her profound affinities with the terrestrial, divine Isis, the mother of the gods, who manifests through her deep womb the turbulence of souls and stars" (Schuré, 1961, p.192).

Hence the two creation stories of Genesis, which are fairly late works, show the female cut down and traduced with more severity than ever the Greeks ventured. She has dwindled to being merely the first woman, a trouble-maker, created from the rib of senior and dominant first man.

The whole intention of the distortion manifested in the Hebrew tale of Adam and Eve is twofold: first, to deny the tradition of the female creator; the second, to deny the original supremacy of the female process. It is significant that it is only the Jews who strive to deny the female role in creation. Davis (1975, p.144) says that even after patriarch had succeeded in suppressing the tradition of female supremacy, the belief in a female creator persisted throughout the world. In Greece, Rome, Egypt, Syria and India the creation of the world and of humankind continued to be attributed to the Great Goddess as Rhea, Bona De, Isis, Tiamat and Devaki far into the Christian era.

Karen Horney (1967, p.112) points out that the male bias in the Biblical story of Adam and Eve; woman's capacity to give birth is first denied and then devalued. Secondly, in tempting Adam, Eve appears as the sexual temptress who plunges man into misery .... " I believe these two elements, the first born of

(man's) resentment, the second born of his anxiety, have damaged the relations between the sexes from the earliest times" (Horney, 1967, p.112). Inspired by what Jane Harrison (1975, p.302) calls "patriarchal malice", the cruel myth of Eve's guilt has succeeded in its purpose. The Christian church has used it for two thousand years to chasten women, and women themselves have come to accept it as proof of their unworthiness. It would seem, as Davis (1975, p.144) says: "This gigantic hoax was perpetrated by men with the deliberate intention of placing women in subservient, penitential and guild-ridden position".

#### **D. HUMAN TENDENCY TO DUALISM: THE ZORBASTRIAN FORMULATION AND GNOSTICISM**

##### **1. Tendency to Dualism**

The human tendency to dualism is very much part of the Yin/Yang dynamic flow between the male and the female process we have been investigating in this thesis. It is, of course, rooted in the dynamic, polar process which typifies human life, as we have seen. But it only emerges destructively when reification replaces process, where the interacting poles become static splits. Joseph Campbell (1976c, p.626-631) helps us to understand the metabletic background to the emergence of dualism as a phenomenon in history.

The idea of an absolute ontological distinction between God and man – or between gods and men, divinity and nature and later, spirit and body and mind and body – first became an important social and psychological force in the Near East, specifically Akkad, in the reign of the first Semitic kings about 2500 B.C. It is then and there that the ancient Neolithic and Bronze Age mythologies of the Goddess Mother of the universe are first suppressed. They are set aside, as we have seen, in favour of those male-orientated, patriarchal mythologies that by the time another thousand years has passed, that is, about 1500 B.C., had become the dominant divinities of the Near East.

In the female-process order of the earlier Bronze Age, fundamental to India, China, Sumer, Egypt and Crete, the following core attitudes are discernable (see Campbell, 1976c, p.627):

1. The ultimate mystery is transcendent of definition yet immanent in everything.
2. The aim of religion is an experience of one's own identity yet non-identity with that "ground of being" which is no ground, beyond being and non-being ( $C \neq X$ ).
3. The universe and all things within it make manifest in many ways are order of natural law, which is everlasting, wonderful, blissful and divine, so that the revelation to be recognised is not special to any single, supernaturally authorised people or theology, but is for all, manifest in the universe (macrocosm), in every individual heart (microcosm), as well as in the hieratic order of the state with its symbolic arts and rites (mesocosm).
4. Women play ritual roles, and since the universal goddess personifies the bounding power of maya within the field of which all forms and thoughts whatsoever (even of the divine) is contained, the female process may be revered even as superior, since antecedent, to the male.
5. Since all personifications, forms, acts and experiences make manifest the one transcendent immanent mystery, nothing known, not even the being of any god, is substantial as known but all equally are symbolic in the sense of Goëthe's oft-quoted lines from the final stanza of Faust:

Alles Vergängliche  
Ist nur ein Gleichnis.

The Aryans entering Greece, Anatolia, Persia and the Ganges plain between 1500-1200 B.C. brought with them, as we have seen, the comparatively primitive mythologies of their patriarchal pantheons; these gradually enter into

(sometimes creative) consort with the earlier mythologies of the Universal Goddess, and generate in India, the Vedantic, Puranic, Tantric and Buddhist doctrines, and in Greece, those of Homer and Hesiod, Greek tragedy and philosophy, the Mysteries, and Greek science.

Something similar appears to have occurred in China when the Shang people arrived, also between 1500-1299 B.C., to found the first dynastic house in that area; formally only a comparatively “primitive” high neolithic type of village civilisation had been known. And, as we have seen, in the Near East, where the dominant people were now largely Semitic (Phoenicians, Akkadians, Canaanites, Arabians, etc.), comparable interactions of the male and the female processes were under way:

Names of deities in Phoenicia like Melke – “Ashtart, at Hammon near Tyre, Eshmun-Ashtart at Carthage, Ashtar-Kemosh of the Moabites, clearly prove that the Mother-goddess of the West Semitic races held even a greater place in their religion than the local gods of their most important cults (Langdon, 1962, p.13).

The Aryan warrior herdsmen, bringers of patriarchy and the worship of warlike male sky gods to so much of the ancient world, in contrast to the Semites, never ranked ancestral tribal gods of nature, or separated divinity from nature. However, as we have seen, the Semites in their desert homeland, where nature – Mother Nature – has little to give and life depends largely on the order and solidarity of the group, all faith was placed in whatever god was locally recognised as patron=father of the tribe. A distinguished authority in the field, Professor S.H. Langdon of Oxford, says (1962, p.11) that “All Semitic tribes appear to have been started with a single tribal deity whom they regard as the divine creator of their people”.

The laws by which men lived, therefore, were not the laws of nature, universally revealed, but of this tribe or that, each special to itself and derived from its own mythological first father. Hence the feeling, later conceptualised, of an absolute ontological distinction between the divine and the human, between

gods and men, divinity and nature, comes into being. The outstanding themes of this Syro-Arabian desert mythology are summarised by Campbell (1976c, p.627) as follows:

1. Mythic dissociation, God as transcendent (defined in Webster's Dictionary as "the religion of God to the universe of physical things and finite spirits, as being, in his essential nature, prior to it, exalted above it, and having real being apart from it; opposite to immanence") and the earth and heavenly spheres consequently seen as mere dust and in no sense "divine".
2. The notion of a special revelation from the tribal father-god exclusively to his group, the result of which is:
3. A communal religion inherently exclusive, either of a racial group, as in Judaism or, as in Christianity and Islam, creedal, and of those alone who, professing the faith, participate in its rites.
4. Since women are of the order of nature rather than of the law, women do not function as clergy in these religions, and the idea of a goddess superior, or even equal, to the authorised god is inconceivable; thus woman in fact occupy a secondary and sometimes debased place in these societies.
5. The myths fundamental to each tribal heritage are interpreted historically not symbolically, and where parallels are recognised to those of other peoples (Gentiles), the rationalisation applied is "illis in figura, sed nobmis in veritate", as in the Second Epistle of Peter.

This split between the divine and nature, between the divine and humankind and between male and female is well symbolised in the figure of the serpent. In all mythology, myths and rites of the serpent frequently appear and in a remarkably consistent symbolic sense, according to Joseph Campbell (1976c, p.154). Wherever the female process is revered, wherever nature is seen as self-moving and so inherently divine, the serpent too is revered as a symbolic of its divine life. And, as in the book of Genesis, where the serpent is cursed, all



nature is devalued and its power of life is regarded as nothing in itself; nature is seen in Genesis as self-moving, indeed self-willed, but only by virtue of the life given it by a superior being, its creator who is transcendent and apart.

Dualism emerges with this basic split. Basically, it reduces to either a feeling of unity with, or the otherness of, the divine in the universe, whether one hears the voice of the universe, or not, as Najagneq, an Alaskan Eskimo says: Silam or Silam inva, "the inhabitant or soul of the universe" is never seen; its voice alone is heard. "All we know is that it has a gentle voice like a woman, a voice 'so fine and gentle that even children cannot become afraid'. What it says is sila ersinarsinivdluge, 'be not afraid of the universe'" (Campbell, 1973, p.350).

As we have seen, as one moves away from the feeling of being alone with nature, one with the Mother Goddess, so the sense of being alone, being an individual, grows. This process can be seen to be largely threefold:

1. The awareness of the divine as dwelling "in the heavens", a sky god, and thus removed; this occurs largely through geographical influences.
2. The emergence of the individual correlative with that of despotic monarchy. The concept of God's holiness also influences dualism. On the one hand, as Otto has demonstrated in his famous book "The Idea of the Holy" there is a feeling of awe and dread, as well as fascination, in the presence of the "Mysterium tremendum". The holiness of God signifies the inapproachability, the awesomeness of the God who is wholly other. The relationship of the humble subject and the mighty king is thus transposed into religious thought; the concept of Jahweh's holiness imperceptibly becomes the concept of Jahweh's kingship (see Ling, 1968, p.71-72).
3. The growth of abstract, L.M.S.-mode thought. A critical point seems to be becoming literate, having the tools that writing, literature and mathematics provide for the reification, objectification and manipulation of the world.

Some of this duality affects the Hebrew notion of sin, which received its formative development during the pre-Exilic period. It is not always realised, says Trevor Ling (1968, p.73), that the idea of sin is by no means universal among mankind. It is not, for instance, a prominent or even important feature of ancient Chinese and Japanese religion, according to Ling (1968, p.73). So far as the Western world in general is concerned, the popular understanding of the idea of sin is in the form in which it has bequeathed to the West by the Judaeo-Christina tradition. It is this two-fold form which has been so destructive and alienating for Western people and is responsible for much of the dualistic split seen in people by therapists.

The main root seems to be mankind's sense of moral inadequacy, arising with the emergence of the awareness of good and evil of an external and objective kind, as in the book of Genesis. This is other than the awareness of what is the "good" of the group or tribe. A very clear description of the indifference between "guilting" – the sense of personal fault, guilt or sin conveyed to the individual by parents or society in the West; and "shaming" – which is the awareness of a group or a member of a group of peers, that they have not done what is right for the common good of the community – is given by Eric Ericson (1965, Chapter 3) and Joseph Chilton Pearce (1973). Such an awareness of objective personal good and evil emerged in male process-dominated Iranian religion and to a certain extent, in the Aryan Rg-Vedic hymns addressed to Varuna.

Obviously the criterion used to decide what constitutes objective, personal good and evil in such situations is the ultimate religious goal. In Hebrew religion in the post-Exilic period it was "to know God". The supreme blessing bestowed on people who knew God was long life on earth. The dead were thought to have some sort of continued shadowy existence as spirits in Sheol. And yet there was also a conviction that the Holy One was stronger than death and Sheol. This

conviction that the power of God was greater than the power of death gradually led to the development of the idea of resurrection, especially under the influence of Persian religion.

As second root of the Western concept of sin and guilt lies in the Hebrew word “pesa” – undesirable moral conduct and attitudes – and this is connected with the idea of rebellion. Here the basic meaning is that of having flouted the commands of the king, or having the desire to throw off his rule. While anthropomorphisms of divinity may be inevitable, there is a variety of possible kinds, and what kind of religious life and community will develop depends upon the kind that gains acceptance.

Thus it seems that the strongly patriarchal attitudes and the institution of kingship in pre-Exilic Israel had a very strong influence on shaping Hebrew religious ideas including those of sin and guilt. The concept of God as fearful, arbitrary monarch and of the sinner as a rebel against the dictates of autocratic power have become characteristics of the Western religions tradition. One can see this, of course, as a way of keeping institutional political control and power through the most powerful of all means – religious moral convictions. This kind of control and power is most adeptly used by those authority figures in institutions, both religious and lay, who most want power; they are aware that the most potent form of keeping control is to deprive the individual person his/her feeling of personal power which is rooted in their sense of integrity and self-worth. People are made to feel powerless by the loss of their integrity, by their feeling split; dualism is a major source of this sense of splitness.

## **2. Zarathustra and His Teachings**

In many ways dualism enters human consciousness definitely through the teachings of Zarathustra (or, in Greek form, Zoroaster). There is some uncertainty as to when Zarathustra actually lived. Ancient Greek sources

mention dates up to several thousand years B.C. but the weight of modern scholarly opinion is divided between two main hypothesis: one, that he lived in the tenth or ninth century B.C., and the other that he belonged to the sixth or fifth centuries B.C., and this seems more likely to be correct (Smart, 1971, p.304).

Joseph Campbell (1975b, p.190) quotes Meyer as calling Zarathustra “the first personality to have worked creatively and formatively upon the course of religious history”. Throughout the entire history of occidental ethical religious attitude – in contrast to the metaphysical religious attitude of the Orient – the great themes first sounded in the Gathas (sacred writings) dialogues of the God of Truth, Ahura Mazda, with his prophet Zarathustra, are echoed and re-echoed, in Greek, Latin, Hebrew, Aramean, Arabic, and every tongue of the West.

The first novelty of the radically new teaching lay in its treatment in purely ethical terms of the ultimate nature and destiny of both humankind and the world. In the Orient no attempt was ever made to bring into play in the religious field any principle of fundamental world reform or renovation. The ultimate Being of beings – in Buddhist terms, the Void of the phantasms of appearance, the primeval chaos – lies outside the reach of ethical judgment, indeed beyond all pairs of opposites: male and female, good and evil, true and false, being and non-being, life and death. Truth, virtue, rapture and true being lie in doing, as before, whatever had been traditionally done, in recognising the unity of all being.

The orientation of this more passive, receptive, female process order of thought of metaphysical, trans-ethical, trans-rational. Personal and social disorder stems from departure from the recognition of the cosmic law of the unity of all being in the divine. However, in Zarathustra’s new, much more active, Yang, view of the world, it is corrupt – not by nature, but by accident – and to be reformed by human action. Wisdom, virtue and truth lie not in disengagement from maya, but in engagement. The crucial line of decision between ultimate being and non-being is ethical. This is so because the primal character of

creation is light, wisdom and truth, into which, however, darkness, deception and the lie enter; it is now humankind's duty to eradicate darkness and the lie through our own virtue in thought, word and deed.

About the middle of the second millennium B.C. the Aryans first enter the Western part of the great table and which stretches from the Indus valley to the valley of the Tigris in Mesopotamia, the cradle of Persian civilisation. The Aryans proceed in two sections, one in the northwest India, the other into Western Asia, while a third group subsequently settle in Iran, giving their name Airyana (Iran) to the country. It is here that Zarathustra is born. In India an elaborate polytheism of nature gods was established by the Aryans, the good gods being called "devas" ("shining ones") and the demons "asuras" (lords). In Iran this is reversed. The "daevas" become evil spirits, while the "asuras" (written as "ahuras" in Persia) become the Zoroastrian deities. From the Ahura class one great Ahura emerges as the Lord of Light or Wise Lord, Ahura Mazda (see James, 1964, p.115).

Ahura Mazda is, in all probability, identical with the Indian Varuna, the all-knowing and all-encompassing sky, who personifies the moral order. When Zarathustra begins his reform, under the influence of mystical experiences of Ahura Mazda, he sees his mission as one to rally humankind to engage in a relentless struggle against the forces of evil, personified as daevas, under the leadership of the one and the only Supreme Wise Lord Ahura Mazda. Zarathustra represents him as the universal creator and sustainer of the good and the bright.

There are subordinate divine beings created by him or personified attributes of him among whom are Spenta Mainyu, the holy and beneficent spirit who is in perpetual conflict with Angra Mainyu, the Lie, or Evil primeval Spirit, also called the Druj. These twin spirits, the one good and the other evil, are not actually said to have been created by Ahura Mazda, though they somehow meet

in him. They exist before the world is called into being, but they have exercised their adversarial functions in relation to each other since the world became the battleground of the two opposed forces.

This interpretation of the age-long struggle between good and evil represents the first attempt in the history of religion to grapple with the problem in terms of ethical monotheism. Although the solution offered by Zarathustra rapidly developed into a definite dualism, as it originally stated in Gathas, Ahura Mazda alone exists as the all-wise, good and beneficent Creator. How the two primeval principles of good and evil came into existence is not explained, any more than it is in the Christian gospels (see James, 1964, p.117).

That they are in perpetual conflict cannot be denied. However, because the universe is the creation of the one and only good God, the physical and moral orders derive from his righteous will. Therefore the dualism is not ultimate and in the end good must prevail over evil. However, the dualism between Ahura Mazda (or Ohrmazd as he came to be known) and Angra Mainhu (or Ahriman) came to present a central problem to later Zoroastrian theology in the Sassanian period. If evil is an eternal principle, then God is not fully creator. But, can both good and evil be derived from one principle? (see Smart, 1971, p.306).

Before we attempt to answer this let us consider an important metabolic process which might help us to understand Zarathustra's dualistic ideas arise. In the Gathas he describes the conflict between the settled farmers and the rampaging nomadic herdsmen, whose effect on other pastoral communities we have already seen. Consider the conflict between the settled farmers, identified as followers of Truth, while the raiders are followers of the Lie. The identification of agriculture with the good life arises from the fact that the worshippers of Ahura Mazda are the settled farmers keeping at bay the marauding nomads, possibly the Turanians, who are regarded as followers of the forces of evil intent on capturing cattle for the sacrifices to the "daevas".

Zarathustra's morality and his eschatology derive from his metabletic process. By their right choice those obey the law ("ashavan") of Ahura help in the final victory of the Holy Spirit of the Wise Lord over the Lie. They must always speak the truth, repudiate the nomadic life, till the soil, treat domestic animals kindly and irrigate barren ground, for "he that is no husbandman has no part in the good message" ("Yasna", 31,10) (see James, 1964, p.118). Trevor Ling (1968, p.80) suggests that the raiders were the hostile warrior class in Iranian society who were traditionally worshippers of the many "daevas" and that this might provide a stimulus to any tendency in Zarathustra's religious thought towards belief in the One rather than the many.

Initially Zarathustra's hope seems to have been for the victory of the forces of good and the establishment of a realm of righteousness on earth. Later, however, another perspective emerges: "Powerful in immortality shall be the soul of the follower of Truth, but lasting torment shall there be for the man who cleaves to the lie". Both Zarathustra and his followers looked forward to a life beyond death, and since life was essentially life in this body, this hope demanded a resurrection of the body (see Ling, 1968, p.82).

The moral life was thus not confined to relations with one's neighbours and the daily labours of the husbandmen. It was part of a wider drama of God and man. The struggle between good and evil in cosmos reflects the struggle with a person's heart. Moreover, death does not end a person's existence; after death comes the awful judgment. At the end of the world, when good gained victory over the forces of evil, all people would be resurrected, and the evil would be banished to Abode of Lies.

This concept of a general judgment was supplemented by a much more vivid notion of the judgement of the individual after death. The dead person would cross the Chinvat Bridge, which crosses the Ahura Mazda's paradise. Below it yawns Hell. The wicked find it impossible to cross the bridge over into

the regions of punishment. It is thus from Zoroastrianism that the ideas of personal saviour, of personal and general judgement, of person sin and salvation, of Heaven and Hell, of this world and the next, enter into and influence the dualistic eschatology of the Judaeo-Christian tradition and thus the Western world (see Smart, 1971, p.308). These concepts all ultimately arise from a dualistic notion of existence or influence the growth of dualism. The problems of the mind/body spirit originates here.

It is important, as Trevor Ling (1968, p.78) points out, to distinguish between the two usages of the word “dualism” in this context:

1. There is that dualism the best example of which is Manichaeism, in which the material, physical world is regarded as wholly evil and goodness is confined to what is spiritual.
2. However in Zoroastrian thought it is within the spiritual world that the ultimate dualism of good and evil has its origin. The spiritual is not wholly good but can also be evil. On the other hand the material realm is not dismissed as the arena of evil but is seen as basically good, being the creation of Ahura Mazda.

Contained in Zarathustra's teaching is the idea that there is not one ultimate principle in the universe but two. Ling (1968, p.78) quotes Zaener as saying it is “a dualism of two rival spiritual and moral forces – good and evil, light and darkness, order and disorder”. And behind these opposed forces lies an original, primeval choice – for truth, light and order or for untruth, darkness and chaos. It is especially in the later Avesta (sacred writings) that the dualistic eschatology of Zarathustra is elaborated; the primeval twin spirits come to be regarded as two opposed gods.

This later dualistic development came to be called Mazdaism; in it Ahura Mazda, now called Ormuzd, is represented as the creator of the good, and Angra Mainyu, or Ahriman as he is now called, creator of all evil, are set over against



each other in dualistic fashion. Unlike the devil of Judaeo-Christian and Moslem traditions, Ahriman is represented as the actual creator of the “daevas” under his control, together with all noxious creatures like serpents, wolves, ants, locusts and men of diabolical character as well as witchcraft, black magic and disease. This conception of a dual creation, governed by two deities each independent of the other, with their respective hostile armies of supernatural beings and equipment, made the devil (Ahriman) co-eternal with God (Ahura Mazda) (see James, 1964, p.120).

It is not surprising that Zoroastrianism deeply influenced post-Exilic Judaism. It should be remembered that after the conquest of Babylon by Cyrus the Great 538 B.C. permission was given to the captive Israelites to return to Jerusalem and rebuild the temple, while remaining under Persian rule. Alexander the Great conquered Persia and Palestine in 331 B.C. and the Zoroastrian influence shows unmistakable traces in the new Jewish literature known as apocalyptic, especially in doctrines concerning heaven and hell, judgment after death and at the end of the world, an angelic hierarchy, a dualism of good and evil under two opposed forces with their angelic leaders Michael and Lucifer (Satanos), together with a Messianic kingdom in which rightness will prevail. This can be seen in the second century B.C. apocalyptic Book of Daniel and the extra-canonical book of Enoch and the Testament of the Twelve Patriarchs (see James, 1964, p.125).

The ultimate background of both the Oriental and the Occidental myths of “other worlds” – storied Heaven above and pits of the Hell below, with the world mountain between – is the Mesopotamian concept of the architecture of the universe. There is an axial cosmic mountain symbolised by the ziggurat oriented with its sides to the quarters, above which, in the highest heaven, sits a supreme god, An, amidst a brilliant company of deities (including Jahweh of the early Hebrews). The seven heavens of the planets revolved below, represented by

seven terraced stories on the mountainside of the ziggurat, while beneath the earth, in the abyss, the terrible goddess Ereshkigal, of the Land of No Return, was approached through seven gates (see Campbell, 1976a, p.242).

Thus we see in the iconography of the earliest centres of civilisation, the Sumerian cities of riverine Mesopotamia (c. 3500-2000 B.C.), which brought into being the symbolic order of the hieratic city state, the common source of both the Oriental and Occidental mythological visions of the universe. Imbedded in this vision for the first time is the dualistic split which is to cause so many problems for us in the West later; for a differentiating process clearly separated and transformed East and West in the course of time.

1. In the West, in conformity with our characteristic stress on the dignity of individual life there is for each "soul" one birth, one death, one destiny, one maturation of the personality. Whether in heaven, purgatory or hell the visiting visionary (Mohammed, Jesus, Danté, Ulysses and Aeneas all "harrow hell") readily recognises the deceased.

2. In the Orient there is no such continuity of personality. The focus of concern is not the individual but the monad, the reincarnating jiva to which "individuality", in the Western sense, does not pertain, but which passes on, like a ship through waves, from one "persona" to the next.

Thus, says Campbell (1976a, p.243), whereas the typical Occidental hero is a personality, an individual, and therefore necessarily tragic, doomed to be implicated seriously in the agony and mystery of temporality, and the dualistic split between self and the rest of the world, the Oriental hero is the monad; in essence without character but an image of eternity, untouched by, or casting off successfully, the delusory involvements of the mortal sphere. And of course, in the West the orientation to personality is reflected in the concept and experience

of even the divine as personality, unlike the East where the divine suffuses and harmonises all being.

In the Judaeo-Christian tradition of the West, the image of the great theatre of salvation omits the animal, plant and inanimate realms of being from the composition whilst the highest integer is God. The Western image is just the torso of the Eastern image, according to Joseph Campbell (1976a, p.309), reaching neither below man-made-in-the-image-of God nor above God-made-in-the-image-of-man. For no matter how loftily or airily God is described he is always finally man-like in the Western view, says Campbell (1976a, p.209).

Whereas the Man/God margins of the Occidental system result in a reading of the universe in terms that we can compare an Oedipal situation (a good father creating a bad son who sinned and must now be atoned for), in the Orient the anthropomorphic order is but the foreground of a larger structure. In the Western dualistic anthropomorphic frame, an essentially ethical, penal cast is given to the problem of the universe (disease, defeat, storm and death being punishments and trials); in the Orient ethics only presages the leap beyond God-in-the-image-of-man; this leap is an experience of the ineffable, unimaginable nothing that is the mystery of all being and yet no mystery, since it is actually ourselves and what we are regarding every minute of the whole duration of our lives.

Consequently, man's earthly condition is not interpreted in the Orient as a punishment for something, nor is its end in any way atonement. The saving power of the divine-in-man has nothing to do with atonement, its function is pedagogical not penal! The aim is not the satisfying of a supernatural father but the awaking of the natural man to truth. In the West this dualistic image of God as a spiritual, divine, kingly father who will punish us if we are naughty is the source of much of the guilt and sense of shame and unworthiness which is at the

root of the split in ourselves, between “topdog” and “underdog”, “parent” and “child”.

### 3. Gnosticism

In December 1945 an Arab peasant, Muhammad Ali al-Samman, with his brothers, makes an astonishing archaeological discovery. Near the town of Nag Hammadi at the Jabal al-Tarif, a mountain honeycombed with more than 150 caves, digging around a massive boulder they hit a red earthenware jar, almost a metre high, and discover inside thirteen papyrus books bound in leather.

After many misadventures – Muhammad’s mother admits that she burned much of the papyrus as kindling her oven, and some were sold on the black market – these priceless ancient texts have eventually been identified and translated by the leading scholars and experts in this area. What remains is astonishing, some fifty-two texts from the early centuries of the Christian era, including a collection of previously unknown early Christian gospels. It is now clear that these are Coptic translations, made about 1500 years ago, of still more ancient manuscripts.

There is little debate about the dating of the manuscripts themselves, c.350-400 A.D., but scholars differ about the dating of the original texts. Some of them can hardly be later than c.120-150 A.D. But recently Professor Helmut Koester of Harvard University has suggested that the collection of sayings in one of the texts, the “Gospel of Thomas”, although compiled c.140 A.D., may include some traditions even older than the gospels of the New Testament, possibly as early as the second half of the first century, c.50-100 A.D.

The above information and what follows, is taken from Elaine Pagel’s “The Gnostic Gospels” (1982). She was part of the team of scholars participating in preparing the first complete edition of these works in English, “The Nag Hammadi Library” (1977). These diverse texts range from secret gospels, poems and

quasi-philosophical descriptions of the universe, to myths, magic and instructions for mystical practice. They are of profound interest for this book because they mark a metabletic moment, they describe a struggle involving a view of the male and female process, greatly different to that eventually expressed by orthodox Christianity, and which became a cornerstone of the Western view of the male and the female process.

Scholars have discovered in the Nag Hammadi texts a very different description of our origins than that of the usual reading of Genesis. For example, says Pagels (1982, p.16), the Testimony of Truth tells the story of the Garden of Eden from the viewpoint of the serpent, who long known in Gnostic literature as the female principle of divine wisdom, convinces Adam and Eve to partake of knowledge while “the Lord” threatens them with death, trying jealously to prevent them from attaining knowledge, and expelling them from Paradise when they achieve it. Another text, with the mysterious title of “Thunder, Perfect Mind” is an extraordinary poem in the voice of a female divine power:

For I am the first and the last.  
I am the honoured one and the scorned one  
I am the whore and the holy one  
I am the wife and the virgin ...  
I am the barren one,  
and many are her sons ...  
I am the silence that is incomprehensible ...  
I am the utterance of my name.

Why were these texts buried – and why have they remained virtually unknown for nearly 2000 years? Their suppression as banned documents, and their burial on the cliff at Nag Hammadi are both metabletic events in the struggle critical for the formation of early Christianity, and of Western attitudes to the male-female process. The Nag Hammadi texts, and others like them, which circulated at the beginning of the Christian era, were denounced as heresy by “orthodox” Christians in the middle of the second century.

