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PSYCHE AND REBIRTH

City University of New York PH.D. 1986

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PSYCHE AND REBIRTH

by

STEPHEN SLADE TIEN

A dissertation submitted to the Graduate Faculty
in Psychology in partial fulfillment of the
requirements for the degree of
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Vera Paster, Ph.D.
Chairperson of the Examining Committee

April 12, 1985
date

Herbert Saltzstein, Ph.D.
Executive Officer

Supervisory Committee:

Anderson Franklin, Ph.D.

Laurence Gould, Ph.D.

William Greenstadt, Ph.D.

Walter Odajnyk, Ph.D.

The City University of New York

Abstract

PSYCHE AND REBIRTH

by

STEPHEN SLADE TIEN

Advisor: Professor Vera Paster

This is a study of rebirth as it concerns the process of self-renewal in the lifetime of the individual. This work contends that the "rebirth process" can be seen in terms of phases which, in addition, provide a theoretical framework for a psychological analysis of renewal. First of all, the idea and experience of rebirth is discussed in its various metaphorical nuances. This leads to a presentation of the general literature on rebirth: symbolic, ritual, mythic, mystico-religious and literary; covering its archaic, Oriental, Classical, Levantine, European and modern expressions. The third portion of the study undertakes a review of the rebirth metaphor as it appears in the domains of psychology: covering dreams, psychopathology, development, and psychotherapeutic process. Rebirth as renewal is shown to be a recurring pattern resonating through myth and psyche, concrete experience and abstract representation, instinctual processes

and environmental impasses. Traced from its preliterate expressions to its emergence in modern depth psychology, a consistent form can be demonstrated. It appears that renewal occurs in response to self-crisis of a radical nature. Overcome by the "world" and its own inadequacy, the self must "die" and separate from its critical impotence (phase one, obstruence). This results in a contractive inward turning of the self which leads to a lowering of energy for external purposes (phase two, descendence). From this state, the self enters a period of inner labor and search for new sources of vitality in order to confront the obstacles from which it previously had shrunk (phase three, experience). If successful in this reintegration, a new self, in terms of its capacity to live more fully, is brought forth to reencounter life in its everyday vicissitudes (phase four, emergence). This overall pattern, the study contends, is best expressed today in terms of dynamic depth psychology. The study concludes with a review of the phases of renewal, offers suggestions about their connection to metapsychology and discusses some clinical implications.

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One must return to the beginning
in order to ride the present.

-- Lao Tzu

I. INTRODUCTION

The experience and idea of rebirth have passionately engaged the mind and spirit of humanity over the millenia. Expressions and references to rebirth continue to abound in our modern world. While initially this seemingly esoteric subject matter might seem strange for a psychological study, it is not. As Jung (1950/1969) says:

> The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist (p. 116).

Thus, rebirth is the kind of phenomenon that psychology -- in particular depth psychology -- should be interested in.

As every depth psychologist knows, whether Freudian, Jungian or of some other viewpoint, the popular, public personality is really only a mask, the persona of the self. The persona hides something most of us feel as the true self or the real self -- our inner essence. If it is this self in its nature and transformations that depth psych-

ology is concerned with, then rebirth speaks the language of psychology. In other words, while most disciplines take the masked self as the only reality, depth psychology works from the viewpoint of Plato's allegory of the cave. From this standpoint and that of Western idealistic philosophy in general, the outer appearance of a thing is a mere shadow while the thing-in-itself, in this case the hidden self, represents the true psychological dimension of the individual. Or, from the viewpoint of Eastern wisdom, depth psychology speaks, in paradoxical language, to the no-self. Since the concept of rebirth can be defined as the process of self-renewal in the lifetime of the individual, it may be concluded that it is not concerned with the way in which one persona is replaced by another, but with the phenomenon of deep change in the self that goes on beyond the world of appearances -- the exact concern of depth psychology.

More concretely, another reason why rebirth belongs to and is the particular domain of depth psychology involves human experience in general. Rebirth is forever being expressed because virtually all of us have had to go through life ordeals

at one time or another. It involves the road-of-trials of Everyman just as it concerns the private struggle of each individual. In at first avoiding, then confronting, and finally triumphing over perilous situations, we experience renewal. Further, when our problems are especially overwhelming and demand more from us than we feel the capacity to bear, this process can involve a kind of passage through "death" and back into life. Then, in our surpassing of what had become a life worse than death, we often discover hidden parts of ourselves, fresh sources of potential and capacities to adapt and overcome that go beyond our prior awareness. Yet it is just these apparently nonexistent aspects of the larger personality within -- the inner self-in-potential -- that depth psychology recognizes, probes, and brings forth into everyday consciousness. In short, both rebirth and depth psychology are means of "finding" ourselves, thus equivalent in their emphasis on healing in its larger sense.

Continuing along these lines, a further justification for this psychological study of the self and rebirth concerns the problem of death. So deep is the idea of death that it permeates our psychic

existence. Perhaps it is even the ultimate psychodynamic, the mainspring of all human activity (Becker, 1973). Does talk of "finding the hidden self" bear directly on this issue? At any rate:

> Whenever we find the theme of death, whether in recurrent myths or modern dreams, we find that it is never seen to stand alone as a final act of annihilation. . . death is universally found to be part of a cycle of death and rebirth (Henderson & Oakes, 1963, p. 4).

As a student of depth psychology, therefore, it seems quite natural to me that a study of rebirth is germane to increasing our knowledge about the self-renewal process. In part then, my thesis is a study of rebirth as depth psychology, but one which also views depth psychology as an expression of the rebirth phenomenon. It might be said that the self in its transformations is the fulcrum for both points of view.

In approaching and undertaking an examination of rebirth, or renewal, from this position,

moreover, two further and important benefits may be gained. Just as modern medicine bases much of its therapeutic power on earlier, even archaic remedies, so,I think, present day psychotherapy might have something to learn from our mystical and mythically-minded ancestors. Secondly, I feel that whereas science is science only if it transcends the locally valid, so too, psychology, if it is to avoid parochialism, must consider the collective psychological knowledge and insight of related systems of thought. The concept for which we have coined the word "psychotherapy" is not, in its deeper sense, something wholly new and recognized only by us. Psychotherapy in its larger sense is a fundamental practice of all human beings who know suffering and attempt to overcome it. Yet this is not to say, on the other hand, that we have not developed a unique expertise and special knowledge -- for we have -- it is to say that the present configuration of depth psychology can be dimensionally enhanced by awareness of cultural elements which have preceded it in other times and by those which parallel it in other places today.

In order to develop my thesis that rebirth

represents self-renewal (hence, is a depth psychology), the idea and experience of rebirth are first discussed in their various metaphorical nuances. Following this I delineate five broad categories of experience that are possibly responsible in large measure for the idea of rebirth. A common element in all these experiences is shown to be an anagogic death which leads to rebirth.

Next, rebirth is defined in its sense of referring to renewal in the lifetime of the individual and contrasted with its metaphysical expressions, such as reincarnation. An implicit difference here, it seems, lies in the notion of rebirth as occurring consequent to an external series of events versus its being caused by an internal sequence of changes. To reflect this difference I refer to the former as "flight" psychology and to the latter as depth psychology. Nevertheless, the flight psychologies are shown to speak the language of renewal despite their projection of internal transformations of the self into the outside world.

In the succeeding section of the study I present a review of the general literature on rebirth; symbolic, ritual, mythic, mystico-

religious and literary, covering several of its archaic, Oriental, Classical, Levantine, European and modern forms of expression. At the same time I discuss some of the important psychological meanings and ramifications of these representations. Similarly the third portion of the study undertakes a review of the rebirth metaphor as it appears in a number of domains central to modern depth psychology. The discussion covers dreams, development, psychopathology and psychotherapeutic processes. Mention is particularly given to those psychological renewal features common to the expression of rebirth in general.

Following this discussion, rebirth as psychological renewal is shown to concern a recurring pattern or synthetic form that I consider to be expressible in terms of phases. These phases are then drawn out against the backdrop of earlier attempts to define a universal form of the renewal process. The phases of renewal are then designated as <u>obstruence</u>, <u>descendence</u>, <u>experience</u> and <u>emergence</u>. Each of the phases is then discussed according to its sequential position in the renewal process. Phase one, obstruence, represents the

self's being overcome by the "world" and its need to "die" and separate from the condition of impotence it has reached. It is a preliminary phase which acts as an impetus to the succeeding phases. Descendence, phase two, corresponds to separation from the limits of the old self. This "breaking down" process is shown to involve a contractive, inward-turning of the self which leads to a withdrawal and lowering of energy for external purposes. From this condition the self enters a period of labor or working-through which involves an inner search for new sources of potential and vitality in order to overcome those problems that led it into crises originally. This third phase represents experience. Then, if the self is successful in its reintegration, or in putting together a fresh configuration amounting to a new self, it enters the phase of emergence. Here at last the self is brought forth to re-encounter life in its everyday vicissitudes as one actively involved in the world it previously retreated from.

Finally, the last section of the work reviews the phases of renewal, discusses the idea of a life cycle, offers suggestions about the

connection of the phases to metapsychology and discusses some clinical implications raised by the study. Appendices, a glossary of key terms and references are included immediately following the last chapter as an aid to the reader.

II. ORIGINS

Rebirth may be the oldest doctrine in the world (Humphreys, 1943). One finds it expressed in virtually all times and places. Palingenesis, literally, again-birth, has found expression poetically, in cliché and allegory, in symbol, in ritual and myth, in lore, in philosophy and theology, and in the arts. In these various representations it is found in ancient Egypt and Mesopotamia, China, India, Europe, Africa, and the Americas -- including the United States today. It is a contemporary fallacy that "to be born again" is a recent evangelical phenomenon alien to other peoples and earlier ages.

Leeming (1973) sees the origin of the rebirth idea in the human experience and observation of the natural cycles that affect persons as well as the rest of nature. The endless round of birth, death, and rebirth applies to the solar and lunar periods, the seasons, plant and animal germination, sexuality, age, maturation, and even the overarching rhythm of the heavenly constellations. According to Eliade (1957/1960) early man coordinated renewal not only with the

spirit but with the development of matter (earth, minerals, and metals) as well. For example, archaic man imagined that the precursors of gold lie in the terra mater, the Earth Mother, like embryos, undergoing a purification process and "achieving" perfection through time. Cosmogonic and terrestrial rebirth were then "homologized to the appearance of life" (Eliade, 1958, p. 60).

Rebirth represents a starting over, a going back to the beginning -- whether womb, Earth Mother, original time, or other primordial place of becoming. It is a new emergence, a resurfacing, a coming out again. In new birth one erases the soiled past and exchanges it for a fresh condition. As such, rebirth holds the idea and ideal of infancy, of childlikeness, and youth -- the dream of an ever-replenishing fountain of life. To be born again is to discover rejuvenation and renewal, "revitalization and self-possession" (Schechter, 1975, p. 173). Rebirth is thus the metaphor which underlies the processes of genesis, growth, and development in general.

Yet rebirth, while promising health, well being, and life anew, also encompasses struggle,

purgation, and emergency. The dark underside of rebirth, after all, is inescapable change, transition, and the "reversal of time" for a retrogressive surpassing of stagnant structure. To be born for a second time necessitates decay, crisis, and the dissolution of a previous self, living situation, or "old age". "Getting lost in the chaos. . . is the sine qua non of any regeneration of the spirit and the personality" (Jung, 1944/1974, p. 148).

Rebirth as such is sacrifice, to make sacred -- whole. The giving-up involved in rebirth is returned in the form of an infusion of fresh life. Sacrifice as rebirth takes place under "a pretense of killing. . . and bringing. . . to life again"(Frazer, 1922, p. 802). Just as the "blood" of the animal gods and the gods of vegetation must be spilled to insure the regeneration of the sources of sustenance -- the return or rising-up of life and the gods themselves -- so too does archaic man literally cut himself and bleed over the graves of his ancestors to enable them to be born again. The sacrifice in rebirth thus indicates fertility. In the sacrificial orgies of old the participants sym-

bolically and often actually castrated themselves, offering up their virility to the goddess or the earth as an act of impregnation or transfer of life energy in the name of renewal and resurrection (Frazer, 1922). In terms of psychology and psychotherapy this sacrificial yet fertilizing rebirth involves:

> The putting to death of the old ruler of the personality, the old king or divinity or mediator with life and divinity, the dominant psychological function of the sick personality, whose powers have waned, whose usefulness has been outlived, and who must die if a more robust successor is to take his place and healthy life is to revive (White, 1952, pp. 66-67).

Rebirth is also self-birth. It is autogenous, personally generated. The individual is his or her own maieutic, that is, midwife. Ultimately one rises or falls from within -- despite the milieu. While the environment can act as a womb or a container, its holding from without must be grounded within -- one must hold-on to oneself. Thus, one gives birth to a new self as parents, midwife, and child at once. Second birth is therefore a deeply personal,

individually constellated metamorphosis of self.

There is a sense in which rebirth also speaks the language of progress. Whether in terms of material development or spiritual evolution, rebirth is the implicit means by which a better or greater condition of being is manifested. Internally the self surpasses a flawed past and approaches an ever more pure and perfect future. Externally the self gains a greater union with the world. In both senses rebirth is the means of achieving this human passion for ever-increasing perfection.

Philosophically and religiously rebirth is an ongoing expression for being and becoming. It concerns a "spiritual" awakening, a transmutation towards wholeness:

> The process is one of redemption, not of mere reversion to natural health, and the sufferer, when saved, is saved by what seems to him a second birth, a deeper kind of conscious being than he could enjoy before (James, 1902/1961, p. 135).

It is a restitution and integration of self, where the self stands in direct relation to the problems of birth, sickness, old age, and death. To pass

in one has had to pass out. Rebirth is an encounter with death, a dying. Transcendentally, rebirth is to die and die over and over again in order to live with recurrent vitality. In a moral sense rebirth is a human demand, a responsibility to seek rejuvenation while continually overcoming the hard and set-fast. In the end, holding closely to rebirth's existential implications, the self is brought to consider the pain of mortality, to generate and answer its own eschatological musings -- face to face with fatality itself. There is always some point at which, deeply and in hope, the human aim consists of:

> The attainment of a beatific immortality, of a desirable state after death. Symbolically, a man enters the underworld, he "dies" in a domenon, or is "wedded", and he is always symbolically reborn (Schmitt, 1955, p. 95).

So it is that rebirth as idea and experience seems to be teleologically related to a hoped for immortality, perfection and freedom; they seem finally synonymous. The fascination of rebirth seems to lie ultimately in just this

meaning. Provoked and everywhere surrounded by the apparently inescapable spector of death, humanity everywhere and unendingly posits its antithesis. Second birth alone matches and seems to triumph over death. Thus, whoever cannot escape fate must sooner or later dwell on the meaning of non-being. Then, even if the answer does not leave room for something physical, rebirth can finally appeal to the spirit. The death necessary for rebirth is no longer an absurd nothingness, a nihilistic blackout, but a pre-requisite for renewal, a death homologous to life.

It becomes evident from these meanings that rebirth in general can be read as a psycho-mythic representation of the process of self-transformation. As such, "rebirth" is a term that metaphorizes a process -- in this case, a psychological one. The process is not synonymous with concrete rebirth, but borrows the word for its psycho-mythic valence, hence descriptive power. What makes it unique in relation to other instances of self-change is that it presupposes the experience of self-loss. In mythico-mystic language, this loss is referred

to as a "devouring" or death of the self. Rebirth thereby denotes a radical form of self-renewal beyond definitions of ordinary change which in common parlance may also fall under the rubric of self-transformation. The rebirth idea therefore is the representation of change in its deepest, most pervasive sense.

But what forms of experience and thought have led to such a profusion of meanings related to this idea? In fact there are many. The diverse expressions of rebirth are originally due to the highly personal nature of the experiences and to the numerous times, places, and cultural contexts within which individuals have their experiences. Rebirth takes no single, "proper" form. It represents itself according to expressions flowing from highly different persons. In the words of Reed (1978):

> Death-rebirth imagery is varied according to time, place, circumstances, and intensity (p. 40).

Nevertheless, one can reduce these renewal-inducing experiences to a few essential groupings: These are ritual experiences, mystical experiences,

thanatoperiences, transitional experiences, and therapeutic experiences. From my point of view, these delineations are neither all-inclusive, strictly separable, nor qualitatively different from one another.

In ritual experiences the participant is affected through witnessing or via an active involvement in a transformation-inducing rite. This category of experience includes participation in initiation rites, rites of passage, funerary rites, and rites of renewal in general (Saso, 1972; Van Gennep, 1909/1960). Rebirth rituals may employ consciousness-altering substances, for example, the soma of India, the haoma of the Zoroastrians, and peyote in Mexico. (Grof, 1976). According to Van Gennep (1909/1960), such drugs function as a means of helping the ritual participant "to die to" the past or to an earlier state of being or self.

At the same time, these rites often involve the use of rejuvenation arts, including magic. Jung (1950/1969) in "Concerning Rebirth" provides the example of a sick man who is actually pulled through a special hole in a wall--mimicking the birth passage--in order to revitalize him. The talis-

man or magic symbol -- in this case a special hole -- is endowed with a healing power thought to restore health.

Mystical experiences include immediate types of experience in which the subject is "taken" by a form of spontaneous, ecstatic apprehension or feeling of oneness. Such experiences involve an ego-loss or self-dissolution leading to a transformed state of consciousness. Here is a classic case of this sort as cited by James (1902/1961):

> Suddenly, without warning, I felt. . . an inward state of peace and joy and assurance indescribably intense, accompanied with a sense of being bathed in a warm glow of light, as though the external condition had brought about the internal effect -- a feeling of having passed beyond the body, though the scene around me stood out more clearly and as if nearer to me than before, by reason of the illumination in the midst of which I seemed to be placed (p. 312).

The attainment of such experiences can also be methodically cultivated through traditional induction techniques. Spiritual exercises employing such techniques as meditation or con-

templation, breath control, yoga, tantra (sexual practices), and asceticism have long been employed to induce a self-transformative process, transcendental experience, or "awakening" of the mind. Then, as with the spontaneous experience, the subject experiences what seems like a dying to the mundane old self, a mergence or union with ultimate reality and finally, a rebirth of the self that seems to mark a wholly new outlook on life.

The third category of experience concerns thanatoperiences or near-death experiences. In thanatoperiences the person may quite literally experience dying or passing away. According to Grof (1977), Grosso (1982), Noyes (1976), and Ring (1980), persons who have these experiences go through self-loss, passage, reintegration, and an emergence process.

A typical example of such an experience goes like this:

> I remember them saying, "He's had a heart attack". I went out then. . . During this stage, my life just flashed in front of my face. . . I went into a tunnel. I just felt like I was in a rolling tunnel, black tunnel.

> Just darkness. At the end of the tunnel was a glowing light. . . That's what it looked like at the end of the tunnel. . . I was just in a peaceful state of mind. It was the most experienced thing I ever had and I just didn't care whether I woke up or not. It was relaxed. The whole thing was just relaxed after that (Sabom, 1981, p. 40).