We have long known that many early followers of Christ were condemned by other Christians as heretics, but up until now nearly all we know about them came from what their opponents, like Bishop Irenaeus (c.180 A.D.) and Hippolytus (c.230.A.D.) wrote attacking them. This campaign against heresy involves an involuntary admission of its persuasive power, and yet the bishops prevailed. By the time of Emperor Constantine's conversion, when Christianity became an officially approved religion in the fourth century, Christian bishops, previously victimised by the "police", now commanded them.

Possession of books denounced as heretical was made a criminal offence and copies of such books were burned and destroyed. But in upper Egypt, someone, possibly a monk from a nearby monastery of St Pachomius, took the banned books and hid them from destruction – in a jar where they remained buried for almost 1600 years. For those who wrote and circulated these texts did not regard themselves as "heretics". These Christians are now called Gnostics, from the Greek "gnosis" usually translated as "knowledge".

"Gnosis" is not primarily rational knowledge. The Greeks distinguished between scientific or reflective knowledge ("He knows mathematics") and knowing through observation or experience ("He knows me") which is gnosis: these distinctions are quite similar to Buber's "I-it" and "I-Thou" knowledge. We would translate the Gnostic use of the term gnosis as "insight", for gnosis involves an intuitive process of knowing oneself – utilising what I have called the I.C.H. mode of knowing.

To "know" oneself, the Gnostic claim, is to know human nature and human destiny. And to know oneself, at the deepest level, is simultaneously to know the divine – that is the secret of gnosis. What Muhammad Ali discovered at Nag Hammadi is, apparently, a library of writings, almost all of them Gnostic. And although many of them include the same dramatis personae as the New Testament, Jesus and his disciples, the differences are striking. They have to do

with the relationship between the One and the many that we have traced throughout this book, and in a striking way. For although Gnostic teachings are traditionally seen to be dualistic and often anti-body and pro-spirit, in an essential way they teach the unity of Being. Elaine Pagels (1982, p.19) sums it up as follows:

1. Orthodox Judaeo-Christian tradition insists that a chasm separates humanity from the divine; God is wholly other. But some of the Gnostics who wrote those gospels contradict this: self-knowledge is knowledge of God; the self and the divine are in this sense identical.
2. The “Living Jesus” of these Gnostic texts speaks of illusion and enlightenment, not of sin and repentance like the Jesus of the New Testament. Instead of coming to save us from sin, he comes as a guide who opens access to a spiritual understanding. But when the disciple attains enlightenment, Jesus no longer serves as his spiritual master; the two have become equal – even identical.
3. Orthodox Christians believe that Jesus is Lord and Son of God in a unique way; he remains forever distinct from the rest of humanity whom he came to save. Yet the Gnostic “Gospel of Thomas” (35,4-7 50.28-30 conflated) relates that as soon as Thomas recognises him, Jesus says to Thomas that they have both received their being from the same source:

Jesus said: “I am not your master. Because you have drunk, you have become drunk from the bubbling stream which I have measured out ... He who will drink from my mouth will become as I am: I myself shall become he, and the things that are hidden will be revealed to him”.

This teaching, the identity of the human and the divine, the concern with illusion and enlightenment, the founder who emerges not as Lord, but as spiritual guide, sounds more Eastern than Western. Pagels (1982, p.20) shows that there

was indeed contact with Buddhist teaching at this time. But she points out that what we have split into Eastern and Western religions, and tend to regard as separate streams, were not clearly differentiated 2000 years ago. Even so, ideas that we today associate with the East and which originate in the ancient religious tradition going back to the Mother Goddess, as we have seen, are present in the Gnostic teachings; they were finally suppressed as exoteric teaching of polemicists like Irenaeus, who as we shall, also suppressed the female process.

What emerges is that if we admit that some of these fifty-two texts represent early forms of Christian teaching, then we may have to recognise that early Christianity is far more diverse than almost anyone expected before the Nag Hammadi discoveries. Contemporary Christianity, diverse and complex as it is, may show more unanimity than the Christian churches of the first and second centuries. Those who identified themselves as Christians entertained many, and radically differing, religious practices and beliefs. And the communities scattered throughout the world organised themselves in many ways that differed widely from one group to another.

And yet by 200 A.D. the situation changes dramatically. Christianity becomes an institution headed by a three-rank hierarchy of bishops, priests, and deacons, who understand themselves to be the guardians of the “one, true faith”. The majority of the churches, among which the church of Rome took a leading role, for reasons we shall see, rejected all other viewpoints as heresy. Bishop Irenaeus and his followers insist that there can only be one church and outside of that church, he declares, “there is no salvation”. Members of this church alone are orthodox (literally “straight-thinking”) Christians. And, he claims, this church is catholic, that is, universal. Whoever challenges this is declared a heretic and expelled.

When the orthodox gain military support, some time after the Emperor Constantine becomes Christian in the fourth century, the penalty for heresy



escalates and the efforts of the majority to destroy every trace of heretical “blasphemy” prove so successful that all our information until discoveries at Nag Hammadi, comes from the massive orthodox attacks on them. But even more important, the ancient beliefs in the unity of being and the importance of the female process are almost obliterated in the West.

Traditionally, historians have told us that the orthodox objected to Gnostic views for religious and philosophical reasons, because they celebrated God as Father and Mother (see Pagels, 1982, p.31). Certainly they did but Pagels (1982, p.32) suggests that Nag Hammadi scrolls indicate another dimension to the controversy. They suggest a metabletic process in which these religious debates simultaneously bear social and political implications that are crucial to the development of Christianity as an institutional religion, which in turn shapes the emergence of the processes outlined by Van den Berg as “divided existence in complex society”; and which underlie the splits which provoked this book.

These social and political underpinnings centre around the controversy over Christ’s resurrection. What was it that linked the group gathered around Jesus into the world-view organisation which developed within 170 years of his death into a three-rank hierarchy of bishops, priest and deacons? Christians in later generations maintain that it was the claim of certain disciples, especially of Peter in Luke’s gospel, that Jesus himself had come back to life. Orthodox churches that trace their origin to Peter developed the tradition that Peter had been “the first witness of the resurrection”, despite the gospels of Mark and John both naming Mary Magdalene as the first witness – and hence the rightful leader of the church. As early as the second century, Christians realised the potential political consequences of having “seen the rise Lord”.

From the second century orthodox churches developed the new that only certain resurrection appearances actually conferred authority on those who received them. This theory gained extraordinary success and for nearly 2000

years orthodox Christians have accepted the new that the apostles alone held definite religious authority, and that their only legitimate heirs are priests and bishops, who trace their ordination back to the same apostolic succession.

But the Gnostic Christians reject Luke's theory; indeed some go so far as to call the literal view of the resurrection the "faith of fools". The resurrection, they say, symbolises how Christ's presence could be experienced in the here and now. What matters is not literal seeing, but spiritual vision (Tertullian, "De Resurrectione Carnis", 19-27). Christ's presence is experienced, says the author of "The Gospel of Mary", as visions received in dreams or in ecstatic trance, with intense emotion. They suggest, says Pagels (1982, p.44), that whoever "sees the Lord" through inner vision can claim that his or her own authority equals or perhaps surpasses the Twelve and their successors.

According to the Gnostics the Orthodox rely solely on the public, exoteric teaching which Christ and the apostles offered to "the many", while Gnostic Christians claim to offer, in addition, their secret teaching known only to few. Matthew, in his gospel, for example, relates that when Jesus spoke in public he spoke only in parables; when his disciples asked him the reason, he replied, "To you it has been given to know the secrets (mysteria – "mysteries") of the kingdom of heaven", but some of the disciples, follow his instructions, kept secret Jesus' esoteric teaching, and taught it only in private, to certain persons who had proven themselves to be spiritually mature, and who therefore qualified for "initiation into gnosis" – into the secret knowledge.

The controversy over the resurrection, therefore, proves critical in shaping the Christian movement into an institutional religion. The conviction of a man who died and has come back to life is a powerful paradox for while it contradicts our own historical experience, it speaks the language of our human emotions. It addresses itself to that which is our deepest fear and expresses our longing to overcome death. We have seen, how, since the break with the Mother Goddess

and the comfort in being reunited with her in death, humankind had come to fear death more and more. But here, in Christ, is the promise not only of an answer to the threat of death but a new awareness of the mystery of life, death and rebirth.

It is at this point that the duality of aspects of Gnostic teaching emerges. Jurgen Moltmann, a contemporary theologian quoted by Elaine Pagels (1982, p.54) suggests that the orthodox view of resurrection also expresses, in symbolic language, the conviction that human life is inseparable from bodily experience; for even if a man comes back to life from the dead he must come back physically. Irenaeus and Tertullian both emphasise that the anticipation of bodily resurrection requires believers to take seriously the ethical implications of their own actions.

Certainly it is true that the Gnostic who ridiculed the idea of bodily resurrection frequently devalued the body and considered its actions, sexual acts for example, unimportant to a “spiritual” person. For the Gnostics stood close to the Greek philosophic tradition, and the later Hindu and Buddhist tradition, that regards the human spirit as residing “in” a body – as if the actual person were some sort of disembodied being who uses a body as an instrument but does not identify with it.

One of the issues that caused most dissent in these early centuries of the Christian faith is the definition of God. Although both orthodox and Gnostic Christians agreed that god is one, their understanding of this differed greatly. For while the Valentinians, for example – “the most influential and sophisticated form of Gnostic teaching” (Pagels, 1982, p.57) – publicly confessed faith in one god, in their own private meetings they insisted on discriminating between the popular image of God – as master, lord, king, creator and judge, as we have seen – and what that image represents; God understood as the ultimate source of all being.

Valentinus calls that source “the depth” (see Irenaeus, “Libros Quinque Adversus Haereses” 1.11.1); his followers describe the divine as an incomprehensible, invisible primal principle. Most Christians, they say, mistake mere images of God for that reality (Herakleon, Frag.22, in Origen, Commentary on John, 13.19). The Scriptures sometimes depict God as mere craftsman, on avenging judge, as a king who rules in heaven and even as a jealous master. These images, say the Valentinians, cannot compare with Jesus’ teaching that “God is Spirit”, or “Father of Truth”. This is similar to the distinction made by the theologian Paul Tillich between the god we imagine when we hear the term, and the “God beyond God”, “the Ground of Being” that underlies all our concepts and images (see Pagels, 1982, p.59).

But why did the Orthodox Christians condemn these Gnostic teachings about this nature of god as heretical? Pagels (1982, p.59) points to a metaleptic moment, indicating that the doctrine of the nature of God actually functions differently in Gnostic and Orthodox writings, because it involves social and political issues. Specifically, towards the end of the second century, when the Orthodox insist upon “one God”, they are validating a system of governing in which the church is ruled by “one bishop”. Gnostic modification of monotheism is taken – and perhaps intended – as an attack on the system. When Gnostic and Orthodox Christians debate the nature of God, they are at the same time debating spiritual authority.

In one of the earliest writings from the church at Rome, a letter attributed to Clement, Bishop of Rome (c90-100 A.D.), Clement, speaking for the Roman Church writes to the Christian community in Corinth at a time of crises, for certain members of the Corinthian Church have been divested of power “by a few rash and self-willed people”. Using political language he calls this “a rebellion” and insists that the deposed leaders be restored to their authority, warning that they must be feared, respected and obeyed (Clemens, Romanus, 1 Clement 3.3).

The question is, on what grounds? Clement urges that god, the God of Israel, along judges all things, is lord and master whom all must obey. But how is God's rule actually administered? Clement's argument (and theology) is practical: "God", he says (1 Clement 60.4-61.2; 63.1-2) delegates his "authority of reign" to "rulers and leaders on earth", the bishops, priests and deacons. Clement warns that whoever disobeys the divinely ordained authorities "receives the death penalty".

Pagels (1982, p.60) points out that this letter is a dramatic moment in the history of Christianity for we find here for the first time an argument for dividing the Christian community between "the clergy" and "the laity". The Church is to be organised in terms of a strict order of superiors and subordinates. Even within the clergy Clement insists on ranking each member, whether bishop, priest or deacon, "in his own order".

Many historians are puzzled by this letter, says Pagels (1982, p.60) but Clement's religious point seems clear. He intends establishing the Corinthian Church on the model of divine authority. Only a generation later, another bishop, Ignatius of Antioch in Syria, not only defends the same principle but goes even further. He defends the three ranks – bishops, priests and deacons – as a hierarchical order that mirrors the divine hierarchy in heaven. "One god, one bishop" becomes the orthodox slogan.

For Ignatius, as for Roman officials, politics and religion form an inseparable unity. He believes that God became accessible to humanity through the church, and specifically through the hierarchy which administers it. What would happen then if someone challenged their doctrine of God as the one who stands at the pinnacle of the divine hierarchy and legitimises the whole structure? This is what happens when Valentinus goes from Egypt to Rome (c.140 A.D.). He is a brilliant and eloquent man, a poet and a high initiate; he claims that in addition to receiving the exoteric Christian tradition open to all, he received from

Theudas, a disciple of Paul's, initiation into a secret doctrine of God, which he offers to all who are mature.

This esoteric tradition reveals that the one whom most Christians naively worship as creator, God, and Father, is, in reality, only the image of the true God; what Clement and Ignatius mistakenly ascribe to God actually applies onto the creator, the Platonic "demiurgos" (Clemens Alexandrinus "Stromata", 4.89.6-90.1), a lesser divine being who serves as the instrument of the higher power. It is not God, he explains, but the demiurge who reigns as king and lord, who acts as military commander, who gives the law and judges those who violate it – in short, the god of Israel.

Achieving "gnosis" involves coming to recognise the true source of divine power, namely, "the depth" of all Being. Whoever has come to know that source simultaneously comes to know himself and discovers his spiritual origin; he has come to know his true Father and Mother, as we shall see soon. Irenaeus, as bishop, recognises this danger to clerical authority. "Gnosis" offers nothing less than a theological justification for refusing to obey the bishops and priests. The initiate now sees them as "the rulers and the powers" who rule on earth in the demiurge's name.

Gnostics suggest that baptism and the Eucharist which the orthodox give as a complete initiation into Christian faith are only the first step (Irenaeus, "Libros Quinque Adversus Haereses", 1.21.1-2), and that what the bishops and priests taught publicly were only elementary doctrines, not the secret mysteries. This controversy occurs at a time when earlier, diversified field forms a church leadership were giving way to a unified hierarchy of church offices, when the bishop was emerging for the first time as a "monarchos" ("sole ruler"). Increasingly he claimed the power to act as disciplinarian and judge over those he called "the laity".

On the other hand the Gnostics, for example, in the "Tripartite Tractate" (69.7-10) written by a follower of Valentinus, contrasts those who are Gnostics, "children of the Father", with those who are not initiates, offspring of the demiurge. The Father's children, he says, join together as equals, enjoying mutual love, spontaneously helping one another. But the demiurge's offspring "wanted to command one another, outrivaling one another in their empty ambition"; they are inflated with "lust for power", each one imagining that he is superior to others.

Psychologically this moment is highly important, especially for understanding the topdog/underdog, parent/child split, the understanding of which underlies this whole book. This is the beginning of the process of institutionalised moral and theological power which is to be so crucial in the emergence of Western society. It is only a few centuries later that the power of guilt and sin is catalogued in minute detail in the Irish "Penitentials", catalogues of every sin and its appropriate penance.

The Gnostics who assumed that through the initiation ritual, they had received the charismatic gift of direct inspiration through the Holy Spirit, conducted their meetings by first drawing lots to see whether they would take the role of priest, offer the sacrament as bishop, or address the group of prophet. Instead of ranking their members into inferior and superior "orders" within a hierarchy they thus followed the principle of strict equality. All initiatives, men and women alike, participated equally in the drawing.

The principle of equal access, equal participation and equal claims to knowledge certainly impressed Tertullian; but he took this as evidence that the heretics "overthrew discipline". And it was for this reason that Irenaeus attempted to demolish the Gnostic teaching of another God besides the Creator and thus their defying of the authority of "one Catholic Church" and its bishop.

Irenaeus declares, therefore, that orthodox Christians must believe above all that God is One – Creator, Father, Lord and judge (see Pagels, 1982, p.68).

As the doctrine of Christ's bodily resurrection established the initial framework of clerical authority, so the doctrine of the "One God" confirms, for orthodox Christians, the emerging institution of the "one bishop" as monarch ("sole ruler") of the Church. Pagels (1982, p.70) points out that we should not be surprised therefore to discover next how the orthodox description of God (as "Father Almighty") serves to define who is included and who excluded from the participation in the power of priests and bishops. Here we see the Nag Hammadi gospels, the ultimate usurping by males and the male process of virtually the last remnants in the West of the power of the Mother Goddess and the female process.

#### **4. God the Father/God the Mother**

We have already noted how the God of Israel at the time of the birth of Christ certainly had been stripped of most female connotations. This lack of female symbolism for God came to mark Judaism, Christianity and Islam in striking contrast to the world's other great religious traditions. Early Orthodox Christian tradition carries this further, and it is simply assumed that men form the legitimate body of the community, while women are allowed to participate only when they assimilate themselves to men.

The text found at Nag Hammadi demonstrate a striking difference between Gnostic "heretical" sources and orthodox ones, in that Gnostic sources continually use sexual symbolism to describe God. Their language is specifically Christian, unmistakably related to the Jewish heritage. Yet instead of describing a monistic masculine God, many of these texts speak of God as a dyad who embraces both masculine and feminine elements.



These texts do not describe the divine Mother in any single way for they are extremely diverse. However Pagels (1982, p.72) sketches out three primary characterisations:

### **1. The divine Mother as part of an original couple.**

Valentinus begins with the premise that god is essentially indescribable, but he suggests that the divine can be imagined as a dyad. This dyad, but he suggests that the divine can be imagined as a dyad. This dyad consists in one part of the ineffable, the Depth, the Primal Father; in the other of Grace, Silence, the Womb and "Mother of All". (Irenaeus, "Libros Quinque Adversus Haereses," 1.11.1). He describes how Silence receives, as in a womb, the seed of the ineffable Source and from this She brings forth all the emanations of divine Being, ranged in harmonious pairs of male and female energies.

Different Gnostic teachers disagreed on precisely how this should be understood:

- (a) Some insisted that the divine is to be considered masculo-feminine-the great male-female power.
- (b) Others claimed the terms were meant as metaphors, since, in reality, the divine is neither male nor female.
- (c) A third group suggested that one could describe the primal source in either male or female terms depending on what aspect one wanted to stress.

Proponents of these diverse views agreed that the divine is to be understood in terms of a harmonious, dynamic relationship of male-female opposites, a concept akin to the Chinese view of Yin and Yang, according to Pagels (1982, p.74), but alien to the orthodox Judaeo-Christian tradition.

### **2. The Divine Mother as Holy Spirit**

The Gnostic “Apocryphon of John” describes how John, after the crucifixion has a mystical vision of Trinity. To John’s question the vision answers: “He said to me, ‘John, Jo(h)n, why do you doubt, and why are you afraid? ... I am the one who (is with you) always. I (am the Father); I am the Mother; I am the Son” (“Apocryphon of John” 2.9-14). On reflection we can recognise this as the original version of the Trinity we described earlier. The Greek word for Spirit, “pneuma”, a neuter form, virtually requires that the third person of the Trinity be asexual.

But the Gnostic author of the “Secret Book” has in mind the Hebrew “Ruah”, a feminine word, and so concludes that the feminine “Person” conjoined with the “Father and Son must be the Mother”. “The Secret Book” (4.34-57) describes the Divine Mother: “... (She is) ... the image of the invisible, virginal, perfect spirit ... She became the Mother of everything, for she existed before them all, the mother-father (matropater)”. The “Gospel to the Hebrews” likewise has Jesus speak of “My Mother, the Spirit” (cited in Origen, “Comment on John”, 2.12). In the “Gospel of Thomas”, Jesus contrasts his early parents, Mary and Joseph, with his divine Father - the Father of Truth – and his divine Mother, the Holy Spirit. According to the “Gospel of Philip” (52.54), whoever becomes a Christian gains both “father and mother”, for the Spirit (Ruah) is “Mother of Many”.

### **3. The Divine Mother as Wisdom**

As we have seen, the Greek feminine term for “wisdom”, “Sophia”, translates a Hebrew feminine terms “Hokhmah”. Early interpreters had pondered the meaning of Biblical passages about Wisdom, for example, the saying in Proverbs that “God made the world in Wisdom”. Could Wisdom be the female power in which creation was “founded”? According to one teacher, the double meaning of the word “conception” – physical and intellectual – suggests this

possibility: "The image of thought (ennoia) is feminine, since ... (it) is a power of conception" (Hippolytus, "Refutationis Omnium Haeresium" 6,38).

Valentinus tells a famous myth about Wisdom: desiring to conceive by herself, apart from her masculine counterpart, she succeeded, and became the "great creative power from which all things originate" often called Eve, "mother of all the living". But since her desire violated the harmonious union of opposites intrinsic in the nature of created being, what she produced was aborted and defective; from this, says Valentinus, originates the terror and grief that mar human existence. To shape and manage her creation, Wisdom brings forth the demiurge, the creator-God of Israel (Irenaeus, "Libros Quinque Adversus Haereses", 1.2.2-3; 1.4.1-1.5.4; 1.5.1-3).

Wisdom has several connotations in Gnostic thought. She is "the first universal creator" who brings forth all creatures, she enlightens human beings and makes them wise. Another newly-discovered text from Nag Hammadi, "Trimorphic Protennoia" (the "Triple-formed Primal Thought", 35.1-14) celebrates the female powers of Thought, Intelligence and Foresight. The text opens with a divine figure saying: "(I) am (Protennoia the) Thought that (dwells) in (the light) ... (she who exists) before the All ... I move in every creature ... I am the invisible One within the All ... I move in every creature ... I am the invisible One within the All". She continues: "I am perception and knowledge, uttering a Voice by means of Thought. (I) am the real Voice. I cry out in everyone and they know that a seed dwells within" (the "Triple-formed Primal Thought", 36.12-16).

The second section, spoken by a second divine voice, opens with the words: "I am the Voice ... (It is) I (who) speak within every creature ... Now I have come a second time in the likeness of a female, and have spoken with them ... I have revealed myself in the Thought of the likeness of my masculinity" (the "Triple-formed Primal Thought", 42.4-26). Later the voice explains: "I am androgynous. (I am both Mother and) Father, since (I copulate) with myself ...

(and with those who love) me ... I am the Womb (that gives shape) to the All ... I am Me (iroth)ea, the glory of the Mother” (the “Triple-formed Primal Thought”, 45.2-10).

Elaine Pagels (1982, p.77) asks what the use of such symbolism implies for the understanding of human nature, one of the forms of the question that motivated this book. One text (Hippolytus, “Refutationis Omnium Haeresium”, 6.18), having previously described the Divine Source as a “bisexual power” goes on to say that “what came into being from that Power – that is, humanity – being one, is discovered to be two: a male-female being that bears the female within it”. This reminds us of the ancient myths of androgynous first being that we have already considered.

Gnostic sources which describe God as a dyad whose nature includes both male and female elements often give a similar description of human nature, says Pagels (1982.p.78). Yet all these sources – secret gospels, revelations, mystical teachings – which verify the importance of the female process as we have seen in other traditions in this book – are excluded from the select list that makes up the Orthodox Christian New Testament. By the time the process of sorting out the various writings end, probably as late as 200 A.D., virtually all reference to the female process had disappeared from Orthodox Christian tradition.

The reason for this total rejection of the female process by Orthodox was pondered by the Gnostics. The mythic explanation they arrived at is that the patriarchal god of Israel, Jahweh, the Lord, who is a derivative, merely instrumental power from the Mother had created to administer the universe, had become arrogant and jealous, increasingly foolish and ignorant. They say that he believed that he had made everything by himself, but that, in reality, he had created the world because Wisdom, his Mother, “infused him with energy” and implanted in him her own archetypal ideas. But he was foolish, and acted

unconsciously, unaware that the creative ideas he used came from her; “he was ignorant of his own Mother” (Hippolytus, *refutationis Omnium Haereisum*, “6.33).

Often in these Gnostic texts, the creator is castigated for his arrogance, nearly always by a superior female power. According to the “Hypostatis of the Archons” (94.21-95.7) discovered at Nag Hammadi, both the mother and her daughter object when:

... he became arrogant, saying, “It is I who am God, and there I is no other part from me” ... and a voice came forth from above the realm of absolute power, saying “You are wrong, Samuel”, (which means, god the blind). And he said, “If anything other exists before me, let it appear to me!” And immediately, Sophia (“Wisdom”) stretched forth her finger, and introduced light into the matter, and she followed it down to the region of Chaos ... And he again said to his offspring, “It is I who am the God of All”. And Life, the daughter of Wisdom, cried out; she said to him, “You are wrong, Saklas”.

These mythological explanations remind us of the metabletic process we explored in the last chapter where the historical and political takeover of the ancient female-orientated kingdoms of pre-Hellenic Greece are gradually overwhelmed and supplanted by the patriarchal Hellenes; this process is also explained mythologically. So, too, we must explore the factors involved in this metabletic moment: by what means and for what reason did certain practices, ideas, beliefs and writings come to be classified as heretical and others as Orthodox Christianity, by the beginning of the third century?

Consider the way in which women are treated in Gnostic and in the Orthodox Christian communities. The Gnostic gospels reveal that there is a strong correlation between religious theory and social practice (see Pagels, 1982, p.81, especially footnote 61). One of the Tertullian’s chief opponents, the “heretic” Marcion, scandalises his orthodox contemporaries by appointing women on an equal basis with men as priests and bishops. The Gnostic teacher Marcellina travels to Rome to represent the Carpocraton group (Irenaeus “*Libros Quinque Adversus Haereses*” 1.25.6), which claims to have received secret teaching from Mary, Salome and Martha. The Montanists, a radical prophetic

circle, honour two women, Prisca and Maximilla, as founders of the movement. Among such Gnostic groups as the Valentinians, women are considered equal to men, some revered as prophets, others acting as teachers, travelling evangelists, healers, priests, perhaps even bishops.

This general observation about the correlation between religious theory and social practice is not universally applicable, as Pagels (1982, p.81) points out. At least three heretical circles that retained a male image of God included women who took positions of leadership – the Marcionites, the Montanists and the Carpocratians. However, from the year 200 A.D. we have no evidence at all from women taking prophetic, priestly or Episcopal roles among orthodox churches. Tertullian agrees with what he calls the “precepts of ecclesiastical discipline concerning women” which specified:

It is not permitted for a woman to speak in the church, nor is it permitted for her to teach, nor to baptise, nor to offer (the Eucharist), nor to claim for herself a share in any masculine function – not to mention any priestly office (Tertullian, “De Virginibus Velandis”, 9).

This is, as Pagels (1982, p.81) points out, an extraordinary development considering that in its early years the Christian movement showed a remarkable openness towards women, especially given the patriarchal domination of Jewish and Greco-Roman culture at the time. Jesus himself was completely open towards women, violating Jewish convention by talking openly with women and including them amongst his closest companions.

Some ten to twenty years after Jesus’ death, certain women held positions of leadership in local Christian groups and women acted as prophets, teachers and evangelists. Professor Wayne Meeks (The Image of the Androgyne, p.180 ff: quoted by Pagels, 1982, p.82) suggests that, at Christian initiation, the person presiding ritually announced that “in Christ ... there is neither male nor female”. Paul quotes this saying, and endorses the work of women he recognises as

deacons and fellow-workers: he even greets one, apparently, as an outstanding apostle, senior to himself in the movement (Romans 16.7).

Yet it is Paul who increasingly expresses ambivalence concerning the practical implications of human equality. Discussing the public activity of women in the churches, he argues from his own, traditionally Jewish concept of a monistic, male God for a divinely ordained hierarchy of social subordination. As God has authority over Christ, he argues (1 Corinthians 11.7-9), citing Genesis 2-3, so man has authority over woman. While Paul acknowledges women as his equals "in Christ" and allows them a wider range of activity than did traditional Jewish congregations, yet he cannot bring himself to advocate their equality in social and political terms.

Such contradictory attitudes towards women reflect a time of great social transition (as we have shown in the first part of this chapter), as well as the diversity of cultural influences on churches scattered throughout the known world, a true metabletic moment. Elaine Pagels (1982, p.82-83) demonstrates that attitudes towards women and the female process were ambivalent throughout most of the great Mediterranean and Near Eastern civilisations at this time. In Greece and Asia Minor women participate with men in the religious cults particularly the cults of the Great Mother in her different forms, and some women take up education, the arts and the professions such as medicine.

In Egypt, women have attained or re-attained – a relatively advanced state of emancipation, socially, politically, and legally. At the beginning of the Christian era the archaic, patriarchal forms of Roman marriage (and education) were increasingly giving way to new egalitarian legal and educational forms. Indeed male satirists (see Carcopino, 1951, p.95-100) complain of women's aggressiveness in discussions of literature, mathematics and philosophy and ridicule their enthusiasm for writing poems, plays and music. Under the Empire, "women were everywhere involved in business, social life such as theatres,

sports events, concerts, parties, travelling – with or without their husbands. They took part in a whole range of athletics, even bore arms and went to battle ... “ and made major inroads into professional life (for sources, see Pagels, 1982, p.83).

However, women of the Jewish communities at this time are excluded from actively participating in public worship, education and in social and political life outside the family (see Kenet, 1933, and Moore, 1932, in Pagels, 1982, p.83). And yet despite the previous public activity of Christian women, the majority of Christian churches in the second century went with the majority of the middle class in opposing the equality of women, which found its support primarily in rich or what we would call bohemian circles.

While in earlier times Christian men and women sit together for worship, in the middle of the second century, precisely at the time of the struggle with Gnostic Christians, Orthodox communities begin to adopt the synagogue custom of segregating women from men (Hippolytus of Rome, 43.1). By the end of the second century, women’s participation in worship is explicitly condemned and groups in which women continue in leadership are branded as heretical.

Consider some of the metabolic processes precipitating this change. This is an influx of many Hellenised Jews into Christianity which the scholar Johannes Leipoldt (1965, p.142) suggests may have influenced the church in the direction of Jewish traditions. Professor Morton Smith (1973) suggests that the change many have resulted from Christianity’s move up in social scale from lower to middle class. But ultimately it would appear to be the espousal of a male, unitary image of the divine, together with an authoritarian, patriarchal, hierarchical view of the divine process which mirrors the authoritarian Orthodox Church structure, which is the decisive factor.

It is the power of the authoritarian, legalistic image of the emperor who punishes all those who disobey his commands that finally is imprinted on the



consciousness of the Christian church, and thus also on the consciousness of the emergent Western civilisation, which is so strongly influenced by the Judaeo-Christian tradition. This image of the emperor who is divine and other than human and whose “kingdom is not of this world” reinforces the dualistic tendencies in the West that we have seen already.

Both Orthodox and Gnostic texts suggest that the attitude to women and the female process prove critical in the struggle, and certainly explosively controversial. Antagonists on both sides resort to the polemical technique of writing literature that allegedly derived from apostolic times, professing to give the original apostles’ vies on the subject. Some of the Gnostic texts, for example, tell of the rivalry between the male disciples and Mary Magdalene, described in the “Gospel of Philip” as Jesus’ most intimate companion, and as the symbol of the divine Wisdom. Other texts such as the “Gospel of Mary” and “Pistis Sophia” use the figure of Mary Magdalene to suggest that women’s activity challenged the leaders of the Orthodox community, especially Peter their leader and spokesman.

Orthodox Christ Christians retaliate with what Elaine Pagels (1982, p.85) calls “alleged ‘apostolic’ letters”, the most famous examples being “the pseudo-Pauline letters” I and II Timothy, Colossians and Ephesians; here “Paul” insists that women be subordinate to men. The letter to Titus, in Paul’s name, directs the selection of bishops in terms that entirely exclude women from consideration. Literally and figuratively, the bishop is to be a father figure to the congregation. He must be a man whose wife and children are “submissive (to him) in every way” which proves his ability to keep “God’s church” in order (I Timothy 3:1-7; Titus 1:5-9) and its members properly subordinate.

However the Mother Goddess and the female process are too powerful in human consciousness, in our history, and in our archetypal need, to be eliminated entirely by the immensely powerful Judaeo-Christian tradition. She re-

emerges in Jewish mysticism, for example in Kabbala, and in Christianity's as Mary, the Virgin Mother of God and Queen of Heaven. Mary's emergence flows from another decisive metabletic struggle in early Christianity, that between the "Jewish" tradition of the early church in Jerusalem and the "Pauline" tradition; for Paul wished to break from Judaic exclusiveness and convert Gentiles.

It is the Pauline tradition which emerges victorious. The church in Jerusalem is ruined in the uprising against Rome which led to the city's destruction in A.D.70. Paul's ideas give the Messiahship an individual and spiritual basis, alien to Jewish thought and more akin to the "pagan" spiritual and philosophical tradition of the Greco-Roman and Near Eastern civilisations, with which we are already familiar. Christ becomes a Saviour with a perceptible likeness to the dying-and-rising gods of the Mysteries, Osiris, Adonis and the rest (see Ashe, 1977, for a review of this process).

However, metabletically Christ cannot be readily conceived in his role as dying-and-rising Saviour, as standing alone, for such gods never do. They are rooted, as we have seen, in the world of the Goddess, and in some form she always accompanies them; you cannot have Osiris without Isis, or Attis without Cybele. The death-conquering male figure of Christ casts a female shadow, whether Paul or later Christianity is aware of this or not. He evokes a role which only woman can fill and the original relationship of the Young God to the Mother Goddess makes Christ's mother the best candidate to fill the role.

Indeed, as Geoffrey Ashe (1977, p.195) points out, after four centuries of growth Christianity is completed, in its essentials, when the cult of Mary is made part of it officially at Ephesus in 431 A.D. However the Christianity shaped the Ephesian mould is not strictly one religion but a combination of two. For alongside the Orthodox Church there exists the female shadow of ancient worship of the Mother Goddess in its new form centering around Mary, the Mother of God, and (using her old Near Eastern title), Queen of Heaven. This

body of dissident Christians, made up mainly of women and particularly strong at Ephesus, the ancient seat of the worship of the Queen of Heaven, is swallowed up by the Orthodox Christian Church at the council of Ephesus in 431 A.D.

Arguably, says Ashe (1977, p.195) who quotes Elizabeth Gould Davis (1975) for sociological support, it was the women, and the Eternal-womanly as Mother of God, that saved Christianity as an effective religion. If the Virgin keeps her worshippers securely wedded to Orthodoxy, it is partly because Orthodoxy proves unable to break with Virgin-worship and has always adjusted itself so as to remain as one with it. In Mary the age-old belief that the female process is the authentic source of inspiration and life is repeated. The male in his would-be dominance in a usurper, and his efforts to drag down her divinity are shown to be self-stultifying. The female is the power of the spiritual awaking, endlessly renewed, even in the male-dominated West.

#### **CHAPTER FOUR**

### **THE INTEGRATION OF THE MALE/FEMALE PROCESS OF PSYCHOLOGY**

#### **A. SCIENCE, PSYCHOLOGY AND THE MALE/FEMALE PROCESS**

We have seen, in the chapters preceding, how in Western society for at least the last 2 500 years a number of major developments have occurred which have not only affected society in general, but science and the social sciences in particular. I have attempted to show that these developments are rooted in a basic split which has developed between the male process and the female process, largely at the expense of the female process. I would now like to see what impact this imbalance has had on science and psychology. Further, I would like to explore the possibility of the restoration of the male/female balance and see what effect this could have on modern science and psychology.

It must be stressed that the female process has not been totally neglected or repressed during the course of the development of Western society. Much of its influence can be seen in various forms. For example, the history of spirituality and the forms of the ancient “Urreligion” has taken indicate its presence, particularly in their esoteric manifestations. Indeed the very word “esoteric” has strong Yin connotations: that which is hidden, secret, not revealed to everyone in the light of day, not susceptible to the L.M.S. process along but needing wisdom and intuitive powers – this is redolent of the ancient mysteries of the Mother Goddess (see Ornstein, 1972, pp.95-143 for traditional Esoteric Psychologies).

In philosophy, art and science there has always been a female-process presence: in the “Dionysian” as opposed to the “Appolonian”, in the Romantic as opposed to the Classical. We have already seen the presence of the “philosophia perennis”, and the influence of the female process in modern high-energy sub-atomic physics. In modern psychology much of the female process is present in phenomenology and the “Third Force” – Humanistic Psychology and “Fourth Force” – Transpersonal Psychology.

It must be reiterated that the problem is not merely the fact that the female process has been oppressed and neglected in Western society; it has also been split off and even where its presence is felt is it presented as a dichotomised,

static polar alternative – a question of having to choose either one process or the other, which is a typical Western male-process error. I also wish to reiterate that the ultimate aim of this book is not to champion the cause of the female process per se, but rather to plead for a return to a state of balanced, dynamic polar interaction between the two processes, which would lead to an integration of knowing and being both the individual and in society: in Taoist terms, the Yin/Yang process in the Tao.

The split between the male process and the female process has had a particularly bad effect on Western science and psychology. This is particularly true in the very sensitive and powerful areas of epistemology and ontology. I am not going to deal any further with ontological issues apart from summarising what has already been said in Chapter One. I do wish to reaffirm the necessity and value of an integrated male/female process at a number of ontological levels:

1. The understanding of the unity of being.
2. The understanding of the paradox of the One and the many and the phenomenon of change.
3. The understanding of the relative (relational) nature of being.
4. To do away with the mind/body split at the ontological level.

#### 1. **Epistemology and Perception**

a) **Epistemology: the L.M.S. and I.C.H. modes of Knowing.** As I have attempted to show, Western society has, through shifts in its existence, placed its trust in what I call a male-process mode of being, as at the centre of which is a mode of knowing which I call the Logico-Mathematical-Sequential (L.M.S). This presupposes a female mode of being and its attendant mode of knowing which I call the Intuitive-Creative-Holistic (I.C.H). Perhaps the apex of this male mode of being and knowing can be said to be the Cartesian / Newtonian type of 19<sup>th</sup>

century natural science and a “scientific method” which has had such a strong influence on psychology.

The problem centres around the basic epistemology underlying the so-called “scientific method”, as outlined by the “Analytical Philosophy” of the philosophers of science who have the most influence in the scientific world today, especially in the United States. Analytical philosophy is a school of thought which recognises as “scientific” only the methods of the natural sciences insofar as they objectively explain the phenomena in question by reference to causal laws. This philosophy sees as its main goal the justification of this “objective knowledge” and its separation from any kind of subjective “Weltanschauung” i.e. metaphysics, theology or any “normative discipline”. It is a continuation of the 18<sup>th</sup> century Enlightenment which held that the only legitimate goal of a social science was to give explanations in terms of the laws of nature, if possible mathematically formulated.

It is a long and involved attempt, going back to Locke and Hume at least, to rule out as “unscientific” such concepts as “mind”, “consciousness”, “universal”. It came to a head in the Logical Positivism of the Vienna Circle and its central idea of a unified science. In England, and to some extent lately in the United States, it has developed further, in the philosophy of Linguistic Analysis (see Thomson, 1959). One can trace this development in the thought of Wittgenstein, for example.

But even in its developed form, Linguistic Analysis has elicited attacks from people like Herbert Marcuse who calls it “philosophic behaviourism”, and says it leads to “one-dimensional man” and “one-dimensional thought”.

In barring access to this realm (metaphysical thought) positivist philosophy sets up a self-sufficient world of its own, closed and well-protected against the ingression of disturbing external factors ... But his radical acceptance of the empirical violates the empirical, for in its speaks the mutilated, “abstract”, individual who experiences (and expresses) only that which is given to him (given a literal sense), who has only the facts and not the factors, whose behaviour is one-dimensional and manipulated. By virtue of the factual repression, the

experience world is the result of a restricted experience, and the positivist clearing the mind brings the mind in line with the restricted experience (Marcuse, 1966, p.182).

A number of problems arise from this positivist epistemology which have led to the call for a new epistemology. There is the awareness of the necessity for the recognition of an “imaginative”, “creative”, “intuitive” element in human thought in modern cognitive psychology theories (see Neisser, 1967) and in modern theories of the nature of the scientific method (see Medawar, 1969). Then there is the dissatisfaction with the alienating, “one-dimensional” effect the objective, quantifying methods of the natural sciences have on the social sciences. Finally a growing awareness that, Karl-Otto Apel (1967, p.2) puts it,

Although Analytical Philosophy as a philosophy of science accepts as the goal of science only the objectivistic explanation of facts, nevertheless, the problems involved in the very idea of “language analysis” must lead Analytical Philosophy “through the back door” into the midst of those problems which the theory of “understanding” of the Geisteswissenschaft was designed to cope with.

For example, there is the necessity of accounting for the evidence of the “understanding community” of interpreters or researchers involved in any project. “Geisteswissenschaft” can perhaps best be translated by “the human studies”: for as used by Dilthey they include history, economics, sociology, social anthropology, psychology, comparative religion, jurisprudence, political science, philology and literary criticism (or hermeneutics).

It is obvious therefore that a new epistemology is necessary both in science and in psychology, one which flows from the integration of the male and the female process of being-in-the-world and of knowing self, others and the world: an acceptance of the holistic unitary nature of human knowing which can distinguish into two modes, the L.M.S. and the I.C.H.

For over three centuries the prevailing model gaining knowledge in the Western world has been what is rather loosely called science, the child of thinkers like Galileo, Descartes and Newton. From their extremely valuable work

a scientific method evolved, and also an ideological stance which one could call “scientism”, says Philip Goldberg in his book on intuition (1983, p.17). According to scientism the correct way to acquire knowledge is from a rigorous interchange of reason and acquired experience.

Hence a philosophy of science has emerged as a hybrid of rationalism and empiricism. Since experience can be deceptive, information is scrutinised with the rigorous logic; since reason is not entirely flawless, tentative conclusions – hypotheses – are put to empirical test with controlled experiments subject to repeated verification. For this process to work, the data should be quantifiable and the players should be objective, thus keeping biases, emotions, and opinions from contaminating the findings.

Side-by-side with this dominant process there has been the awareness of another process beyond reason and sense. Later Plato, Aquinas, Pascal, Spinoza, Nietzsche, Bergson and many other philosophers have all pointed to this process. There have been “intuitionist” schools in mathematics and ethics, and psychologists such as Gordon Allport, Abraham Maslow, Carl Jung and Jerome Bruner have all acknowledged the importance of intuition. For the most part however, as Goldberg (1983, p.17) points out, intuition has only been a peripheral concern in the West, particularly since the amazing successes of Cartesian / Newtonian science.

Once again I would like to emphasise that nothing that I have said about the female process or the I.C.H. mode of knowing is meant to denigrate the male process or be a depreciation of either science or the L.M.S. mode of knowing. Insistence on evidence and rigorous verification, the heart of the scientific method, enables us collectively and over time, to sort out the true from the false. Science has given us a way to precisely analyse and shape the natural world.

It is the out-of-balance nature of the male process-domination in our society and of the L.M.S mode domination of science which causes problems.



Flushed with success, says Goldberg (1983, p.18), the scientific revolution has gobbled up terrain formerly held by philosophy, mythology, theology and cultural tradition. We seek to apply the methods that work so well in the material realm to answer questions about the depths of the person, the spirit and society. Through experimentation and the application of reason – which was elevated to being the pinnacle of the mind – it was assumed that we could come to know the secrets of the universe and learn how to live.

Over time our male process-dominated organisations and educational institutions made the L.M.S. mode the sine qua non of knowing and made the scientific method into the model of how to acquire knowledge. The unfortunate aspect of this out-of-balance tendency is not just the veneration of rationality or the insistence on experimental evidence, but rather the discrediting of the I.C.H. mode of knowing. The whole thrust of scientism has been to minimise the influence of the knower. It protects knowing from the vagaries of subjectivity with a system of checks and balances that are essential as their equivalent in democracies. But if the system becomes imbalanced, the power of the one pole can become so diluted as to lose its effectiveness.

Philip Goldberg (1983, p.19) points out quite rightly that the institutions in our society that teach us how to use our minds, as well as the organisations in which we use them are so skewed towards the L.M.S.-mode ideal of rational-empirical knowledge that the I.C.H. – mode of knowing is seldom discussed, let alone honoured or encouraged. From the grades to university and in most of our work settings, we are taught to emulate the idealised model of scientism in our thinking, problem-solving and decision-making. As a result the I.C.H. mode of knowing is subject to various forms of censure and constraint. Goldberg (1983, p.19) says that what psychologist Blythe Clinchy said of early childhood education applies throughout Western culture:

We may convince our students that this mode of thought is an irrelevant or indecent way of approaching formal subject matter. We do not actually stamp out intuition; rather, I think, we drive it underground.

The idealised form of science so often propounded and taught to young psychology students does not work in practice for a number of reasons:

1. Detached objectivity is an impossible ideal. Psychological research tells us that ordinary sense perception is an interpretive act, influenced by the subject's expectations, beliefs, and values. "Everything that reaches consciousness is utterly and completely adjusted, simplified, schematized, interpreted", says Nietzsche (1910, esp. pp.466-617).
2. Modern sub-atomic physics has demonstrated that the long-standing theoretical separation of observer and observed, object and subject, can no longer be assumed. Even in science the object of research is now increasingly seen to be not only nature itself but the scientist's investigation of nature.
3. Every discipline is rooted in a set assumptions and beliefs, called by Thomas Kuhn (1970) a "paradigm". Scientists, like all human beings, are motivated by their convictions, attachments and passions. If they deny this they are likely to be led astray by them: if they are aware of them they can be of profound value.
4. Formal proofs are instruments of verification and communication. The final descriptions of research are what the public sees and what we learn about in school. But they are the end products, the logical orderly presentations compiled after all the untidy work of research has been done, all the vague awareness and lightening intuitions have been experienced, explored and integrated.

It is most unlikely that more than a tiny minority of mathematical theorems were ever in fact arrived at, "discovered", merely by the exercise of deductive reasoning. Most of them entered the mind by processes of the kind vaguely called "intuitive"; deduction or logical derivation came

later, to justify or falsify what was in the first place an “inspiration” or an intuitive belief. This is seldom apparent from mathematical writings, because mathematicians take pains to ensure that it should not be. Deductivism in mathematical literature and inductivism in scientific papers are simply the postures we choose to be seen in when the curtain goes up and the public sees us (Medawar, 1969, p.26).

5. Granted the important role that the I.C.H. mode of knowing plays in the scientific process, a major defect in the view of scientific methodology propounded by logical positivists is its disavowal of any competence to speak about what Medawar (1969, P.55) calls the generative act in scientific enquiry, “having an idea”. This is the imaginative, creative, logically-unscripted act or episode in scientific thinking.

The objection, says Medawar (1969, p.55) is all the more grave because an imaginative or inspirational process enters into all scientific reasoning at every level.

6. Medawar (1969, p.54) makes the extremely valid point that there is nothing distinctly scientific about the hypothetico-deductive method nor even anything distinctly intellectual. The same can be said of the scientific method as such. It is merely a scientific context for the much more general applied form of the unified human process of knowing.

Medawar (1969, p.46) asserts quite rightly that dynamic progress in science is not supplied by logic but by a Yin/Yang dialogue:

Scientific reasoning is an exploratory dialogue that can always be resolved into two voices or two episodes of thought, imaginative and critical, which alternate and interact. In the imaginative episode (in my terms, the I.C.H. mode) we form an opinion, take a view, make an informed guess, which might explain the phenomena under investigation. The generative act is the formation of a hypothesis ... The process by which we come to formulate a hypothesis is not illogical but non-logical, i.e. outside logic. But once we have formed an opinion we can expose it to criticism, usually by experimentation: this episode expose it to criticism, usually by experimentation: this episode lies within and makes use of logic, for it is an empirical testing of the logical consequences of our beliefs (Medawar, 1969, p.46).

The power of the female process in its I.C.H.-mode of knowing form is shown by the following quotations (in Goldberg, 1983, p.23). (Note the language reminiscent of that used of the Mother Goddess): Jonas Salk says, "It is always with excitement that I wake up in the morning wondering what my intuition will toss up to me like gifts from the sea. I work with it and rely on it. It is my partner". In the "Harvard Business Review", Henry Mintzberg of the McGill University Faculty of Management reported the results of an extensive study of corporate executives. He found that the high-ranking manager operating under chaotic and unpredictable conditions ("Chaos" is a name of the Mother Goddess) is a "holistic thinker ... constantly relying on hunches to cope with problems far too complex for rational analysis".

Mintzberg concludes that "organisational effectiveness does not lie in that narrow minded concept called "rationality"; it lies in a blend of clear-headed logic and powerful intuition".

It must be accepted from the above that the male-process domination of Western science (and also psychology) with its emphasis on the L.M.S. mode of knowing as an essential element, must now begin to acknowledge the vital part played by the female process. The I.C.H. mode of knowing is and must be, an essential part of an integrated scientific process, as of an integrated psychology. Just as the male process represents only half of the richness of the total human process so the L.M.S. mode of knowing presupposes its other side, the I.C.H. Mode. Male process and female process make up the total human process: L.M.S. mode and I.C.H. mode make up the total human mode of knowing: Yang and Yin are included in the whole in the One that is, the Tao.

Having accepted that one can only have an integrated, whole, science or psychology if the totality of the human process is allowed, especially a holistic epistemology, let us now look at the intuition in greater depth, and then see what

I mean by the I.C.H. and the L.M.S. modes of knowing and where I derived them from.

My choice of the terms Logico-Mathematical-Sequential and Intuitive-Creative-Holistic to describe our two Yin/Yang modes of knowing comes from the work of the cognitive psychologist Ulrich Neisser mainly in his book "Cognitive Psychology" (1967) and an article entitled "Multiplicity of Thought" (1968). Neisser (1967, p.297) says "that historically, psychology has long recognised the existence of two different forms of mental organisation. The distinction has given many names". He gives the following examples (1968, pp.307-311):

1. Productive and blind thinking.
2. Creativity and constraint.
3. Intuition and reason.
4. Autistic and realistic thinking.
5. Primary and secondary processes.
6. Unconscious (preconscious) and conscious.

There are other forms. Weil (1973, p.116 ff) makes a very important distinction between "stoned" and "straight" thinking. Samples (1976, p.19-20) gives an exhaustive list from many sources including his own distinction of the "metaphoric" and the "rational".

**(i)The Logico-Mathematical Sequential mode of knowing.** The Logico-Mathematical aspect is well known – it is the ability to think abstractly, logically and mathematically and to use these skills to solve problems. Jerome Bruner (1960, pp.57-58) gives a very good description of this type of thinking.

(It) characteristically proceeds a step at a time. Steps are explicit and usually can be adequately reported by the thinker to another individual. Such thinking proceeds with the relatively full awareness of the information and operations involved. It may involve careful and deductive reasoning often using mathematics or logic and an explicit plan of attack. Or it may involve a step-by-step process of induction and experiment.

This sequential aspect needs some clarification however and it is here that Neisser's use of computer examples is valuable. He says that "the distinction between these two kinds of mental organisation (referred to above) is reminiscent of the differences between parallel and sequential processing ..." (1967, p.297).

A sequential programme can be defined as one that "makes only those tests which are appropriate in the light of previous test outcomes". Viewed as a constructive process, it constructs only one thing at a time. The very definitions of "rational" and "logical" also suggests that each idea, image, or action is sensibly related to the preceding one, making an appearance only as it becomes necessary for the aim in view (Neisser, 1967, p.297).

There is, however, a weakness in a sequential programme as in sequential thinking:

A process which goes consecutively from one decision to the next must go astray if even a single decision is wrong. Only where no uncertainty exists in such a program dependable. Error-correction procedures are possible, but they will become unmanageably complicated if the variability of the input is large. Such a program proceeds by rote, and like all rote procedures it is inadequate in the face of novelty (Neisser, 1968, p.314).

Even though the L.M.S mode of knowing is extremely powerful in applied problem-solving, especially in a strictly Newtonian/Cartesian world of "measurable facts", it does not work well in the face of novelty, or of great complexity especially where subtle, barely differentiated processes are involved. It is here that the I.C.H. mode of knowing works best.

(ii) The Intuitive-Creative Holistic mode of knowing. Just as I have linked Logico-Mathematical with a hyphen, so too can Intuitive-Creative be linked.

Intuitive shares certain properties with the creative process. Tauber and Green (1959) consider them essentially identical, and group them together with dreams and subliminal perception as "prelogical" experience, opposed to the "logical" processes of reason (Neisser, 1968, p.309).

a) Creativity.

There has been a widespread resurgence in recent years concerning the issue of creativity. Especially in America, two events have occurred which fostered interest in creativity (see Vernon, 1970, p.11).

1. The advent of Sputnik in 1957 shocked America into asking whether its educational system was failing to produce sufficient original scientists to maintain its technological lead.
2. J.P. Guilford's (1950) paper which pointed out that almost all the tests and achievement examinations used by American psychologists and educationalists were "convergent", that is, for each item there was one predetermined correct answer. Clearly these put the imaginative or independent thinker at a disadvantage. Creative thought is more likely to issue in a variety of words, i.e. to be divergent.

This association of divergent thinking and creativity has recently become important in American psychology:

Very little is known about creativity, Just what is creative, and what conventional, differs from culture to culture and from time to time, so that different authors have been employed different criteria in selecting highly creative individuals ...

Hence, although the concept of creativity is a difficult one to employ with precision because of its impreciseness, the term is coming to be accepted by many psychologists and educators as referring to an intellectual mode characterised by thinking of a divergent kind. In this sense then ... creativity means something very like what Guilford refers to as "divergent thinking", or Bartlett as "open thinking" (Cropley, 1967, p.7).

Cropley (1967, p.8) goes on to warn, however, that this similarity between creativity as it is somewhat narrowly defined in modern psychologists, and "divergent" or "open thinking", is a result of limitations placed on the use of creativity, rather than an assumption that divergent thinking is necessarily a predicator of later creativeness.

Creativity, says Neisser (1968, p.307) is not limited to abstract thought but is usually meant to include the original activities of musicians, painters, poets and scientists. The defining psychological characteristic of creative activity is not

necessarily the quality of the product, nor its uniqueness in history, but a certain freedom from constraint in the process itself. Creativity erupts more or less unconstrainedly, with spontaneity and unpredictability, from within the person.

It is generally agreed that the creative process is not a conscious one (see Thomson, 1959, Ch. 10; Ghiselin, 1952). Artists and scientists alike agree that their ideas (images, expressions etc.) simply “appear”, more or less clearly, later to be elaborated consciously. Carl Rogers’ (1970, p.139) definition of the creative process

Is that it is the emergence in action of a novel relational product, growing out of the uniqueness of the individual on the one hand, and the materials, events, people, or circumstances of his life on the other.

This “uniqueness of the individual” that Rogers speaks about is a highly important aspect in creativity. Thomson (1959, p.201) says that creative thinking is conditioned by many humdrum factors which influence the genius as well as the beginner. We all have the ability to be creative. However there is an “X-factor” in truly creative people:

What distinguishes the great artist or thinker is his consistently high output of good work, his deeper sensitivity, his greater flexibility and adventurousness – and, of course, his superior training and “education for life”. Yet the difference is probably one of degree. It may be that there is some factor, present in the case of the outstanding performer ... and which accounts for his “leap ahead” of normal learning, perceptual stimulation, personality traits (Thomson, 1959, p.201).

What Thomson affirms strongly is that

Personality factors are clearly fundamental importance not merely in helping to define the limits of an individual’s ability, but also the special talents he develops and the style in which he engages in his characteristic interests and pursuits (Thomson, 1959, p.201).

This is taken further by Cropley (1967, p.40) who says that the characteristic way in which an individual goes about taking in information from



the world is known as “cognitive style”. Most cognitive styles involve the familiar dichotomy we have already seen, that is that they tend to be holistic, i.e. “taking the world in large lumps” ... “paying attention to as wide a range of environmental properties as possible” or selective, “attending only to chosen portions of the environment” (Cropley, 1967, p.41).