When they have been revived persons who recover often report feeling reborn. They claim that their lives are somehow changed and refreshed. Some persons feel a new purpose and meaning to their lives.

Fourth are the transitional experiences. Rebirth as promise or process often appears in situations that are critical to an individual's living foundations. Processes of development may become emergencies or changes in life circumstances may become compelling enough to demand transformations of the person which are great enough to be called self-renewing. It is well known that developmental crises for example can lead to dramatic and creative changes in a self previously diminished in its capacity to cope (Levinson, 1978). During this period:

> Each step forward is a step into the unfamiliar and is possibly dangerous. It also means giving up something familiar and good and satisfying. It frequently means a parting and a separation, even a kind of death prior to rebirth (Maslow, 1968, p. 204).

Similarly, out of a false maturation or premature narrowing of the sense of self there may later be born a new personality -- richer, deeper, and more expansive. This involves "a renewal of personality in the sense of its growing completion, its tendency towards wholeness" (Jacobi, 1965, p. 61).

Comprehensively, transitional experiences leading to self-renewal may be engaged during:

> Severe illnesses, operations, or when psychic problems are developing which might give. . . life a catastrophic turn, or in critical periods of life when a modification of. . . previous psychic attitude forces itself peremptorily. . . or before, during, and after radical changes in. . . immediate or. . . general surroundings (Jung, 1958/1960, p. 184).

Finally there are therapeutic experiences, a grouping which includes experiences of rebirth as related to a psychopathological loss of self, followed by recovery. A basic though severe example of psychopathology leading to rebirth is psychotic breakdown during which the self is fragmented, split-up, or otherwise "lost". Successful recovery in such cases involves the restoration of the self leading to psychic renewal. This category of experiences in particular forms the backbone of this study.

The foregoing meanings and experiences of rebirth point to a singular, crucial, and omnipresent idea. One can speak of rebirth as always involving a death of the self, whether a real death or a symbolic death, and of rebirth as the renewal. Where actual physical death is considered to have occurred three basic types of rebirth may follow. These are metempsychosis, reincarnation, and resurrection. Metempsychosis refers to a literal rebirth in which the dead person is reconstituted in both a different body and soul. In this rebirth the consequences may involve a regression or an evolution. That is, the "person" may be reintegrated as a lower

form of life -- perhaps as a beast , or a higher form -- a god of some kind. Reincarnation similarly is a popular term also referring to literal rebirth. It differs from metempsychosis in that the reborn individual passes into a new body while maintaining a continuity in the sense of soul or self. In its consequences it can also be positive or negative. Resurrection, the third type of literal rebirth, differs from metempsychosis and reincarnation in its notion of a transcendence of the physical world. In resurrection the self is reborn on a supernatural plane of being, for example in Lotus Land or Heaven. Finally, one would also have to include here the philosophically derived and distinct form of metaphysical rebirth as put forth by Nietzsche under the name "eternal recurrence". According to his nihilistic form of palingenesis, the individual returns over and over forever in the same body and soul. On the whole, however, rebirth is almost by definition positive or optimistic in its consequences and results, or at least tends, over time, to move in that direction. According to most systems, even "negative" rebirths are a

prelude to a higher level of existence.

In contrast to these literal definitions of rebirth is the type of rebirth concerning a symbolic death followed by renewal. This is the most meaningful form for depth psychology. By rebirth as renewal is connoted self-renovation or self-renewal occurring within the life span of the individual. Through rebirth in this manner the subject gains a psychological, this-worldly transformation and a recast sense of self. In this way:

> The motif of the New Birth represents in symbolic form the fruit of the entire renewal process and thus takes on a considerable significance (Perry, 1976, p. 144).

A significance this work shall return to again and again later on.

In order to continue the definition of palingenesis, I would now like to differentiate from the psychological vantage point, which is my chief concern, among metaphysical, mythic, mystical, and depth psychological rebirth. Metempsychosis, reincarnation and resurrection, defined as metaphysical rebirth, can be under-

stood as "flight psychologies" since with them transformation and renewal occur according to supernormal phenomena in a time and space transcendent to or beyond the immediate situation of the self. That is, metaphysical rebirth may involve supernatural powers, may take place in heaven, may happen at the end of time and so forth. Here is a prime example of this type of rebirth from the Tibetan "intermediate or after-death" state:

> If you are going to be born as a god, you will see beautiful many-storied temples made of various jewels. . . If you are going to be born as an animal, you will see as if through a mist rock-caves and holes in the ground and straw huts. . . If you are going to be born as a hungry ghost, you will see tree-stumps and black shapes sticking up, shallow caves and black patches (Freemantle & Trungpa, 1975, p. 88).

This scenario describes either metempsychosis or reincarnation -- the text is not exactly clear on this. Read literally, however, it describes a supernatural plane of being from which rebirth is to take place.

Mythic rebirth is similar to metaphysical re-

birth in its emphasis on "flight". Campbell (1949):

> A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man (p. 30).

It differs, however, in that in mythic rebirth the soul, in heroic form, actively rather than passively gains rebirth. The metaphysical powers are individually approached and are often conquered by the hero rather than their acting to decide the soul's outcome.

Mystical rebirth (as found in various spiritual exercises and systems) stands between flight psychology and depth psychology. Whereas the flight psychologies describe palingenesis in a consistently mythopoetic language of the beyond, the mystics regard rebirth from a point of view that is both external and internal, immanent and transcendent. In them one first finds an expressed awareness of the importance of inner processes -- often psychic -- that may or may not include reference to the outer mythological

environment. For the mystic, rebirth is gained through the creation of an inner oneness that comes to include a union with the All or through an ascent to God that demands a descent into the self. St. Teresa of Avila, for instance, speaks of the self as an "interior castle". It is filled with rooms or "mansions". Along with rapturous flights upward toward communion with God, she maps out a geography of the inner world. St. Teresa says:

> If this castle is the soul, there can clearly be no question of our entering it. For we ourselves are the castle (1961, p. 31).

The later historical Dionysius in his mystical teaching speaks of the self in language clearly recognizing its inner condition. One, he says:

> Can never see it clearly, except as something covered, wrapped, and overlaid with countless things. . . all conglomerated into some cumbersome garment wrapping. . . round like the image. . . hidden in the great, thick, solid block. We can always get rid of this "awkward wrapping". . . we can cheerfully praise. . . the beauty of the self in its naked, unmade, unbegun state. How? No one knows but only he who

tries it (Cited in Wolters, 1980, p. 213).

The Eastern mystical tradition, in turn, considers the apparitions, hostile demons and lascivious monsters to be our own inner creations. The self or reality behind these images and mind distortions can be calmed so that we may see things more clearly and fully. The "layers" of this projecting self can be penetrated leading to insight into the nature of things-in-themselves (Guenther & Kawamura, 1975).

Of course, when it comes to depth psychology proper, rebirth as renewal becomes a predominantly internal affair. Psychological rebirth speaks the language of the inner world. Inside lie the unconscious, the intrapsychic, and the internal representations. In a manner inverse to that of mythology, which "projects" psychology onto the outside world, depth psychology introjects myth for its purposes. It translates the outside into the inside. Therefore, the age-old traditions of palingenesis can be reread as psychological rebirth. From this point of view metaphysical, mythic and mystical forms and expressions of rebirth can be taken for fantasy, imagination,

or literal distortion of reality or can be seen as archaic symbols, spiritual insights or psychological materials holding living meanings. In fact, the subtle language of mythic palingenesis can be regarded as a prototype psychological vocabulary of self-renewal. As Campbell (1969) states:

> Mythology. . . is a spontaneous product of the psyche; like dream, revelatory of the psyche. . . mythology is the text of the rites of passage (p. 51).

Thus understood, depth psychology has a vast new store of matter to work with. Mythico-mystic palingenesis can be brought forth as something amenable to psychological analysis and so seen in a way that is psychologically meaningful. Indeed, these proto-psychologies can even "lead the libido into ego-syntonic channels" (Campbell, 1969, p. 59) independently or in concert with modern depth psychology. Thus, mythological symbols can affect the psyche -- touching upon and releasing the vital energies there -- in a manner not only analogous but identical in effect to that of psycho-logic.

In concert the workings of this inner psychological process can be described as pointing to the involvement of deep "elements in our psychic structure. . . vital and necessary components in our psychic economy" (Jung, 1951/1969, p. 160). The activated contents of the psyche in experience become formal transformations of energetic-instinctual processes. These act to regulate the condition of the self. To be open-minded, not only are images and myths "constructions of this kind" (Jung, 1919/1960, p. 214) but so is the modern mythos we call depth psychology a power and form which acts on the individual. Psychodynamically then, renewal as a process is a presentation of the psyche's potential to organize instincts and images in the service of a personal transformation leading towards greater psychic harmony and wholeness. It is not surprising then, that rebirth as an ageless and universal mental construction outstandingly expresses and fulfills this psychological paradigm. In itself it represents the self in transformation, framing it in mythological motifs and other creative-recreative imagery. Finally, it even connects the self with the gods whose images Dei mysteriously heal.

III. PALINGENESIS

The oldest known representation of rebirth appears to be that found in paleolithic caves -- thus making the idea of rebirth as old as any cultural artifact yet discovered and attributable to homo sapiens. Campbell (1978) considers it likely that the paleolithic caves had a ritual purpose. At the Lascaux caves, Pfeiffer (1982) notes that our artistic ancestors had to crawl through long, narrow, slippery, tunnel-like passageways. Then:

> Descending in utter darkness one comes upon painting flickering in torchlight; the descent into the cave has become an encounter (Pfeiffer, 1982, p. 19).

The importance of this scenario lies in the descent, passage, and light that the description suggests. The cave, cavern, sanctum, hide-out, or place of retirement concerns a going in and down into, a descent below (Eliade, 1949/1972) which psychomythically involves a <u>katabasis</u>, that is, a breaking-down process. Such descents are everywhere associated with mystery rites, initia-

tory "death", and renascence. The disappearance and reappearance of the gods mythically can be paralleled to the so-called falling apart and re-integration of the self psychically. The meaning that the cave has in this process is that it is the underworld, the subterranean, the subconscious, a world within in itself, yet beyond the world of daylight affairs in which the being-as-self is held or contained while processes of "fertilization" and anabasis go on.

Also, according to Bettelheim (1962), caves symbolize the body of the Great Mother, particularly her womb. In going into the caves precivilized man was making "a symbolic return to the womb" (Bertine, 1951, p. 58).

Or Adler (1961):

> The symbolical fact that the descent in the Underworld is always a descent to the "Mothers". . . "rebirth" can be found in her "body", and the re-entry into the life-giving (and, should the quest fail, devouring) womb of the great Earth Mother (p. 293).

At the neolithic site at Catal Huyuk, homes were a sort of agriculturally updated version of

the old stone age cave, being sanctums that were often entered through "small passageways on the ground level" (Thompson, 1981, p. 140). This required crawling in darkness. It has also been noted that Catal Huyuk was laid out like a labyrinth and that figures of the bull -- representing the underworld, and of the obese, pendulous goddess; giving birth to the divine child -- were common there . Taken systematically, it would appear that neolithic symbols of palingenesis found a new cultural flowering going beyond that of the paleolithic cave sites. It is similarly evident that the womb-home of these people was at once a dwelling place and an ongoing focus of ritual, especially rites of passage.

Scholars have now shown that where archaic rites of renewal are found (at one time virtually world-wide) so is shamanism. A central feature of shamanism, which might be described as an archaic therapeutic complex and means of ecstasy (Eliade, 1951/1964), is withdrawal or descent to the underworld. During this period, the shaman or shamaness (both sexes were often represented) in one way or another has a psychic experience of dismemberment or disembodiment. He or she may be torn to

bits, reduced to bones, or eaten by birds. In this trance state, the shaman remains in a situation of isolation, scarcely breathing, almost a dead man. In the succeeding part of the underworld journey, the shaman's organs are renewed, his flesh grows back, and his body and soul are restored to health.

A further notable aspect of shamanism concerns illness. The shaman is generally an individual who has undergone a psychopathological process and recovered, an early "depth psychotherapist". His sickness serves as an initiatory experience and indicates "election" to the healing vocation. During the illness and in later training, the future shaman encounters and gains power over destructive forces, learns the geography of the underworld, and masters the techniques of soul-recovery and therapy. In the education and acculturation of the shaman, then, the fact of his having experienced death and restoration is crucial. To help the souls of others, he must work on and know his own. In short, the medicine man, like the ill person, is:

Projected onto a vital plane

> that shows him the fundamental data of human existence. . . but the shaman is not only a sick man; he is, above all, a sick man who has been cured, who has succeeded in curing himself (Eliade, 1951/1964, p. 27).

While the death and rebirth of the shaman as healer may be the prototypical renewal rite, other rites seemingly follow its pattern. The initiation of priests, magicians, and sorcerers, for example, also involves death, a transitional period, and resurrection (Van Gennep, 1909/1960).

Eliade (1958) finds that rites of passage (which include initiation rituals) in the Yamano of Tierra del Fuego, the Arunta of Australia, the Pangwe of Africa, Indian tribes of California, and many others, all involve a display of ritual death, a being swallowed up by a monster and a revelatory experience which is succeeded by a new birth.

In "Initiation Rites", Henderson (1939) describes such a ritual in which:

> A huge pasteboard dragon is constructed and the initiants enter the mouth having been told they are going to die. Later they come out at the tail and are then

said to be reborn (p. 10).

In this, Bertine (1951) claims that:

> The sought for change. . . is not a result of the conscious personality, but, rather, it is thought of as a mysterious second birth (p. 48).

This mystery, in our context, points to a transformation of some thing or quality that is hidden, dark, or whose face is turned away from the everyday condition of being. For prepsychological man, this region is the dark bush, the woods, the forest -- externally; and the image of a pottery vessel, the fructifying womb -- internally. On the sacred plane, it is Mother Earth and her terrain, or the goddess who delivers life.

As to the rite itself, it signifies a passage from the deathlike condition of the neophyte to a region of regeneration. Ritual swallowing by a monster, who not only squeezes and devours, but energizes and restores, signifies a return to an embryonic state. This violence not only demonstrates the necessary arithmetic of death together

with rebirth, it symbolizes their complementary nature in the eternal psychodrama that appears omnipresent. For primal man (and more abstractly, for modern man) every recurrence of life demands a recurrence of death (Campbell, 1949). Analogously, in the archaic mentality there is:

> The belief that a state cannot be changed without first being annihilated (Eliade, 1958, p. 13).

Depending on the nature of the rebirth rite, this annihilation is a death to childhood, to a profane condition, or to the exhausted order of the world. Yet simultaneously the death reverses itself so that the vagina dentata of the Dragon Mother, in the dramatic case, becomes the paradoxical passageway into the womb of the Great Mother. (In the easy case, "she" quietly summons, holds, and regenerates the initiate without showing her terrible aspect.) It is called a "paradoxical passage" (Eliade, 1958) because to the profane or uninitiated one it appears impossible, yet ultimately requisite to gaining the twice-born condition. This sense is symbolized in the passageway as being between clashing rocks, as being as narrow and sharp as

a blade, and so forth.

Once "within" the Great Mother, however, the plane of rebirth has been gained. Entrance signifies death overcome, the past put to rest, and higher development begun. Metaphorically, in "her", conception, incubation, and gestation occur. Upon emerging, the initiates are considered to be transformed in their manner and sense of being. The rites' ceremonial intent has also, ironically, been to sever the maternal bond -- even, in some cases, involving mutilation to break the initiates from their dependent and conditioned pasts -- and simultaneously to impel the participants into life. Tribally and socially they act as a sort of psychological reengagement mechanism aiming "to produce a new and 'better', that is, a more adequate individual" (Bertine, 1951, p. 48).

Similarly, to Carpenter (1920), in initiation rites the central meaning is that whereas the first birth brings the person into the world, the second birth provides entry into the tribe as a new man. He concurs that the initiate "must die to the old life; he must pass through ceremonials which symbolize the change" (p. 119). These may include

washing in blood or water (or both), disappearances, burial, and return. Here it is clear that initiatory death and rebirth involves the problem of sacrifice. For Hinkle (1922) this is related to the biblical injunction to the effect that in order to find one's life one must first lose it. She adds:

> It is in this surrender and sacrifice of the primary psychical fixation and of the longing for the original oneness experienced within the mother that the individual comes to rebirth (Hinkle, 1922, p. 220).

Thus, in rites of passage, the hut of palingenesis is called a vagina or womb. The Iatmul even refer to its entrance as a clitoris gate. Often this same sexual-sacred hut is renamed a tomb. Says Grof (1977): "In some cultures the term for gestation, burial, and initiation is the same" (p. 194). Tombs may also be built in the shape of wombs, while the dead are buried in a foetal position.

Of additional notice is the fact that initiates are often made to appear like and treated like perinates, new-born babies. Their heads may

be shaved (like monks elsewhere); they may be covered with blood and water; wrapped up in animal membranes; their parents may have ritual intercourse; they may be fed only milk and so on. Further, the initiate is supposed to forget his previous existence:

> He must pretend that he cannot walk or eat by himself, nor can he talk or recognize his mother, and he has to be fed like a newborn infant (Stein, 1959, p. 34).

This is consistent with the observation that in rebirth rites the "newborn" participants as infants are often given a new personal name. Then they must"relearn all the gestures of ordinary life" (Van Gennep, 1909/1960, p. 81). Finally before they return to the group the twice-born ones are supposed to bathe in the waters of a stream. Thus in these rites, the youth becomes a child in order to become a man.

One transformed into a perinate in this manner is technically a neophyte, that is a quasimdogenitus. In the literature there is to be found an equality among such appellations as newborn babe, adult embryo, divine child, eternal puer, infant sage,

golden orphan, holy embryo, and child-hero.

What is interesting, although perhaps not surprising about these rites, is the recurrent use of birth in its primary physical sense to concretely convey the later order rebirth process. In other words, the employment of physical birth as symbol and metaphor for psychic birth. But birth, in terms of its phenomenology and precedence, is psychologically apt. Consider that in the course of perinatal existence and birth, the embryo is deep within. It comes to life and grows in dark subterranean waters. As parturition begins, it descends to the pelvic floor; then passes through what must seem like an endlessly long, twisting and complicated passageway -- the vaginal canal that delivers the infant. This latter phase of birth brings with it an emergence from the fluids and a rising out to the light of external reality. All later experience follows upon this of course, although the Ancient Egyptians and the Hindus considered the first birth itself to be a rebirth (Van Gennep, 1909/1960).

Laing (1976/1982) sees "embryonic existence" and the "prenatal adventure" as psychically central to mythology, language, and rebirth experiences.

Rank (1929) developed a depth psychology which viewed life as an irrepressible "rebirthing", which acts as a catharsis for the birth trauma. In working-through the birth experience man creates heroes, religion, philosophic speculation, art, and yes, psychology, as means of overcoming the birth trauma through rebirth. But whether birth is the root metaphor for rebirth or vice versa, each process expresses an archetypal urge in relation to situations of vital stasis. Birth and rebirth are resolvable into a single pattern; one often symbolically substituting for the other.

This recurring form becomes clearer in the palingenesis symbolisms of the Ancient Egyptians. Civilization on the Nile produced The Book of the Dead. It was concerned with the preparation and processes of dying and rebirth (Budge, 1967). The Egyptians distinguished between birth from the mother and the rebirth of self. They viewed life as something in need of periodic renewal, just as Ra, the Sun, was rejuvenated each night. For the Egyptians, death was not termination, but a beginning. The dying one's essence enacted and emulated Ra, which dying in the West, traveled below the earth, and rose, reborn, in the East.

Thus descent, darkness and death directly corresponded to ascent, light and life.

Perhaps the finest Egyptian presentation of the rebirth phenomenon is the myth of Isis and Osiris. Osiris was the god dismembered, set afloat in a coffin on the Nile and brought back to life by the Great Mother -- the goddess Isis, who herself symbolized the matrix of all creation. Here we see that the god-hero depends, as does all being, on the depths and omnipresence of the eternal feminine for vitality. Hallman (1969):

> Every hero must renew himself at the single source of all creative power, the Great Mother (p. 71).

Schechter (1975) analyses this penetration into the tomb-womb of the Earth Mother as:

> An instance of "heroic" or "regenerative" incest: the act of entering into "the Mother" -- the maternal unconscious -- in order to be reborn through her (p. 165).

In virtually identical terms:

> The hero's incest is a regenerative incest. . . incest brings about a rebirth. The incest produces a transformation of personality, which alone makes a hero a hero (Neumann, 1949/1954, p. 154).

But notice, despite the heroic dimensions of this task, the passivity and quiet internalization reflected in this. The goal of rebirth through "re-entering the body of the feminine" becomes a creative rather than a destructive act. The violence of the process betrays a spiritual, hence psychological, struggle -- not the breaking of an external, physical taboo. Psychic incest is an inward taboo concerning the spiritual readiness or coming of age of the self in preparation for heroic death and rebirth. The mythico-mystic taboos are to protect the uninitiated. Psychologically determined, the embrace of the maternal is "the ego is our mother in us" (Brown, 1966, p. 144). As such, says Ferenczi (1938):

> Every human being can and does enact with his own body the double role of the child and the mother (p. 23).

To which I would add the role of father. And, what is psychologically true of the body is psychologically true of the mind. The inner depths -- the unconscious -- is "our" mother and "we" are the father trying to gain entrance to give birth to "ourselves". In abstraction, Neumann (1949/1954):

> By submitting to heroic incest and entering into. . . the unconscious, the ego is changed in its essential nature and is reborn "another" (p. 149).

Returning to our survey of mythico-mystic palingenesis, one finds that the three aspects of the self (as mother, father and child) are common in the portrayal of rebirth. The self as trinity represents a single process. But the three are necessary to present its dynamic transformation. Thus, to Isis and Osiris was added Horus, their son, born from the castrated phallus of Osiris which was rescued by Isis. Horus is a resurrection of them, the manner of which, when joined to the religion of Ra, became the basis of a classic form of initiation rite and mystery such as the following example:

> At the end of the corridor there was a mummy and a human skeleton guarding a hole in the wall. The neophyte was given a little lighted lamp and entered this opening, which was so low that he had to crawl on hands and knees. The door closed behind him and he had to proceed in darkness through a very narrow passage. At the end there was a shaft which led to a ladder disappearing into a vertical hole. As the neophyte descended to the lowest rung, he found himself hanging above a terrifying abyss. As he was anxiously contemplating his grim predicament -- impossible return above and mysterious blackness below -- he noticed a crevice and a staircase on his right. He escaped from the abyss and the spiral staircase carved in the rock took him to a great hall with symbolic frescoes. The next stage of the trial started in a long, narrow corridor, at the end of which glowed a red-hot furnace. The door closed behind him and left him with the task of walking through the fire. A path through the middle allowed him to pass quickly. The test of fire was followed by the trial by water. The initiate was forced to go through a pool of black, stagnant water. After this, two assistants led him into a dim grotto; there he was bathed, dried, and was scented with exquisite essences (Grof & Halifax, 1977, pp. 200-201).

Notable are the elements of separation, transition, and incorporation carried over into the rebirth process as descent, passage, labor, lustration, and final revitalization (Van Gennep, 1909/1960).

Related ideas and requisites for second

birth as well as fresh ones can also be found in the Sumerian myth of Inanna (Inanna's Descent into the Nether World), the Babylonian story of Tammuz, and the Mesopotamian Epic of Gilgamesh. In Inanna's Descent, she is made naked, stripped of her external supports, and hangs in a death-like state in hell for three days and three nights. This descent is an initiation for purposes of renewing civilization, read from without, and a call for internal conscious transformation, read psychologically (Thompson, 1981). Her change requires a transitional state during which depression and feverish work occur.

Tammuz, the lover of the great mother goddess, presents the basic story of the god whose death is necessary for the regeneration of nature. Tammuz's death functions to draw reproductive energy back down to a subterranean chamber, the realm of the feminine, where after a fertilizing sleep with the goddess he returns renewed (Leeming, 1973).

In the Epic of Gilgamesh, is found a myth in which Gilgamesh must plunge to the "bottom of the bottomless sea" (Campbell, 1949, p. 187) in order to be like the god-snake, a mythic creature

symbolizing the mystery of death and renewal. Here, the snake which renews itself through a periodic shedding of the old skin, is one of many natural symbols representing rebirth. The snake, of course, is both a feminine and a masculine creature. It devours things whole and lives in the ground or in caves. It is a belly-creature and a phallus. In addition, the snake represents vitality -- the serpent energy (Leisegang, 1955), which is often represented in that uplifting, ophidian symbol of healing and transcendence, the caduceus. Allegorically:

> No one can be saved and rise up again without. . . the serpent. For it is he who brought the paternal models down from above, and it is he who carries back up again those who have been awakened from sleep (Hippolytus. Cited in Leisegang, 1955, p. 230).

Serpent cults and their accompanying myth, ritual and symbolism are archaic and discernible world-wide. Other such transformation and rebirth symbols include the ear of corn; the scarab, which pushes its own egg in front of itself; the peacock; the mythical dragon; the phoenix, which rises

from its own ashes; the moon, which waxes and wanes; and the tree, which like the maternal cave, transforms the castrated and dead hero-king and springs up from the womb of the earth flourishing with life.

Since ancient times the Chinese have celebrated a periodic rite of renewal known as chiao (Saso, 1972). The purpose was and is to increase yang, the masculine force, through drawing on the reservoir of yin energy, the feminine force, that accumulates in the low places as the higher energies wane. By re-encouraging these two essences to mix, the Tao, the way of nature, is to be set right. In terms of the human tao, it was believed, according to traditional wisdom, that when the self "is overworked and doesn't revitalize itself, then there is a tumbling and a fall" (Saso, 1972, p. 51). Functioning inwardly, the rite of chiao enacts a seminal encounter between yin and yang leading to a ying-erh, literally, the continual birth of the "little child".

The idea of rebirth is also expressed in the earliest Chinese literature, the I Ching or Book of Changes. As a book of wisdom, it calls upon man to transform himself into a sheng ren

or sage so as to see clearly into his nature and nature in general. Fu (The Turning Point): "When what is above is completely split apart, it returns below" (Wilhelm & Baynes, 1950, p. 504) and T'ai (Peace) says: "Upper and lower unite, and they are of one will. The light principle is within, the shadowy without; strength is within and devotion without; the superior man is within, the inferior without. The way of the superior man is waxing; the way of the inferior man is waning" (Wilhelm & Baynes, 1950, p. 441).

In the Tao Te Ching of Lao Tsu and the Taoists lies a parallel ancient tradition encouraging one to "return to the beginning" and to seek for self knowledge by uniting with Mother Tao. More explicitly, both Chinese Taoism and Buddhism speak of returning to the base or origin to drive away old age and return to the fetal state. They speak of a method:

> To enter the womb again in order to recreate their (true) nature and (the fullness of) their portion in life (Eliade, 1958, p. 57).

The Taoist ideal of the born again self compares

the twice-born to an infant. In the words of Chuang Tzu:

> Can you be like a newborn child? The baby cries all day and yet his voice never becomes hoarse; that is because he has not lost nature's harmony. . . The baby looks at things all day without winking; that is because his eyes are not focussed on any particular object. He goes without knowing where he is going, and stops without knowing what he is doing. He merges himself with the surroundings and moves along with it. These are the principles of mental hygiene (Cited in Lin, 1948, pp. 207-208).

Elsewhere the Taoists speak of "embryonic breathing". For them renewal is obtainable through breathing like an infant or "child in the womb" (Waley, 1958, p. 44). They say that man's wellspring is the natal breath, and that he who is closest to ultimate reality is the infant. Also, the "morally great man is one who has kept through later years his infant heart" (Waley, 1958, p. 55). He accomplishes this via "womb breathing. . ." the Sage's breathing is"like that of an infant" (Waley, 1958, p. 118). For the Taoists then, the act of breathing and the breath are of para-

mount psychological and symbolic importance. Breathing is their original "word", the primal therefore unbiased utterance. According to this breathing, the Taoist announces his true self and its situation to the world. Breathing also represents his ch'i, the self's life energy. It is their ontological symbol expressing, hence representing, the phenomenon of life. For the reborn infant sage, the way of breathing is a means of signaling wholeness and harmony with nature. It says, "I am alive, my vitality and self are true." Breathing, in short, is appropriated to the idea of revivification.

In language easily homologizable with modern psychology, the Taoists also speak of the "inward turning" that occurs when one is in an abnormal state. And they say that:

> Wanderings alone. . . in the great wilderness are not external journeys, but explorations of oneself, back to the beginning of things (Waley, 1958, p. 175).

When Zen Buddhists speak of the "face before you were born" they are telling the initiate of the inner being found in the journey inward.

By traversing the dogmas, abstractions, and muddle-headedness of the conditioned self (Watts, 1961), the initiate is faced towards the ever-rejuvenating "clear self" and transforms his outlook on life. A classic Zen saying states:

> Before Zen, a mountain is a mountain and a river is a river. During Zen, a mountain ceases to be a mountain and a river ceases to be a river. After Zen, a mountain is again a mountain and a river a river (Suzuki, 1956, p. xvi).

Zen Buddhists also refer to the birth of a new self as "returning to one's own home", or they say, "you have now found yourself; from the very beginning nothing has been kept away from you" (Suzuki, 1956, p. 97). But again, palingenesis is no simple, quickly acquired palliative, but entails or is a harbinger of decay, crisis, depressive descent, and struggle with "demons" clinging to a tired and oppressive psychological make-up. Suzuki (1956):

> It is no easy task, it is a kind of fiery baptism, and one has to go through the storm, the earth-

> quake, the overthrowing of the mountains, and the breaking in pieces of rocks. . . the birth of a new man is really cataclysmic (pp. 83-85).

In this same vein, The Tibetan Book of the Dead, in the most lurid, morbid style, describes the various psychological phenomena encountered by one in the ordeal of death and rebirth (Freemantle & Trungpa, 1975). In sometimes frightening detail, The Tibetan Book of the Dead elucidates the stages of ego-death or self-dissolution, reintegration, and return to new selfhood. Along the way, the monk must face and overcome demons which are conceived as negative energies projected by the ego. In the supreme stage of integration, the Tibetans say that one sees a "clear light" where there was once darkness. The consciousness is then "pure" in its perception, liberated from the chains of illusion.

In India, similarly, the religions of Buddhism, Hinduism, and Jainism are monumental representations of rebirth. The upper caste Brahmans are even called the twice-born in Hindu society. Through rebirth and even successive rebirths, these religions say, one can gain an ever-increasing

purity of being. Rebirth, if a favorable one, can conduct the individual past the troubles of a previous or earlier part of existence. The believer can ameliorate or even occasion this transformation through lavation in the "holy waters" of the Ganges. In their use of the idea they mean it literally or psychologically, depending on the thinker or context. It can be a "this worldly" or wholly transcendent process. Radhakrishnan (1959) explains its personal, psychological sense as follows:

> While the first birth into the physical environment involves disunion and separation, submission to necessity, the second birth represents the victory over the constraint of necessity and the attainment of union and liberty. It is life at a deeper level (pp. 131-132).

The possibility of rebirth has led to a vast florescence of symbol, ritual, literature (for example, the Vedas and Upanishads), and mystical practice in India.

In one Brahmanic ritual, the participant is called a dikshita, which means adult embryo:

> He "goes back" to the state of semen. . . pure virtuality. . . the purpose of the diksha is to regenerate (Eliade, 1958, p. 55).

Another fascinating rebirth ritual is the Hindu hiranyagarbha (meaning, literally, return to the womb). In this rite, the one to be born again enters a womb substitute (usually a vesicle of sorts) or a "burial jar" from which he or she later emerges an infant sage.

Still more abstract Brahmanic ceremonies take place when the Brahman is a child. The child or brahmachari is a novice; the teacher "conceives" him by touching him. Following the recitation of the Gayatri, a sacrificial prayer, the brahmachari is reborn (Stevenson, 1920).

So that virtually beyond anything else in Hindu-Buddhist "psychology" it is this promise of rebirth that motivates the individual. In order to aid the realization of that goal, yoga was developed and evolved. Like its Taoist first cousin, Indian yoga aims at the release from a self that has lost touch with being. In order to achieve this, yoga employs a vast repertoire of breathing, physical and mental exercises designed to concentrate vital energy or prana.

According to Thompson (1981), yoga is an initiation, "the descent into the subconscious" (p. 176) in order to raise psychic functioning to a fuller level. The yogi is the adept at this process and can undergo it at will -- voluntarily -- like the more archaic shaman. In going deep within, the descender transforms psychic energy into more efficient forms which can travel along fresher pathways. Eliade (1954/1958) concurs; he says that:

> Yoga takes over and continues the immemorial symbolism of initiation, in other words, it finds its place in a universal tradition. . . the tradition that consists in anticipating death in order to ensure rebirth (p. 363).

In yoga then, the self undergoes an evolved, complex "anticipatory death". This process requires a sacrifice of the persona and a dying to the ego's conditioned forms (especially what depth psychology would call defense mechanisms) for the sake of a rebirth. In the traditional terminology of yoga this is called vjana sadhana, "going against the current" or is referred to as ulta, the "regressive process". These ideas convey the concept

of a complete inversion or reversal of the usual psychophysiological processes. Eliade's (1954/1958) research also notes that this constitutes a destruction and return from a conditioned manner of being. Its purpose is to discover ultimate unity and freedom.

So while the yogic rebirth metaphor speaks to the achievement of an unconditioned manner of being, one can read it as concluding a psychological renewal wherein the self has surpassed problems that previously hindered the living of a more conscious, complete and enthusiastic life.

To employ another, and, as we have seen, recurrent image, Eliade (1954/1958) has noted that in yoga the neophytes:

> Pursue the creation of a "new body", a "mystical body" (symbolically assimilated, among the primitives, to the body of the newborn infant) (p. 6).

Thus, for instance, the Brahman, the twice-born, puts on a"new body and soul."

As a specific sub-category of yoga, Kundalini is occupied with the raising of the"serpent energy"that is dormant at the base of the spine --

that nervous conductor between the genitals and the brain. This energy is conceived of as down, depressed or trapped below in the uninitiated or once-born. Practioners of the Kundalini exercises attest that when this process is successfully effected consciousness is "raised", purified, and attains a transcendental state. In psychological terms, the yoga therapy has led to the overcoming of ego constraints resulting in an increased, less inhibited and creative libido.

The stories of Persephone's rape (tragic rebirth) and of Hercules' labors are two among many representatives of Greek rebirth myths. Not only heroes and heroines, but even demigods and gods must often face the Underworld of Hades. Persephone becomes the goddess of Death only after she has been dragged off to the Underworld and returns anew. The gods ensure that her death is only partial. For behind it is life itself as symbolized by Spring and Summer. For every moment of time she spends in the embrace of death, she spends an equal moment in the freedom of nature in bloom. On an individual level, Persephone represents the periodicity of renewal, the life-cycle during which the self dies and is reborn

over and over again.

Hercules demonstrates his mastery over the "serpent energy" by strangling snakes while still an infant. Later, he undergoes a road-of-trials from which he emerges as the archetypal hero. For his last labor Hercules must descend to Tartarus, an infernal abyss below even Hades. His triumph down below is of such magnitude that he is regarded as a god, for in myth his rebirth represents self-immortality. But beyond Hercules, the boon for all those brave souls who complete the journey is renewed life.

Perhaps because of the Greek encounter with the Minoans, the Underworld could be interchanged with the labyrinth. This can be seen in the myth of Theseus and the Minotaur (Leeming, 1973) and was true of the initiation rites. According to Rahner (1955), the neophyte mystes faced:

> First labyrinthine turnings and arduous gropings, various unsuccessful and perilous passages in the darkness. Then, before the rite itself, all manner of terrors, shuddering and trembling, silence and terrified amazement. After this a wonderful light bursts forth (p. 351).

Perhaps most interesting is that the word labyrinth is derived from the Latin laborintus, which means the place of labor, and a Greek root labyrinthos, denoting passage. In myth and mystical symbolism the labyrinth is not only protective of the inner city, the center, but also:

> The labyrinth plays the role of a post-mortem initiatory ordeal; it falls into the category of (the) obstacles (Eliade, 1958, p. 62).

Going into the labyrinth involves a dangerous passage culminating in a fight to the death. To Herzog (1966), the labyrinth is both an environment of death and a holy precinct. It concerns a perilous journey or spiralling down into the dark, hidden depths of death, itself a necropolis or burial ground. At the labyrinthine center is:

> A demonic figure which symbolizes concealment in the innermost chamber, the maternal womb of the earth, but which does not permit such concealment to be nothing more than a return to foetal life (Herzog, 1966, p. 181).

Therefore the center of death is also the point of return, the spiral upwards to life. Tomb becomes womb. In Scandinavia, the moment of turning for initiates was symbolized by the presence of a virgin (virgin birth is often associated with the second birth) or a stone coffin through which they had to step. Herzog supposes that the release from the death-mother or "terrible mother" at the deep center is necessary in:

> The archetypal progress of rebirth. . . the ideal of a change which involves the production of something wholly new (1966, p. 187).

It is clear then, that the "she" who destroys is the same "she" who restores.

Homer's epic panegyric, The Odyssey, is another Greek myth that can be read as a story of rebirth. In it, Odysseus, the Trojan war hero, wanders lost at sea for ten years. During this period he passes through countless trials before Hermes -- the god of rebirth -- sees to it that he safely returns home purged of his base nature. Here we have a further important renewal symbol: That of the sea and of water in

general.

Now the sea as place of labor and new life is also presented in the biblical story of Jonah devoured, who undergoes a voyage and trial in the belly of Leviathan for three days and three nights. It is notable that Leviathan, the water monster, travels in the sea, especially the night-sea. The sea is often a feminine, maternal symbol; the waters are"she"-- they are bearers, a pro-creative manifestation of the Absolute. Intra-uterine life prior to the first birth is an oceanic life. We come from a "bag of waters". Adler (1961) found that:

> Sea, fluid, water are crucial to the symbolism of rebirth. The aqua permanens possessed supreme healing qualities; as the spiritus veritatis it was the panacea. . . . Psycho-logically speaking, the heal-ing and renewing power of this water becomes understandable if we consider the universal symbolism of water as the un-conscious, the living power of the psyche (p. 282).