The latter cognitive style has the advantage that one can select a few highly-related and task-relevant pieces of information and focus attention on them. This makes for ease of knowing and necessitates little accommodation, but this is achieved at the expense of losing the capacity to make rapid changes in one’s cognitive structures. This style leads to stereotypy of intellectual functioning, but it does not make life much easier. The holistic style, on the other hand,

... involves the risk of cognitive strain, necessitates frequent modification of existing categories and makes intellectual functioning a more arduous task. However, this ... involves the advantages of being able to change one’s existing mental structures very readily, of being able to relate widely different looking data and, in fact, of being in a state highly favourable to the appearance of creative thinking. Thus those people whose cognitive style involves the least censoring of the information available in the external world are most likely to be creative thinkers (Cropley, 1967, p.41).

We can thus say that the personality factor perhaps most distinguishes the truly creative person is that of risk-taking as opposed to rigidity. The rigid person is convinced of the logic and rightness of his existing view of the world. He is unwilling to make rapid or drastic changes in intellectual orientation, perhaps even incapable, and he clings firmly to what he “knows” is right. Much of this rigidity, dogmatism and fear we have seen emerging in our metabletic view of the emergence of the male process in this book. We will return to this in the last section of this chapter.

Cropley (1967, pp.43-51) summarises by saying that the highly creative person is characterised by the following traits:

1. Has wide categories, is available to the maximum amount of input and experience of the world.
2. Is willing to take risks, make mistakes, look foolish.
3. Is willing to "have a go", risk an intelligent guess in a problem situation.
4. Is flexible and adaptable.
5. Is "playful" in any given situation, has a sense of humour.
6. Is prepared to express what he feels, can express impulses.
7. Is able to use his imagination (see Thompson, 1959, pp.195-200).

We will be returning to these characteristics of the creative person in greater detail later, because this kind of person, I believe, represents the best of what the integrated male/female process makes available to us. This is the sort of "whole" person that the integration of the splits, which is what psychotherapy is about, allows to emerge.

The last three characteristics can be related to what Freud called primary and secondary processes. Neisser (1968, p.309) draws on Freud's (1900) work "The Interpretation of Dreams", while Cropley (1967, p.45) uses Freud's (1910) study of "Leonardo da Vinci: A study in Psychosexuality". Freud claimed that these were two fundamentally different modes of mental functioning. The primary process is revealed by the "absurdity" and "incorrectness" of dream experiences. Any train of thought which has suffered repression and has been drawn into the unconscious, is governed by the primary process. The characteristics of the primary process are (see Neisser, 1968, p.310):

1. Condensation: the emotional loadings of various ideas pass freely from one to another and their intensity may eventually be concentrated in one idea.
2. Compromise: the formation and emotional stressing of new ideas intermediate among existing ones.
3. The use of very loose connections (puns, clang association etc.) as associative channels.

4. Toleration of contradictions: any thoughts whatever may coexist or combine.

The function of the primary thought process is to find discharge for emotions. It takes place in the unconscious, among ideas which have been permanently repressed and cannot become conscious. Thus, the emotions involved are infantile urges, in Rapaport's terms (1951, p.693), the primary process is "drive-organised" (see Neisser, 1968, p.310).

The mental activities of infants are assumed to be almost entirely governed by the primary process. Gradually a secondary process develops in which this sort of activity is inhibited in favour of reality-oriented thinking. The delays and detours which are encountered in the search for emotional discharge result in the growth of rational conceptual thinking. The secondary process is "conceptually organised" (Rapaport, 1951, p.696). It is assumed by Freud that primary-process thought never becomes conscious without substantial secondary censorship, like that of the dream (see Neisser, 1968, p.310).

Many psychologists and others have speculated that the primary process is the source of creativity. It seems to have the unpredictability and freedom from constraint which the creative process requires. A further aspect of the primary process, Bleuler's "autistic thinking" (1912) (in Neisser, 1968, p.309) "mirrors the fulfilment of wishes and strivings, thinks away obstacles, conceives of impossibilities as possible, and of goals as attained" (Bleuler, 1912, p.404). Bleuler found autistic thinking characteristic of the thoughts of schizophrenic patients and of dreams, nothing also that I occurred sometimes in "states of great distraction", and in mythology.

McKellar (1957, in Neisser, 1968, p.309) has expanded these parallels; he regards imagining, creative activity and other relatively uninhibited mental states as involving autistic thought. It is, I feel, unfortunate that Freud's deterministic and pessimistic view of human nature which emerges in his view of the primary

processes has had such powerful influence on epistemology in psychology. (I will deal with this in greater detail in the last section of this chapter).

Freud's male process-dominated fear of the unconscious, the Id and the primary processes, are of course the result of the heritage of fear of the repressed female process which is so strong in Western society, that the primary processes are looked on as sometimes threatening like the Id, a runaway horse out of control' they are infantile urges, what they produce is "absurd" and "incorrect", and have a lot in common with the delusion and psychosis.

This view of that in us which emerges from the "dark" side of us, the "unconscious" – although I have strong reservations about this term, preferring rather to call it "the undiscovered" – dreams, fantasies, emotions intuition, creativity all emerge from the female process. But in the West with the repression of the female it has been denigrated as being inferior to the L.M.S. process and certainly not to be valued or trusted. Hence the undervaluing of the intuition, creativity and the holistic aspect of knowing.

Much of what we have been considering so far in creativity is often called imagination. It is a highly ambiguous concept but Thomson (1959, pp.196-198) distinguishes at least three quite different senses of the term:

1. Practical imagination – making, performing, etc.
2. Linguistic imagination – skill of using words, concepts.
3. Representational imagination – imaging, imagining. It is in this sense that the "autistic thinking" aspect can occur: fantasy, reverie, wishful thinking, day-dreaming. It ranges from our harmless daydreams to the out-of-touch hallucinations of psychosis.

Many creative thinkers have placed on record the sources of their ideas or creations, says Thomson (1959, p.198):

1. Dreams

2. Hypnagogic imagery- visual, auditory, kinaesthetic, etc. Occurs in drowsy state just before sleep. It is only one step from this “normal” imagery to hallucinations, drug-induced visions and other “abnormal” states.

3. Eidetic imagery – imagining, “seeing in mind’s eye”. These can provide stimulation for creativity. But so too can ordinary perceptual situations be used.

Stephen Spender in “The making of Poem” (Ghiselin, 1952) perhaps has the final word on creativity: it is “to be what one is with all one’s faculties and perceptions, strengthened by all the skill which one can acquire ...”

#### b) Intuition

We have already said quite a lot about intuition and it is a vast and complex subject. Perhaps the source which covers the subject best is the work already quoted: Philip Goldberg’s (1983) “The Intuitive Edge” on which I will be drawing. It will emerge that the relationship between creativity and intuition already made is very close.

Goldberg (1983, p.31) defines intuition by saying that it comes from the Latin intueri – “to look upon”, “to see within”, “to consider or contemplate”. Intuition is “the act or faculty of knowing directly without the use of rational processes”. It may signify an event or occurrence, a faculty of mind; there is also a verb from “intuit”. The basic sense of the word suggests spontaneity and immediacy – intuitive knowing is not mediated by a conscious or deliberate rational process.

... hunches, guesses, feelings – are of obscure origin. Intuition is quick, and often compelling; reason is plodding and pale. Some persons are said to be more intuitive than others; women perhaps more than men. Intuition plays a prominent part in interpersonal relationships. Mental processes of this kind seem to be common wherever there are situations too complex for ready logical analysis (Neisser, 1968, p.308).

Medawar (1969, p.55) says that intuition can take different forms in science and mathematics, though all forms of it have different properties in common:

1. The suddenness of their origin.
2. The wholeness of the conception they embody.
3. The absence of conscious premeditation.

He goes on to distinguish four kinds or manifestations of the intuitive process in science, although there are others.

1. Deductive intuition – perceiving logical implications instantly seeing at once what follows from holding certain views.
2. Inductive intuition – creativity: seeing, envisaging a relationship or an hypothesis.
3. Intuitive understanding of analogy – the ability to see analogical connections. He calls this wit.
4. The intuition which enables some people to have experimental flair or insight.

Goldberg (1983, Ch.3) discusses six functional types of intuition, the first five of which interact with each other and occur in various combinations to comprise the full range of ordinary intuitive experience. The sixth type, illumination or transcendence, can be viewed as the exemplar to which all other forms of intuition can be related.

1. Discovery, or detection, reveals verifiable facts. Discovery is usually the outcome of long, arduous, conscious rational work which supplies our intuitive process with the incentive and raw materials it needs. But then comes the “creative leap” which “transcends ordinary logic”. Goldberg (1983, p.47) quotes Rothenberg who uses the phrase Janusian thinking (as does Arthur Koestler) to characterise a central element in creative breakthroughs – when seemingly

opposite components are seen to be equally valid or complementary: this is the Yin/Yang process, the “coniunctio oppositorum”, which have seen to be the dynamic polar element in change and in constituting the whole.

2. Creative or generative intuition is very much like creativity. It deals with alternatives, options and possibilities. The creatively intuitive person is imaginative in a relevant or apt way and it usually goes hand-in-hand with discovery intuition; but creative intuition applies where there are a number of possible solutions. It is also the ability to generate alternative ways of viewing situations.

3. The evaluative function of intuition. Evaluation, at first glance, appears to be an L.M.S. function and it is true that evaluative intuition does not analytically examine or investigate. But rational and quantitative evaluations often leave us with uncertainty or ambiguity and much of the time we make the final choice intuitively. It is often like a voice or the presence of someone who tells us yrs or no, go or don't go, buy or sell, this colour not that. It can, as with all intuition, be clear or faint, resolute or hesitant, convincing or dubious. The evaluative function of intuition also works on the other produces of intuition, adding the element of discrimination, which prompts a feeling of certitude or self evidence about propositions.

4. Operative intuition guides us this way or that, sometimes with declarative force, sometimes with gentle grace. It is often a sense of “calling” to a vocation or mission. It is in some ways similar to evaluative intuition but with evaluative intuition there first has to something to evaluate. It is what we sometimes call luck and might account for Jung's synchronicity; uncanny coincidences of outer and inner events that have no apparent causal connection but have meaning or significant impact, as we have seen.

5. Predictive intuition: in most intuitive experiences there is an element of prophecy, for example, when a scientist intuits an hypothesis he is predicting

what will happen to certain phenomena under certain conditions. Decisions are by nature predictive and Goldberg (1983) quotes a study finding a significant correlation between the precognitive ability of company presidents and the profit-ratings of their companies. L.M.S. methods can seldom be used exclusively for by its very nature prediction deals with the unknown and we can calculate and measure only what is known.

6. Illumination or transcendence. This is called various names by various traditions: Samadhi, satori, nirvana, cosmic consciousness, self-realisation, union with One or with God, as we have seen in the first chapter. This category transcends the other five functions and, in fact, transcends all categories, concepts, thoughts, perceptions and, everything we think of as experience. It is, in fact, transcendence. Understanding it helps us to understand all forms of intuition and cultivating it simultaneously cultivates the others. Most importantly, illumination itself represents the highest forms of knowing.

Illumination or transcendence dissolves the subject / object duality we have seen emerging with the emergence of the individual and the emphasis on L.M.L. knowing in the West. There is no separation of knower and unknown, no object of experience. In transcendence the experiencer is conscious but not of anything: awareness alone exists. This is pure consciousness. It is also the Self, distinguished from the individuated self – the ego or changing personality with which we normally identify. What is illuminated is one's ultimate identity. Goldberg (1983, p.59) quotes from the "Upanishads": "Soundless, formless, intangible, undying, tasteless, odourless, without beginning, without end, eternal, immortal, beyond nature is the Self."

There are degrees of illumination stages of development:

- from a fleeting, hazy glimpse of the transcendent, as might occur spontaneously in mediation;



- to permanent self-realisation, in which the transcendent is a silent continuum behind all experience;
- to supreme enlightenment in which the Self is known to be truly one with all the cosmos: this is the experience of the unity of all Being, of the One, of the Tao.

Over time the seeker comes to know that his true nature is the boundless One, the ultimate constituent of all the changing objects and patterns, the “maya”, we perceive around us. Logical Positivist science and psychology has not reached this understanding and it cannot if it remains rigidly and dogmatically committed to scientism. The L.M.S. mode of knowing on its own cannot penetrate the Self and the yardstick of empiricism cannot measure it. Goldberg (1983, p.60) quotes Plotinus:

You ask how we can know the infinite? I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason, by entering into a state in which you are finite self no longer – in which the divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite consciousness.

The One is known, not by reason but by direct experience, not objective, sensory experience but a direct intuitive union. Illumination can be considered the highest form of knowing because it tells us who we are and what the cosmos is, and establishes the ontological Oneness that exists. It is also therefore, most satisfying and is known by the Buddhists as bliss, Ananda. It heals the splits we have imagined and imposed on ourselves and the world; it is the dynamic element which illuminates the paradox with which we started this book, that of the One and the many.

In all the sources quoted so far in our exploration of the L.M.S. and the I.C.H. modes of knowing they state quite emphatically, although in different ways, that, for example, the Intuitive-Creative aspect cannot function properly without the L.M.S. process and vice versa. This bears out what we have said, that is that

human knowing like everything else is essentially one process but that we can distinguish two dynamic interrelating polarities. Hence it is true that we must integrate the two polarities, that there must be an easy Yin/Yang flow between the male and the female process as evinced in the L.M.S. and I.C.H. modes of knowing.

I am emphasising, therefore, the common oneness that essentially marks our being and our knowing. Having said this we must be aware of an underlying unity even at this level. As we shall be seeing, knowing is a form of being, or as Thomas Aquinas has it, “to know is somehow to be”. In exploring our oneness we must now look at the holistic process as applied to epistemology and perception. But first it is necessary to say something of the principle of Holism as enunciated by General J.C. Smuts in his book “Holism and Evolution”.

#### **b) Perception, Holism, Consciousness and Awareness**

i) Holism and the Holistic Principle. The close interrelationship of the concepts of matter, life and mind demonstrated by Smuts leads him to raise the question of whether behind them there is not a fundamental principle of which they are the progressive outcome. Smuts (1973a, p.97) asks:

Is life implicit mind, mind asleep and almost waking? Is life latent in matter, and is Mind latent in life? ,... It is possible to develop the concept of a principle which is successfully physical, biological and mental in its developing phases, in other words, of which matter, mind and life are the manifestations?

His answer to this question is “yes!”. He points out (1973, p.97) that reality is not diffuse and dispersive; on the contrary, it is aggregative, ordered, structured. Both matter and life consist, in the atom and the cell, of unit structures whose ordered grouping produce the natural wholes which we call bodies or organisms. This character or feature of “wholeness” which we find in the case of matter and life has a far more general application and points to something fundamental in the universe, fundamental in the sense that it is

universal, that it is a real operative factor, and that its shaping influence is felt ever more deeply and widely.

“Holism” is the term coined (from “holos” = whole) by Smuts (1973, p.98) to designate this fundamental factor operative towards the making or creation of wholes in the universe. In Smuts’ view “wholes” are basic to the character of the universe, and Holism, as the operative factor in the evolution of wholes, is the ultimate principle of the universe. With its roots in the inorganic, this universal tendency attains clear expression in the organic biological world, and reaches its highest expression and results in the mental and spiritual planes of existence (Smuts, 1973, p.99).

We find thus a great unifying creative tendency of a specific holistic character in the universe, operating through and sustaining the forces and activities of nature and life and mind, and giving ever more of a distinctive holistic character to the universe. This creative tendency or principle we call Holism. Holism in all its endless forms is the principle which works up the raw material or unorganised energy units of the world, utilises, assimilates and organises them, endows them with specific structure and character and individuality, and finally with personality and creates beauty and truth and value form them (Smuts, 1973, p.107).

Smuts (1973, p.119) says that the most important result of the idea of the whole, is, however, the appearance of the concept of creativeness. It is the synthesis involved in the concept of the whole which is the source of creativeness in Nature. Nature is creative, evolution is creative, just in proportion as it consists of wholes which bring about new structural groupings out of old materials, an idea very similar to Prigogine’s theory of the transformation of dissipative structures, as we have seen.

The important aspect of this, says Smuts (1973, p.119) is that once we grasp that Nature and evolution are really creative processes, we are out of the bonds of the old crude mechanical ideas: “creativeness” is simply a result of the holistic tendency and is characteristic of the order of wholes in the universe. “The more Holism there is in a structure and Personality the mechanistic

character, until finally in *Mind and Personality* the mechanistic concept ceases to be of any practical use" (Smuts, 1973, p.145).

There is obviously a very close interrelationship between creativity and holism therefore. The form of perceiving and knowing involved in intuition and creativity is holistic rather than sequential or serial. But, as we have said, in the holistic human process of knowing, there is a necessary Yin/Yang relationship between the two polarities or forms I have called the L.M.S. and the I.C.H.

Neisser (1968, p.310) says that both Rapaport (1951) and Malsow (1957) hold that truly creative and intuitive knowing results from suitable co-operation between the I.C.H. and L.M.S. modes of knowing. The former supplies spontaneity, vigour and effortless invention; the latter elaborates and re-orders the products to adapt them for artistic, communicative or other purposes.

Thomson (1959, p.195) says that knowing is a bi-polar activity; one must switch between the I.C.H. pole which allows a free flow of images and ideas and the L.M.S. pole, the deliberate organisation and control of data, application of skills and techniques, an "editing" of one's own thoughts, dreams and images. In other words there must be (1) a period of conscious preparation, (2) a time of "incubation" during which the person is not consciously involved with the project, which leads to (3) illumination; (4) a process of integration and refinement of the results of the I.C.H. and the L.M.S. modes working together.

Both Bruner (1962) and Pribram (1964) are quoted by Copley (1967, p.29) as showing that L.M.S. – mode thinking provides an essential foundation for creative, divergent knowing. Creative solutions can only occur when the relevant field of subject matter is thoroughly known. Our major kind of intellectual activity, says Bruner (1963, in Copley, 1967, p.29), way as to reduce the "cognitive strain" of information processing – a combinations in which creative "effectiveness" and "surprise" bring about ever-new aspects are informed by the

person's previous experience. They are not blind stabs, but effective insights based on knowledge of the subject matter involved and the relevant rules of the game.

ii) Consciousness and Awareness. Human knowing must thus be seen as a unitary, holistic activity embodying two polar processes: (1) a relatively well-ordered, easily-describable, efficiency adapted, conscious thought-process, which I have typified as an aspect of the male process, and (2) a simultaneous and superficially-confused profusion of preconscious (subliminal), intuitive and creative activity on the other. This I have typified as being as aspect of the female process. Thus within the One that is human knowing is the many; a multiplicity of activities:

Awake or asleep, a number of more or less independent trains of thought usually coexist. Ordinarily, however, there is a "main sequence" in progress, dealing with some particular material in a step-by-step fashion. The main sequence correspondence to the ordinary course of consciousness. It may or may not be directly influenced by other processes going on simultaneously. The concurrent operations are not conscious, because consciousness is intrinsically single: one is aware of a train of thought, but not of the details of several. The main sequence usually has control of motor activity. Cases where it does not (where behaviour does not correspond to consciousness) usually impress the observers as bizarre or pathological (Neisser, 1968, p.316).

Neisser has raised here a number of important issues especially the interlinked role of consciousness and human motivation and the concept of awareness. Why are some operations performed rather than others? Why do some processes become a part of the main, conscious process while other do not? The most consistent view, says Neisser (1968, p.316) is that all thinking is motivated and depends on the needs of, on what is important to, the individual. Indeed his Knowing is dependent on who he is, on his Being.

Various needs have various consequences. One fundamental need is for the maintenance of an orderly and adaptive sequence in one's behaviour. For

social as well as physical and physiological reasons, who we are has to display a certain degree of self-consistency. This, says Neisser (1968, p.316), is probably responsible for the original development of a “main sequence” within the multiplicity of thought. Certainly it accounts for the extent to which the main sequence is inviolable while we are awake.

Thus we can say that this description of knowing also applies to our being (and vice versa). Behind the multiplicity of polar modes of being that constitute us is a Being. The One is not so much constituted by the many but embodies or contains the multiplicity. The multiplicity of being (and knowing) emerges when we analyse and dichotomise our essential Oneness. This Oneness is who we are and from this flows our “main sequence” of knowing and being.

As we have seen the One embodies the male and the female process as the two major aspects of its process of being and knowing. The male process corresponds to that which is known in our conscious, L.M.S.-mode, main sequence of knowing. The female process is that which is not so much unconscious but preconscious in this male-process sense of “conscious”. It is hidden, often mysterious, often dark – all aspects of the Yin, of the female. It is not defined, does not have the shape and form of male process, conscious thought content.

Instead of knowing consciousness, in the female process we are holistically aware. The relationship of awareness to consciousness is analogous to that of the female process to the male process. If we place all our energy in the single-vision focus of consciousness, then we cannot easily participate in the holistic awareness of all being that constitutes conscious and subliminal. But if we are aware of the sublime value of awareness, then much more of our energy can flow into it. Then we can be conscious and aware, the one focused and sequential, the other dispersed at many levels and holistic.

If we are not aware then there is a split between the conscious and what then becomes the unconscious. This unconscious is what Freud means when he uses the term: It is threatening, repressed, out of control and chaotic – the female process at its most threatening to split-off nineteenth century Western male consciousness. If we are aware then we know that this is the realm of the Mother Goddess and her chthonic power. Here lies death certainly, but the death of that which is no longer of any value, that needs to be re-born, re-created in a new vibrant living form.

The Mother Goddess does not easily reveal her secrets except those who believe in her; thus even in our modern times we may talk of “initiates”, those who wish to pursue the path discussed above as illumination or transcendence. Then what was previously part of the subliminal underworld can become sublime wisdom. Robert Graves (1958, p.89) talks about this process when he makes the critical distinction between “Muse poetry”, and “Apollonian poetry” – that one can only be truly creative if one is devoted to the Mother Goddess and her Muse.

The most important single fact in the early history of Western religion and sociology was undoubtedly the gradual suppression of the Lunar Mother-Goddess’s inspiratory cult, and its supercession not by the perfunctory cult of a Sky-god, the god of illiterate, cattle-raising Aryan immigrants, but by the busy, rational cult of the Solar God Apollo, who rejected the Orphic tree-alphabet in favour of the commercial Phoenician alphabet – the familiar ABC – and initiated European literature and science. It is no secret that, towards the end of the second millennium B.C., Apollo’s people captured the Moon-goddess’s most revered shrines and temples including Tempe, Delphi and Delos; and so limited her worship that the great raging Ninefold Mountain-mother of Parnassus was at last converted into a choir, or ballet, or troupe, of nine tame little Nymphs, “the Muses”, with Apollo as their art-director and manager (Graves, 1958, p.90).

Graves points out that much the same thing happened among other European nations especially with the rise of Christianity. He differentiates between:

... Muse poetry, and Apollonian poetry: written respectively by those who rely on inspiration, checked by commonsense, and those who rely on intellectual verse decorated by the artificial flowers of fancy (Graves, 1958, p.90).

He goes on:

Certainly, I hold that critical notice should be taken of the Goddess, if only because poetry which deeply affects readers – pierces them to the heart, sends shivers down their spine, and makes their scalp crawl – cannot be written by Apollo's rhetoricians or scientists ... Since the source of creative power in poetry is not scientific intelligence, but inspiration – however this may be scientifically accounted for – why not attribute inspiration to the human Muse, the oldest and most convenient European term for the source in question? (Graves, 1958, p.96)

This to Freud and many scientists and psychologists who follow the same Apollonian way of being and knowing, the female process remains split-off, threatening, chaotic – Pandora's box, as we have seen. To those who are aware of the power and wisdom of the Mother Goddess she opens her ancient cornucopia of plenty (Pandora means "All-Gift") (see Graves, 1958, p.157). We will take up this theme again in the last section of this chapter and see its relevance of psychotherapy. For good psycho-therapists, like creative artists or scientists, must be open to the promptings of the I.C.H. mode, as well as being able to order what is often chaotic in themselves and in their clients. They must be both conscious and aware.

I would now like to turn to this process in action, so to speak, seeing how the I.C.H. and the L.M.S. modes of knowing can be seen to apply to perception in the process of artistic creativity.

iii) Perception. In this attempt to understand how in the unitary process of perception we can also see a male and a female process at work, I wish to draw on the work of Anton Ehrenzweig (1970), "The Hidden Order of Art".

Ehrenzweig (p.13) commences by saying that children exhibit a syncretistic ability when listening to a story, which in the words of William James, enables them to take "flying leaps" over stretches that elude their understanding and fasten on the points that appeal to them. "This ability of understanding ...



may be due to their syncretistic capacity to comprehend a total structure rather than analysing single elements". Child art, too, goes for the total structure without bothering about analytic detail.

Ehrenzweig (p.21) takes the term "syncretistic vision" from Piaget who sees it as the distinctive quality of children's perceptions and art. A very important aspect of syncretistic vision is the concept of undifferentiation. It is difficult, says Ehrenzweig (p.21), to distinguish undifferentiation from Chaos. But one can describe its character as it evolves in the individual infancy. The undifferentiated structure of primary-process fantasy corresponds to the "primitive", still undifferentiated structure of the child's perception of the world, to the I.C.H. mode as we have seen.

But around the eighth year of life a drastic change occurs in children's art, at least in the Western World. While the young child experiments boldly with form and colour in representing all sorts of objects, older children begin to analyse these shapes by matching them against the art of the adult which they find in magazines, books and pictures. They usually find their own work deficient. Their work becomes duller in colour, more anxious in draughtsmanship. Much of the earlier vigour is lost. Art education seems helpless to stop this rot. What has happened is that the child's vision has creased to be spontaneous, holistic and syncretistic and has become analytic instead, L.M.S. mode dominated, self-and-other conscious.

The child's more primitive syncretistic vision does not, as the adult's does, differentiate abstract details. Children do not break down the shape of a concrete object into smaller abstract elements and then match the elements of their drawings one by one. Their vision is still global and takes in the entire whole which remains undifferentiated as to its component details. This give the younger child artist the freedom to "distort" colour and shapes in the most imaginative and, to adults, "unrealistic" manner.

E.H. Gombrich (1960, in Ehrenzweig, 1970, p.22), in his classical art book, "Art and Illusion", has shown that realism in art does not simply copy the artist's subjective perceptions. Realism is only possible because conventional schemata for representing reality exist which have developed over the centuries. The initial "making" (an intuitive art) of the schema has to be justified by "matching" the tentative result against reality. What Gombrich implies, though he never says it explicitly, is that matching can be twofold – either an analytic L.M.S. mode of syncretistic. The holistic syncretistic process can be as precise, if not more so, than the analytic matching of detail.

For example, Picasso's incredibly convincing portraits defeat all analytic matching by jumbling up and distorting all the details of a face. The resemblance achieved by a syncretistic portrait relies on a subtle balance which is not amenable to conscious analysis. Yet we can judge the likeness with precision; some hidden order must guide us. The same reliability and precision is found in the young child's syncretistic grasp of reality. He may neglect abstract detail, yet his powers of recognition may be superior to the duller vision of adult. There is scattering of focus inherent in syncretistic vision. Analytic gestalt vision tends to be generalised and ignores syncretistic individuality.

The recognition of objects from cues rather than from analysis of abstract detail is the beginning of syncretistic vision. If the gestalt theory were correct and our first awareness of reality were analytic rather than syncretistic the difficulty of identifying objects would become enormous. We are able to discount the constant change and loss in abstract detail with such ease this must be due to the mysterious syncretistic grasp of the total shape which can be hypersensitive to individual features while ignoring meaningless abstract pattern.

Undifferentiated and syncretism therefore, far from being chaotic, serve a vital purpose. The syncretistic faculty can abstract from differences in analytical details and so identify an object in its changing aspects. Undifferentiated

preconscious scanning extracts from the many variable details a common denominator or fulcrum which serves as the “cue”.

Ehrenzweig (p.14) says that the subject matter of his book deals with the deceptive chaos in art's vast substructure. There is a “hidden order” in this chaos which only a properly attuned reader or art lover can grasp. All artistic structure is essentially “polyphonic”; it evolves not in a single line of thought, but in several superimposed strands at once. Hence creativity requires a diffuse, scattered kind of attention and perception that contradicts our normal logical habits of thinking, as we have seen.