Yet the waters may drown before they re-vivify. Jung (1952/1956) traces the derivation of the word "death" to mara, sea to mare, and mother

to ma, giving all three terms an identical etymology. Thus:

> The black waters of death are also the waters of life, for death with its cold embrace is the maternal womb, just as the sea devours the sun but brings it forth again (Jung, 1952/1956, p. 218).

Let it not be forgotten, also, that Leviathan is within this sea. "She" is the water-monster, the whale-dragon, who devours. Her belly is at first a dark, dank prison. Yet the hero:

> Purposely exposes (himself) to the danger of being devoured by the monster of the maternal abyss (Jung, 1928/1966, p. 170).

The outward myth speaks with psychological knowledge. The hero is telling us, according to his symbolic means that:

> Imprisonment in the belly of the monster is a re-entry into the uterus of the Great Mother as a precondition for rebirth (Adler, 1961, p. 194).

So that:

> Entry into the belly of the monster, i.e. the submersion of consciousness in the darkness of the unconscious, can be regarded as a return to the mother's womb (Jacobi, 1965, pp. 69-70).

The monster's belly becomes, in fact, the feminine, pregnant place of carriage and renewal. The whale is a delph, that is, a uterus beast. Being inside is at first necessary. The belly of the whale is an incubator, the fire in the monster's depths its hidden boon, purifying and keeping alive. What began as death's place has become a place of warmth and transformation -- a womb now juxtaposed with the cold and wet of the night-sea. Dormant heat is hidden inner spirit, healing energy. Thus, that which appeared to be bad mothering, the bad womb, is psychodynamically transformed into good mothering and a vital place to be.

Thus, the journey in the whale within the night-sea is a secondary gestation or a psychic pregnancy of the hero-self leading to new life. At the end of this journey:

> Rebirth occurs most frequently

> by a spitting forth. Also, the breaking forth by means of tearing apart the uterus occurs. . . it has the significance of a powerfully tearing of oneself away (Silberer, 1917, pp. 315-316).

Again, it can be seen that throughout rebirth symbolism:

> A major role is played by the Great Mother, for it is generally in the return to her and passing through her that man finds regeneration (Perry, 1953, p. 121).

Yet her dark side, as we have also seen, is as the terrible mother, associated as well with the destructive, death-dealing figures of mythology, like Ishtar, Kali, and Hera. So that throughout the several frankly feminine symbols of rebirth one finds this juxtaposition of good and evil. Sometimes she disembowels and feasts upon, sometimes she forms and inspires. She is the creator and the destroyer, the primordial womb and the taker of life. She is the nurse and nourisher of all those born after her, yet in form forever bonded to her. It is impossible for her to be one without being the other. Life and death emanate and coalesce in her embrace. The sea

drowns and then nourishes. The whale as mother devours then incubates, her fires burn and then purify. She is a bad womb then a good womb, a cold sea and a warm belly. Often the symbols shift in kind, reverse and become inseparable -- wombs within wombs, finally an inseparable coincidence of opposites. Overcoming the devouring mother and coming out of the Great Mother, however, is tantamount to second birth, to the gaining of mythico-mystic eternal youth.

She, of course, and her representatives: womb, vagina, gateway to the unconscious, eternal feminine, cave, sea, and monster, are representative of abstract psychological spaces, processes, and energies, both vital and inorganic.

Parallel to the classic stories and texts of rebirth ran those of the ancient pagan mystery religions. Cults such as those of the Orphics, the Dionysians, the Eleusinians and the Bacchantes all involved secret rites of self-transformation.

In the Attis mystery of Rome:

> The initiant underwent rejuvenation by being dropped into a pit underneath the sacrifice of the bull -- the god himself with whom he symbolically died and

whose blood drenched him --
and then was greeted as a
newborn babe (Otto, 1955, p. 118).

The esoteric rites of Eleusis, broken into four phases, involved first a period of purification of the mystai, in which they died to their past lives. Following this, they were taken on a walk in darkness, led by a young boy in the role of Dionysus. This procession symbolized the journey to the Underworld. Next came the "seeing". A brilliant fire was lit by torch, which dispelled darkness. Finally, the initiates chanted to the goddess of the Underworld in celebration of her giving birth to a son -- a godchild who represented rebirth.

Some of the mysteries even had special places called "birth enclosures" (Neumann, 1963). These were frequently situated where the women actually gave birth and also where the feminine mysteries were enacted. Such birth enclosures were sacred places, often becoming, in addition, the sites for the male mysteries of rebirth. Often at their entrance-exit was a dolman (similar to the structures at Stonehenge, taken singly) roughly a stone gate. Going under it signified passage

and to come out from it meant to be born (Neumann, 1963; Van Gennep, 1909/1960). Dionysus represented meanwhile, the born-again god from which is derived dithyrambos -- he of the two-fold door -- hence dithyramb, a song of birth (Leeming, 1973). The god Bacchus similarly belongs to this mythic cycle. He was unusual in that he came from a male womb into which he entered from a previous maternal birth. About the second coming of Bacchus, the analyst Henderson (1939) writes:

> The "Child" was to be born anew, not of his mother. . . but of his father (p. 9).

Symbolically, birth from a male points to rebirth as a psychological phenomenon rather than a fleshly, literal occurrence.

These masculine representations of the psychic renascence process, some of which are concrete and others which are abstract, do not replace or contradict feminine rebirth representations (parthenogenesis, virgin birth, heroic regenerative incest, and mystical births), but complement them. While the nonfeminine rebirths exclaim their psychological valence via the denial of woman (Bettelheim, 1962),

the feminine representations declare their psychological nature through an extraordinary act of woman's fertility independent of man. In fact, says Neumann (1963):

> Whenever we encounter a symbol of rebirth, we have to do with a matriarchal transformation mystery, and this is true even when its symbolism or interpretation bears a patriarchal disguise (p. 59).

However, in the last analysis, in both classes of representation the stress is on a process not physical, but psychical. "Woman and man", as such, are not meant literally, but point to a phenomenon transcending the exclusiveness of one or the other.

Turning now to Christianity, the life of Jesus is overflowing with rebirth symbolism. Jesus is born of a virgin under extraordinary circumstances; he is baptized; he spends forty days in the wilds encountering the monster Satan; he undertakes a mission of death and self-sacrifice; he is taken into a tomb and rises resurrected.

In the Gospel according to John, the following conversation takes place between Jesus and

Nicodemus after Jesus has spoken of a second birth:

> "How is it possible", said Nicodemus, "for a man to be born when he is old? Can he enter his mother's womb a second time and be born?" Jesus answered, ". . . Flesh can give birth only to flesh; it is spirit that gives birth to spirit. You ought not be be astonished, then, when I tell you that you must be born over again " (3:4-8, p. 113).

This may well be read as at least an intimation of something psychical. It certainly appears to be aimed at capacities of transformation in the here and now of the self.

Reading if you will, the Biblical Christian passion and eschatology in the pattern of rebirth, we have: First, a state of limitation or suspended animation corresponding to Eden; secondly, a transcendence of this condition which amounts to a fall; third, a period during which life is saved and made whole -- the atonement; and last, the ascension of spiritualized being. Here Christianity recalls and parallels other religions, many earlier, which also regard their gods or godmen (and their representative dogmas) as vehicles or agents offering birth-rebirth to those who follow the "right path" (Jonas, 1958).

Perry (1953) for instance, wrote that:

> Christ was a kind of vehicle of the process of death and rebirth, as the god certainly was in the initiation rites of the Attis and Dionysus and Zeus cults (p. 120).

The Christian baptism and transubstantiation provide the entrance and manner of sharing in this "mysterious" death and life regained. The baptismal font is termed a uterus ecclesiae. All who are bathed in its waters are considered to be partaking in the mystery of Jesus who is the twice-born (Jung, 1936/1969). The blessed water which is sprinkled on the participant makes him or her regeneratus, that is, conceived again. In early baptisms these "newly born ones" were then given a milklike beverage, one, according to Van Gennep (1909/1960) also given to just born infants. He continues:

> The "rebirth" was marked at the end by a procession of those baptized, carrying lighted candles. The Great Light is reminiscent of those of the Greek mysteries and in any case indicated that the "dead" had been born into the "true light" (Van Gennep, 1909/1960, p. 95).

In the transubstantiation, the Christians eat of their god, as of old, thereby encountering, experiencing, and fulfilling the miraculous resurrection while "saving life".

Finally, there is the testimony of Christian poets and mystics. Edward Carpenter (1920) wrote that "there is one birth, after the flesh, but a second birth is necessary, a birth after the spirit" (p. 119). And taking an apocalyptic position in his "Eternal Birth" essay, Meister Eckhart wrote that pressing self-renewal and transcendence is a spiritual necessity if human beings are to achieve a fulfillment of their various potentials.

In Islamic mysticism, the figure of Khidr, "the Verdant One", is prominent in a sura of the Koran concerning rebirth. The sura presents the transformational symbolism of the cave, which as I have already shown, is a womb-like cavity wherein incubation and renewal take place in mysterious darkness. Khidr symbolizes the self in the sura (Jung, 1950/1969) and his birthplace is the cave. When he is dismembered by an evil force, Khidr is able to automatically restore himself to life by becoming a fish, after which

he dives into the sea. The depths of the sea, in turn, coincide with the alchemical blackness from whence comes the philosopher's stone, a symbol of the "true" self (Jung, 1946/1966):

> The black, nigredo stage is not only the death-experience of the initiation rites; it is also psychologically the descent into the chaotic, undifferentiated realm of the unconscious again, to return to the womb, the embryonic state from which the new person is born (Cooper, 1984, p. 73).

The Koran says that wherever the fish disappears Khidr is born. The Verdant One, the fresh green one, is therefore the self and reborn hero at once.

An important symbol in the Khidr legend and in others, is the fact that one can relate the symbol of fish to the self and rebirth. For instance, the symbolism of the fish appears centrally in the pagan mystery cults (Orpheus the fisherman), in the Christian "fisher of men" theme, and in the Fisher King of Grail legend. Campbell (1980) writes, regarding the transformation of the fish, that:

> In these. . . the earlier field-cult symbols of vegetal fertility are turned to the ends of inward spiritual fructification, wakening, and rebirth (p. 407).

So that the Fisher King and other knights of the quest are involved in a project to turn the Waste Land into an Otherworld (Evans-Wentz, 1966) or into verdant fields and nourishing waters, which become in the process symbols of a renewal occurring inwardly. What is more, it may be noted that the fisher-self-divinity is usually a wounded figure. This is attributed to the universal idea that suffering is necessary in order to effect inner change and a new visionary attitude. The maimed Fisher King is a figure of redemption and his flesh bestows insight, hence new being. Finally, the Knights of the Grail are solar kings who rise and fall, only to rise again, in a vision of shining armor.

The hero in all this is the inner, hidden self. "The hero is symbolical of that. . . redemptive image which is hidden within us all" (Campbell, 1949, p. 39). The strange, dark and outward spaces he travels to and inhabits are the inner spaces written by the hand of psychomyth. Campbell (1949):

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> The passage of the mythological hero may be overground. . . [but] fundamentally it is inward -- into depths where obscure resistances are overcome, and long lost, forgotten powers are revivified (p. 29).

Concerning the birth of this hero, Rank (1914/1959) discerned that in the composite saga:

> The hero is the child of most distinguished parents. . . His origin is preceded by difficulties, such as continence, or prolonged barrenness, or secret intercourse of the parents due to external prohibition or obstacles. During or before the pregnancy, there is a prophesy. . . cautioning against his birth, and usually threatening danger to the father. . . As a rule, he is surrendered to the water, in a box. He is then saved by animals, or by lowly people, and is suckled by a female animal or by a humble woman. After he has grown up, he finds his distinguished parents. . . He takes revenge on his father. . . and is acknowledged. Finally, he achieves rank and honors (p. 65).

Heroic birth myths can be looked at as examples of palingenesis (Campbell, 1949; Jung, 1952/1956; Leeming, 1973). Examining Rank's composite, it immediately suggests two births. The first birth is physical as alluded to in the pregnancy. The

second birth is discovered in the symbolic expression of birth following it. Rank (1914/1959):

> The basket, box, or receptacle simply means the container, the womb; so that exposure directly signifies the process of birth (pp. 73-74).

The hero is thus born by, in, and of nature -- the Great Mother -- immaculately (virgin birth theme). Unowned, the hero is the individual psyche giving birth to itself. Flowing with the waters, the hero is born, purified, and engaged in a rite of passage. So this birth involves an initiation, labor, ordeals, and an overcoming of the old order or limitations (often symbolized by the father).

The myth of the birth of the hero, in short, is a psychological re-journey, a birth outward after having gone inward. The hero is "finding himself" (Leeming, 1973). The initiation and descent are the death by which one loses oneself to find oneself. Going into the labyrinth is a spiralling towards spiritual inspiration, and the root of all three terms in spirare, which like psychē, refers to the breath of life or to the soul. Heroic birth is inner fertilization,

self-renovation, and psychic at-one-ment. Leeming (1973):

> Psychologically the rebirth myth is the culmination of the process of self-realization and individuation which produces the new, whole man (p. 293).

Or Campbell (1949):

> The birth, life, and death of the individual may be regarded as a descent into unconsciousness and return. . . The adventure of the hero represents the moment in his life when he achieved illumination. . . and opened the road to the light beyond the dark walls (p. 259).

Walls, though they may block, can serve to secure. Alchemy, known to China, Arabia, and Europe, is fraught with symbolism concerning self-transmutation and rebirth. The alchemical prescription calls for an immersion in the "waters of the uterus" -- an allegorical bath in an alembic. Examples of alembics, which are places of confinement, containment, or of "holding" (Winnicott, 1982), and which refine, change, and purify, are caves, cauldrons, prison houses, castles,

or vesicles of all sorts. Alchemy conceives of the other's womb as the primary alembic while the tomb is one's final place of containment. In any case, the alembic is a metaphorical birth-rebirth vessel, a place from which an ever-youthful self is to emerge. Matthews (1977):

> Between the innocence of the garden, the perfection of the prima materia and the projection of the gold or of the elixir of life which marks the reestablishment of unity, lies the purgatorial process in which the warring contraries are transmuted and reconciled. This process takes place in confinement and heat and in human terms is a process of suffering and struggle (p. 16).

The alembic as holding environment is functioning in the name of uncreated, preparative being. It is, as such, an egg or womb within which work takes place. This labor is directed to a warming and nourishing of the self -- as a "spiritual embryo" (Cooper, 1984). The incubation and its heat offer the one to be conceived a purification, "cleansing", or catharsis. Also, the place of holding or:

> The sealed vase was the isolated

> mountain retreat, hermitage, or meditation room, where knowledge of the inner self was attached, where transformation took place and from which the new man was born (Cooper, 1984, p. 152).

Esoterically then, outer alchemy is an inner opus. Sulphur and the solar symbolize the father and mercury and the lunar symbolize the mother. Through their heating inside the vessel that is within the self an alchemical embryo is created -- psychic gold. Alchemical symbolism as depth psychology holds this in-turning as vital in order that the damaged, rigid, or stagnant self may become capable of taking on fresh nourishment. Like the first birth "the second birth demands as much vital energy as physical birth" (Matthews, 1977, p. 18). He goes on to add that rebirth "may represent a birth into adulthood. . . or it may represent the entry into a fresh mode of psychic experience for the individual self" (Matthews, 1977, pp. 18-19).

For Jung (1944/1968), the alchemical opus is an objective symbolism of psychological development. The unformed psyche is represented as a natural massa confusa, a chaos requiring a fructifying integration with the waters of vi-

tality -- fluids symbolic of the motherly unconscious. The successful outcome of this labor is an integrated self, a "totality of the psyche. . . which embraces both consciousness and unconsciousness" (Jung, 1944/1968, p. 14) in a circumference of personality with a new center.

But probably the best known example of self-renewal from medieval times is Dante's Divine Comedy. In that allegory, Dante descends into Hell, rises through Purgatory, and finally ascends to new life as the Light transforms his sense of being -- and all, somewhat contemporarily, following a midlife crisis that has left him empty and confused.

Indeed, with the coming of the Renaissance in Europe, and hence the beginning of modernity, poetry, and particularly English poetry becomes a great creative vehicle for the expression of palingenesis. Milton ("Paradise Lost" and "Paradise Regained"),Wordsworth ("Ode"), Coleridge ("The Rhyme of the Ancient Mariner") and T.S. Eliot ("The Waste Land") all employ the content and form of rebirth (Bodkin, 1958) in their writing, invoking its common symbols.

"Dry bones", hunger, fire, thirst, loss

of meaning, isolation, water, ecstasy, and death are conditions which underlie all rebirth experiences (Heydt, 1981). Coleridge's sailor's being is encircled by a moral albatross, who weighs him down. In his morbidity, the air is stale and the ship drifts aimlessly on waters of decay. Jones (1979) sees Eliot's "The Waste Land" as a "psychological attempt to experience spiritual rebirth" (p. 22). Faced with lovelessness, mechanical pollution, and passive boredom, Eliot's "ego-consciousness recognizes the need for transformation" (Jones, 1979, p. 22). For the poet as healer, it is the heat of the inferno, the stagnant water set flowing, and stale air become a wind that serve an apocatastatic purpose -- that of revitalizing and liberating.

Accounts such as Eliot's strike one as familiar. If poets such as he are the singers of the soul, we are in the present -- at home and face to face with ourselves. On a somewhat vulgar plane, although the present day cults with their born again enthusiasm lack the profundity of the Muses, one cannot deny their outburst of expression. Less dramatically, to pick up a newspaper is to find allusions to rebirth. One reads

of the renewal of this or that corporation, the rebirth of an ecological niche destroyed in recent times past, the revival of such and such an age, and so on. Today we have our keen observers of the waxing and waning moon, our Easter celebrants, those who engage in the "Rites of Spring", and the not too uncommon streetcorner prophets heralding the coming destruction and recreation of the world. Finally, even popular culture is at work making, with genuine art, the new expressions of palingenesis.

Think, for instance, of some of the outer space movies of our time: "2001: A Space Odyssey", in which the astronaut becomes an infant -- a "star-child"; the one about an extra-terrestial, who comes to Earth, dies, and undergoes autogenous renewal ("E.T."); the film "Star Wars", portraying Luke Skywalker, who communes with a creature acting suspiciously like a Zen Master -- and who must slay his dark self, his own underworld father in order to realize unborn powers; and finally "Dune", the interplanetary saga of a messianic child-hero who rides the vaginal-phallic monster worm and discovers the water of life in the desert, which transforms him. It seems that no matter

where we human beings go or how modern we become, the motif of rebirth travels with us.

What these new forms of palingenesis all have in common with the old is metamorphosis; the transformation of the self from immaturity and dis-ease into a more fully human manner of being, one at-ease. The symbolism is of a person made whole, holy. The reborn man or woman is felt to be in greater at-one-ment with nature inside and out wherever it may be.

IV. PSYCHOLOGICAL REBIRTH

Psyche must undergo rebirth in the Metamorphoses by Apuleius (Neumann, 1952/1956). Faced with the jealousy of the older order, Psyche is condemned to die but is saved by Eros, who brings forth life by being stronger than death. Again deceived by those who would call Eros a monster, Psyche searches for love, indeed, undertakes a labor of love. In the process Psyche falls into a deathlike trance but is brought to life by Eros when he reunites with her.

As psychological allegory one might propose that Psyche herself is the mysterious process of human transformation (because Psyche is not a god but a human being, a young woman). Through journeying to the Underworld, the dark depths of the unconscious, the psyche continuously gives birth to itself in dying to the limited knowing of the half-born self. In the voyage down and in Psyche enlightens the realm of darkness, so creating Logos, the offspring who knows. Thereupon Eros joins Psyche and Logos giving them life -- and life to psychology -- that which casts loving light on the nature of self-transformation.

Consider then, if you will, that psyche is mind as goddess, or, better still, that psyche is the vital breath. "Secular" psychology is, therefore, imbued with and practically synonymous with spirit. The psyche is soulful, tending to the spiritual condition of the self. Flight psychologies have long stated this. In our time depth psychology has rediscovered this "sacred process", a process that is a proper metaphor for self-renewal. Psychology's inspiration for this "finding" undoubtedly derives from the natural interest it has in the healing process and in its discovery of spontaneous "re-shaping" imagery in the productions of the psyche. Perry (1953) has said that:

> If unconscious process can be said to have an essence, the theme of transformation might be singled out as most representative (p. 116).

Similarly, Edinger (1972):

> Psychological development in all its phases is a redemptive process. The goal is to redeem by conscious realization, the hidden self (p. 103).

It is not surprising then that a copious

amount of psychological rebirth literature exists -- or can be readily homologized to it -- and that various psychological domains provide material for a study of the rebirth problem. Indeed, according to the latest turning of the wheel, so to speak, rebirth is today most finely expressed by a psychological weltanschauung.

If Psyche's traditional place of being is the subterranean -- the world down under -- then in modern terms her abode is the subconscious. Strange as this psychic world below seems to daytime consciousness, we are not strangers to it. In fact, our visits there appear as dreams to which we are transported by "falling" asleep. The dream is the nightly eye of the self in the underworld (Hillman, 1979). Waking rebirth experiences may thus be paralleled by the quotidian renewal experiences of dreams, those personal myths and fantasies of the nightworld.

In general, rebirth dreams have the same basic structure as found in collective transformation mythology and other symbolic presentations of rebirth. These dream patterns may be part of the infrastructure of consciousness (Jung, 1954/1969), more or less unconscious or held in

abeyance until the proper -- or necessary -- moment arises for their expression. Perhaps then, these rebirth dreams are diagnostic, reflective of the condition of the self -- a manifestation of an ongoing integrative process.

As instances of the rebirth pattern in dreams, the following examples are characteristic. The first dream is one recorded by Harding (1965). The dream occurred to one of her patients during the course of therapy:

> He dreamed that he was a naked infant lying in my lap and that I was about to give him a bath in the tub. He had been stripped of all prestige and self-esteem. He was like a naked infant in his mother's lap. The dream said I was going to give him a bath. He said a bath was to wash off the dirt, and then associated dirt to guilt, so that the bath would be a sort of baptism to cleanse him from dirt, from sin. This was to take place in the tub, which he said was a container like a womb where the embryo floats in the waters from birth (Harding, 1965, pp. 211-212).

The second dream was provided by a colleague of mine:

> I found myself slipping into a hole in the ground. The hole was soft and moist, living in texture. It went straight down then suddenly began running horizontally. It was now hard and mechanical-like. I felt as though I were moving down a metal tunnel of rotating wheels -- as in a factory. The teeth of all the wheels were interlocked so that the tunnel was continuous in structure. I feared that I would be crushed to death. Then, just as suddenly as before, I was in a box shaped space (as I sensed it -- for I couldn't see anything), pitch black with a chilly draft. I felt something dreadful was about to happen and screamed in terror while simultaneously kicking out in all directions with my hands and feet. It then felt as though I were exploding out into an unbounded area. I now felt safe and relaxed, as though I had made it back from somewhere horrible.

Finally, one from Stekel's (1911) collection:

> I am dreaming that I have to go through endless corridors. Then I remain for a long time in a little room that looks like the bathing pool in public baths. They compel me to leave the pool, and I have to pass again through a moist, slippery shaft, until I come through a little latticed door into the open. I feel like one newly born, and I think: "This means a spiritual birth for me, through my analysis (p. 286).

Oneirocritically, these dreams seem to foreshadow, accompany or institute the rebirth process. In both form and content they fit many of the traditional representations of renascence. In dreams of this type, says Plaut (1977):

> Rebirth is connected with the losing and finding of self, with the divisions in the personality and the vital need for synthesis (p. 156).

Particularly notable in these dreams besides their being chthonic is their oceanic aspect. They each involve the entrance into a womb-like holding environment, a purification or rite of passage, and a nourishing or rescue of the self. What is interesting is that sleep, represented by the god Somnus, requires a kind of little death each night during which self-consciousness is temporarily lost and renewed only upon waking. Sleep devours the self in instinctual terms -- the awareness of the ego gives way to unconsciousness -- and it is this loss that is requisite in order for the opposing renovatio to occur. When sleep and its preserver, the dream, turn bad, however, the underworld becomes hell -- a nightmare. Etymo-

logically, a nightmare is a bad mother dream. She threatens to destroy rather than create. The waking equivalent of the nightmare is living hell. Jung (1948/1969), who treats rebirth as an archetype, believes that:

> All archetypes have a positive, favorable, bright side that points upwards. . . they also have one that points downwards, partly negative and unfavorable, partly chthonic (p. 226).

Here then the vast dark underworld of self-loss without reconstitution. There can be self-fragmentation and dissolution without reintegration. One may be devoured minus the "redemption". The disintegrated self, or metaphorically the lost hero, is trapped in the belly of the monster. The broken down person is crushed, infantilized and turned away from the world towards a state of psychic torment or meaninglessness. The self as lost cannot be immediately located. It remains "under the sea", buried, introverted in the extreme, surrounded by darkness and the terrifying loss of reality. Such a person is implicated -- from his or her experiential point of view -- in an endless struggle that takes on mythological

or cosmic proportions. In contemporary psychiatric language the person is considered psychotic or schizophrenic, out of touch with reality. These lost heroes face in large measure only the negative, chthonic elements of the rebirth pattern. Trapped in a psychic miasma, they do not experience (or have yet to experience) the healing, wholesome, repotentiating aspect of the self-renewal imagery and process. In "Schizophrenia: The Inward Journey", Campbell (1972) writes:

> The usual pattern is, first, of a break away or departure from the local social order and context; next a long, deep retreat inward and backward, as it were, in time, and inward, deep into the psyche; a chaotic series of encounters there, darkly terrifying experiences, and presently (if the victim is fortunate) encounters of a centering kind, fulfilling, harmonizing, giving new courage; and then finally, in such fortunate cases, a return journey of rebirth to life (p. 208).

Of course, the key word is fortunate. All too often the self that is lost fails to reintegrate and make the return journey. What is mythology without becomes too much for the individual psyche within. The self is often not a hero at last.

In these circumstances the person remains caught in an internal dark chaos aimlessly searching for new selfhood.

According to Laing (1967), psychotic process is a meaningful attempt by the person to locate a new self. He views it as a:

> Voyage from outer to inner, from life to a kind of death, from going forward to going back, from temporal movement to temporal standstill, from mundane time to eonic time, from the ego to the self, and from outside (post-birth) back into the womb of all things (Laing, 1967, p. 128).

Once the person has sunk down into this secondary "enwombment" he can begin the internal psychological healing processes. What goes on is a preparation, a pre-<u>parere</u> -- a"before bearing" that can culminate in a return voyage:

> From inner to outer, from death to life, from the movement back to a movement once more forward, from immortality back to mortality, from eternity back to time, from self to a new ego, and from cosmic fetalization to an existential rebirth (Laing, 1967, pp. 128-129).

In a similar vein, Perry (1974) in the "Imagery of Death and Rebirth", interprets the chaotic imagery of psychosis as:

> Signifying the dismantling of a certain psychological structure that the psyche finds no longer tenable or favorable to life and growth -- that is, to forward development. . . The dismantling of this structure is then followed by the creation of a new one, at first only in symbolic form (pp. 133-134).

According to Perry, the lost, broken down self only seems to be in chaos. In fact, he says, the contents of madness are the seeds leading to a reorganization of the self. They are the ideational imagery of self-dissolution or death succeeded by a return to the beginning, the experience of apotheosis, reintegration and gradual new birth.

Again, however, if the natural healing process is interrupted (or for some reason cannot occur) the person suffering from psychosis may be unable or may even choose not to undertake the return half of the journey. In such cases one is justified in speaking of self-loss as involving only the terrible aspects of an incomplete regenerative

process.

In "The Symbolism of Rebirth" (1953) Perry states that:

> Transformation seems to consist of the change of the self image from an old form that no longer contains enough potential of growth into a new one that does. The age-old and widespread way of expressing this transition is in terms of rebirth (p. 116).

It would be a mistake to homologize the psychological experience of rebirth solely to profound disturbances of the self. Quite the contrary, neurotic difficulties and the crises and transitions of normal development can be equally -- if not always so vividly -- generative of a renewal experience.

A penetrating account of one person's rebirth experience recalls its crisis, depression, and moment of transformation into something positive. In the beginning, wrote Corrie (1922):

> I was miserable, burdened with a dull weight of depression which at times felt unendurable, though no adequate reason for it existed. . . The present was viewed through eyes which, for the most part, saw only negative aspects. I was dissatisfied, critical, vascillating. . . It

> appeared unlikely that any aim would ever be realized, any hope fulfilled. I felt useless, homeless, ill in mind and body. The "hero" had gone down to Hades, taking the positive, constructive libido with him, and death and disintegration were the result (p. 308).

But then she reports, a change came over her in the dark of her depression:

> In the depths of the unconscious there was a call, an urge towards newness of life, but it was far below consciousness. Before new life can be born, that which is moribund and dragging out a sickly existence must die and be buried, thus making room for the new. In Biblical language, the "old man" must be put off, and the "new man" put on. In analytical language, there is a child to be born. . . The libido must sink into the great deep of unconscious to find the treasure. . . The treasure means balance, proportion (Corrie, 1922, p. 312).

If Corrie's account is so compelling, part of the reason may lie in its familiarity to us. General psychological difficulty is extensive and even normal at one time or another in life. Development often demands it. In the midst of our stagnation or feelings of entrapment we grow

restless. Psychotherapists such as Reed (1978) see this stirring as the initiation of rebirth. In his words, the "it" that moves us:

> Is inert until activated by maladaptation to the environment. . . until survival of the organism demands a change. It points the direction toward a new order of adaptation (Reed, 1978, p. 40).

The mundane self, so to speak, is shedding its skin and setting off on a heroic search for revivification. In psychological and spatial terms, the self is going in and down.

Hillman (1979)has written that:

> The underworld experience turns us each into patients. . . Depth psychology has been the modern movement within our culture that returns to it a sense of the underworld (pp. 65-66).

As noted earlier, depth psychology is the study of the inner self. In turn depth psychotherapy is the process which heals and makes whole this inner self. As such, psychotherapy is the modern mythos, the latest form that the rebirth phenomenon appropriates to itself. Heroic palin-

genesis outside is psychological rebirth inside. Traditional mythological scenes are played out on the external stage of the world and modern psychological process is experienced on the grounds of the unconscious internally. The mystico-mythic death and rebirth of the hero-sage are translatable into the experience of critical loss and renewal in the individual self. The ordeals of the hero in his effort to save the external world are transfigured into the nightmares, breakdowns and developmental crises of the inner world. The dramatic factor and character can be read as the self's own psychic energy. It is not surprising then that psychotherapy and psychoanalysis have been compared to rebirth and have richly borrowed the idea as metaphor.

In this vein a central psychomyth is the oedipal complex of psychoanalysis based on the Greek "parricide and incest" tragedy (Freud, 1923/1981). Psychoanalysts insist that psychological health and renewal are to be gained through the recognition and working-through of its personal manifestations. On the stage of the inner psyche the actors are the father, the mother, and the child. This compares with the situation of palin-

genesis in cases of mystical resurrection (such as Osiris-Isis-Horus) and in cases of heroic myth. Now in essence, the boy child wishes to slay the father and sleep with his mother. Read outwardly or literally this is not only perverse and well nigh impossible -- a peculiar story compared with its mythopoeic forms -- but would be anything but renewing. Read psychologically as oedipal regeneration on the other hand, it accords well with the general story of rebirth -- in fact, is a most articulate representation of it. The self, whether a child, adolescent or adult, upon encountering a crisis, undergoes the pattern of renewal -- whose manner of inner imagery matches the larger mythos -- both the one outside in reality and the one recorded in the old literatures.

In brief, the story concerns the overcoming of the fixed and age old order represented by an evil father-figure. His state of affairs is destroyed through the energy of the Terrible Mother and her heroic son. She takes into herself the tired, impotent, hence castrated powers of the tyrant and transforms them. The synthesis is a youthful hero or energy that emerges to proclaim a new and vital order. The child-hero in this

sense is guilty of both parricide and incest, as his appearance symbolically depends on both. Perhaps this is the reason why the word son is originally derived from sunus, which means "to give birth to". In concrete psychological language then, oedipal regeneration is the imagery and vicissitudes of libido in crisis and transition from an outgrown position to a new psychic constellation. During this process it reveals both its destructive and synthetic aspects.

To work a cure, depth therapists of varying persuasions parallel the rebirth pattern in form and content in what they do. In psychotherapy and analysis the patient -- and really the therapist -- are voluntary initiates into an underworld of the mind that is entered anew with each fresh meeting. The patient is a neophyte, a newly growing innocent to the mysterious unconscious and the analyst is the expert, the Underworld sage. With his induction and guidance the:

> Dangerous crises of self-development are permitted to come to pass under the protecting eye of an experienced initiate (Campbell, 1949, p. 9).

Conscious of this, Hinkle (1922) saw that:

> The conception of rebirth is one of the most common themes. . . In a deep analysis we can observe the conception become an actual subjective experience through which the individual passes, and from which he emerges, entirely conscious of the change which has taken place within himself (p. 209).

Or Perry (1975):

> All the evidence of psychotherapeutic practice, especially that which deals with active turmoils, leads us to conclude that one does not outgrow a previous orientation and set of assumptions without involving the archetypal process of death and rebirth (p. 36).

So that therapy and psyche are an inseparable unity. They cannot exist apart from each other. Therapy equals healing, hence making whole, and psyche equals soul. Rebirth -- the dynamic connecting principle between them -- acts to illuminate the nature of psychotherapy. Psychological rebirth involves and oversees a "creative illness" (Ellenberger, 1970). Rebirth is initiation coming from soul-loss, becoming a soul-search, and finally

soul-power. In rebirth the psyche heals itself from within, that is, the self is re-united, made one. Yet as we know, rebirth necessarily includes defeat, failure, and death. "The old self is killed in order that a new and better may take its place " (Bertine, 1951, p. 47). Or Adler (1961):

> This death is inherent in the analytical process which. . . is undergoing, that is the inevitable consequence of transformation accepted (p. 162).

So that giving-in is also giving-up. Psychopathia is the eruption of the unconscious, "lower level" mind. Fantasies of decay, breakdown and dissolution belong to the pattern of renewal; "rebirth appears together with rot" (Hillman, 1975, p. 203). In short, psychopathology is central to rebirth and its precondition, hence the domain of those who would heal the psyche. The patient comes into therapy from a life that is stagnant, rigidified, or simply uncreative -- lacking in dynamism. His or her life has become an "undergoing" rather than a "breeze". With the analyst as guide to the inner world, the analysand purposely goes

on a journey within -- an "in-search" -- for trapped libido that might be released and more freely cultivated. In depth psychotherapy:

> One endeavors to give one's self over voluntarily to an examination of the inner thoughts and feelings. . . his journey into the underworld (Hinkle, 1922, pp. 218-219).

Analogously, for Rank (1929), the patient identifies being in analysis with being in the intrauterine state. For Nicoll (1921) this

> Is the mythological expression used by the unconscious to indicate the idea of returning to the maternal depths (p. 130).

Which indicates to Hinkle (1922) that:

> Psychically, he is returning to the womb of the mother, for the purpose of rebirth. But to be born of water is the ordinary physical birth. . . being born of the spirit is a psychical birth (p. 219).

From this angle the therapist is a mother, even a uterus. Sometimes, it must be fantasized

by the patient, the therapist is even a delph -- an underwater monster. Getting into past problems may be getting to the bottom of things, "going into the ground or water". It is an analysis, a breaking down or dissolution of the self. But as maternal ground or holding fluids, the "fetal self" is protected and contained even as the stuck self is being taken apart. From this vantage point it matters little if one takes such material as incestuous (Freud, 1918/1981) or as symbolic of transformation (Jung, 1952/1956). Both equations work. Getting into the mother is going into where the self wants to be. It is in order to feel good again. Moreover, energy is mirrored in mental content and mental content mirrors an energy state. Libido as sex gives forth psychic vicissitudes reflective of regenare, and the libido as psyche uses the imagery of sexuality as one regeneratus. In essence, it can be seen that rebirth as renewal devolves on the discovery of vital inner sources more often than not accompanied by a feminine-maternal representation. Perry (1974):

> Thus, while the incest problem and the longing for the mother

> are stirred up, they represent a drive not seeking a physical possession of the personal mother so much as a psychic regeneration through the symbolic mother -- that is, rebirth (p. 64).

To return to the analysis, however, the self cannot remain one with the mother but must labor and work-through from where it has ceased to grow. To this effect, Jung (1946/1966) in an analogy to an alchemical opus, shifts from a maternal emphasis to an emphasis on the revitalization of the self by its own internal means. In the "immersion in the bath" the patient becomes <u>prima materia</u> and must learn to "throw off the veils". In his or her descent into the unconscious there results both "mass confusion" and a "psychic pregnancy". The therapeutic outcome of this "internal conception" is the "birth of the inner man" or woman. This portends greater "ego differentiation", "wholeness", "unity of being", and better psychic balance. In metaphorical terms, perhaps agreeable to nearly all therapists -- despite their mien and manner:

> Being reborn. . . indicates a process to insure the growth and enrichment of consciousness or life through bringing to this

> domain the treasure of the unconscious. (Harold, 1967, p. 97)

One finds then that not only is the rebirth idea appointed to describe various psychological phenomena, but that it also gets at a certain widespread understanding of things in a way that more abstract concepts do not. Perhaps this is why rebirth as psychologic is appropriated not just once but as a language meaningful again and again. Not surprisingly, Rank (1929) noted in his analyses that:

> In the endphase. . . the healing process was quite regularly represented by the unconscious in the typical birth symbolism (p. 3).

And finally that:

> Patients frequently speak of feeling "new born". The analysand considers himself the new born (spiritual) child of the analyst (p. 3).