The plastic effects of painting (pictorial space) which are familiar to every artist and art lover turn out to be determined by deeply unconscious perceptions, according to Ehrenzweig (p.14). They ultimately evade all conscious control. In this way a profound conflict between conscious and preconscious (spontaneous) control comes forward. The conflict proves to be akin to the conflict of single-track thought and “polyphonic” scattered attention with Ehrenzweig describes. Conscious thought is sharply focused and highly differentiated in its elements; the deeper we penetrate into low-level imagery and fantasy the more the single track divides and branches into unlimited directions so that in the end its structure appears chaotic. The creative thinker is capable of alternating between differentiated and undifferentiated modes of thinking, harnessing them together to give him service for solving very definite tasks. The uncreative psychotic succumbs to the tension between conscious (differentiated) and unconscious (undifferentiated) modes of mental functioning. As he cannot integrate their divergent functions, true chaos ensues.

Up to a point any truly creative work involves casting aside sharply crystallised modes of rational thought and image making. To this extent creativity involves “self”-destruction. Ehrenzweig (1970, p.15) followed a suggestion in Marion Milner's (1937) “An Experiment in Leisure” and realised that the self-

destructive imagery of Sir James Frazer's "dying god" (which we have referred to earlier), symbolises the process of creation, that is, the "self-destructive" attack of unconscious function on the rational surface sensibilities. By this destruction of the self we mean categories, ideas that we cling to, are attached to. This "self" needs to die, and be re-born, in the central significance of the myth. This is the role of the female process.

Ehrenzweig (1970, p.19) quotes Marion Milner's (1958) Freud Centenary Lecture "Psycho-analysis and Art", in which she says that a revision of the classical Freudian concept of the primary process was in the air (as I have intimated it should be). For example, the classical concept of the primary process (which forms unconscious fantasy) denies it any structure. While, for example, Freud indicated the dream's "nonsensical" content, he did not vindicate its seemingly chaotic structure. He attributed it to a primary process lacking in the proper differentiation of opposites, of space and time, and indeed any other firm structure. The formal analysis of art can make good this omission, according to Ehrenzweig (1970, p.20).

The "unconscious" components of art demonstrate a deceptive chaos. However in the solution of complex tasks the undifferentiation of the "unconscious" vision turns into an instrument of rigorous precision and leads to results that are fully acceptable to conscious rationality. In mental illness undifferentiated material rises from the unconscious to disrupt and challenge the more narrow focused modes of conscious discursive thinking; and the chaos and destruction which we are want to associate with undifferentiated primary process fantasy overwhelm to patient's everyday consciousness.

In contrast to "illness", creative work succeeds in co-ordinating the results of "unconscious" in differentiation and conscious differentiation and so reveals the hidden order in the "unconscious". Clinical work knows little about how

creative sublimation works, because it is mainly concerned with interpreting and translating the contents of “unconscious” fantasy.

The clinical work Ehrenzweig is talking about here is classical psychology analysis. First of all I do not believe that “undifferentiated material rises from the unconscious merely to disrupt ... conscious discursive thinking”; I do not believe that “chaos and destruction” which “overwhelm the patient’s reason” necessarily follows on from “undifferentiated primary process fantasy”. I do believe that, like in all creative work, there is an attempt by that “return-to-homeostasis”, holistic healing drive in all of us, to express the pain, anger, fear, the gaps and splits which we are seeking to integrate. The challenge is to break the grip of rigid conditioning of old patterns, to seek to become aware rather than be governed by conditioning, to “break out”, “break through”, “break away”; but this often requires “break-down” in the female- process re-creative urge of life-death-rebirth.

I will attempt to show in the last section of this book, that what Ehrenzweig says of the artist creating is also true to client and therapist. Their creative work is also an attempt to perceive, to know and to integrate the results of “unconscious in differentiation and conscious differentiation and so reveal the hidden order in the “unconscious”. I have put “unconscious” in inverted commas because as I have indicated, I prefer the term “preconscious” or “subliminal” for that which emerges from the female process. The unconscious can only be used when the person splits off his female process and its contents through conditioning, which leads to ignorance and fear. This distinction constitutes a true revision of Freud’s concept of the primary process which Milner is asking for.

However, as Ehrenzweig (1970, p.20) points out, the study of art’s “unconscious substructure” and of the scanning processes in science offer the needed opportunity for observing the creative techniques of the self and the way in which it makes use of the dispersed structure of “unconscious” perception. The chaos of the “unconscious” is as deceptive as the chaos of our reality. In

either case we need the less differentiated techniques of “unconscious” vision to become aware of their hidden order.

The scientist has to face the fragmentation of physical facts with courage. He has to scan a multitude of possible links that could make sense out of apparent chaos. Ehrenzweig (1970, p.21) maintains that the scientist needs the more dispersed, undifferentiated structure of “low-level” vision in order to project the missing order into reality. At the same time – and this is the immense psychological gain – he makes constructive use of his “unconscious”, his female process faculties, and achieves the integration of his own self.

In creative work, outer and inner reality will always be organised together by the same indivisible process. The artist, too, has to face chaos in his work before “unconscious” scanning brings about the integration of his work as well as of his own personality. Ehrenzweig’s point is that “unconscious” scanning makes use of undifferentiated modes of perception that to normal awareness would seem chaotic. Hence comes the impression that the primary process merely produces chaotic fantasy material that has to be ordered and shaped by the ego’s secondary process. On the contrary, the primary process is a precision instrument for creative scanning is superior to discursive reason and logic. It is obvious that the female process, the I.C.H. mode of perceiving and knowing, the “primary process” as we have defined it, is this “precision instrument”.

To demonstrate this, I wish to quote from Michael Guillen’s (1984, p.68) review of Arthur Reber’s research into intuition. Reber shows that, when faced with exceptionally subtle tasks, people who “feel” or intuit their way through them actually do better than those consciously try to think their way through them. Reber maintains that “complex structures are acquired implicitly and unconsciously”. However, as shown before,

Reber has found that, in principle, our faculties for acquiring implicit and explicit knowledge are like two camera lenses in the way they complement one another. However, it appears though the operation of our explicit knowledge faculty is capable of inhibiting the operation

of the implicit one ... Reber has found that, in practice, “a blending of the two modes of learning .... Is still preferable to the use of only one or the other” (Guillen, 1984, p.68).

Perception is guided by libido and goes straight for the total individual objects without awareness of their abstract elements, according to Ehrenzweig (p.33). As we have shown previously with knowing, it is guided by who the person is, by his motives, choices and fears as well as by libido. Perhaps the perennial dualism of form and content, the bugbear of aesthetics, also vitiates psychological insight, so that understanding form is said to come before understanding content. But this is simply not true. Concrete thing-perception comes before the awareness of a generalised abstract gestalt (Ehrenzweig, p.33).

Thing perception, with its syncretistic grasp of the total object, has to be firmly established before the analytic awareness of abstract pattern can come into its own around the eighth year of life. By then, says Ehrenzweig (1970, p.33) following Freud’s theory, “latency” has stunted children’s sexual drives, and the weakening of children’s libidinous ties with reality allows their perception to detach itself from its old syncretistic search for the concrete individual object and attach itself instead to generalised abstract patterns, thereby setting up a profound split in their orientation towards reality, which is never entirely resolved.

Obviously it is not merely latency that brings this about. Pearce (1975, p.12) claims that children up to and about six years of age respond to their environment with what he calls their primary programme or “primary process that is our true source of communion and social being” (p.21). Pearce (p12) quotes Piaget and Hans Further to show that the ability for abstract conceptual creation opens somewhere around the sixth year of life. It is around this time too that children begin school and must cope with the overwhelming impingement of cultural processing. Pearce (p.12) calls this acculturation programme our Metaprogramme.

This Metaprogramme is an abstract semantic construct based not on reality interaction but on fear of reality. The child can only react to that fear with anxiety, and erect buffers to it, until he can intellectually create his own Metaprogramme concepts. The child must devote his new capacity to structuring the cultural “semantic reality” in order to survive that reality system.

As a result, his Primary Programme, biologically endowed, is overlaid and dominated by a cultural “reality adjustment”. The process is largely completed by adolescence (Pearce, 1975, p.12).

This adds to our reassessment of Freud’s primary process and, indeed, turns it on its head. The primary process is seen now as indeed primary, it “is our true source of communion and life” (Pearce, p.21). Pearce, in a later book (1979, p.xiii), enlarges on this by showing that “Piaget’s primary interest and unconscious bias were in the development of rational scientific thought, the kind of thinking that makes great university material”. Piaget’s prejudice, distinctly qualifying his observations, was his attitude towards the characteristics he called magical thinking.

In this Piaget shared the conventional view of other researchers dominated by the Western male process, who refer to the child’s wish thinking, fantasizing or autistic thinking, as a self-enclosed thought that does not both to check against reality. In brief, magical thinking implies that some connection exists between thought and reality, between knowing and being. The child’s mode of knowing and perceiving is based on this attitude for the first six or seven years.

Has nature then made a monumental error in creating children who spend most of their time in apparently non-productive and even anti-survival activities of fantasy, magical thinking and play? asks Pearce (1979, p.xii).

The clue lies with the child’s universal compulsion to play and fantasize. Researchers state that the infant makes no random or useless movements; from the beginning every action has meaning, purpose and design. In the same way, if all children compulsively spend the bulk of their time in some activity, then that activity must play a major role in genetic organization. Fantasy play and magical thinking cannot be errors of nature or examples of a faulty child logic needing adult correction because no species could survive with such a built-in contradiction ... Once all aspects of a child’s experience are examined as natural and meaningful, Piaget’s own development



theory takes on dimensions far beyond, yet still encompassing, his own interests (Pearce, 1979, p.xiii).

Thus, the primary process now emerges as vital; it must not be suppressed. My book is that the suppression of this process in children because it is considered a waste, is aberrant, or even destructive, is part of the suppression of the female process in Western culture. This results in the split in children in their natural ability to perceive and know the world directly and naturally (through the I.C.H. mode) which Ehrenzweig points to.

Ehrenzweig (1970. p.34) is not decrying the awakening of the analytical abstract faculties (the L.M.S. mode) during this period in a child's life; nor is Pearce, for it is part of our evolution. Indeed, our awareness of abstract form becomes one of the most potent tools in the hands of the artist and scientist. Scientific abstraction is a product of unconscious differentiation. (Undifferentiation is the static structure of unconscious image making, dedifferentiation describes the dynamic process by which the ego scatters and represses surface imagery).

The growth of the new images in art and of new concepts in science is nourished by the interaction between two opposing structural principles. The analysis of abstract gestalt elements interacts with the syncretistic grasp of the total object, focusing on detail against complex scanning, fragmentation against wholeness, differentiation against dedifferentiation. These polarities are aspects of the same interaction between the secondary and primary processes that we have seen. Ehrenzweig (1970, p.34) also feels that images are withdrawn from consciousness not merely because of the superego's censorship of certain offensive contents; they may become inaccessible through their undifferentiated structure alone.

The paradox of syncretistic vision can be explained in this way. Syncretistic vision may appear empty of precise detail though it is in fact merely

undifferentiated. Through its lack of differentiated it can accommodate a wider range of incompatible forms, for instance all the possible distortions of a face by a good caricature. Nevertheless, syncretistic vision is highly sensitive to the smallest of cues and proves more efficient in identifying individual objects. It impresses us as empty, vague and generalised only because the narrowly focused surface consciousness cannot grasp its wider, more comprehensive structure. Its precise concrete content has become inaccessible and “unconscious”.

The conscious gestalt compulsion makes us bisect the visual field into significant “figure” and insignificant “ground”, says Ehrenzweig (p.35). Yet an artist, or a therapist, as I will show, may not do this. A true artist will agree with the therapist that nothing can be deemed insignificant or accidental in product of the human spirit. Superficially insignificant or accidental-looking detail may well carry the most important unconscious symbolism.

Paul Klee (1961, in Ehrenzweig, p.35) speaks of two kinds of attention practised by the artist. The normal type focuses on the positive figure which a line encloses, or else – with effort – on the negative shape which the figure cuts out the ground. Klee speaks of the endotopic (inside) area and the exotopic (outside) area of the picture plane. The artist can either emphasise the boundary contrast produced by the bisection of the picture plane, in which case he will keep his attention on one (endotopic or exotopic) side of the line he draws; or else he can scatter his attention and watch the simultaneous shaping of inside and outside areas on either side of the line – a feat which the gestalt psychologist would consider impossible. Ambiguous patterns of this sort are often called counter-changes. Somehow, as Paul Klee postulates, a good artist (or therapist is our context) must be able to hold the entire picture plane in a single undivided focus.

Often an artist will step back from his work and look at it with a seemingly blank expression – an unconscious scanning is going on. This “full” emptiness of unconscious scanning occurs in many other examples of creative work, for example in hearing with music. Klee makes the link between painting and music. He calls his dispersed attention that can attend to the entire picture plane “multi-dimensional” (this expression happily stresses its “irrational” structure), and also “polyphonic”. Polyphonic hearing also overcomes the conscious division between figure and ground.

Musicians have coined technical terms for the two types of hearing:

1. Vertical hearing – the normal focused kind of attention can only appreciate the loose polyphonic structure as solid harmonic chords progressing heavily below the dominant melody above;
2. Horizontal hearing comes from more scattered (polyphonic) type of attention. In notation the polyphonic voices are written out horizontally along the five lines. Few musicians appreciate the “full” emptiness of horizontal hearing.

Very few musicians can keep track of all four voices, the normal complement needed for full harmonic sound. Yet the young Mozart once listened to a polyphonic piece in the Sistine Chapel and wrote down the score from memory. The trained musician allows his attention to oscillate freely between focused and unfocused (empty) states, now focusing precisely on the solid vertical sound of chords, now emptying his attention so that he can comprehend the loose, transparent web of polyphonic voices in their entirety.

Ehrenzweig (p.41) says that there is no hard and fast distinction between vertical and horizontal listening, just as there should be no sharp boundary between conscious and “unconscious” processes. One mental level leads into the other (in Yin/Yang fashion). There is certainly an interaction between the two types of attention, the one feeding the other. Differentiation (focusing) of attention is achieved at the expense of dedifferentiation (dispersing) and vice

versa. Attention and perception can freely alternate between vertical and horizontal modes. Conscious and unconscious mental functioning are harmoniously integrated in a similar way.

Because of the possibility of this successful integration now doubts may be raised as to whether polyphonic hearing and Klee's multidimensional mode of perception and attention really involve unconscious phenomena in the original Freudian sense. This view of the unconscious, as I have shown, is the result of the male/female process, split in Western society, on which Freud builds his system. It is true that, as Pearce says, our innate "primary programme" which is our birthright, becomes clouded over, sometimes obliterated, repressed by the child's fear of the process of acculturation, the imposition of the "Metaprogramme". The deeper the fear, the deeper the repression, the greater the confusion about our natural processes, and the more anarchic the rebellion.

Much of what we have said about knowing and perception above, is accepted in phenomenology and phenomenological perception. We must now turn to this and see the role of the male/female process in phenomenology and metabletic psychology.

## **B. PHENOMENOLOGY, PSYCHOLOGY AND THE MALE/FEMALE PROCESS**

### **1. The Crisis in Psychology: Logical Positivism**

I have already discussed, at the beginning of this chapter, a dichotomy which has been quite profound in its influence on modern psychology and also science. This is the split between what we can roughly call those psychologists who espouse the methods of the natural sciences as spelt out in logical positivism, and those who follow a more humanistic approach, including phenomenologists. One of the advantages I hope will flow from this discussion on the male/female process, is the possibility of a resolution of some of those

aspects which caused the split originally, and which keep the split operative today.

Over-practise of some skill may produce over-rigidity and over-emphasis. The professor of mathematics who has helped to advance his science, may never learn to drive his car properly. So, too, overemphasis of one element of thought process, no matter how rewarding, will prevent complete understanding of anything and will lead to a rigidity and “one-dimensionality” of thought. This is what appears to have happened in the over-emphasis on the logical, step-by-step main sequence of thought. The development of logical thought and scientific method has done away with many dubious epistemological and methodological theories. The advances made by the natural sciences are witness to this. The scrapping of earlier associationist ideas of thought, of “act” psychology, and particularly of a metaphysical dualism which made such a drastic distinction between mind and body, has “cleared the field”, so to speak. The behavioural emphasis that thinking is partly to be regarded as a complex of “drills and skills”, as Ryle (1953) has suggested, has led to acceptance of learning and training as an integral part of human behaviour.

This is all to the good and one does not plead for the re-introduction of any further dualistic concepts. But it does appear that the very success of the analytical, logical approach has led one to forget that there is more to human thought than this system contains. It would appear that a certain ability to sit back and relax, to use one’s imagination, to drop one’s guard and mentally “let one’s hair down” is necessary. What is even more necessary is empathy with the world, an attunement to and an understanding of nature and of man, which has been lost in man’s technological progress. This is very much what Dilthey meant when he said that in order to appreciate the world of man one has to “understand” it, not just be able to “explain” it.

One is struck when reading, for example, Skinner's (1953) explanation of religion and of psychotherapy as controlling agencies, both by the strength and closeness of his logical analysis and reasoning and by the weakness of his "understanding" of the totality of depth of his subject matter. This is "one – dimensional" thought to perfection. A similar example occurs in Theodore Abel's (1953) analysis of the "operation called Verstehen". (Dilthey's word for "understanding" is "verstehen" and not the usual German "begreifen" which is "understanding" in general, as opposed to understanding of the human situation).

Abel analyses away the whole concept very competently. There is literally nothing left of it when he is finished. But one is left with the feeling that he has never experienced ("verstehen") himself and that his level of analysis is not the correct one – it, too, is "one-dimensional". What is necessary as a basic for a new epistemology, is obviously the awareness that human thought is not "one-dimensional" but "multi-dimensional" as outlined above.

Thompson (1959) suggests one way in which this can be ensured. "It is sometimes argued that the condition which most favours transfer of prior learning in creativity is that in which there is a maximum interaction between primary and secondary perception. Primary perception may be defined as one's own first-hand experience in life, and secondary perception what one has acquired from reading, training, formal instruction, etc. The free interaction of the products of primary and secondary perception, however this may be affected, provides a melting-pot out of which original thought and dynamically – and this personal involvement must temper and meld with one's study, which would be open, flexible and contemplative.

One wonders how much personality structure, as McKellar (1957) points out, determines the style and approach of different types of thinkers. For example, people differ considerably in the "imaging" power. They differ as regards dominant modality of imaging, in their command over images; and those

who do much abstract thinking report low ability to image (though there are notable exceptions) (see McKellar, 1957). Gattton (1951; in McNamara, 1968) in 1883 questioned scientists about the visual imagery to which, as he put it, “novelists and poets continually allude” and which has “left an abiding mark on the vocabularies of every language”. To his astonishment, he found that the majority of scientists “protested that mental imagery was unknown to them ... They had no more notion of its true nature than a colour-blind man, who has not discerned his defect, has of the nature of colour. They had a mental deficiency of which they were unaware, and naturally enough supposed that those affirmed they possessed it, were romanticising”.

McNamara (1968) compares the image-lives of two theorists. Titchener, the introspectionist, had visual imagery to the point of eideticism, whereas J.B. Watson, whose visual imagery is known to have been poor, opposed Titchener’s whole introspectionistic concept of psychology and put forward his own behaviouristic theory, that thinking (including imaging) is “sub-vocal talking”. Watson wrote (1951, p.3298): “Thinking is behaviour ... thinking is merely talking, but talking with concealed musculature”. McNamara (1968) goes on to suggest, following Hunter (1957, p.185) and McKellar (1957, p.19) that, “A person makes the ‘egocentric assumption’ when, unaware (of forgetting) that the nature, extent and modality of imaging differ widely from one subject to another, he assumes that all people are alike in their imagery”. (McKellar (1957, p.174) having remarked that Watson’s visual imagery was poor, comments that the sub-vocal theory of thinking which Watson pronounced suggests how Watson’s own thought operated. McNamara goes on to suggest that it is possibly because of Watson (making the “egocentric assumption”) being himself a verbaliser having little imagery in any of the modalities, that he can say “in his objective study of man, no behaviourists has observed anything that he can call consciousness, sensation, perception, imagery or will” (Watson, 1951, p.328). Not finding these

so-called mental processes in his observation, he has reached the conclusion that all such terms can be dropped out of the description of man's activity.

This is precisely the sort of situation about which Price (1953) in rebellion against contemporary philosophical theories to the effect that there are no mental images, protests, i.e. that some philosophers, who happen to be verbalisers themselves, deny that any of the rest of mankind can have mental images. We know now of course, from so-called "split-brain" research, that where one hemisphere is functioning strongly it tends to inhibit the action of the others. Amongst the dominant functions of the left hemisphere are, for example, language, linear functioning, analytical ability and mathematical ability. However, "the right hemisphere's ability to understand and use language is normally relatively limited, but it has an exceptional ability for image forming" (Jordaan and Jordaan, 1984, p.175).

These are examples of the sort of splits in psychology which I hope the awareness of the Yin/Yang nature of the One and the many, and an understanding and integration of the male and the female processes can help to heal. Psychology is a unitary discipline but it must and will consist of dynamic polar processes. These dynamic polar processes must not be blocked, polarised, reified and then split off into either/or positions. It is this male-process tendency to one-dimensional thought which has been so destructive in Western science and psychology.

I have already attempted to show how a unified epistemology, in which the male and the female process are in dynamic balance, is central to, and act as a model and metaphor for, an integrated psychology. Sigmund Koch (1964, pp.1-7) concurs and shows how psychology, in slavishly following Logical Positivism or its later derivative, Analytic philosophy, is being left behind by this very strong modern trend: "... a sweeping redefinition by man of the nature of his knowledge



... A new era, with implications that justify the often abused objective, 'revolutionary', is under way" (Koch, 1964, p.1).

Koch shows that this reappraisal has been going forward in almost every branch of intellectual activity. In science a new humility has become evident.

... to view with respect other domains of cognitive activity and to search for and recognise continuities with such domains ... In the scholarly humanities, there is a new and constructive intransigence: a determination no longer to accept the indifference of a society whose values derive from idolatry of sciences ... In philosophy the indications are perhaps most compelling of all ... Logical positivism is no longer with us. Analytic philosophy, which, on the surface, seemed to broaden the purview of positivism by extending analysis from scientific to natural languages but which at times achieved an even greater constriction.. is inviting back many of the recently prescribed fields and problems of psychology ... contraries of virtually every canonical resolution of specific epistemological problems ... are back (Koch, 1964, p.2).

In addition, interest in the total articulation of knowledge has been conspicuous for some time. The area of concern is often couched in terms like "the relations of the sciences and the humanities". Koch (p.3) says that is widely supposed that this concern begins anew with C.P. Snow's Rede lecture (1959) which gave currency to the phrase "the two cultures". The rift between them as Carr (1961, p.85), points out, "is a product of this ancient prejudice, based on a class structure of English society which itself belongs to the past".

... there is by now more than a small literature (and in my opinion, a portentous one), the tendency of which is to seek reassessment of recently reigning conceptions of human knowledge in a way sensitized to the continuities within the processes that mediate inquiry in all fields and to the possible arbitrariness of such boundaries as those currently drawn to separate the major divisions of knowledge (Koch, 1964, p.3).

However, as this wave of interest has gathered, psychology and the social sciences have stood on shore almost untouched by the spray. I feel I should add here that Koch's comment applies more-or-less specifically to Anglo-Saxon and specifically American psychology – it is not nearly as true of European (Continental) psychology especially of phenomenology, as we shall see.

However, to take up Koch's critique (p.5) again, what is unique about psychology's present lag is that the other branches of scholarly culture seem to be working toward, or inviting into existence, a redefinition of knowledge based on an empirical analysis of enquiry of a sort which must largely depend on psychological modes of analysis. Yet psychology seems hardly cognisant of the challenge implicit in these circumstances.

The emerging redefinition of knowledge is already at a phase, in its understanding of the peculiarities of enquiry and research which renders markedly obsolete that view of science still prevailing in psychology. This can be said absolutely literally for the positivistic view in question was imported, with gratitude, from the philosophy of science and related sources from about 1930. While remaining congealed in psychology it has been subjected to such criticism in the areas where it originated that it can no longer be said properly to exist there.

There is a strange circularity then, in the predicament of psychology. Psychology has long been hamstrung by an inadequate conception of the nature of knowledge, one not of its own making. A world now in motion toward a more adequate conception begins to perceive that only psychology can implement it. Yet psychology is prevented from doing so because, almost alone in the scholarly community, it remains in the grip of the old conception. But this state of affairs could lead to a happy consequence: should psychology break out of the circle just described, it could at one and the same time assume leadership in pressing toward resolution of the central intellectual problem of our time and liberate itself for the engagement of bypassed, but important and intensely interesting, ranges of its own subject matter. Moreover, it can find courage to do these things in the circumstance that the very sources upon which it has most leaned for authority – physics and the philosophy of science – are, together with the rest of the scholarly community, urgently inviting them to be done (Koch, 1964, p.6).

I have already suggested how psychology can contribute towards this universal need for a unified epistemology. As Koch says, I believe that doing so will help to resolve some of the manifold splits in psychology. It is obvious that Newtonian/Cartesian science culminating in Logical Positivism and "Scientism"

has not and cannot work as the sole philosophy or methodology of psychology. It is, as we have seen, in many ways the highpoint of the male-process domination of Western culture. Particularly in Anglo-Saxon psychology it has been predominant.

However, as I have pointed out, there is another philosophic school which has influenced psychology, one which is much stronger in Europe. This has much more of a female process element in it and appreciates much more the need for an I.C.H./L.M.S. mode balance in epistemology. It is represented in psychology by the Humanistic and Trans-personal schools of psychology and by Phenomenology. It also flows from much that has been metabletically-described so far in this book.

## **2. Phenomenology**

Dreyer Kruger (1986, p.107) recounts how Husserl went to visit Ludwig Binswanger at the Sanatorium Bellevue, and how he wrote in the visitor's book, "We will not be able to enter the longed for heavenly kingdom of a true psychology until we become again like little children". Perhaps, continues Kruger, this is the true starting-point of all phenomenology: to achieve the child's wide-eyed astonishment and wonder at the way things are.

What Kruger is saying obviously coincides with what I have already explored concerning I.C.H. mode of knowing and perceiving. We have seen how Ehrenzweig has shown that children's spontaneous, holistic, "syncretistic" perception of the world changes somewhere around seven or eight years of age and how this is reflected in their drawings and paintings. The world changes for them; no longer do they see it with "the child's wide-eyed astonishment". Their world now becomes a pale, lifeless copy of the adult world, stiff, rigid, formalised, "duller in colour, more anxious in craftsmanship".

They have become self-conscious, split off from the life-world, their perception is now analytic and formalised, conditioned and objective. This process is one that we have seen happening metabolically with Greek sacred architecture. The temples lose touch with Mother Earth, the architecture becomes rigid, formal and lifeless. This, in turn, shows forth a deeper split and alienation. Humankind, especially in the West, loses touch with Mother Earth, the old ways, as we move into the cities and the power of the male process and L.M.S.-mode knowing becomes dominant.

The “golden age” of childhood is symbolic of an earlier “golden age” of our species. We have seen how Frankfort describes the way in which “primitive” humankind experiences the world “phenomenologically”: the phenomena of the world are present to us in this state as an “I-Thou” relationship, alive and pregnant with meaning, because we share in the unity of Being, in the undifferentiated One.

In some sense phenomenology requires us to return to this child perception, to an I-Thou relationship with a world which is our world, to which we are united through Mother Earth, through our bodies which in a very real way, we are. But let us consider this in greater detail, using the description of phenomenology of Valle and King (1978, pp.6-18).

The major and perhaps most critical assumption in phenomenology is that of the unity of being, the total indissoluble unity or interrelationship of the individual and his or her world. This we have already seen to be the case in Chapter One. Flowing from this is the awareness that human being is essentially relative, i.e. that it is relational or one of dialogue, as we have seen: The One, the Tao, embodies the Yin/Yang dynamic polar process. The person is viewed as having no existence apart from people. By world here, I mean all Being, all that exists. Each individual and his/her world are said to co-constitute one another.

The existence of a human being is thus always in a context. It is via the world that the very meaning of people's existence emerges both for the individual and for others. Conversely, it is each individual's existence that gives his or her world its meaning. Without a person to reveal its sense and meaning, the human world does not exist as it does, as we have seen from our study of sub-atomic physics. Existence always implies that being is actually "being-in-the-world". This in turn re-establishes the link of the world, others and oneself that we have seen being destroyed by the breaking of the Yin/Yang balance between male and female process.