In general then, it can be said that analytic depth psychotherapies can be equated with the rebirth pattern at large. Depth psychology is

a new mythic healing discipline involving descents into the depths of the psyche, struggles with unconscious "monsters" and "demons", and perilous passages. The patient in therapy faces ordeals aided by an expert who has, hopefully, already been through the "creative illness" and recovered. Together therapist and patient embark on a search for the inner grail of integration and psychic renaissance. Psychological rebirth recovers for modern man and woman the age old child within.

From these examples it can be seen that psychological expressions of rebirth recall earlier forms of palingenesis. Rebirth told psychologically provides the newest ideas backed by the freshest language for considering therapy, healing, and the experience of self-renewal. The psychologic it and the nonpsychological forms present are one. Both address the problem of fragmentation, the ensuing struggle to reintegrate and, upon completion of that process, the attainment of a state of being better constructed to meet life's more mundane labors.

To summarize, it is important to recall that rebirth as a psychic process is not an abstract representational construct. Although employed

in a restricted sense here, it nonetheless incorporates a wide variety of human experience. Moreover, a clear form and consistent content continually emerge. What all these renewal experiences have in common is a process which induces a radical departure, interruption or transformation of the status quo ego-consciousness. In other words, rebirth experiences generate a crisis in the self -- with literal and representational ramifications, culminating in a renewal of the self. In the clear, secular language of Reynolds (1973/1974), the rebirth:

> Pattern includes the breaking down of a character's immature, inadequate mental identity, aberations, in perceptions and other mental processes, the appearance of guides, entrance into a death-like state, awakening to a new mode of perception of the familiar, suggestions that the character is a new or newborn person. The psychological rebirth tends to make the character more mature and more self-confident, a potential leader (Cited in Dissertation Abstracts International, 1974, p. 7719A).

The psychological representations of rebirth, therefore, present us with the basic human phenom-

enon of the self in transformation from incapacitation to renascence: A problem universal, yet manifestly individual.

V. THE PHASES OF RENEWAL

Thus far in this study of rebirth we have seen the expressions, language and ambiance of rebirth grow and unfold, but not its final pattern. We have gone from the sacred to the secular. We have seen the idea of rebirth reflected downwards from the metaphysical to the mythic to the mystic to the psychological. We have watched as its conveyances shifted away from the concrete and towards the abstract -- as blood and cave became libido and the unconscious. We have moved from the external stage of earth and sky to the inner world of emotion and imagination. Finally, we have seen a process of increasing individuality enter the picture. Renewal has come to be a matter of psyche within the unconscious of an evolving existential self.

My theory is that the dynamic psyche in transformation reveals a discernible underlying order: That is to say, whenever psychological renewal becomes manifest so does a constant pattern. Yet to say that renewal has an infrastructure that is the same in everyone is not to allow that individual and cultural variations of the

pattern exist. Further, it is not to say that this pattern may not also vary according to its inner imagery and outer symbolism, in its temporality or duration, in the salience of one or more portions of the patterns, and in regard to the type of rebirth experience involved. In other words, I hold that every psychological self-renewal follows a relatively orderly pattern, but one that is unique according to the extent to which everyone has his or her own self-constitution. Every self bears the basic, encompassing design, while the individual self provides particular qualities. In contending then, that rebirth-renewal has a universal pattern, I am suggesting that the process is governed by certain principles that have a common influence and effect on whatever individual is so affected. It is the same for all.

This brings me to a further theoretical contention. I also hold that the renewal pattern itself is sequential or follows a basic series of phases. In fact, it can be stated that it is the phases themselves that give the process its overarching form.

The phases of renewal have first of all

been derived from the translation of mythico-mystic and psychological expressions whose essential contents have already been extensively discussed. Secondly, they can be based on earlier attempts to describe, delineate or find a general pattern in the rebirth phenomenon as a whole. One of the earliest general translations of this type is that of Frobenius in 1904, who studied numerous myths related to heroic palingenesis. Frobenius developed a composite of these myths which he referred to as "the night sea journey". It reads as follows:

> A hero is devoured by a water-monster in the West (devouring). The animal travels with him to the East (sea journey). Meanwhile, the hero lights a fire in the belly of the monster (fire-lighting), and feeling hungry, cuts himself a piece of the heart (cutting-off of heart). Soon afterwards, he notices that the fish has glided to dry land (landing); he immediately begins to cut open the animal from within (opening); then he slips out (slipping out). It was so hot in the fish's belly that all his hair has fallen out (heat and hair). The hero may at the same time free all those who were previously devoured by the monster, and who now slip out too (Cited in Jung, 1952/1956, p. 210).

This composite rebirth myth involves the by now familiar jaws of death and descent into the belly-womb of the sea monster, where the hero encounters the depths. Once inside the monster and sea, the hero passes through or voyages along in imitation and emulation of the movement and drama of the sun. During this passage in the belly-womb, the hero finds heat, light and nourishment. Eventually, these inner activities achieve a critical threshold so that the place of holding outgrows its usefulness. The sea monster "gives up"and the hero struggles out. He appears like an infant, hairless but full of vitality. At the same time, whatever else has been trapped in there with him is also set free. The hero's voyage turns out to be a paradoxical source of new being. The hero finds that his death is the key to a second coming which amounts to new life.

Similarly, in the more abstract yet chthonic language of Bodkin (1958), in which the underworld can be homologized with the night-sea, the synthetic form of renewal is:

> Of a movement downward, or inward toward the earth's centre, or a

> cessation of movement -- a physical change which. . . appears also as a transition toward severed relation with the outer world, and, it may be, toward disintegration and death. This element in the pattern is balanced by a movement upward and outward -- an expansion or outburst of activity, a transition toward re-integration and life-renewal (pp. 52-53).

As in Frobenius' crystallization of rebirth, in Bodkin's overall form of renewal there occurs a break or departure from the outer world. The process involves simultaneously an in-going and descent. In this there is a death of sorts that reverses towards life. At the same time, disintegration becomes integration, contraction oscillates into expansion, and decline turns into incline.

Another fine synthesis of the pattern of renewal is that offered by Eliade (1949/1972). He sees the ritual renewal of the cosmos by mythic return to original time as the model for all other renewals. Essentially, the return to the beginning revolves around a synthetic center. The "path" to the center is difficult and fraught with perils, however. This constitutes a road of trials which

is equivalent to an initiation. Once the center is gained, creation takes place. This creation is none other than a regeneration or rebirth of man and the world. Symbolically then, in order for renewal to occur it is necessary to go back to original time at which point the creative center of being is located. The price, however, is sacrifice; a reversal, a destruction or death of all that is old, out of touch with the center or devoid of creative power. Psychologically then, the return is requisite to the wholeness of the self. The individual must travel the difficult path to the center within, from which a recreative and fresh start can be initiated.

In all of these cases the language of general palingenesis is clear. In order to gain entrance to the inner nourishment, support, and sanctum, the true self must overcome the old order (father, tyrant, rigid authority, the set-fast, etcetera) and undergo a mythico-mystic death. The violent struggle and heroic death through engulfment by the belly monster, terrible mother or terra mater is equivalent to the regaining of life. The death agonies of dismemberment are the sacrificial pangs of new birth and selfhood. Symbolic-

ally, the telluric world signifies that the incubating soft belly of the rich inner mother has been gained. This underneathness that gathers the self together can represent a uterus, a cradle, arms or any holding vessel. As depth mythology, the wet, nether place is a mystery -- the unknown center which contains fabulous treasures and powers. In its precinct is the inner dark which emanates inner heat. As depth psychology this inner world can be homologized with the unconscious, whose discovery reveals lost information and latent potentials. Moreover, this secondary gestation that is going on is psychologically speaking the period of inner self-work or process of autogenic renewal. The immersion inside of one's own dark depths, face to face with one's own unconscious, is necessary if the self is to generate a more grounded sense of being -- one not "lost at sea" and drowning, but one which swims from a central locus within.

Summarizing mythic palingenesis as psychological rebirth, the overall pattern is of a death referring to the falling-apart of the self. This leads to the period within, which indicates a turning-in and turning-away from the world. The fall

in energy and detachment from objects in relation to the outer world is in the service of a working on one's self from inside. Once in there the self (no longer at an impasse, but journeying to the "East") begins working in order to overcome its depressed, morbid state. This can be understood as due to the process of gaining insight or self-knowledge from a passage-through that is a working-through become a seeing-through. Hence it is that the self conquers the problem of death and returns from being down to new life. In every day language the person has faced and successfully overcome problems in general -- including the problem of a self that had become lost and empty. As a result the self is reintegrated -- mytho-mystically approaching the light, psychically emerging into the world of daylight affairs re-newed.

Thus, a clear pattern of renewal is presented. This pattern can be seen to consist of four phases in which respectively; the self reaches a criticality, falls apart, works-through and emerges-from. Sequentially and temporally, to use a spatial illustration, the process des-cribes a semicircle dropping precipitously from

one end of the horizon and rising gradually to reunite with it at the other end, as the under arc of a full circle. This represents the progress through a precipitant crisis, an introregression, a centroversion and a reintegration or return to psychological well-being. Because there is no psychological language for identifying these distinct phases of renewal, I propose the following terms:

Phase 1: Obstruence
Phase 2: Descendence
Phase 3: Experience
Phase 4: Emergence

Obstruence is critical blockage; descendence is the fall inward; experience is passage-through; and emergence is the reintegration of the self with the world-at-large.

I offer these phases in order to provide a theoretical framework from which to articulate and examine the problem and psychology of self-renewal. I am suggesting, therefore, that there is a distinct course of renovation and that it has a characteristic sequence of unfolding. In other words, I surmise that renewal occurs and "evolves" through a series of definable periods,

stages or forms. The phases reveal the changes of the self in renewal. More graphically put, the phases are segments on an unbroken ray extending from the endpoint of the "old self" to the forward path of the "new self". The phases can be thought of as infrastructures underlying the overarching fabric of palingenesis. Put another way, if the sequence of phases is the macrostructure and general transformational pattern, then the phases, described independently, are the microstructure and represent micro-transitions and changes within the renewal framework as a whole. Both the phase sequence as a whole and the individual phases thus provide a structure with which to view the entire renewal process.

Moreover, a phase approach not only accords with the idea of changes in the structure of the self in the renewal process, it also is a means of observing, considering and re-presenting this phenomenon. The characterization of renewal in terms of phases provides a way of viewing the dynamics of otherwise elusive psychological stuff as a phenomenon towards renewal. In this sense, the phases are an abstraction for analytical ends --

technical devices. Or in other words, the phases act in themselves as discursive devices which describe the way in which the processes of renewal unfold.

To begin with, each of the phases represents a stage of the self-renewal process. Although, broadly speaking, there are transformations and definable sub-processes within each phase, in relation to all the other phases, each one is especially distinct and exquisitely characteristic. Each phase thus occupies a fairly delimitable position during the process of self-rebuilding. It is a boundary defining itself vis-a-vis the phases that border it.

The phases as successive structures are also a presentation of the necessary pattern that the process of renewal follows. Each phase is a building block requisite for the stage that follows it. The self cannot start its reconstruction in midair, but must work up step by slow step. Therefore the phases, each in its turn, hold an essential place in the rebuilding of the self from out of the "ashes" of the old one. In short, this is to state that the sequence must unfold in a definite manner if the renewal

process is to effect its purpose and come to completion and fruition. In the event of no progress the self is simply left behind, cut short, or bogged down. Such a self remains "unfilled out" or degenerate.

All this is not to say, however, that the phases are manifested in the manner of a smooth, continuous and readymade fashion. Nor is it to say that the phases are discrete, regular packages either. The phases are not necessarily fluid and certainly not mechanical in their unfolding. Concretely, then, there is no sudden movement to a new manner of psychological being between the stages. Rather, the process should be seen as involving incremental changes that evolve into a shift of phase, small steps eventually resulting in a qualitative change of position. Each stage incorporates a particular realignment that occurs in the relation between self and world. Essentially, the shifting is in the name of a better or more fulfilling interchange and integration between the two, leading towards a recreative self, an improved synthesis of self and world. The phases are the key to understanding where the self is in relation to this rebuilding. They

are gradient markers which constitute its experience while at the same time providing order and identity to an observer of the process. As such, the phase sequence may also be homologized to the concept of developmental periods. These periods concern the task of separating from an old, maladaptive self-structure while growing towards a new, revitalized one.

The phases then, provide a practical way of viewing the self's state of involvement or engagement with the renovatio. In each state, the psychological experience is altered. The self is in the world differently and the world is taken in -- or subjectively impinges on the self differently. Each stage has its own psychology reflective of the self-world order it constitutes. Within any one phase certain things occur with particular emphasis -- it is a matter of degree compared with the other ones. The special phenomena that occur in each of the phases are special in terms of their dominance in the psychological picture, not in so far as an absolute uniqueness vis-à-vis the contiguous phases. What each phase presents is a particular working emphasis for the self. One phase destructures,

another constructs, a third restructures and so on. The particularity of the phase is in its central work. Secondly, each phase works from what the preceding phase has left it and towards what must be labored on next. It prepares the way for the succeeding stage of the renewal process. One might say then, that each phase compared to the one that went before it represents a shift to and seeks engagement with, a better ground for facilitating the rebuilding of the self, although one that would not be possible without its predecessors.

In effect then, the phases are times of and for working-on. They are bridges or suspension structures between the past, present, and future state of the person. Their beginning is a separation and their ending is a reunion of the elements worked through. As "transitory structures", however, they do not amount to being final breaks or discontinuities. They do not fall off into space but transcend towards the next ground. They are holding patterns that carry the self across its inner chasms or breakdowns until it is established on firmer footing. The phases as transitional periods carry the self away from

that which has been upsetting it towards new connections.

Finally, what the phases critically attempt to formulate is a renewal that is "under-going". The problem of expression revolves around language that is static in relation to what is a dynamic process. In speaking of phases, boundaries, periods and structures, language can make what is changing seem definite or inert. One way of overcoming this problem is to stress that the phases and the renewal process itself have a distinctly dialectical quality. Specifically, this is to say that the phase of immanence foreshadows descendence, that the end of descendence is the beginning of the phase of experience and so on. One could also say that separation is a movement away from one whole towards a new whole and that mergence in oneness leads to individuation. Or, to take up the metaphor again, that self-loss and death are the requisites for self-renewal and life; that the self contains not only the seeds of destruction, but its own embryo of rejuvenation. Lastly, one might turn to time and death and speak of termination as a beginning and a time left as a new one begun.

VI. OBSTRUENCE

At the beginning of the renewal process prior to the self's descent into the inferno, one can speak of a period of straying from the quest of life, of finding oneself in confused darkness unable to see the right pathway. Dante:

> Midway this life we're bound upon,
> I woke to find myself in a dark wood,
> Where the right road was wholly lost
> and gone (1949, p. 71).

The self's psychological encounter is beginning with libidinal death; the loss of energy and purpose for living in the world. This straying, upon which so much writing is based, may be precipitous or gradual -- a sudden stumbling confrontation with one's incapacity for life or a slow, creeping, incremental decay. What the loss of vitality leads to is a feeling of senselessness, meaninglessness and emptiness. Thereby says Emerson:

> Man is the dwarf of himself. . .
> having made this huge shell, his
> waters retired. . . he is shrunk
> to a drop (165, p. 215).

The withering of the self can come about through trauma, illness, social intrusion, or voluntary means. Often the crisis to the self comes from an environmental impasse. Endogenous pathological factors may then arise out of this situation making the problems the self faces that much more overwhelming. On the other hand, the crisis to self can have biological causes leading to failures outside that are reflected back in. Either way the priority of one or the other may be hard to delineate given the mutual impact of the inner and outer worlds upon each other.

Perhaps most insidious is that self-degeneration can come about through persistence in tired, habitual modes of being. Through inadvertent means the self may sow the seeds of its own maladaption. In this fashion one individually creates what Blake referred to as "mind-forged manacles" (1970, p. 46). In some ways this is even a form of closing off that is socially sanctioned as the "normal" expectation of the human condition. Early life and experience then exist as the time before the fall, the period as Wordsworth says:

Before shades of the prison house

> close in; before we shrink up into the fallen condition which is normal adulthood (1960, p. 460).

Finally, the self's loss of vitality may simply be a matter of crisis due to a lack of growth. A signal that it has arrived at a limitation and needs to change and break out of the constraining mold. Where:

> The familiar life horizon has been outgrown; the old concepts, ideals, and emotional patterns no longer fit (Campbell, 1949, p. 51).

Or as Bertine (1951) says:

> At a time when some circumstance of life can no longer be met by the old attitude, or when some major transition is being prepared in the unconscious, when the course of inner development. . . in the unfathomable darkness has come to a major turning point (p. 50).

In this condition people speak of "feeling stuck" or "trapped". They speak of "not getting anywhere", "of never getting out of this" and of "no use in trying." In greatest despair persons

in crisis feel that "there's no hope", "no future". To the outside observer watching this self, it looks like a hardening of the mental arteries. The self is tense, tight, and lacking in spontaneity, vitality and freedom of movement. In this state of suspended animation,so to say, the person is "set adrift" and is "alone in the bush". The world has become a wasteland. Whether one puts this crisis of consciousness down to paralyzing conflict or tired habits, the result is a loss of self-determination. In mythico-mystic terms, this is soul depletion and loss of spirit; or what existential philosophers and depth psychologists call lack of will. The result is a self resigned and lost without meaningful direction. External reality now comes to impinge harshly on it as if the self's inner urgings, purposes and values had become devoid of strength and substance. Morally speaking, the self feels guilty--split -- as in the definition of sin. What it does, no longer seems right, nothing fits as it should. Each emotion, idea and action feels wrong. Nothing sits right. Its sense of weakened inner responsibility may be projected out as moral dogmatism and intolerance of gray. On top of

everything else the stagnation of the self is a decay of individual integrity.

This point in life is regarded as a "sign" in mythical and mystical traditions. A message that one must go through a second birth in order to regain life. In depth psychology it signifies a life crisis. It is a notice served upon the self that a turning point has been reached.

This first phase in the process leading to renewal I conceive of as obstruence. The term is derived from the root obstruens which essentially denotes the idea of blockage or prevention of passage. In obstruence then, the person is in a condition of stasis or stagnation. The self is stopped-up. Its consciousness is polarized and excessively filtering. As a result, the external world, and by resonance the internal world, have been gradually transformed by the forces of growth and becoming into a prison from which there seems to be no escape or exit. Living has become entrapment. The self has built its own bad womb or tomb, a shell or closed place shut in on itself. This phase thus represents the state of limitation and obstruction to further growth caused by a loss of personal fluidity and

dynamism. It is a condition of fixation and rigidification. The ill person is at the psychic "suffocation" boundary, its breath is stale.

The limitation of obstruence is metaphorically the bad mother-self. She squeezes her offspring too tightly, puts too much pressure on and crushes the self-determination of the self. Along with the too-tight mother, the restrictive father-self is the monstrous old order of things who prevents change. Because of him, the self carries the incubus of rigid structures that ensconce the dead, old modes of the inner status quo while simultaneously defying the formations of new experience. Together the negative internal parents act to keep the vital self covered-up and confined so that it cannot live freely. The result is that the held-back self loses touch and lives as if at a cloudy distance from reality in a fortified castle-prison.