This relationship of dialogue, of relativity between the person and the world, is essentially Yin/Yang in nature, and is thus a process. The person is sometimes active (Yang), acting in his world in a purposive way, and sometimes passive (Yin), because the world presents situations to which we must respond. This implies that to be authentic, true to one's sense of integrity, one must choose this or that as we are faced with the phenomena of existence. We must take responsibility for what emerges from our awareness, our encounter with the world.

This Yin/Yang relationship between people and their world further implies that our freedom is situational freedom. This means that we do not have absolute free-will nor are we objectified, determined beings. Our freedom is once more a Yin/Yang process between the "chaos" of an unformed female process (absolute freedom) and the rigid over-organisation of split-off male process (determinism).

A further philosophical assumption of phenomenology concerns the nature of consciousness. Consciousness is not objectified, a reified, split-off thing. To understand the phenomenological view of consciousness, we must first describe what Edmund Husserl's (perhaps the most important formative thinker in phenomenology) vision of the world is like. Husserl's (1970) attention is focused

on the un-interpreted world of everyday experience, as expressed in everyday language, the world as given in direct and immediate experience. It is the world of pure phenomena independent of and prior to any interpretation, scientific or otherwise. This world of naïve, child-experience is the “Lebenswelt” or “life-world”, the world as lived by the person and not a split-off, objectified reality.

The Lebenswelt, given directly and immediately in human experience, is the starting point or ground of human experience. It is that which is, in the beginning, for human consciousness. It is once again the world as experienced in the “Edenic state”, “in the beginning”, before we “eat of the fruit of the tree of knowledge of good and evil”. Note, too, that we have shown that the “ground of being” is not the Father God, as Tillich claims, but the female aspect of the Divine. As we have seen, this can be seen as the aboriginal time/state of the female process. It recedes from us, and can be suppressed, as we enter the world of objectivity, of the “I-it” relationship, dominated by L.M.S.-mode knowing. The Lebenswelt is the world of the Mother Goddess, the world of the Neanderthal village, of the child. We leave it through the growth of language, of abstract thought.

Van den Berg (1965, in Kruger, 1986, p.1211) makes a distinction between the “first and second construction of being”. The first construction of reality is the reality as we live and experience it in our everyday lives. Our reality is present to us as a system of meaning; nothing we experience is meaningless, even if it is sometimes anonymous, nameless. This shared reality of dialogue is not cancelled out by a Cartesian/Newtonian scientific, or second construction of reality. We are not an S-R organism: but we can choose to be dominated by a split-off, L.M.S. mode –dominated way of being. And we can be conditioned into accepting that the male process-dominated “scientific” world is the real world.

We are faced here with a dilemma. Classical Husserlian theory says that the “life-world is not a construction” (Valle and King, 1978, p.10), and yet Van den

Berg uses the word. This indicates a moving away from later-Husserlian phenomenology of consciousness to a more a hermeneutic approach, as described by Kruger (1979, p.186). I will return to this later when I discuss metabletics. But, in general, it is true to say that constructs like hypothesis, theories and the other aspects of positivist psychology as well as the causal thinking on which they are based, re second-order, less basic, derived notions of phenomenologists; like all abstract constructs and ideas they are derivatives of the life-world.

Left unexamined, without insight into its derived nature, cause-effect thinking can be not limiting but also misleading. Even when traditional positivist psychologists discuss the formulation of hypothesis and theories they are usually aware of their thinking or reflecting processes. All knowledge derived from the scientific method is, therefore, knowledge born of reflective thought. However, the life-world is the foundation or ground of scientific thought, and what is prior to reflective thought, thus it is of pre-reflective nature: "(i.e. as giving birth to our reflective awareness)" (Valle and King, 1978, p.11).

That which gives birth is the female. This seems to indicate once again the life-world, as ground of our being, can be said to be the female process. I would like to refer back to my critique of Freud's notion of the unconscious, of primary process, and Ehrenzweig's "hidden order in the deceptive chaos in art's vast substructure". It seems to me that in the way I have described the "unconscious", and the primary process, they can be seen to imply the same as the life-world, our first construction of reality, which gives birth to which we know. Thus too, we can see the relationship between the I.C.H. mode of knowing and perceiving syncretistic vision, polyphonic hearing, multidimensional vision and pre-reflective knowing or perceiving in phenomenology.

I have said that the "unconscious" is not unconscious at all except as a result of repression (splitting-off) and conditioning, Pearce's cultural

“Metaprogramme”. It is rather that which is “subliminal”, “preconscious”, “the undiscovered”, pre-reflective. It is not available to “consciousness” in the Freudian sense but to “awareness” in the phenomenological (and mystical) sense. It is part of the Yin, non-rational, unformed, retiring aspect of the female process.

It has been shown that in our male process-dominated, scientific Western view of the world, we do not usually think of what which surrounds us as being given in this direct, child-vision. Husserl calls the way in which we think that “objects” around us exist independently and that their functioning follows certain set laws, the natural attitude; it is this that characterises positivist psychology. The phenomenological attitude, on the other hand, he calls the transcendental attitude. But how does one assume this attitude? In order to understand (verstehen) a given phenomenon, one attempts to suspend or put in abeyance one’s preconceptions and presuppositions; this process is called bracketing.

In order to bracket one’s preconceptions one must first make them explicit, one must “lay them out” so that they appear in as clear a form as possible to oneself. These processes of bracketing and explicitation of assumptions have been found to interact in dynamic, dialogical fashion – in a Ying/Yang process. As one bracket’s one’s presuppositions, more of these assumptions emerge at the level of reflective awareness (i.e. that which is of the pre-reflective life-world becomes articulated at the level of reflective thought). These newly-discovered assumptions are then bracketed, which leads to a further emergence and realisation of still other assumptions. This process of bracketing and rebracketing is the manner in which one moves from the “natural attitude” to the “transcendental attitude”.

This attempt to adopt the transcendental attitude is called the reduction as one quite literally reduces the world of the natural attitude to a world of pure phenomena, to a purely phenomenal realm. The process of bracketing is one



that never ends and so a complete reduction is impossible. This process of bracketing and reduction, especially in the thought of the latter Husserl, leads to the difficulties alluded to earlier by Kruger and the movement by Van den Berg towards a more hermeneutic phenomenology.

We have obviously come full circle and returned to the notion of consciousness. For the phenomenologist consciousness is regarded as a making present. Consciousness is the forum in which phenomena show themselves or are revealed, or “dis-covered”. I said earlier that I would rather call the “unconscious” the “undiscovered”. In the passive, open-to-being state of receptivity, which is definitive of the female process, being reveals itself, it is “dis-covered”. This attitude of passive, open receptivity is an important aspect of the I.C.H. mode of knowing. It reaches its zenith in mediation and especially in what the mystics call contemplation or Samadhi, or bliss. This is the state when all the man-made distinctions and perceptions of the multiplicity of being fall away and one is aware of being one with One. I have noted that I feel that awareness is a better word than consciousness in this context.

We are never merely conscious of something, which means it always has an “object” (but not an object in the I-it sense but in the I-Thou sense because of the Yin/Yang relational nature of being, in which we are aware of the unity of all being). This object may be material – a tree or person – or a dream image or an abstract idea or concept. Consciousness is said, therefore, to be characterised by intentionality, and the object is referred to as “intended object”.

Valle and King (1978, p.13) refer to Zaner’s (1970) presentation of intentionality. They point out that in any awareness or perception we can talk about two poles: (a) the noetic, the subjective, or perceiving; and (b) the noematic, the objective or perceived. Zaner points out that if we take a reflective stance towards this process we become aware of process, not of two separate poles but of the process of consciousness with its specific object.

This awareness of the Ying/Yang nature of being, of total interrelatedness between subject and object, is called “correlation” by Zaner. It is by consciousness that objects are made present or “intended”, but equally as true, it is by objects that consciousness reveals itself, especially in the process of knowing and perceiving, is the way in which phenomenology is neither purely objective or positivistic in nature, nor purely subjective or introspectionistic. Phenomenology is a Yin/Yang process between these two poles, and in so being, heals one of the major splits in psychology.

From this discussion of the life-world and intentionality, it should be clear that phenomenology does not view causality in the same way that the positivistic psychologist does. The phenomenologist rejects the notion of causality in its linear or additive form (i.e. rejects the belief that change is initiated and directed by external events. These cause-effect relationships have no place in elucidating of the life-world, since the person in his/her world co-constitute one another rather than events in one realm causing events in the other. I would refer back here to what I described in Chapter One about synchronicity, the “coniunctio oppositorum” and the way the Chinese view causality.

What then is the structure of being for the phenomenologist? Structure (sometimes referred to also as essence or form), is a fundamental concept in phenomenology. Zaner (1970) says that phenomena, as they present themselves to us, seem to reveal themselves in different ways, depending on our perception of them or how we “take them up” in our many, varied perspectives and life-situations. However, the phenomenon is seen as having the same essential meaning when it is perceived over time in many situations. This commonality of structure or form, the One in the midst of change, of the many, is the “what” which is the basic question of the phenomenologist.

This brings us to the goal of the phenomenologist. He/she seeks to reveal the structure of experience through descriptive techniques, and does this by

asking the question, “what?” The phenomenologist seeks to understand (verstehen) phenomena in their perceived immediacy and is not concerned with explaining (erklären), predicting or controlling them; the question “why?” is not asked. Description through disciplined reflection replaces the experiment as method, while structure replaces cause-effect relationships as the content of phenomenological psychology.

Structure is made present to us as meaning and thus one can rephrase the task of the phenomenological psychologist as one of the disclosing (uncovering) the nature of structure in the form of meaning. Through description the pre-reflective life-world is brought to the level of reflective awareness where it manifests itself as psychological meaning.

With this I bring my description of phenomenology to a close. It is obvious that if Newtonian/Cartesian scientific psychology is in many ways the male-process face of psychology, phenomenology is the female process face. As Koch (1964, p.28) has pointed out, in psychology, problems concerning the whole range of human endeavour and experience, the whole person, can be the object of study. No definition of our art/science has ever called into doubt the awesome scope of our subject matter.

In recent times we have sought security by addressing only small and rather unadventurous segments of our subject matter using, by large, the approach, “tools” and methodology of a limited, safe and unadventurous aspect of our total human ability to know. We have elected to follow the worst aspect of what the split-off male process has brought about in the West. Especially in a developing country like South Africa, this approach just will not do (see Mauer, 1987). Psychological problems of art and morality, of scientific creativity, of human sensibility in all manifestations, of language, epistemology and ontology, of the relation of the persons to themselves, to each other and to the world, these seminal problems stand before us virtually untouched.

Koch's answer lies in a key postulate of phenomenology – communication.

“n Belangrike punt om to onthou, is dat alle pischologieë in die laaste instansie op kommunikasie berus” (Kruger, 1986, p.111).

If psychology is to study the conditions of the phenomena in any of these areas, it must premise its research on “discrimination pools”, each of which overlaps to some definite extent with the discrimination pools of all of those widely ranged human areas ...

All this is shamefully obvious but the consequences – if the history of psychology be evidence – are not. In psychology we must have many language communities: many sub-groups of individuals equipped with diverse stocks of discriminations and differently specialised sensitivities. By definition, we must have a greater number of language communities in psychology than perhaps in any other field of enquiry currently institutionalised. We must also expect more variability, both in sensitivity and in achieved discriminations, than within other scientific language communities (Koch, 1964, p.28).

For communication to occur within these language communities of psychology, a number of points or events must occur and be accepted. I said in the introduction to this book (pp.8-9) that I believed that as a result of a number of metabletic shifts in our existence particularly Western society had chosen to split the essential unity of being as incorporated in our male/female unity: that the male process had become dominant and the female process had been largely suppressed: but that our life-experience was leading us to a point where another shift in our existence is occurring:

This life-experience is ... leading to a reunification of the male and the female processes in us, to an experience of life where a unity of existential being is predominant within a dynamic process of experiencing opposites as dynamic poles which are not analysed, dichotomised and reified; an experience where unity of being is experienced in such a way that the multiplicity of being is no longer threatening but energising. An experience of life where our necessary being-in-the-world is accepted; and where the relativity and individuality of each person does away with a “Protean” law of mindless equality, which according to Van den Berg (1971, p.362) is responsible for neurosis in our time. And finally of a re-connection with both the spiritual aspect of ourselves, being split off from which leads to anomic and aloneness in our time (Van den Berg, 1971, p.352), and with our bodies.

Thus for psychology as a discipline to work, to serve its valuable purpose, the perennial principles illustrated in this book must be accepted by all of us. As we have seen, many of them are incorporated in the philosophy of phenomenology. Thus phenomenology can serve, as it already is doing, to bring the female process back into Yin/Yang balance in psychology. It can also, by its philosophy and methodology, promote dialogue within the many language communities of psychology.

Our awareness of the necessity of the Yin/Yang process as fundamental to the structure of being means we can accept the necessity and reality of these language communities. Because of differences in culture, background and personality, different individuals will be attracted to different aspects and forms of psychology. Hopefully the principles “un-covered” in this book – principles which are there perennially – will facilitate dialogue and understanding amongst the members of these language communities. The time is ripe:

While the majority of American psychologists are still rooted in a natural science preconception of being human, there is increasing evidence of a concern with breaking the bonds that have tied us exclusively to that conception, with opening psychology to the full richness and subtlety of human living (Giorgi, 1971, p.vi).

### **3. Metabolic Phenomenology**

Metabolics is a word which features prominently in this book. It is now time to discuss it in greater detail, not going too deeply into an explanation of what it is, for there is an adequate library of source material for that, but rather looking at its relevance in the context of this book.

One of the major issues discussed has been the phenomenon of change: Metabolics is Van den Berg's theory of change. Van den Berg's metabolic phenomenology is a study of the changing reality of things, of the changing character of the world, of the changing nature of humanity. Jacobs (1971, p.292) in his study of Van den Berg's "Metabologica van de Materie, 1" says that metabolics is the study of the changes in the fundamental relations wherein

man's existence is given. They are the relations with body and death, with the other sex, with fellow-men, especially parents and children, with matter, with God and with time.

The person is viewed metabletically as one counterpart or dynamic pole in these relations. A change in the contents of a relation involves a change in the very nature of both counterparts. When woman changes towards man, for instance, new truths about life itself come within our grasp, while old truths shrivel. Humankind itself changes; we become fascinated by other problems, accept other things as self-evident, and cannot without effort understand the values and fascinations of other times.

Romanyshyn (1984, p.87) says that Van den Berg's psychology makes the radical claim that change is discontinuous, which means that reality (things, world, humanity) as such is mutable. The world and humanity, together and in relation with each other – through each other, we might say – change in such a way that the very materiality of things and the human body are different in different historical ages. It is his claim which characterises the importance and originality of Van den Berg's work. Thus, in considering the splitting of the atom in the 20<sup>th</sup> century he asks "whether matter itself has not played a role in achieving this end" (Van den Berg, 1971, p.286). Why only now, and not before, has the atom been split and its tremendous energy released? "Is it really so certain", asks Van den Berg, "that, for instance, mediaeval matter would have allowed this artifice" (1971, p.286). It is not simply the absence of technical skill and knowledge, but the presence of a different sort of matter which made this development possible; mediaeval matter is not atomic.

Humankind and the world co-constitute each other, as we have seen, and it is this claim about the essential relationship, the dynamic encounter between these two poles, that metabletic phenomenology is concerned with. Metabletics makes two essential points, according to Romanyshyn (1984, p.88). Firstly,

reality reflects human life. What (human) reality is, is inseparable from how humanity imagines or envisages it. This reflection is the reality of life in any given period. Paintings, buildings, sculptures, poems and novels, philosophical concepts and religious beliefs and praxis are all incarnations of human life at that time. That we have split matter in the twentieth century is, therefore, as much a matter of psychology as it is of physics.

Secondly, metabletic phenomenology shows that this mirroring relation between humanity and the world is one of participation. The atomic structure of matter appears, is realised, between our vision and what is there to be seen. The changing of reality does not occur apart from a changing humanity. Here Van den Berg envisages a (Yin/Yang) relationship between an idealism, which reduces all things in the cosmos to an evolution of the mind, and a simplistic realism, in which all things have an existence independent from humanity (see Claes, 1971, p.275).

Claes (p.269) points out that in the subtitle and introduction of his first important book, "Metabletica" (1956), Van den Berg uses the term "historical psychology". So he definitely sees his own work as psychology. What part does history play in metabletics?

This book (i.e. Metabletica, 1956) is founded on the postulate of change. This is the cause of the more specific interest in the past. A psychology founded on the postulate of immutability would view life in the past ages as a variation on a well-known theme; the postulate of change, however, allows for the new that in earlier generations life was truly different from ours. This is the view of historical psychology (Van den Berg, 1956, in Claes, 1971, p.270).

The principle of change means that Van den Berg clearly rejects any interpretation of history that is founded merely on repetition or a continuity which implies that change occurs rhythmically, sequentially, step-by-step. We have already seen how both Kuhn in "The Structure of view of change in science, saying that it occurs through "revolutions". Consequently, he rejects a historiography which is merely a looking back.

As an alternative to looking back, which is devoid of life, Van den Berg goes into the moment of history to experience it, to be there when it happens, to share the feelings of historical figures; this is a living of history. This psychology of history is so very much embedded in the specific view that our human life is open, discontinuous and ever new, that the terms history and psychology, in their common usage, are somewhat ambiguous and can be deceptive in describing this kind of study. This new approach needs a new name, says Claes (1971, p.272), and Van den Berg chose “metabletica”, coming from the Greek, and meaning “being altered, coming into a new state”.

Questions concerning the Metabletic Method. There have been some questions about the metabletic method and Van Spaendonck (1984) reviews the most trenchant of these. Central to them all is that apart from the scientific justification of the method promised by Van de Berg has failed to materialise, although much is contained implicitly in his writing (see also Parabirsing, 1974, in Spaendonck, 1984). Another question is the one acknowledged by Van den Berg concerning the difficulty of choosing metabletically significant events and the possibility of subjective bias, which applies also to the emphasis one places on them.

Further, in which phase of its appearance does an incident become significant? How does one select when a new idea asserts itself powerfully? (Kuhn has much to offer here in his explanation of how paradigms come into being). Similarly, there is the question of what period is represented by an incident or by a connection between simultaneous incidents. There is also the problem of comparing incidents in different periods and combining incidents in horizontal and vertical directions. And, finally, the question of whether a metabletics of the present is possible.

One of the criticisms that can be levelled at Van den Berg's metabletics in its present form is that it tends to be very Eurocentric in character. This is



understandable but it is part of European insularity (and arrogance) which has led to presume that European history is the only history, and leads us to ignore what happens in the rest of the world. Especially when it comes to metabletics which is an attempt to understand change by being with, by sharing the experience of the unique human event by which change comes about, we must be aware that these events occur and are experienced in different ways by different cultural groups and at different times.

Van den Berg (1971, p.286) talks about the nature of matter changing at the time of the splitting of the atom. This is obviously true for those of us who live in what is commonly called the First World. But for those of us who live in Second or Third World consciousness matter tends not to have changed in the same way or at the same time. This relativity of cultural awareness must be included more and more if metabletics is to grow as it should.

I have attempted to do this in this book in some small way. I have attempted, to the extent that it has been possible for me, to look at relevant events outside the European context and before the Christian era. I do this in humility and in the hope that I can contribute in some small way to the extension of the applicability of metabletic phenomenology. A very good example of this extension of metabletics outside the European context is the article "Phenomenology of the Japanese Self", by Hayasaka (1984), which I would like to refer to briefly in the next section because of its relevance to this book.

Finally, I would like to place Van den Berg's metabletics in historical context. Van den Berg is part of a long line of European and particularly German philosophy and one must understand this background in order to understand where many of his most important ideas originate. These are the ideas which have proved of value in this book and are vital in determining the direction psychology will take place in the future. I have selected Wilhelm Dilthey as representative of this background because I believe that he is very important

figure in the formation of the influences that shaped and formed Van den Berg's thoughts, especially as far as history and metabletics, in particular, is concerned.

The fifty or sixty years before Dilthey's birth in 1833 are one of the most exciting and formative periods of German intellectual life. Kant, Fichte, Schelling, Hegel, Schleiermacher and Schopenhauer all wrote during this period. Lessing, Goethe and Schiller established what came to be known as the Classic tradition and are succeeded by the Romantic movement led by Schlegel, Tieck and Novalis. This is the intellectual climate that influenced Dilthey. All his life he examined and evaluated its various ingredients and tried to combine them into a philosophy of his own.

From Schleiermacher, Dilthey derived the hermeneutic method and the emphasis on personal experience by which Schleiermacher had revolutionised theology. He admired Goethe's receptiveness to experience and intuitive method. From Hegel he derived the concept of reality as a process of historical change and the idea of Geist, which he adapted. He shares with Romantics an interest in the past, in the creative imagination, and a belief in the uniqueness of individuals (for the above, see Rickman, 1979, p3.).

I believe that for anyone to really understand the living context of Van den Berg's psychology of history they must understand Dilthey's thought, for not only did Dilthey profoundly influence Husserlian phenomenology but even more important is his influence on hermeneutics. We have said that Van den Berg's phenomenology is one based on hermeneutics rather than the Husserlian "idealist" phenomenology of consciousness. To quote Kruger (1979, p.186):

Clearly then, Van den Berg's interest is not in a human being, a body or a spirituality that delimits itself from the world. His interest is very much in man as a mundane, incohered being, embedded in a cosmic totality. We must agree with Van den Berg that such a bracketing, delimiting approach as is conceptualised in the latter Husserl is no longer tenable and therefore it does not seem that Van den Berg's metabletics need distance itself from the phenomenological psychology expounded in this present book, in which the approach defended is a hermeneutic phenomenology rather than a phenomenology of consciousness in the Husserlian sense.

It is this hermeneutic approach that I have attempted to follow in this book. Some of the particular points that I have attempted to illustrate in this way are, I believe, of value in adding to the living context of humankind as understood in Van den Berg's metabletics. For example:

1. the fact of the unity of Being in which we all participate, which is the foundation of our phenomenological experience. Being is One, and "implicate order".
2. a dynamic polar process can be distinguished in the One, which leads to the multiplicity of being experienced by us – the "explicate order".
3. the primary embodiment of the dynamic polar process is in the male and the female process (or Yin/Yang process).
4. all embodiments of the multiplicity of being share in the essential unity of being through the relational (relative) nature of being and the Yin/Yang process of interaction. This explains the phenomenon of change.

Specific to the human life process we can say that, as we have seen:

1. There is an essential unity of being, within oneself as a person, between each other, and between us and the universe, our "primordium", "the ground of our being", Mother Earth.
2. The nature of this unity, because we participate in the multiplicity of being, the "explicate order", is relational (relative), a dynamic polar Yin/Yang process.
3. The primary dynamic polarity is the male and the female (Yin/Yang) process.
4. We are able – because of our ability to know and choose – to split, polarise and reify the dynamic, polar process. We can choose one pole and suppress the other.
5. Our dynamic polar relationship (Yin/Yang) to the world, each other and ourselves should be an I-Thou relationship of encounter and dialogue,

recognising our mutual unity and worth. By splitting, polarising and reifying our essential dynamic relationship we can objectify ourselves, others and the world, in an “I-it” relationship.

6. In the West particularly, we have done this through an historical / cultural choosing of the male process at the expense of the female process. Thus we have “forgotten” that we are “mundane, incarnated beings, embedded in a cosmic reality”, (because we are alienated from “Mother Earth”, the female process).

7. A central expression of this splitting and objectification in the West has been an overemphasis on the male mode of knowing and perceiving, the L.M.S. mode, at the expense of the female mode, the I.C.H. mode. Cartesian/Newtonian science and psychology embodies this imbalance.

8. An integration of the female and the male process seems to be occurring in our time. This process of integration can be much facilitated by an integrated psychology aware of the need of an integrated epistemology.

9. By facilitating a “Return of the Goddess”, as a book on the subject has it, we can return to a state of integration in ourselves, with others, and with “Mother Earth”.

### **C. “SOCIOSES”, THE MALE/FEMALE PROCESS AND INTEGRATION**

#### **1. The Basic Spilt**

I stated in the introduction to this book that two interlinking processes provided the motivation to explore the phenomena that constitute the subject matter of the book. One we have dealt with already – the tendency amongst psychologists to dichotomise and polarise their positions even though psychology can be seen to be one discipline.

The other process centres around a phenomenon which seems to me to be central to our existence (in Western society certainly). This phenomenon is the power and pervasiveness of a basic split that emerges in one form or another in every person I have encountered in therapy. It is this basic split and the possibility of its healing and integration in the person that we must deal with now.

1. I have shown, I feel, that the potentiality for this split lies firstly in the Yin/Yang process which typifies the process of being in multiplicity. The One embodies the many in a life-process which is dynamic and polar. A primary way of describing this dynamic polar process is as male and female process. However, this dynamic polar process can be blocked, split, reified and polarised. The poles are then, as objects, split. Thus the individual, too, can be split.

2. The split in the individual is brought about secondly, by our human ability to be aware of oneself. I am aware of myself. In many ways this process can be seen as a result of cultural “evolution”. We move away from an ancient aboriginal female-process state of being in which the unity of being predominates. We are one in the One. Our experience of the One is as female, because the female process aspect of the One, the divine, is what gives birth and nurtures. The Mother Goddess, Mother Earth is central to our experience. It can be typified as the age of innocence, of childhood, the Golden Age, the Edenic state.

However, we leave this “state of innocence” behind by “eating the fruit of the tree of knowledge of good and evil”. Language, words, concepts are all ways of codifying, arranging, describing the world. The growth of language leads to the growth of increasingly abstract thought. This leads to ways of expressing my awareness culturally – I sculpt, paint, write. My awareness of myself is expressed, as other, grows.

3. My brain, as is so much about me, is also twofold in its unity, in a dynamic Yin/Yang relationship. The two hemispheres provide the basis of two forms of

knowing and perceiving which I have called the I.C.H. and the L.M.S. mode. In the West the male mode of being is chosen, and the L.M.S. mode of knowing is favoured. This introduces a split into our society, into our personal relations and in my experience of myself.

Instead of my relationship to myself, others and the world being one in which a dynamic relationship of unity in being prevails – and I-Thou relationship – we increasingly split ourselves and the objectify ourself, and others and the world – an I-It relationship prevails.

Van den Berg has examined this process metabletically in considerable depth in his book on the subject and its effects: “Divided Existence in Complex Society” (1974). He commences the work describing the two themes of the book. The first is that,

Our existence, our happiness and our peace are dependent on the way the group around us and within us, are united. Similarly, our unhappiness, like our lack of peace, is to a great extent determined by society ... if the groups of society are in disorder, then the result to the individual is, besides ill-feeling and ill-being, unconsciousness (Van den Berg, 1974, p.xi).

The second theme is that,

no every form of social disorder creates ill-feeling, ill-being, conflict and unconsciousness ... Only those disorders which suffer from lack of clarity affect us adversely. Particularly the disorder which lies in a compulsory, hence false, equality of people (p.xi).

He commences (p.1) by quoting William James (“Principles of Psychology”) who shows to what extent our existence is a divided, disintegrated or disrupted existence. He takes up James’ distinction of the spiritual self, the material self and the social self. The spiritual self is the personal, inalienable, inner self, strictly our own, that which makes us say “I”, the centre of our own individual personal life. I would like to add that it is, when we are aware and in touch with it, the realisation of our unity in the One. All through the ages this self has been known.

The second self quoted by James is the material self which is, the first place, our body, then our clothing, our relations and friends, our house, and our possessions, the place we live in. Nothing is stable about our material self: and this self changes in accordance as things about it change.

The third self is the social self, and it is of the great importance to Van den Berg (1974, p.3). This social self arises from our unity of being; we are not singular, exclusive, independent individuals, but belong together – we are not solitary, says Van den Berg, but “solidary”. As Aristotle says, we are “social animals”. Thus “properly speaking, a man has as many social selves as there are individuals who recognise him” (1974, p.3). Van den Berg phrases it also as, “Every person has as many social selves as there are distinct groups of persons about whose opinion he cares” (p.4).

James’ classification of human existence is undoubtedly original, according to Van den Berg. Prior to James, no scientific treatise had ever stated that our existence, where the social aspects are concerned, is a plural existence, nor that it is chaotic. “How readily does a person get into a mist when his existence bears characteristics which change from contact to contact, group to group, environment to environment and from class to class” (Van den Berg, 1974, p.5).

Van den Berg shows hermeneutically how duality in our (Western) existence emerges in the eighties and nineties of the last century, culminating in James and in Freud’s statement of an unconscious which “is an isolated, radically different unconscious; it is clearly marked off from the conscious part of the personality” (Van den Berg, 1974, p.37). Van den Berg (p.45) shows that Pascal’s notion of the “two souls” originates in the dualism of Manichaeism, the mediaeval resurgence of Zoroastrianism. This is one of the reasons why I devoted space to describing this phenomenon.

In this work (1974) and others, Van den Berg shows that “neurotic disturbances in Europe were most probably non-existent before the eighteenth

century" (1971, p.341). The first work to draw attention to neurosis was a book by George Cheyne, "The English Malady" (1773). This is the result of the dual split existence.

At this time of Schubert's "Symbolik" (1814) life had become less compact, less simple and "one-sided" than it used to be. It is contradictory, inconsistent, double-hearted, even bilingual, in brief: twofold (Van den Berg, 1974, p.56).

It is a notable fact of literature at this time, that the theme of "double-gangers" appears. This is related to our consciousness of being split, twofold. Van den Berg (p.65) says that "the real theme of doubleganger stories is the strangeness – the strangeness in relation to one's own self". Van den Berg quotes the young Hegel making his first observation on strangeness and estrangement in his "Jugendschriften". This leads to the notion of "Entfremdung" (alienation).

If we read the "Jugendschriften" what emerges is the description of Western man's increasing alienation as laid out in this book with the vital exception that Hegel is not aware of the basic split between male and the female process. He sees us living in classical antiquity in all-embracing unity with the divine (N.B. I have shown that the emergence of the male father-god in the sky already presages the split). There is no real distance between humankind and god, between man and nature, between body and soul and person and person. It is with the Judaeo-Christian belief which takes God out of the world and confines him to another world plus the reflective, intellectual other way of thinking (what I call the L.M.S. mode) which dispenses things and makes them objective, matters of fact, which creates alienation to every level.

Our alienation from ourself, others, the world and the divine is completed in the West with what Durkheim describes as the division of labour. We have seen this process emerge as well in the emergence of kingship, warfare and the city. Life in the city brings division of labour and specialisation, and from this follows



alienation of the individual from his/her work as we have seen. But what Durkheim means by this is that the single task is now split into parts completing the alienation of people from their work.

Division of labour, by way of large industries and large markets lead to anomie. The word expressed a condition of the work, but also a condition of the worker. Anomie: state of derangement. State of seclusion. Perhaps a state of inner disintegration. Which could mean: state of plurality. State of estrangement (Van den Berg, 1974, p.102).

Derangement, disorder, disintegration is seen everywhere and at every level in the eighteenth century by Van den Berg. But I would like to add to this by saying that the basic split occurs much earlier in Western society. The split commences with the choice by the founding fathers of Western culture, the great Greek thinkers, of the male process at the expense of the female process. This choice is made in fear – fear of the chaos which is threatening to swamp Greek society. Their choice is for the power of abstract, logical mathematical, divisive thought. It is made out of fear of the female process in its emotionality, sexuality, dreamlike underworld power. The fear of the female is illustrated by the choice of homosexuality as opposed to heterosexuality by many of them.

Their choice is ever after stamped on Western consciousness. It is manifest in our philosophy and shortly after in our theology. For the Graeco-Roman world chooses the Judaeo-Christian religion and, apart elements contained in the Judaeo-Christian tradition come to the force. The divine and man are split, the body and soul are split, heaven and earth are split, humankind and earth are split – we are here “to fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth” (Genesis 1 : 28). And even though we are told we are “all hierarchic, political / power needs already established in our civilisation.

The foundations of Western society are built on this split foundation. The power of the split-off male process in its polarised form becomes manifest in the development of L.M.S. thought – it leads to science, technology, industry – but is spiritual and emotional splitness manifest in the eighteenth century; in Yin/Yang fashion it is also the time of the power of Cartesian/Newtonian science being fully applied. The order that Pluto, Descartes and Newton long for disintegrates inwardly and outwardly into chaos at the very peak of its growth. But we know that out of the chaos, we can emerge reborn if we turn to the ancient teaching of the Mother Goddess who understands the mystery of life, death and rebirth. This integration is the life-challenge of our time.

## **2. The Individual and “Socioses”**

We have said that, according to Aristotle, “Man is a social animal”, that we are not singular, exclusive, independent individuals, that we belong together. And yet in the West, as we have shown, we have chosen the way of the individual. Consider the symbol of the cross, perhaps the most meaningful symbol in the West. The crucifixion of Jesus the Christ is the sign of what Western society is all about. The individual, split off from mother, family, friends, suspended between heaven and earth, in fear of alienation even from the divine: “My God, My God, why have you forsaken me?”

The choice of being the individual means, on the one hand, that we have to suffer the alienation of the individual, but in Yin/Yang fashion, our path of integration, our salvation is through the significance of being individual. Hence the healing of the basic split in the person, between person and person, between person and the world and the divine, begins in the healing of the individual.

The symbol of Christ on the cross is a symbol of the individual’s search for authenticity, for integrity, for wholeness. But the source of the individual’s splitness lies in a Yin/Yang interaction with his “umwelt”, his/her society.

If the frequency, the nature and even the occurrence of neurotic disturbances are depended on the country and the time in which we live, the cause of these disturbances must be sought in the continuously changing nature, structure, form and organisation of that country of that time, and briefly, of the temporally and geographically conditioned society of which each individual constitutes a part. The society provides the factors which induce neurosis; these factors will influence every individual in that society, but only those, already by nature disposed, will become manifestly ill. Neuroses is a social disease. I have therefore coined a word on my own: neuroses are socios (Van den Berg, 1971 b, p.341).

The split in the person very often starts from the moment we are born, in our culture. Birth, like so many other processes of nature, has been taken out of the natural sphere, and made a medical / technological process. The infant is, even today, delivered by steel forceps or pump because the mother, not trusting her female process, feels alienated from being able to give birth naturally. This alienation quickly affects the child. It is not allowed to be with the mother but is kept in a nursery, to allow the mother to recover. Often the infant is not breastfed. All this prevents bonding.

Bonding is a nonverbal form of communication, an intuitive rapport that operates outside of or beyond ordinary, rational, linear ways of thinking and perceiving. Bonding involves .. primary processing, a biological function of enormous practical value, yet largely lost to technological man (Pearce, 1979, p.53).

Pearce quotes the research of Dr. Marshall Klaus who shows that bonding is a carefully prepared instinctual response built into us genetically in which the mother is genetically programmed to bond her infant at birth and the child is programmed to expect her response. Being cuddled, carried, massaged and breastfed is all part of that response. Without it a child is in trouble; with it the child flourishes and feels whole. A bonded parent is able to sense her child's needs and respond to them intuitively. Thus the child does not need to learn attention-seeking "games" which become so conditioned and destructive a part of our later life.

A bonded infant, whose needs are freely and spontaneously met, can pass through Erikson's (1965) first growth crisis successfully and acquire the foundation attitude of all future growth – the ability to trust – faith. A bonded infant who finds his needs responded to not only acquires trust but by the first stage of autonomy, at about twelve months, has developed some feeling of personal power in the world.

We cannot go through all the growth phases of a child's life but it is important to know that every stage of his/her early childhood the child must be treated with the sensitivity, and intuition that proper bonding allows, with warmth, love and unconditional acceptance. These are all aspects of our female process, available to both mother and father. We must have faith in the natural wisdom of the body of the little child,

... it is first of all important to realise that in the sequence of significant experiences the healthy child, if halfway properly guided, merely obeys and on the whole can be trusted to obey inner laws of development, namely those laws which in his prenatal period had formed one organ after another and which now create a succession of potentialities for significant interaction with those around him (Erikson, 1965, p.61).

This innate tendency in the child to grow wisely and naturally to fulfilment is the same holistic process that Smuts (1973, p.119) has said is creative in all that exists. "Nature is creative, evolution is creative". It is the wisdom of the earth, of the body, of the whole, which the female process helps us to understand and follow. The younger the child is the more total acceptance, trust; and love must be in order for the child to experience this and learn, at a preconscious but aware level how to love, and trust and have hope in himself/herself, in others and in the world.

The opposite of this attitude – the lack of the ability to love, trust and hope – is fear: Fear of oneself, others and the world. Because the young child is still in the unity of being in the Edenic state, it is open to all. Anxiety and fear are transmitted to the child, in spite of all good intentions, precisely because the child

has no buffers or shield of any kind: thus the child must learn fear in order to deal with fear. Avoidance of fear splits the wholeness, the natural state of communion, and this is part of "fall" (see Pearce, 1975, p.83).

But this natural response is not like the response to imposed fear which comes from rejection, lack of trust, and lack of love. The fear that grows from this is the one truly great destructive force that underlies all others. It is this that splits us from oneness with all: we learn to withhold, distrust, and later fear fear in its different images, for ultimately all fear is in our "head" primarily.

We have seen that as the early Greeks left the protection and oneness with the great Earth Mother they learned to fear death and to experience the world as hostile. As the divine receded so our sense of aloneness grew. As we grew to rely more and more on our male process and its strengths, as we become aware of kingship and domination so the assumption of a hostile universe which we must govern and control grew stronger. In the West we grew to consider "natural forces" dangerous and unpredictable unless subject to our male process intellectual control.

Since we consider natural forces potentially hostile until "tamed" by man's intellect, we also consider children to be incomplete, inauthentic and even potentially dangerous without conditioning. We do not rest until all traces of the original innocence, the spontaneity and trust in self and the world, have been obliterated and the child becomes "realistic". We often resort to teaching by instilling fear and guilt.

Parents who are split off from their "primordium", "the ground of their being", the female process, suffer an overriding anxiety about their child, first about his/her survival and physical well-being. Then they grow anxious that the child will not adapt to reality, reflect credit on them, be an acceptable member of their community, etc. etc. Chronic threat of failure to predict and control, and the

consequences of that failure are the web holding Western society together, says Pearce (1975, p.89).

Most “training”, or acculturation of children depends on the wilful specific employment of anxiety inducement. This consciously perpetrated crime is called “guilting” by Pearce (1975, p.93); it is built on fear but needs some language development for its inception. Guilting can only become fully operative in a child split from his/her primary process. The roots of self-doubt and fear are needed for guilting to grow. Most parental “concerns” over children are generated by a fear of social censure.

In the West, because we have chosen to be individuals, to be split off from the unity of being which requires male/female balance, we treasure our privacy – “An Englishman’s home is his castle”. Thus instead of being one with the neighbours, the extended family and the clan, we are individuals. (This is not so true of those Westerners who live in warm climates, the Southerners, who generally are still close to Mother Earth 0 but they are looked down on by their Northern counterparts as being generally inferior, dirty, noisy, lazy, etc!!).

Especially in city and suburban life, the pressures on the nuclear family enormous. Behind hedges and lace curtains there is much anxiety from parents who live isolated from any input from Mother Earth, split off from the innate wisdom of their female process, separate from family. They believe they do not know how to bear or rear children. And thus the fear of “getting it wrong”, being bad parents, is very great.

Let us consider some of the values and pressures in Western society that produce alienation and anomie that lead to “socioses”.

One important influence is language. What Whorf (1963, p.138) calls S.A.E. (Standard Average European) – all our standard European languages descend from Indo-European – has a very specific way of defining important processes like “time”, “space”, substance and matter. The definition is very much

in line with our abstract, L.M.S. mode of knowing which dominates our science and philosophy. The structure of our language is also separative (i.e. subject and object defined and separated, and objective, i.e. leading us to regard being in an “I-it” way.

Whorf (1963, p.vi) make two highly hypotheses:

1. All higher levels of thinking are dependent on language.
2. The structure of the language one habitually uses influences the manner in which one understands one’s environment.

The picture of the universe shifts from language to language.

If we return now to Hayasaka’s “Phenomenology of the Japanese Self” (1984, p.126 ff), he claims that the Japanese self is very different from the Western self and that this is shown through a study of the Japanese language. What is revealed is that (1) the Japanese are primarily pee-world orientated and prefer not to be singled out from the majority, and (2) the Japanese prefer some ambiguity in their way of living including interpersonal relationships. Japanese linguists make it clear that Japanese primordially lacks the subject, while the object can be omitted. The self is always merged in the existing situation, in the “earthly, sensuous world” that is society. The “I” is not the centre of the world.

Whorf (1963) says this is true of the Hopi as well. Erikson discovers this process lived out culturally amongst Sioux. For a description of this I will draw on Erik Erikson’s marvellous work in which he considers child-rearing practices amongst the Sioux Indians (1965). He says (p.121) that the whites, activists in child education matters, considered that every omission in child training, such as the complete lack of attention paid by Indian parents to anal, urethral and genital matters in small children, to be a flagrant omission.

The Indians on the other hand, being permissive to small children, considered the white man’s active approach to child care a destructive and most

deliberate attempt to discourage children. Whites, they thought, want to estrange their children from this world so as to make them pass through the next world in the utmost despatch. "They teach their children to cry!" was the indignant remark of an Indian woman when confronted with the sanitary separation of mother and child in the government hospital.

In the actual education of children differences of culture stand out around two aspects which I would like to discuss. (1) Possession of and respect of property. (2) Efficiency and initiative.

1. Private property. Generosity is one of the oldest principles of Sioux economy. The crowning expression of the principle of levelling was the "give-away", the offering of all the host's possessions to his guests at a feast in honour of friend or relative. Generosity is inculcated in the child, not by calling stinginess "bad" and possessions or money "dirty" but by calling the give-away "good". Property such as, with the exception of the minimum necessary equipment for hunting, sewing and cooking has no inherent worth. However, the child's goods are respected by his elders and only he/she can give it away.
2. Efficiency and Initiative. "They are without initiative", exasperated white teachers tell Erikson (p.124). The children do not like achievement, either scholastic or sporting, which make them stand out from their peers. There is no reward for achievement which breaks the ancient unity of tribe and family. Rather, those children who show signs of actually accepting the demands of their educators and start to achieve, are drawn back to average level by the intangible ridicule of other children.



Erikson (1965, p.148) summarises the difference between the Sioux and the Western system of child rearing as follows. For the Sioux the ancient principle of child training undermines the establishment of a white conscience. The developmental principle operating holds that the young child should be permitted to be an individual. There is no condemnation of infantile habits while the child is developing that system of communication between self and body and self and kin on which strength and autonomy of the child is based. Only when strong in body and sure in self is he asked to bow a tradition of unrelenting shaming by public opinion which focuses on his actual social behaviour as a member of a group rather than on himself or his bodily functions or fantasies.

Western civilisation has been guided by the conviction that a systematic regulation of functions and impulses in earliest childhood is the surest safeguard for later effective functioning in society. Parents implant the never-silent metronome of routine into the impressionable baby and child to regulate his first experiences with his body and the world. Only after such mechanical socialisation is he encouraged to develop into the "rugged individualist". He pursues achievement, which is highly rewarded at home and at school, ambitiously striving to acquire personal wealth and property. But he compulsively remains within standardised careers, which, as the economy becomes more and more complex, tend to replace more general responsibilities.

The specialisation thus developed has led Western civilisation to the mastery of technology and machinery, but also to an undercurrent of boundless discontent and of individual disorientation. The Western man's conscience asks for continuous reform of himself in his personal guilt and fear in the pursuit of careers leading to ever higher standards. This reform demands increasingly internalised conscience, one that will control him, and drive him on to achievement.

Erikson's findings as a psychologist vindicate Van den Berg's description of neuroses as "socioses":

We found among the Sioux little evidence of individual conflicts, inner tensions, or of what we call neuroses – anything which would have permitted us to apply our knowledge of mental hygiene, such as it was, to a solution of the Indian problem. What we found was cultural pathology, sometimes in the form of alcoholic delinquency or of mild thievery, but for the most part in the form of general apathy and an intangible resistance against any further or more final impact of white man's standards on Indian conscience. Only in a few "white man's Indians", usually successfully employed by the government, did we find neurotic tension, expressed in compulsions, over-conscientiousness and general rigidity (Erikson, 1965, p.125).

Most of the "guilting" in our society is done through words. As soon as there is any infant word-play, the parent, true to our belief in the abstract logical form of male-process knowledge which we have come to believe in, tends to shift to language as communication. Most of the endless barrage of negatives resulting, the ceaseless "no", "don't", "stop", "you're naughty", "you're dirty", "that is dangerous", register on the child as a personal indictment that he is no good. It is this ceaseless voice of the anxious, split angry or "teaching" parent which registers at first subliminally, preconsciously and then more and more consciously.

It demands that the child moves away from its centre, from its "life-scheme" or "primary programme". It demands that the child become "self"-conscious, awkward, fearful of criticism, unsure of who he/she is. The cultural "Metaprogramme" takes over, and we are rewarded for personal achievement, "standing out", "coming first". The school system in the West demands this, and rewards especially any excellence in the L.M.S. mode of knowing, while frowning on true individuality, flowing from a sense of self-worth, and flowering in creativity and spontaneity. This is so often called "cheeky" or "naughty".

A child talks to him/herself spontaneously, out aloud and unconcerned.

Talking-out his world is his address to the subjects named, including himself. Under pressure of conformity to use language only as communication with other people, this talking-out of his world gets

internalised ... Schooling clinches the defensive manoeuvre of internalisation (Pearce, 1975, p.122).

The “parent” voice which we internalise is the major splitting process in our society. It represents all the anxious need to “teach” the child religious, moral, cultural values. But it is negative most of the time, negative to the child’s intuitive feel, to his/her primary process. The child feels bad, naughty, inadequate. The “parent” voice in our society is rigid, narrow and largely fashioned on the “father” image of Jahweh: Aloof, perfect, all-knowing, all-powerful, legalistic, perfectionistic. It tends therefore to represent much of the out-of-balance male process – values which constitute our society.

The Transactional Analysts call this voice or script or “personage” the Parent. Its counterpart is the sacred, guilty, unsure “Child” (including the passive-aggressive rebellious teenager). Of course we can have good, aware, intuitive parents – in this case our internal relationship with oneself is much more loving and caring. But even in this case the values of our society tend to break through and are represented in our “Parent” aspect.

It is true, too, that we can have immature parents who ill-treat us in another way – by spoiling us, giving in to the child’s every whim and fancy, not providing role-models which we can emulate. In this case the child, not receiving loving, care-full boundaries from his/her parents tends to create his/her own parent to direct and control himself/herself. These then tend to be too strict, narrow and negative.

This parent-child split, which in its negative form Fritz Perls calls Topdog and Underdog, is the way in which the individual is split in our society. It represents the personal face of the destructive powers in our society which lead to alienation, anomie and, eventually “socioses”.

### **3. The Reintegration of the Male/Female Process in Ourselves, the World and the Divine**

The Parent-Child split is endemic in our society. It occupies much of our personal energy, sometimes at the conscious level, but often at a preconscious level. It fills our being with what Pearce (1975, p.121), following Robert De Ropp, calls “roof-brain chatter”. The process keeps us split, playing out the roles of parent and child. But the quality of our personal relationship with ourself shapes the quality of our relations with others and with the world. We tend to treat others and the world as we treat ourselves.

When the Parent within is the critical, demanding, harsh, rejecting, perfectionistic split-off male process (either in the form of mother or father, because this destructive split-off male-process can be as strong in a woman as in a man), then we are driven subtly mad. When the loving, perceptive, receptive, nurturing female process (“the matrix”) is missing we are lost. Pearce (1979, p.219) argues convincingly that this affects men much more than women who are more grounded and “whole”. But it applies to both sexes more and more in our time.

What the unbonded male does is spend his life turning back on the matrix, trying to force from it that which is lacking. And what is lacking is his source of personal power, his possibility, and his safe space. Lacking these, he turns and uses his strength to rape. He rapes either crudely or with sophistication, that is, bodily, or intellectually, raping the earth matrix with technology ... The nonbonded male has no safe space and turns to force this from the matrix. To dominate her becomes his passion, to violate her if need be to win from her that elusive magical nutrient every female seems to have but which the unbonded male cannot get or beat out of her.

Our reintegration in our society then is centred in restoring the Yin/Yang balance, restoring the female process in a dynamic polar relationship with the male process. The “safe place”, the nutrient, can be provided by the rediscovery of the female process in ourselves, in the world and in the divine.

In the context of the individual we have seen how the female process can be repressed in the parents during the child's first year, leading to a failure to achieve the ability to trust, love and feel autonomous, to experience his/her own autonomy. A "gap" or "hole" is created in the centre of the child's being when he/she does not get the love, unconditional acceptance and trust that the Sioux show their children. Such a person goes through life playing the attention-seeking games of "being sick" or "being naughty" even to death.

Let us now turn to another highly important growth stage, the adult growth crisis, which in our society would appear to begin about twenty-eight years of age (not an eighteen or twenty-one as we are misled to believe). Around this time the individual begins to be confronted with life-demands. These always emerge at the right time for him/her to respond to, now, not in the parent-child conditioned pattern, but as adult. Often this is linked to marriage and the birth of his/her own children.

The demand is frightening. To the adult means to give up the safety of the socially-acceptable Parent role. It means that the Child (in whom the real power, creativity and spontaneity lie – very much female process attributes but dominated by the male process Parent) must learn to stand up for himself/herself, or as teenager let go of the passive-aggressive rebelliousness which is ultimately destructive. The Child can only do this with the promise of help from the emerging Adult: Awareness and the willingness to take responsibility for that awareness are the constituent factors of an adult way of being in the world.

Out of this, the adult brings about a metamorphosis in the Parent. The Parent must be encouraged to recover the female process and with male and female process in balance commence a new I-Thou relationship with the child – loving, accepting, firm and wise, encouraging. It is only when the Child can believe that it is finally getting what it has always wanted, that it will give up its

destructive-seeking “sick/naughty” games. When a loving, trusting, hopeful relationship with himself/herself is established the person reaches adulthood. He/she is then free, because the hold has been filled, the split healed, to relate to others freely, not demanding attention; and to relate to the world as Mother, recognising her sanctity and life-giving vitality.

We spoke earlier about the cross being chosen as the central symbol in the West. The search for personal integrity symbolised by Christ is available to all – just as is, for example, the figure of Moses, “loins girt and staff in hand”, available to make us aware that we are “pilgrims prepared to be himself/herself no matter what, accepting and loving himself, not fearing encountering the loneliness of authenticity feared in “what will others say?” In so doing we reintegrate the joyful spontaneity, creativity and awareness of the child who looks on the world “with years open wide in amazement”.

But as adult we are not just as little children, “simple as doves”. We are also “wise as serpents” – the ancient wisdom of the serpent, the sign of the Wisdom regenerative life-giving power of the Mother Goddess. And as adult we must have the resourcefulness, the courage, the strength and the necessary toughness of the male-process.

I would like to briefly introduce a psychotherapeutic process which has emerged from the writing of this book and which is proving of value in helping people to become aware of an reintegrate their male or female “other” side. If the perennial worldwide myth of our aboriginal androgynous nature is to be taken seriously, as it should be, then we must accept that our search for integration and wholeness must involve searching and finding our “other half”.

I ask the individual (in this example, a woman) who has expressed the experience of the “gap”, “the hole” in herself and which she has been attempting to fill from outside (with another person, or drink or drugs, or by hoping to attract attention of the missing loving Parent through attention-seeking behaviour, or by

punishing herself or her parents by destructive behaviour) to describe her missing “other half” who can fill the gap. A typical description would be:

He is of medium height, muscular, and has a warm “physical” vibe. He is spontaneous, he is strong inside. He has a breadth of life experience and is open to life’s experiences. He is generous. He is intuitive.

He is able to express anger constructively. He is tender. He has a child’s enjoyment of nature. He has nice hair.

I write this all down, then give it to the person and ask them to read it out aloud. I then ask them to read it out again but this time substituting “I” of “he”. Usually quite a high degree of agreement is experienced, which suggests integration of the male and the female process. I then ask the person to put their “other half” in an empty chair facing them and to get in touch with him. We then go through the attributes point by point, seeing where there is integration. If there is only partial, or no, integration of a particular aspect, we stop and I ask the person to get into a dialogue with their other half, being alternatively themselves (in this instance a woman, and therefore primarily the female process) and then their other (male) half.

But one can find, as in this case, that a female process like intuition can be present in the male “other half” while the woman feels she is more analytical. This indicates that the male process is more dominant in her as far as intuition is concerned, and that her male “other half” has her intuition. The person thus becomes familiar with the gap in themselves which they experience, their missing “other half” who can fill the gap, and learn what is necessary for the finding and integration of the male and the female process in them.

I believe that the much-maligned “nuclear marriage” of Western urban society is, in fact, a finely honed and highly developed form of personal growth and integration. It is one of the few instruments of personal growth we have left in our sanitised, de-mythologized Western world. I believe that we now intuitively, with our fine female-process wisdom, who this person is that we have

chosen to marry. I believe that we choose this person because he/she presents us with the raw material for our own growth. In coming to terms with who this person is I come to terms with what is missing in me – he/she is my other half.

Van den Berg (1971, p.353) says that anomie today is more and more experienced in the realm of spirituality; we live in a secularised world from which the divine has been banished or is experienced in a rigid, patriarchal, institutionalised form which is a travesty of the divine. I have shown that the process of splitting from the divine begins in the West in the move away from the female aspect of the divine. Without the Mother Goddess, the Father God becomes imbalanced, a travesty. The mystery of the One, we are aware, must be approached by us, who are incarnate, through our being-in-the-world. It is only through “the ground of our being”, the female process in the divine, that we become one in the One.

It is the loss of the female process of contemplation that cuts off from the source of spirituality. We have to be prepared to go down into the chaos of the death in order to be reborn, aware of our own divinity – male and female. In a most real way when the male and the female process unite in us we can say, as Erwin Schrödinger (1967, p.93) says with the mystics down through the ages: Deus Factus Sum (I have become God).



### BIBLIOGRAPHY

Abel, T. (The Operation called Verstehen). In: Readings in the Philosophy of Science. Eds. Feigl, H. M. New York: Appleton-Century-Crofts, 1953.

Aeschylus. Eumenides (Tr. Lattimore, R.). Chicago: University of Chicago Press, 1959. Quoted in: Scully, V., 1969, p.109.

Albright, W.F. From Stone Age to Christianity. New York: Doubleday Anchor Books, 1957.

Angier, N. Physics: Boson's Bosses. Time, October 29, 1984.

Apel, K.-O. Analytical Philosophy of Language and the Geisteswissenschaften. Dordrecht: D. Reidel and Co., 1967.

Argüelles, J. and Argüelles, M. The Feminine, Spacious as the Sky. Boulder: Shambhala Pubs., 1977.

Ashe, G. The Virgin. St. Albans: Paladin, 1977.

Bachofen, J. Myth, Religion and Mother Rite. Princeton: Princeton University Press, 1973.

Balint, M. The Basic Fault. London: Tavistock Publications, 1968.

Benoit, H. The Supreme Doctrine. New York: Viking Books, 1955.

- Berne, E. Transactional Analysis in Psychotherapy. London: Souvenir Press, 1961.
- Bible, Revised Standard Version. London: Thomas Nelson and Sons, 1952.
- Bird, C. Divination. London: Macdonald and James, 1978. Quoted in: Scott, M., 1983, p.97.
- Blakney, R.B. (Tr.) Meister Eckhart. New York: Harper, 1941. Quoted in: Wilber, K., 1981, p.13.
- Bohm, D. Lecture given April 6<sup>th</sup>, 1977, U.C.L.A. Berkeley. Quoted in: Zukav, G., 1979, p.325.
- Bohm, D. and Hiley, B. On the Intuitive Understanding of Non-locality as implied by Quantum Theory. (Preprint, Birkbeck College, University of London, 1974) Quoted in: Zukav, G., 1979, p.316
- Bohm, D. Wholeness and the Implicate Order. London: Routledge and Kegan Paul, 1981.
- Boodin, J. The Hibbert Journal, July 1930. Quoted in: de Purucker, G., 1974, p.76.
- Bruner, J.S. The Process of Education. Harvard: Harvard University Press, 1960.
- Bruner, J.S. The Creative Surprise. In: Contemporary Approaches to Creative Thinking. Gruber, H., Terell, G. and Wortheimer, M. eds. New York: Atherton Press, 1962.
- Buber, M. I and Thou. Edinburgh: T. and T. Clark, 1966.
- Bucke, R. Cosmic Consciousness. New York: E. P. Dutton and Company, 1901. Quoted in: White, J., 1972, p.87
- Buhler, C. From Birth to Maturity. London: Routledge and Kegan Paul, 1935.
- Bultmann, R. Primitive Christianity in its Contemporary Setting. New York: New American Library, 1974.
- Burland, C.A. Myths of Life and Death. London: Macmillan Ltd, 1974.
- Calhoun, G.M. Zeus the Father in Homer. TAPA, 66, Quoted in: Dodds, E.R., 1951, p.48.
- Campbell, J. Primitive Mythology. London: Souvenir Press, 1973.
- Campbell, J. The Hero with a Thousand Faces. London: Abacus, Sphere Books, 1975.
- Campbell, J. Oriental Mythology. Harmondsworth. Penguin Books, 1976 (a).
- Campbell, J. Occidental Mythology. Harmondsworth. Penguin Books, 1976 (b).
- Campbell, J. Creative Mythology. Harmondsworth. Penguin Books, 1976 (c).