In psychological terms, the self in crisis and in need of renewal is over-defended, affected by an overbearing character armor (Reich, 1933/1972). The personality has become overly restricted and inhibited -- rigid in fact. Normal ego centricity has become a tense selfishness. Clinic-

ally the critical-self is unhealthy, overcome with anxiety, depression, feelings of inferiority and more. Stated in developmental language, the self has encountered its immaturity and inadequacy. It has aged but not matured. Its old patterns of dealing with the world have ceased to be effective. Its constructions and structures of operating are impotent or useless -- too narrow and too limiting. In an evolutionary sense the self is unfit, no longer suited to the struggle and demands of life. The person is trapped by his or her own inflexibility to cope.

During obstruence there also arise strong feelings of frustration and anger. These are both a barometer of and a response to limitation. But the nature of some of these states may only serve to increase the tension of developmental arrest. Violent affects alone will not free the self. They are part of its pain. The anhedonia of the self's experience is the condition of its being entrapped. On the other hand, cool emotion is only the flip side of the same situation. Impasse looks like impassiveness or apathy, yet it betrays encirclement and an emotional burden that feels as though it has nowhere to go but in.

This is classic defensiveness. Obstruence is this situation on such a scale that it places a brittle shell around the self in general. Rigidity is to throw up a wall and keep it there long after the threat is gone. And since the immediate inner world seems to reflect this, it too feels hard and cold to the self. Paradoxically, however, it is the nature of life that it can live in shells. The limit may thus indicate a liminis, a border region leading away from the present condition of things.

Hart (1974) says:

> We are brought to this crisis first of all in order to admit our limits. (p. 25).

Experientially and psychologically then, the stage of obstruence represents the limits of the old self. This realization on the part of the self can either lead to the sense of despair or to an urge for release and renewal. Generally the self knows both. Hopefully, however, the self in predicament will feel and recognize the emergency of stasis and begin to struggle for release from the confines that produce such an ongoing sensation

of tension. These precursors of a separative movement are the very expression of growth -- striving to find, like a bud in the earth, a way around, up, and out towards the "light".

Thus although the self has "gone critical", its endangerment remains an opportunity. Bodkin (1958):

> Pain and guilt attend persistence in unadaptive modes of living. . . abandonment in the condition of surrender and quiescence gives opportunity for the arising impulse of some new form of life (p. 72).

Despite the negativity of obstruence, a threshold nevertheless exists which foreshadows the arrival of conditions necessary for the beginning of renewal. The boundary, as such, is not absolute but psychological. Limitation creates an obstruction forcing the self into contraction yet which pushes the self to begin pushing back. This situation brings us and the self-in-crisis full-circle -- and back to the departure point of this chapter. There I implied that an impetus, an urging factor is necessary to bring the self out and into the open.

More explicitly, then, it is the condition

of obstruence itself that generates a limit which the self cannot help passing into confrontation with. In Chinese crisis means danger plus opportunity. Within its boundaries of despair, the self must come to "devour" itself. As James (1902/1961) pointed out in his study of the twice-born:

> The individual must in his own person become the prey of a pathological melancholy (p. 127).

This is the ordeal then of the self at its critical juncture.

Fortunately the self is naturally aided by the unconscious fruits of its entrapment. The inertia of the self:

> Creates an underworld with a dangerous emotional charge, which tends to erupt (Neumann, 1959, p. 161).

This gathering of psychic energy is healthy and necessary, however, if the self is to become aware and be taken in by a region to which it must go. To the inhibited self the inner world contains "dark, hot depths":

> There may be death or life lurking in it. . . to meet it is to meet fear -- one may be lost in it, maybe engulfed by it (Schechter, 1975, p. 156).

Yet such is the terrible existential choice and psychological requirement. The self must face the guardian dragons of the world within before it can gain the treasure which the blockage conceals.

In summary, the phase of obstruence signifies that a limit and threshold of the self vis-a-vis the inner and the outer worlds have been reached. The situation implies still greater suffering and loss as well as possible freedom and new life ahead. The self is ready to take the plunge.

VII. DESCENDENCE

In general, the self reacts to hopeless entrapment by withdrawing. It may be said that in a sense such a self is trying to reestablish its lost efficacy via a re-search for uroboric dissolution in mergence with the "good womb", which will in turn deliver it into a new world. It expects, in other words, that "in" will lead to "out". On the other hand, the self may approach its obstruction with aggressiveness -- metaphorically attempting to kick free. This represents an active taking on of the blockage through offense rather than resorting to a defensive position. Thus, while shrinkage or contraction declares an avoidance response, hence a sort of deactivation and surrender to embeddedness, the kicking free is declarative of fight over flight. As general psychological functioning, the self is responding to its pain by alternating a contractive posture with the assumption of an expansive one. The former is what normally predominates in the face of steady pressure, however. After all, if the self can still fight its problems in a direct, worldly and outward manner, it is already involved

and energetically coping. Such a self is not yet in need of renewal in a deep sense. In contrast, the self that retreats before its problems and no-exit situation (Sartre, 1955) is moving inward. It is searching for a means of mobilizing inner resources currently beyond its immediate reach and which it cannot locate outside of itself.

This phase of change can be called descendence. Descendence, derived from de and scandere, connotes a fall or coming down. In descendence as in the phase of obstruence, this condition actually refers to a condensation of experiences. Descendence is a parting, a dramatic plunge away from immobilizing blockages that can no longer be endured if the personality is to grow, develop, and find revitalization. Jung (1928/1966) has said:

> The plunge into this process becomes unavoidable whenever the necessity arises of overcoming an apparently insuperable difficulty (p. 161).

Thus where obstruence is the threshold of renewal, descendence signifies "passage through the gates of metamorphosis" (Campbell, 1949, p. 105). It is the rupture of the barrier, "the bursting point

of a transformative process" (Neumann, 1959, p. 153).

Yet the crossing of this threshold can be perilous, a shattering of the self. Tolstoy:

> I felt that something had broken within me on which my life had always rested, that I had nothing left to hold on to. . . the force which drew me away from life was fuller, more powerful, more general than any mere desire. . . It was an aspiration of my whole being to get out of life (Cited in James, 1902/1961, p. 133).

What Tolstoy tells us so brilliantly and uniquely every man who has been in descendence knows as well. In common language the person in this state says that "life is the pits", "I'm feeling overwhelmed", "my world's in decline", "I'm in over my head" or "I feel I'm drowning". The person may also state that "things are going downhill", that "I can't get up anymore", "I have that sinking feeling" and so on. The clichés of descendence speak to the aftermath of blockage, when things fly apart without clear direction. They speak the language of depression and of deep, troubled waters. For almost by definition this is the phase of depression -- low morale. The self is feeling worn down and "up to no good".

This phase of renewal is allegorically the period of dying, the sacrifice of the self and the encounter with Thanatos. But the experience and feeling of "dying", the "suicide" of the self, is towards a second life. Descendence as mortificatio is a preparation for new birth. Neumann (1963):

> Renewal is possible only through the death of the old personality (p. 292).

The death instinct (Freud, 1920/1981) is thus one with life. The self does not mean to finally die, but to die to the terrible condition it has arrived at. In fact:

> Death corresponds to the temporary return to chaos. . . Initiatory death provides the clean slate on which will be written the successive revelations whose end is the formation of a new man (Eliade, 1958, p. xiii).

The psychological death of the self in turn is inwardly heroic. The self faces, descends to and dwells with Thanatos, yet survives. Death is a paradoxical return. The going into an apparently lifeless condition is not a death drive, but

libido's journey down in order to rise again later on. The death mask of descendence looks bad but hides and points to something good.

Nevertheless, important, broad-based and in many ways devastating psychological phenomena accompany descendence. It involves a letting go. The self loses its grip on life and slips helplessly from sure contact with a world apparently become chaotic. Descendence is not only an in-dwelling, it is a scattering apart of the broken down self. The shattering of its tiny, brittle shell of a universe generates a sense of profound meaninglessness. Life seems like an awful, anomic monotony that seems directionless. Time is the obsession of this self -- for it is relentless, always present but unmoving. The self's natural temporality and rhythm are left behind. The world is composed of breaks and breakdowns. Nothing works and there is nothing to hold on to. Falling down is a shock. In descendence the self can no longer hold on to the firmness and uniformity of hard reality. It may even wish again for the restrictiveness of the past -- for descendence is a period in which the clear self-world interface is broken. The psychological result is that the

self may experience life as something even more empty than before. The world as space can seem "warped" due to the coenesthetic incoordination with outer reality that the self is now feeling. In other words, the self and the world are no longer a symbiotically operating unit, but seem to be functioning without relation. Metaphorically then, descendence is a slipping below terra firma into a groundless, unpredictable state of non-being. Yet this is precisely insecurity. Possibility now reigns. The confines of the outer world have suddenly become uncertain with respect to the boundaries of the self. Yet this "negative imposition" upon the self is a paradoxical pressure on it to seek new form through a reliance on hidden inner structures.

If the keynote of obstruence is limitation, the harmonics of descendence are separation, katabasis and introregression. To begin with, descendence is separation, a departure from both the world-at-large and the self in its decayed integrity. Separation is thus the primary dynamic for the sense of alienation which accompanies this break. Separation is therefore crisis. In fact, the Greek krisis, from which the word crisis is derived,

means to cut apart. Poets and seers like to employ the metaphor of the deluge to describe the separation crisis. It is a "drowning apartness". For Jeffers in 1925 and Campbell (1949) the flood of descendence is:

> The substratum into which our selves dissolve when the "tragedy that breaks man's face" has split, shattered and dissolved our mortal frame (Campbell, 1949, p. 26).

In falling down the self is swamped, swept away and submerged in groundlessness. Its integrity has been lost, broken into disjointed pieces. The tearing apart of the self, its time in hell is well described in myth and literature. For instance a Gnostic text in its description of the captive self reads:

> I was seized by numberless disgusting demons of wrath, who made me their prisoner. They humiliated me, bit me, tore me to pieces, and ate me. . . from them I saw much pain. . . All cry out upon me and attack, pursue, rise against me (Cited in Asmussen, 1975, p. 49).

Psychomythically this breaking apart coming off the crisis of separation represents katabasis,

a tearing up of the old personality.

In depth psychological language one can speak of the falling apart process as fragmentation (or as involving a break with outer reality in excessive situations). Terms like "dissolution of the self" and "ego death" may also be appropriated to this phenomenological situation. Descendence thus concerns the breakdown of a person's previous sense of being. Jung (1944/1968), appropriating the language of alchemy, describes the disjointed self as a massa confusa, a seething chaos. Indeed, the self in katabasis is in a state of general disorientation suffering from a collapsed self-consciousness. It is experiencing a relative loss of boundaries while wandering about like a lost hero.

The dissolution of the self when involuntary (it is not necessarily so in ritual and mystical palingenesis), is extremely unpleasant and even terrifying to it. The self that transits from obstruence to descendence faces a great deal of anxiety. Whereas the anxiety of obstruence is from angere, to be choked, in descendence it becomes angst, an apprehension about one's state of being. Such existential anxiety has filled

the self as a response to the rapid change and dread in relation to what might happen to it next. Winnicott (1982) refers to it as "unthinkable anxiety". It involves feelings of:

> 1) Going to pieces.
> 2) Falling forever.
> 3) Having no relationship to the body.
> 4) Having no orientation.
> (Winnicott, 1982, p. 58).

This level of anxiety is reflected in the self's fear and resistance to change, in its attempts to deny or avoid confronting its morass and in its feelings of helplessness and passivity. For Jung (1928/1966):

> It is a condition of panic, a letting go in face of apparently hopeless complications. Mostly it is preceded by desperate efforts to master the difficulty by force of will (p. 162).

Or to Bertine (1951):

> A disintegration of the familiar personality and attitude often brings much terror, amounting even to panic, of imminent insanity (p. 54).

Thus, as the world loses its staticity, becoming a fluid and boundless chasm, it becomes a dangerous unknown. The renewal process has created an enforced baptism or oceanic experience -- a journey into the night sea. The self drowns in its own depths. Descendence is a dark experience, a return to the telluric underground. This may be homologized to the mythic devouring of the hero by the hunger of the monster. The self in this phase is swallowed up in its own diffusion or lack of limits and definition. The paradox here is that the falling down and turning in represent in their feeling of destruction and destructuralization, a "seeking for the uterus or grave" which is "a necessary presupposition of regeneration" (Silberer, 1917, p. 308). Therefore, if one carefully examines the state of descendence one finds that "new possibilities of life, a new attitude" (Bodkin, 1958, p. 70) may be instigated by this process.

Thus, the process of rupture and chaos can give "the blocked personality a new direction" starting "the psychic life on a new advance" (Neumann, 1959, p. 158). The loss of balance as such is really functional:

> It replaces a defective consciousness by the automatic and instinctive activity of the unconscious, which is aiming all the time at the creation of a new balance (Jung, 1928/1966, p. 162).

In this then descendence is highly formal in its "intentions". It is working on removing the old structures and freeing blocked energy in order to reconvert and recover them for the self. Descendence is an adaptive and ultimately healthy response. It is a form of protection and retreat through deepening and opening up, which acts to prepare a new self.

Descendence, despite its overwhelming negativity, is the natural solution and progressive dialectical response to blockage. Depression, regression and introversion are indicative, from this vantage point, of a separation in the name of an in-search for reproductive sources. This existential sequence is an opportunity for the development of fresh individual experience. As the hero in symbol, folklore and myth had to undergo separation from his "parents" by going into a cave, a whale or the forest in order to achieve knowledge, through the rebirth process the self can no longer reside in the old order and still attain to a fresh individuality and selfhood.

Yet whether it is found in ritual palingenesis or psychological rebirth, this renewal process feasts off a drastic, often painful prelude. Descendence is the agony of breaking limits, the consequences of which may lead to immediate "punishment". For order, or, the order, inside or out, generally reacts to attempts to go beyond it through increasing the strength of its impositions. Then, when the self flees the boundaries it may be pursued. The world in descendence thus seems to crash in on the self even as it loses its definition. Thus it may be a difficult ordeal in itself for the person in this condition to feel that the disintegration of the personality and initiatory sickness both indicate "a new personality being prepared for birth" (Eliade, 1958, p. 89).

If the psychology of the self at this stage is an escape from the "bad mother and father", that which held and encircled the self too tightly, then in descendence the self as a whole fragments into its mother, father and child parts. As father the self loses its outer order and past structures. The mother-self is terrible. She takes in the "castrated phallus" of the father-self and chews

it into elemental bits in her vagina dentata, releasing the latent energy there for future growth. This headlong dive into the devouring mother is "depths" psychology proper.

The "sinking feeling" of going down into the abyss (a Sumerian word meaning primordial sea) is towards the prima materia, homologizable to the prima mater or primal mother. In the devouring movement that carries the self from the outer world to the inner world the heroic goal is centroversion and the search for the treasures of the unconscious. In going into the womb, the self seeks comfort, support and homeostasis (as opposed to strict stasis), both physical and psychological. One can even speak of "moral homeostasis" here or of the "incestuous" self becoming dissolute.

But note that the "parricidal and incestuous self" cannot enter as the father, that is as a self of the old order, but only in its transformed condition or preparatory sense. Yet in this it is more like a formless presence approaching an inner environment conducive to its regeneration. In a sense, although the self has replaced the father, it itself does not really exist yet.

Nevertheless the self's old values and old

attitudes broken and dissolved, descendence -- the fall -- is towards paradoxically moral support and inner goodness. Its dissolution will eventually lead to its being held. Thus, the devouring mother is quite an ambivalent creature who ultimately has nourishment in store. Maslow (1968):

> Our depths can also be good. . . the sources of love, creativeness, play. . . are deep in the inner, deeper self. . . in the unconscious. To recover them and to be able to enjoy and use them we must be able to regress (p. 196).

Synthetically, one can view descendence as involving a regressus ad originem, a return to the beginning, a psycho-analytic re-collection or deep self anamnesis. The depressiveness of going "down" is also the narcissism of going "in". As intro-regression this is "going back within" in order to prepare to go forward anew. Renewal is a retrogressive process from the viewpoint of inner psychological space. In short, destructive falling apart is in the long term service of the self. One therapist described his/her patient's experience in this as:

> A kind of letting go, a diving into the depths until she hit the bottom. . . then she had been able to come up again and come back to life (Henderson & Oakes, 1963, p. 44).

Thus:

> A period of introversion, and of in-going, must always occur before the new psychological birth can be brought into daily life (Nicoll, 1921, p. 129).

Going back to the inner mater is a "reversion towards" a resting state, a tension-free place of safety in which the self may recuperate within a psychological grotto free of the crushing tyranny that had earlier closed in on it. As such it is certainly an escape. And although descendence looks like pathology outwardly, introregression is a life-sustaining process and a requisite retreat from crisis. Freud (1926/1981) saw this when he wrote:

> In order to rob the situation of danger it (the ego). . . usually effects a temporal regression to infancy (in extreme cases, to a time when the subject was in his mother's womb and protected against

> the dangers which threaten him in the present) (p. 127).

The self in other words, attempts a return to the place of origins by losing itself within. It gives up its energy outwardly and focuses it inside as if to recreate an internal mother or psychic womb. The inner world, so libidinized, becomes a place of genesis and ex-stasis which can sometimes give rise to "a feeling as of something limitless, unbounded. . . 'oceanic'" (Freud, 1930/1981, p. 64). This oceanic feeling "might seek something like the restoration of limitless narcissism" (Freud, 1930/1981, p. 72), which one would agree is synonymous with the idea of self-centering and an inner incubation.

Note moreover, that the psychological space and qualities of the oceanic feeling can be homologized with the night sea of Jung (1952/1956). These metaphors capture not only the state of self-dissolution, but also the dive into it and the loss of ego boundaries which acts to reunite the jagged libido with the inner self. This underlies an experience of oneness which is felt as both safe and ecstatic. Here of course a paradox

rears up. Descendence is depression in the main, but contains moments of mania and even joy. There is a "high" located in the fall inward that stems from the release from the cold abeyance of obstruence. With the break-up or dying of the old self, there are upsurges of dormant libido -- untapped energy suddenly becomes expansive.

This regression in the service of the ego or self-regulated regression (Kris, 1952) is unrepressing, acting to free-up or let-go of psychic energy so that it may be recathected away from blocking objects or bad selfish inner parts. Appropriating Jacobson's (1964) ideas on infancy for descendence, she feels that:

> States of deep, so-called narcisstic regression, suggest physiological discharge toward the inside. . . on the self (p. 9).

This is not so much selfish then as necessary for recuperation. Deep narcissism as an aspect of introregression is an attempt to recapitulate early life and perhaps to start life over again. At its oceanic extent it is an attempt at embracing the world or is a groping embrace in search of the mother-self within so as to be able to come

back later. A helpful analogue is provided by sleep. The self sleeps so that it may rejoin the world not escape it, and if to escape it, only temporarily, not finally. In Sullivan's (1953) words:

> The notion that regression is something rare, something highly morbid and so on, can be dismissed on the strength of one very easy observation. . . the collapse. . . of patterns of behavior which are not very well stamped in. . . before sleep (p. 197).