- Capra, F. The Tao of Physics. Bungay, Suffolk: Fontana, 1976.
- Carr, B. J. and Rees, M. J. Is the Universe an Accident? The New Scientist, November 16, 1978.
- Carr, B. J. and Reese, M. J. The Anthropic Principle and the Structure of the Physical World. Nature, No. 278, April 12, 1979.
- Carr, E.H. What is History? Harmondsworth: Penguin Books, 1961.
- Cassirer, E. An Essay on Man. New Haven: Yale University Press, 1944.
- Chan, Wing-tsit. A Source Book in Chinese Philosophy. Princeton, N.J.: Princeton Un. Press, 1972. Quoted in: Colegrave, S., 1979, p.60.
- Childe, V. Gordon. What happened in History. Harmondsworth: Penguin
- Childe, V. Gordon. New Light on the Most Ancient East. New York: Grove Press, 1957.
- Claes, J. Metabletica or A Psychology of History. Humanitas, Volume VII, No. 3, Winter, 1971, pp.269-278.
- Cobb, W.F. Mysticism and the Creed. London: Macmillan, 1914. Quoted in: Forrester-Brown, J.S., 1974, p.16.
- Cocchiara, G. U Mito del Buon Selvaggio, introduzione all storia delle teorie etinologiche. Messina: 1948. Quoted in Eliade, M., 1968, p.39.
- Colegrave, S. The Spirit of the Valley. London: Virago, 1979.
- Copper, J.C. Yin and Yang: The Taoist Harmony of Opposites. Wellingborough: The Aquarian Press, 1981.
- Copleston, F. A History of Philosophy, Volume II. London: Burnes and Oates, 1964.
- Coward, R. Patriarchal Precedents – Sexuality and Social Relations. London: Routledge and Kegan Paul, 1983.
- Cropley, A.J. Creativity. London: Longmans Ltd, 1967.
- Danielou, J. Bible et Liturgie. Paris: 1951. Quoted in: Eliade, M., 1968, p.65.
- Davies, P. The Runaway Universe. New York: Penguin Books, 1980. Quoted in: Prigogine, L. and Stengers, L., 1984, p.116.
- Davis, E.G. The First Sex. Harmondsworth: Penguin Books, 1975.
- de Nicolás, A. T. Meditations through the Rg Veda. Boulder: Shambhala, 1978.
- d'Olivet, Fr. The Hebraic Tongue Restored. (Tr. Redfield.) New York: Putnams, 1921. Quoted in: Schuré, E., 1961, p.516.
- de Purucker, G. Fountain-Source of Occultism. Pasadena: Theosophical University Press, 1974.

- Dodds, E.R. The Greeks and the Irrational. Berkeley: University of California Press, 1951.
- Ehrenzweig, A. The Hidden Order of Art. Frogmore: Paladin Books, 1970.
- Eliade, M. The Two and the One. London: Harvill Press, 1965.
- Eliade, M. Myths, Dreams and Mysteries. London: Fontana Library, 1968.
- Eliade, M. Shamanism. Archaic Techniques of Ecstasy. Princeton: Princeton University Press, 1972.
- Eliade, M. Patterns in Comparative Religion. New York: Meridian, 1974.
- Eliade, M. From Primitives to Zen. London: Collins, Fount Paperback, 1977.
- Encyclopaedia of World Religions. London: Collins, Fount Paperback, 1977.
- Encyclopaedia of World Religions. London: Octopus Books, Ltd, 1975.
- English, H. B. and English, A. C. A Comprehensive Dictionary of Psychological and Psychoanalytic Terms. London: Longmans, 1958.
- Erikson, E. Childhood and Society. Harmondsworth: Penguin Books, 1965.
- Evans, A. J. The Palace of Minos at Knossos. 4 Volumes. London: 1921-1936. Quoted in: Scully, V., 1969, p.20.
- Ferguson, M. The Aquarian Conspiracy. London: Routledge and Kegan Paul, 1981.
- Forrester-Brown, J. S. The Two Creation Stories in Genesis. Berkeley: Shambhala, 1974.
- Frankfort, H., Frankfort, H.A., Wilson, J.A. and Jacobsen, T. Before Philosophy. Harmondsworth: Penguin Books, 1949.
- Frankfort, H. The Birth of Civilisation in the Near East. New York: Bloomington, 1954.
- Frazer, J. The Golden Bough (Abridged Edition). London: Macmillan Press, 1957.
- Freud, S. Beyond the Pleasure Principle: London: The Hogarth Press, 1920.
- Freud, S. Civilisation and its Discontents. London: The Hogarth Press, 1928.
- Freud, S. The Ego and the Id. London: The Hogarth Press, 1928.
- Freud, S. On Creativity and the Unconscious. New York: Harper, 1958. Quoted in: Watts, A. , 1978, p.30.
- Fromm, E. The Fear of Freedom. London: Routledge and Kegan Paul, 1960.
- Gaskell, G. A. Dictionary of all the Scriptures and Myths. New York: Avenell Books, 1981.

- Geldard, F. A. Fundamentals of Psychology. New York: John Wiley and Sons, 1962.
- Ghiselin, B. The Creative Process: A Symposium. Berkeley: University of California Press, 1952.
- Giles, A. (Tr) Chuang Tzu. London: Unwin Paperbacks, 1980.
- Gimbutas, M. The Goddesses and Gods of Old Europe. London: Thames and Hudson, 1982.
- Giorgi, A. Psychology as a Human Science. New York: Harper and Row, 1970.
- Giorgi, A., Fischer, W.F. and Von Eckartsberg, R. Duquesne Studies in Phenomenological Psychology. Duquesne: Duquesne University Press, 1971.
- Goldberg, P. The Intuitive Edge. Wellinborough: Turnstone Press, 1983.
- Goldberg, S. Male Dominance. The Inevitability of Patriarchy. London: Abacus Books, 1979.
- Granet, M. Le depot de l'enfant sur le sol. Etudes Sciologiques sur la Chine. Paris: 1953, pp.159-202. Quoted in: Eliade, M., 1968, p.168.
- Graves, R. Steps. London: Cassell and Co., 1958.
- Graves, R. Adam's Rib and Other Anomalous Elements in the Hebrew Creation Myth. London: Thomas Yoscleff, 1958.
- Graves, R. The Greek Myths, Volume 1. Harmondsworth: Penguin Books, 1960.
- Graves, R. The White Goddess. London: Faber and Faber, 1961.
- Guilford, J.P. Creativity. American Psychologist, Volume 5, 1950, pp. 444-454.
- Guillen, M.A. The Intuitive Edge. Psychology Today, August, 1984.
- Hammond, D. and Jablow, A. Women in Cultures of the World. Menlo Park, California: Cummings, 1976.
- Harman, W. W. Old Wine and New Wineskins. In: Challenges of Humanistic Psychology, ed. Bugenthal, J. New York: McGraw-Hill, 1967.
- Harriman, P.L. Modern Psychology. Ames, Iowa: Littlefield, Adams and Co., 1958.
- Harrison, J.E. Prologomena to the Study of Greek Religion. Cambridge: Cambridge University Press, 1975.
- Hartley, C. The Western Mystery Tradition. London: Aquarian Press, 1968.
- Hayasaka, T. Phenomenology of the Japanese Self. In: The Changing Reality of Modern Man, Kruger, D. (Ed.). Cape Town: Juta and Co., 1984.

- Heisenberg, W. Physics and Philosophy. London: George Allen and Unwin,
- Hesiod. Theogony (Tr. Brown, N.O.). Indianapolis: The Bobbs-Merrill Co., 1953.
- Horney, K. Feminine Psychology. New York: Norton, 1967. Quoted in: Davis, E. G., 1975, p.144.
- Hoyle, F. and Wickramasinghe, N.C. Lifeclock. London: Dent Publishers, 1978.
- Hoyle, F. and Wickramasinghe, N.C. Where Microbes Boldly Went. New Scientist, July 13, 1981.
- Huang, A. Chung-liang. Embrace Tiger, Return to Mountain. Moab, Utah: Real People Press, 1973.
- Huxley, A. The Perennial Philosophy. New York: Harper, 1970.
- I Ching. (Tr. Van Over, R.). New York: Mentor Books, 1971.
- I Ching. (Tr. Wilhelm, R.). London: Routledge and Kegan Paul, 1968.
- Isaac, E. On the Domestication of Cattle. In: Prehistoric Agriculture. Ed. Struever, S. New York: Doubleday, 1971. Quoted in: Thompson, W. I., 1981, p.123.
- Jacobs, M. "Geometry, Spirituality and Architecture in their Common Historical Development as related to the Origin of Neuroses: A Summary. "Humanitas, Volume VII, No. 3, Winter, 1971.
- James, E. O. History of Religions. London: Hodder and Stoughton, 1964.
- James, W. Textbook of Psychology. Macmillan and Co., 1892.
- Jassen-Jurreit, M.-L. Sexism: The Male Monopoly on History and Thought. London: Pluto Press, 1982.
- Jordaan, W. and Jordaan, J. Man in Context. Johannesburg: McGraw-Hill Book Company, 1984.
- Jowett, B. 1970. See Plato.
- Jung, C. G. Synchronicity: An Acausal Connecting Principle. Collected Works, Volume VIII. London: Routledge and Kegan Paul, 1960.
- Jung, C. G. Ein Brief zur Frage der Synchronizität. Zeitschrift für Parapsychologie and Grenzgebiete der Psychologie. Volume V, No. 1, 1961. Quoted in: Von Franz, M.-L., 1974, p.8.
- Jung, C. G. Introduction to the "I Ching". In: I Ching. Wilhelm, R. (Tr.), 1968.
- Jung, C. G. Mysterium Coniunctionis. Collected Works, Volume XIV. London: Routledge and Kegan Paul, 1970.
- Jung, E. Animus and Anima. Zurich: Spring Publications, 1974.

Kant, E. Prologomena to Every Future Metaphysics. London: Longmans, Green and Co., 1939.

Kenyon, K.M. The Bible and Recent Archaeology. Atlanta: John Knox Press, 1978.

Kitto, H.D.F. The Greeks. Harmondsworth: Penguin Books, 1951.

Koch, S. Psychology and Emerging Conceptions of Knowledge as Unitary. In: Behaviourism and Phenomenology. Wann, T.W. (Ed.). Chicago: University of Chicago Press, 1964.

Koestler, A. The Sleepwalkers. Harmondsworth: Penguin Books, 1959.

Koestler, A. The Ghost in the Machine. London: Pan Books, 1970.

Kramer, S. N. The Sumerians. Scientific American. October, 1957, pp.71-83.

Kramer, S.N. The Sumerians: Their History, Culture and Character. Chicago: University of Chicago Press, 1963.

Kramer, S.N. From the Poetry of Sumer. Berkeley: University of Berkeley Press, 1979.

Krishnamurti, J. The First and Last Freedom . Wheaton, Illinois: Quest Books, 1954. Quoted in: Wilber, K., 1981, p.13.

Kruger, D. An Introduction to Phenomenological Psychology. Kenwyn, Cape Town: Juta and Co., 1979.

Kruger, D. (ed.) The Changing Reality of Modern Man. Cape Town: Juta and Company, 1984.

Kruger, D. A Preview of Five Articles on Phenomenological Psychology. South African Journal of Psychology, Volume 16, No. 4, 1986.

Kuhn, T. S. The Structure of Scientific Revolutions. Chicago: University of Chicago Press, 1970.

Langdon, S.H. Semitic Mythology. In: The Mythology of All Races, Vol. V, MacCulloh (ed.), 1962. Quoted in: Campbell, J., 1976 (c), p.628.

Lao Tzu. The Way and its Power – A Study of the Tao Te Ching. (Tr. Waley, A.). New York: Grove Press, 1958.

Lao Tzu. Tao Te Ching (Tr. Lau, D.C.) Harmondsworth: Penguin Books, 1963.

Lapointe, F.H. Who originated the term Psychology? Journal of the History of Behavioural Sciences, 8, no. 3, July, 1972.

Lawson-Wood, D. and Lawson-Wood, J. Five elements of Acupuncture and Chinese Massage. Rustington: Health Science Press, 1966.

Leakey, R.E. and Lewin, R. Origins. New York: E. P. Dutton, 1979.

- Leaderer, W. The Fear of Women. New York: Harcourt, Brace Jovanovich, 1968.
- Lenobel, R. Histoire de L'nidée de Nature. Paris: Albin Michel. Quoted in: Prigogine, L., 1984, p.3.
- Levy, G.R. The Gate of Horn. London: Faber and Faber, 1948.
- Lieh Tzu. The Book of Lieh Tzu. (Tr. Graham, A.C.) London: John Murray, 1973.
- Ling, T. A History of Religion, East and West. London: Macmillan and Co., 1968.
- Lissner, V. Man, God and Magic. New York: Putnams, 1961. Quoted in: Davis, E.G., 1975, p.73.
- Lucretius, T.L. De Natura Rerum. Ed. Bailey, C. Oxford: Oxford University Press. Quoted in: Prigogine, L. and Stengers, L., 1984, p.3.
- MacGregor Mathers, S. L. The Kabbalah Unveiled. London: Routledge and Kegan Paul, 1981.
- Majumdar, R. C. (ed.). The History and Culture of the Indian People, Vol. 1. Bombay: Bharatiya Vidya Bhavan, 1951. Quoted in: de Nicolás, A. T., 1978, p.245.
- Mann, F. Acupuncture: Cure of Many Diseases. Boston. Tao Books, 1972.
- Marcuse, H. One-Dimensional Man. Boston: Beacon Press, 1966.
- Marcuse, H. Eros and Civilisation. London: Sphere Books, 1969.
- Marshak, A. The Roots of Civilisation. New York: McGraw-Hill, 1972.
- Marshak, A. Some Implications of the Paleolithic Symbolic Evidence of the Origin of Language. In: Harmand, Steklis and Lancaster, New York Academy of Sciences, Volume 280, 1976. Quoted in: Thompson, W. I., 1981, p.91.
- Mauer, K.F. "Leporello on his knees. In Search of Relevance in South African Psychology." South African Journal of Psychology, 17(3), pp. 83-91, 1987.
- McClain, E.G. The Myth of Invariance. New York: Nicholas Hays Ltd., 1976.
- McClennan, J. F. Studies in Ancient History. London: Quaritch, 1876. Quoted in: Coward, R., 1983, p.38.
- McKellar, P. Imagination and Thinking. London: Cohen and West, 1957.
- McLenna, D. The Patriarchal Theory. London: Macmillan, 1885. Quoted in: Coward, R., 1983, p.22.
- McNamara, M. "The Egocentric Assumption and Theories of Imaging." The South African Journal of Philosophy, April, 1968.
- Medawar, P.B. Induction and Intuition in Scientific Thought. London: Methuen and Co., 1969.



- Meek, J. T. Hebrew Origins. New York: Harper and Brothers, 1960. Quoted in: Sanday, 1981, p.219.
- Mellaart, J. Earliest Civilisations of the Near East. New York: McGraw-Hill, 1965.
- Mellville, H. After the Pleasure. In: Collected Poems. New York, 1964. Quoted in: Zolla, E., 1981, p.10.
- Misiak, H. T. and Sexton, V.S. History of Psychology. New York: Grune and Stratton, 1966.
- Morgan, L.H. Ancient Society. New York: H. Holt and Company, 1877. Quted in: Sanday, R. R., 1981, p.113.
- Mueller-Freienfels, R. Quoted in: Lapointe, F.H., 1972.
- Mumford, L. The City in History. Harmondsworth: Pelican Books, 1966.
- Murdoch, G. P. and White, D. R. Standard Cross-Cultural Sample. Ethnology, 8, 1969. Quoted in: Sanday, P.R., 1981, p.232.
- Murray, O. Early Greece. Glasgow. Fontana Paperbacks, 1980.
- Muss-Arnott, W. Assyrian and Babylonian Literature. New York: Appleton, 1900. Quoted in: Davis, E. G., 1975, p.141.
- Neisser, U. Cognitive Psychology. New York: Appleton-Century-Crofts, 1967.
- Neisser, U. The Multiplicity of Thought. In: Thinking and Reasoning. Wason, P.C. and Johnson-Laird, P.N. (eds.). Harmondsworth: Penguin Books, 1968.
- Neumann, E. The Origins and History of Consciousness. Princeton, N.J.: Princeton University Press, 1969.
- Neumann, E. The Great Mother. Princeton: Princeton University Press, 1972.
- Nietzsche, F. The Will to Power. London: 1910. Quoted in: Medawar, P. B., 1969, p.28.
- Nilson, M.P. The Minoan-Mycenaen Religion and its Survival in Greek Religion. London: Lund Publishers, 1950.
- O'Neill, W.M. The Beginnings of Modern Psychology. Harmondsworth: Penguin Books, 1968.
- Ornstein, R. The Psychology of Consciousness. San Francisco: W.H. Freeman and Co., 1972.
- Ornstein, R. The Nature of Human Consciousness. San Francisco: W.H. Freeman and Co., 1973.
- Otto, W.F. The Homeric Gods: The Spiritual Significance of Greek Religion (Tr. Hadas, M.). New York: Macmillan, 1954.

- Pálos, S. The Chinese Art of Healing. New York: Bantam Books, 1972.
- Pages, E. The Gnostic Gospels. Harmondsworth: Penguin Books, 1982.
- Patai, R. The Hebrew Goddess. New York: KTAV, 1967.
- Pearce, J.C. The Crack in the Cosmic Egg. London: The Lyrebird Press, 1973.
- Pearce, J.C. Exploring the Crack in the Cosmic Egg. New York: Pocket Books, 1975.
- Pearce, J.C. Magical Child. Frogmore, St. Alban's Granada Publishing, Paladin Books, 1979.
- Perls, F. Gestalt Therapy Verbatim. Moab, Utah: Real People Press, 1969.
- Pieper, J. Leisure, the Basis of Culture. London: Collins, 1965.
- Pirsig, R.M. Zen and the Art of Motorcycle Maintenance. London: The Bodley Head, 1974.
- Planck, M. Where is science going? London: Allen and Unwin, 1933.
- Plato. The Dialogues of Plato. Volume 3, Timaeus. (Tr. Jowett, B.) London: Sphere Books, 1970.
- Pribram, K. What the Fuss is All About. In: The Holographic Paradigm and Other Paradoxes. (Ed.)
- Price, H.H. Thinking and Experience. London: Hutchinson University Press, 1953.
- Prigogine, L. From Being to Becoming. San Francisco: W.H Freeman and Co., 1984.
- Prigogine, L. and Stengers, L. Order Out of Chaos. London: Heinemann, 1984.
- Purce, J. The Mystic Spiral. London: Thames and Hudson, 1974.
- Rahner, K. and Vorgrimler, H. Concise Theological Dictionary. Freiburg: Herder, 1965.
- Rawson, P. and Legeza, L. Tao – the Eastern Philosophy of Time and Change. London: Avon Books, 1973.
- Rickman, H.P. (Ed.) W. Dilthey: Selected Writings. Cambridge: Cambridge University Press, 1979.
- Riegel, K.F. Psychology Mon Amour. Boston: Houghton Mifflin and Co., 1978.
- Robinson, J. M., et al. (eds.) The Nag Hammadi Library. New York: Harper and Row, 1977.
- Rogers, C. Towards a Theory of Creativity. In: Creativity. Vernon, P.E. Harmondsworth: Penguin Books, 1970.

Romanyshyn, R. Psychological Life from Science to Metaphor. Milton Keynes: The Open University Press, 1982.

Romanyshyn R. D. The Despot Eye: An Illustration of Metabolic Phenomenology and its Implications. The Changing Reality of Modern Man, in: Kruger, D. (Ed.), Cape Town: Juta and Co. Ltd, 1984.

Ryle, G. Thinking. Acta Psychologica, April 1953.

Samples, B. The Metaphoric Mind. Reading, Mass.: Addison-Wesley Publishing Co., 1976.

Sanday, P.R. Female Power and Male Dominance – On the Origins of Sexual Inequality. Cambridge: Cambridge University Press, 1981.

Sarfatti, J. and Toben, B. Space – Time and Beyond. New York: E.P. Dutton, 1975. Quoted in: Talbot, M., 1981, p.82.

Sarfatti, J. The Case for Superluminal Information Transfer. M.I.T. Technology Review, Volume 79, no. 5, 1977, p.3ff. Quoted in: Zukav, G., 1979, p.310.

Schaefer, G. Lecture to the Study Society. The Bridge. Autumn, 1981.

Schmidt, W. Rassen and Völker in Vorgeschichte und Geschichte des Abendlands. Lucerne: 1931. Quoted in: Eliade, M., 1968, p.178.

Schrödinger, E. "What is Life" and "Mind and Matter". Cambridge: Cambridge University Press, 1967.

Schuré, E. The Great Initiates. San Francisco: Harper and Row, 1961.

Scott, M. Kundalini in the Physical World. London: Routledge and Kegan Paul, 1983.

Scully, V. The Earth, the Temple and the Gods – Greek Sacred Architecture. New York: F.A. Praeger, 1969.

Seltman, C. The Twelve Olympians and their Guests. London, 1956. Quoted in Scully, V., 1969, p.133.

Setiloane, G. M. The Inwardness of African Beliefs. Unpublished paper given at a course of African Spirituality and its Sources, University of Cape Town, 1985.

Singer, J. Androgyny. Towards a New Theory of Sexuality. London: Routledge and Kegan Paul, 1977.

Skinner, B.F. Sciences and Human Behaviour. New York: The Free Press, 1953.

Smart, N. The Religious Experience of Mankind. London: Fontana Library, 1971.

Smith, H. Forgotten Truth. New York: Harper Colophon Books, 1977.

- Smuts, J. C. Holism and Evolution. (Reprint of 1926 edition). Westport, Conn.: Greenwood Press, 1973.
- Stapp, H. S-Matrix Interpretation of Quantum Theory. Physical Review, D3, 1971, pp.1303ff. Quoted in: Zukav, G., 1979, p.303.
- Stapp, H. Bell's Theorem and World Process. U Nuovo Cimento, 29B, 1975, p.271. Quoted in: Ferguson, M., p.171. The Aquarian Conspiracy. London: Routledge and Kegan Paul, 1981.
- Stolz, A. Theologie de la Mystique. Editiones des Bénédictines d'Amay, Chevetogne: 1947. Quoted in: Eliade, M., 1968, p.69.
- Stone, M. The Paradise Papers. London: Virago Books, 1976.
- Struever, S. (Ed.) Prehistoric Agriculture. New York: Doubleday, 1971. Quoted in: Thompson, W. I., 1981, p.262.
- Talbot, M. Mysticism and the New Physics. New York: Bantam Books, 1981.
- Taylor, W. The Myceneans. London: Thames and Hudson, 1964.
- Thompson, W.I. The Time Falling Bodies Take to Light. London: Rider/Hutchinson, 1981.
- Thompson, R. The Psychology of Thinking. Harmondsworth: Penguin Books, 1959.
- Toffler, A. Foreword to Prigogine, L. and Stengers, L., 1984.
- Trotter, W. Instincts of the Herd in Peace and War. London: Oxford University Press, 1953.
- Uberweg, J. History of Philosophy, Volume 1. Quoted in: Gaskell, G.A., 1981, p.20.
- Ulanov, A. B. The feminine in Jungian Psychology and Christian Philosophy. Evanston: N. West. University Press, 1971. Quoted in: Colegrave, S., 1979, p.90.
- Valle, R.S. and King, M. An Introduction to Existential-Phenomenological Thought in Psychology. IN: Existential-Phenomenological Alternatives for Psychology, Valle, R.S. and King, M. New York: Oxford University Press, 1978.
- Van den Berg, J.H. De dingen: Vier Metabletische Overprijzingen. Nijkerk: G.F. Callenbach, B.V., 1965.
- Van den Berg, J.H. Metabletica van de Materie. Nijkerk: Callenbach, 1968.
- Van den Berg, J.H. Dieptepsychologie. Nijkerk: G. F. Kallenbach, 1970.
- Van den Berg, J.H. "Phenomenology and Metabletics." Humanitas, Vol. VII, No. 3, Winter, 1971.
- Van den Berg, J.H. What is Psychotherapy? Humanitas, Volume VII, No. 3, Winter, 1971.

- Van den Berg, J.H. Divided Existence and Complex Society. Pittsburgh: Duquesne University Press, 1974.
- Van den Berg, J.H. The Changing Nature of Man: Introduction to an Historical Psychology. New York: Dell Publications, 1975.
- Van den Berg, J.H. Medical Power and Medical Ethics. New York: W.W. Norton and Co., 1978.
- Van den Born, A. (Ed.) Bijbels Woordenboek. Third Edition. Roermond: J.J. Romen and Sons.
- Van Spaendonck. An Analysis of the Metabletic Method. In: The Changing Reality of Modern Man. Kruger, D. (Ed.). Cape Town: Juta and Co., 1984.
- Vernon, P.E. Creativity. Harmondsworth: Penguin Books, 1970.
- Von Bertalanffy, L. General Systems Theory. New York: George Braziller, 1968. Quoted in: Talbot, M., p.5.
- Von Franz, M.-L. Number and Time. London: Rider and Co., 1974.
- Von Franz, M.-L. Time – Rhythm and Repose. London: Thames and Hudson, 1978.
- Walker, E.H. The Nature of Consciousness. Mathematical BioSciences, 7, 1970. Quoted in: Talbot, M., 1981, p.47.
- Watts, A. The Two Hands of God. London: Rider and Co., 1978.
- Weil, A. The Natural Mind. London: Jonathan Cape, 1973.
- Whitehead, A. North. Process and Reality. New York: Macmillan Publishing Company, 1929.
- Whitehead, A. North. Science and the Modern World. Glasgow: Fontana Books, 1975.
- Whorf, B. L. Language, Thought and Reality. Cambridge: The M.I.T. Press, 1963.
- Wilber, K. Psychologia Perennis. Journal of Transpersonal Psychology, Volume 7, No. 2, 1975.
- Wilber, K. Up from Eden. London: Routledge and Kegan Paul, 1981.
- Wilber, K. (Ed.) The Holographic Paradigm and Other Paradoxes. Boulder: Shambhala, 1982.
- Wilhelm, H. Change: Eight Lectures on the I Ching. London: Routledge and Kegan Paul, 1975.
- Wilhelm, R. The Secret of the Golden Flower. London: Routledge and Kegan Paul, 1962.

Wilhelm, R. A Short History of Chinese Civilisation. (Tr. Joshua, J.) London, 1929. Quoted in: Wilhelm, R., 1968, p.1v.

Wilhelm, R. (Tr.) I Ching. London: Routledge and Kegan Paul, 1968.

Wilhelm, R. , 1968 (see I Ching).

Wolkstein, D. and Kramer, S.N. Inanna, Queen of Heaven and Earth. London: Rider and Co., 1984.

Zaner, R.M. The Way of Phenomenology. New York: Pegasus Books, 1970. Quoted in: Valle, R.S. and King, M., 1978, pp.13 and 15.

Zolla, E. The Androgyne. London: Thomas and Hudson, 1981.

Zukav, G. The Dancing Wu Li Masters. London: Rider/Hutchinson, 1979.