Sleep being of course the great and perfectly normal restorative. The collapse which foreshadows it is an indication that something needs resting. It means that the forms of the self's behavior are temporarily worn out. Through sleep the self instinctively reinvigorates itself following this loss of structure.

On the other hand, however, renewal is not mere restorative sleep. It is not just to bring back the old. Renewal represents a psychological process, quantity and equivalence in which "down" is "in" and also "out" and "beyond". The defeat and decline of descendence concerns a wearing down of the old in order to release and allow

a new self to form. It gives the freed energy a chance to recoup, concentrate and redouble itself. What is involved in descendence is healthy. Slickly put, problems are overcome through being "in-grown" rather than "out-grown". This is hardly pathology. As Erickson (1958) said:

> Must we call it regression if man seeks again the earliest encounters of this trustful past in his efforts to reach a hoped-for. . . future? . . . If this is partial regression, it is a regression which in retracing firmly established pathways, returns to the present amplified and clarified (p. 264).

In other words:

> To go back need not have the psychopathological connotations now attached to the term regression. We may go back to, return to, a time lost, to a lost world, or worlds. As we emerge from the world of childhood, new modes, forms, contents and functions, of experience and expression arise, and we may forget, not just this or that element of our childhood experience, but its very nature. Regression may be a return to modes, forms and contents of our being from which we have become cut off. . . to go back may serve to undo what one has done to oneself. It may be in the service of a project of deconstruction-reconstruction. To go back may be a way to find oneself. Regression may be in the service of

> undoing repression. . . where it conducts us may be closer to the original ground of our experience than where we had wandered to (Laing, 1982, p. 159).

Finally, Plaut (1977):

> Regression, as we call it, with its varied symptomology such as leaden inertia, or alternately, oceanic blissful states and infant-like play and rhythmic activity can be. . . precursory to new developments and insights and outlooks, in short, rebirth (p. 147).

In summary, all this is to say that introregression within descendence is only psychopathological from a static viewpoint. The eternal feminine gathers in the fetal self as an initial step until it is ready to emerge. This drop inward is a surrender in order to later transcend itself. It is only when the opposing dynamic movement of up and out does not properly occur that it is of final concern -- but the preparatory fall is necessary.

Descendence then is a psychic chaos, a vertigo dropping towards a recentering of the self. In relinquishing the ineffectual face of the old

outer ego it gives itself over to the previously dormant healing energies and imagery of the unconscious. Descent becomes a sinking into the supportiveness of the true self or the self-in-potentia within. In this process, it is the old false self clinging to a hard outer reality that "projects inward" darkness, danger, and mystery. In contradiction to this, though not to deny the terrible aspects of the experience, one can conclude that the madness of descendence is a sign that the sick self is under dissolution and that a new personality is in movement towards birth.

VIII. EXPERIENCE

Experience, derived from the roots ex meaning out and peritus or per denotes etymologically a passage-through. Within the purview of the inner mater, the self in this phase, in a kind of rapprochement, ventures out and returns back as if seeking a stable locus of being between the inner world and the outer world. Experience is the search for the center, a center. The inner mother is a holder and a supporter, a middle axis and a testing ground. The phase of experience is the period in which changes are tried, rearrangements made and latent parts of the self brought to bear. The self in this phase of renewal actively attempts to change the fabric of its life. It starts to make new choices. In the words of Redfearn (1975):

> We then have the possibility of the recovery or new birth, as it feels, of lost parts of the self, when they can be tried out and differentiated within the protected environment, before being transferred to the outer world (p. 16).

The everyday language of this phase of renewal reflects all these vicissitudes. Experience is good and bad, harsh and yielding; waxing pessimistic and then optimistic over time. In experience the person may feel that "I've been going through this forever" or that "I'm headed somewhere, but I don't know where". Similarly, he or she might feel that "the worst part's over" but that they are not "out of the woods yet". What distinguishes this phase though, is the element of working-on and trying to get through -- which bodes as a positive self-expression.

In the initial part of experience the mother-self is a cocoon in which the later metamorphosis of the self will take place. The pieces of the self that led it to feel groundless in descendence become the new ground in experience. This is the phase of psychic conception, genesis, fertilization, and nurturant holding. Experience is to be "in the belly alive" which is to be within oneself. The mother-self is no longer devouring, she is good, a vital container:

> The incarnation of the promise of perfection. . . in a world of organized inadequacies. . . the comforting,

> the nourishing, the "good" mother. . . she is dwelling still. . . at the bottom of the timeless sea (Campbell, 1949, p. 111).

Experience as such is the ground of the descent. It is the bottom base or inner place that at first does nothing more than carry the self. It is accommodating and embracing. The inner mother is like a uterus. One woman in this condition dreamed of being:

> A completely passive naked girl suspended in foaming water in a U-shaped container (Henderson & Oakes, 1963, p. 44).

So that again water is an important symbol of vital inner substance. Renewal as rebirth takes place in and through the cleansing inner aqua vitae. It acts as the place of dissolution and ex-stasis while at the same time as a place of gentle incorporation and suspension, providing a restorative holding environment. From water is also derived the womblike oceanic feeling of oneness and omnipotence where revitalization, expansion and growth occur. At the same time, to borrow a concrete rendering of the "intrauterine"

condition; "the embryonal state serves the psycho-physiological growth of the organism " (Jacobson, 1964, p. 12).

Early experience is thus a totality regained, a new synthetic oneness. Experience entails an inner view, a unique and special psychological time and space in which the fragmented and dissolute self can find a symbiotic peace apart from the turmoil that surrounds it from without. And:

> A person in a state of despair or depression or fear of dissociation can trust the container until change comes about. The container can carry the person across the danger point (Henderson & Oakes, 1963, p. 44).

In order to bring about change and renewal, the self, by going within, is in addition able to tap its energy or libido narcissistically. As in descendence the self in experience remains deep. What energy is available can be immediately obtained by virtue of this position. The self uses this free energy for purposes of repair, reconstruction and integration.

Because of the nature of this process, from a characterological standpoint the self in experience is detached or withdrawn. It is split

off from engagement with the world, schizoid. It is inside, going through things, turning them over and over to itself. Or, the self is "wrapped" up in itself and distant due to its internal preoccupation. While everything is going on inside this uroboric self, nothing appears to be going on outside. Embodied within it feels disembodied at large. Yet withdrawal is the sine qua non of a renascence. In the ill person as in the life of the hero, mystic or genius there is a withdrawal that can be located. In myth and in depth psychology it is the disappearance or removal of the self from mundane reality that provides the creative-recreative energic and "emotional refueling" (Greenstadt, 1982; Mahler, Pine, & Bergman, 1975) requisite for the return. In such a position the self, at least temporarily, is a hermit, an anchorite; literally one who goes apart. Toynbee (1969) says:

> The withdrawal makes it possible for the personality to realize powers within himself which might have remained dormant if he had not been released for the time being from his

> social toils and trammels. Such a withdrawal may be a voluntary action on his part or it may be forced upon him by circumstances beyond his control; in either case the withdrawal is an opportunity, and perhaps a necessary condition, for the. . . transfiguration (p. 256).

One can conceive of the self in this phase as outwardly manifesting a falsity, a thick protective shield productive of a pseudo-autism reflective of the detachment (Freud, 1920/1981; Guntrip, 1973; Kahn, 1974). The dialectics of clinical psychodynamics allow this state of self-loss, seen from one position, to be seen as a means by which the self holds on and is held from another position, however. One can say metaphorically that the self throws up a barrier from within to shield its soft, living core. The thus constituted immanence of the self creates the possible conditions for safe working-on. In this aspect the introverted state of the self is positive. The self is "in" the psyche ; the good unconscious as the good mother holds onto it and nourishes it. This protective containment both maintains goodness within and badness without. Thus, the phase of experience is generative of a situation analogous to the nourishing womb or to the mother-

infant symbiosis of early infancy in which the self first grows. In a cogent sense, one might say that rebirth recapitulates the intrauterine state and the first birth, as well as the succeeding development of early self-world relationships -- the so-called "psychological birth" (Mahler, et al., 1975). Further still, renewal is a kind of re-working of the developmental tasks seemingly left behind in the growth of early life -- tasks perhaps dormant and never fully completed and which return as the need for renewal.

Taking a still more internal psycho-logic -- one with both a mythico-mystic base and a depth psychological one -- the self in experience can be seen as triangulated. First, consider that experience is a continuation of the introregressed state. But whereas the self falls apart in descendence, and so into the introregressive condition, in early experience it is held steady there. The dropping and in-going energy now comes to rest in an increasingly stable inner equilibrium. The internal equation of renewal, foreshadowed in various ways beforehand as often violent, can proceed henceforth in a more constructive milieu. The internal equation meanwhile, is composed of the energetic imagos

of mother, father and child or the feminine, masculine and puer (child) or sunus (birth-child) principles.

These representative conditions and forces are expressed in the following quote in terms of receptivity, tradition and individual necessity. Neumann (1959):

> Receptivity is at the same time a preservation of one's own individuality, an alertness toward one's own self -- whether experienced as hardship, as mission, or as necessity -- which now comes into conflict. . . according to the ancient pattern of the hero myth, with the traditional father image (p. 183).

Each of these positions is a dynamic representation of the self and is part of the analytic of regeneration which allows renewal to occur.

As I have been attempting to demonstrate throughout the expressions of palingenesis the masculine or father imago plays the role of the old self who has become threatening to the vital, generative self that has been hidden away. In renewal he dies via a sacrifice or other parricide. At the same time his representation and psychic structure acts as the formula and energy for the construction of the new self. The sacrifice

of the father, his "blood and power", frees substance and vitality in order to make up the child. From the depth psychological point of view, that of the internal state, the death of the old father aspect of the self is the drop in libido or energy which henceforth intensively invades or floods in upon the inner self. But as has been said in several ways, the inner, yielding and receiving self is the mother, who is the self in its feminine representation of renewal. While the masculine self is the transformed, she is the transformer. Her imago absorbs, holds and incubates the incoming libido so as to reembody it. As its own womb then, the self is in its mothering role. Thus she is no longer the terrible mother of descendence but the good mother of experience.

What takes place so far, therefore, is that the sacrificed, invasive masculine energy and representations enter the precinct of the oceanic yet incubating feminine energy and representations. Their sexualization or coupling forms a new synthesis--the puer or sunus energy and representation.

This reestablishment of inner at-one-ment and development heralds the eternal child, the

puer aeternus, who is the "restitution (apocatastasis) of all that is lost" (Jung 1921/1971, p. 271). The birth child is also the heroic self, the offspring of the nascent marriage between the inner father--who is the new structure going up -- and the inner mother nature who supports. So just as the real mother and father give first birth to the child, so do their representations give symbolic birth to the new self. At the same time the birth-child, as the conjunction of the opposites, is the regeneration and rebirth of the parents. They in turn become the parental aspects of the trinitarian self that is a unifying third embracing of a new dynamic oneness of the self. In other words, the internal equation of renewal rests on a single, individual self that undergoes division in order to heal itself.

This has consequences for expressions of self-morale and morality. Where descendence concerted a loss of integrity and hence, deep despair; experience sees a gradual revival of self-integrity. After the guilt and dissoluteness of the last phase, in which the father was slain and the mother violated, experience sees an at-one-ment of these principles. Experience as such is the

period of redemption. It is the phase of overcoming guilty fragmentation, uselessness and the pain of the old through a therapy of the fall. Thus, experience involves the grounding and ascension of a new moral order within the self.

It should be apparent at this point that the holding and support of experience is neither static, easy, nor brief in duration. This phase of renewal can be repetitious, drawn out and difficult. Creation, transition and transformation take time, energy and much work. Despite the stability of this phase in contrast to descendence, it involves a great deal of struggle. In this sense the embrace of experience is an alternate pushing and restraining. The fertilization and nourishing of the self is simultaneously its education or "drawing-out".

So besides forming in terms of holding and integrating, experience forms in its sense of involving passage and working-through. This latter function of experience is necessary in order to prepare the self for emergence into the light of the everyday world. The raw "infantility" of the self must be tempered. Metaphorically, this passage through or tunneling of the

self consolidates a center, sets up a creative, integrative tension and opens a way out. Conceived in this manner, the birth work:

> Process moves spiral-wise round a centre, gradually getting closer. . . The centre. . . acts like a magnet on the disparate materials and processes of the unconscious and gradually captures them (Jung, 1974, p. 291).

So that this psycho-dynamic actually gathers in and forms while it increases the energy for self-renewal. Moreover, the vertiginous circumambulation represents a process that is the:

> Narrow passage of rebirth. This concentration or introversion pipes the libido. . . The activity of the unconscious is increased -- the psyche begins to 'work' and creates a product that wants to get out. . . into consciousness (Jung, 1921/1971, p. 183).

In experience, then, the rebirth process has become an inner rite of passage, an initiation of the self in the service of its own transformation. Renewal is a being "into labor". The passage of the self in solitude, the making of its way past obstacles, is captured in both a literal and mythic

sense in the psyche and world as labyrinth, that symbolically apt mythological enclosure with blind winding passages that are difficult to follow without getting lost.

The laborious journey of experience involves blind alleys, sudden walls that loom up and diverse blockages that arise even when a passageway seems clear. But in order to be, the self, as hero or sage, must meditate on and battle past these various limits and thresholds. Things that bar the way do not end with obstruence, just as breakdowns and breakthroughs do not end and begin with, respectively descendence and emergence. In the inner movement of experience, the self must continuously face and slay new monsters. The trapped energy and the overwhelming dragon of conscience within the self need to be alternately encouraged and brought to bay. Then out of their remnants and core, the self can find fresh feelings, new ideas and stronger values.

Therefore, the state of experience is a being into labor as well as a working of one's way out of the labor. The labyrinth offers a boon to the one who works though it. Successful passage entails the beginning of individuality

as opposed to being a nobody. In life and in mythology, as has been seen, the initiate or hero-to-be is considered to be a non-person or even a nothingness prior to his period of triumph over great obstacles.

Thus, experience represents a coming into the world of selfhood from out of no-man's land. It is a conquering of the forces of chaos, fear, and despair; and an indication of conveyance beyond the painful and absurd by a mytho-mystical purgation or by a psychological catharsis. For what is self-purification if not "the process of dissolving, transcending, or transmuting" (Campbell, 1949, p. 101) the infantile, limiting, and out-grown images and habits of our self in times past?

Experience as the passageway to new life is the essence of the self in renewal. For the self it is slow, hard and often painful working-through. But the initiation of individuality and separation is the beginning of aloneness as well. Existentially, coming into one's own can be an aching emptiness or incompleteness, therefore in some sense an urge to die to individuality for the sake of remergence in oneness. The self wishes to affirm its own independent being but

also to remain in the fluid suspension of internal non-differentiation. It both fears and desires individuality and union. Simultaneously it cannot ignore and retreat from what is forming within itself. Experience, as such, generates a new set of feelings and affects which undergo differentiation along with the self. There are:

> Anxieties for the integrity of its body, fantasies of restitution, a silent, deep requirement for indestructibility and protection against "bad" forces from within and without, begin to direct the shaping psyche (Campbell, 1949, p. 174).

The formative passage of experience thus involves the pain and ordeal of growing-up. Becoming an individual can lead to insecurity -- the anxiety of separation. Working-through towards what is after all, aloneness, can also be experienced as a Sisyphean eternity (Camus, 1955) that seems to go nowhere and to have no purpose and meaning. Experience can then seem to be a mistake or unjustified purgation, an infliction for no reason. As if all this is not enough, there appears the ultimate horror of passage-through, getting stuck. Now the torture of re-

nascence continues without movement forward, being alive becomes an alienating absurdity. Experience thus becomes a new and troubling impasse, a sacrifice of a self scarcely begun.

Yet what is on the one hand an intensification of suffering can also be a going forth:

> The phaselike retrogression and progression of the "working-through" process is a lengthy and yet necessary labor if the areas already opened up are to be made secure and if they are to be cultivated so that the new roots grow deep (Fingarette, 1965, p. 294).

In this lies the origin of anticipation and hope. There is an element of continuing progress in the striving of the self to be free -- so as to reconstitute its relationship with outer reality on more growth-giving ground. In its new relationship with the forces of the interior the self is no longer in limited obstruence but in movement towards a future. This psychodynamic is provided by the internal processes of the self despite powers that sometimes seem, phenomenologically, to come from beyond its control. In effect the phase of experience entails "escape from" and a "going after".

In some creation mythologies, which might

also be read as recapitulations of rebirth in an archaic psychological sense, to be a hero or heroine, a conqueror of the chaotic, confusing, monstrous forces beyond oneself, one must undergo a rite of passage or a process of conversion in alienation from the everyday world. In this struggle of the not-yet-really-I to become a self, forces internal and external, real and imaginary, and earthly and metaphysical must be overcome, captured, integrated, and otherwise put to work. The heroic self enters into a road of trials alone against the powers of the past and if successful, survives to become a self, sui generis. Experience is concretely and abstractly just this, a labor in the name of an individuality capable of being in the world. A self recreated with the courage to be (Tillich, 1952) at once self-sustaining, affirmative and capable of holding up its end in participation with others.

For Everyman then, experience is the working-through phase par excellence. The pain and struggle are not cosmic, but the effort to simply renovate one's one self. The depth psychology involved -- digging down, tearing up and moving on to the next problematic site -- is necessary to strengthen the

base and internal dynamics from which a new self is to emerge. If successful, however, the self gradually approaches a breakthrough into full reengagement with the world, but this, too, is a stepwise problem.

IX. EMERGENCE

The process of renewal has gradually prepared the self for deliverance. The "diminished or stunted person" (Maslow, 1968, p. 193) of past problems now overcome, is in shape and ready to break out. This is not only necessary but vital, a key period in both myth and depth psychology. "To remain in the mother is disastrous (it made Oedipus blind)" (Nicoll, 1921, p. 134). In searching for rebirth the self had to go in; now, in order to finally realize that goal, it must come out. To fail to do so is to remain as if one had never ventured into that "deep dark" -- or worse. In emergence then, the problems from which the self at first retreated, overwhelmed by its own inadequacy, by an equal measure return as the problem of reunion with the outer world. In this awesome project, however, the self is aided in its individual and temporary victory over death.

For emergence is the phase, at last, during which Eros clearly takes the lead away from Thanatos. It predominates, resolving rather than dissolving things. Eros puts things together again, heals, and even includes old disregarded

parts. If obstruence and descendence are the crises of entrapment and separation, and experience is the rite of passage or transition, then emergence is the time of incorporation, both of parts of the self and of the self with the world (Van Gennep, 1909/1960). For love of self alone is not much of a love, and Eros views it as something like death. The "power" of love in this phase thus sees:

> The individual's emergence from regressive unity. . . accompanied by the gradual overcoming of narcissism (Fromm, 1960, p. 89).

So that the activities of Eros, who saved Psyche in myth, sees to it that she now reappears to embrace the world in the form of a new psychological self.

Emergence and emotion have a common etymological meaning. Similarly to the "movement-out" which defines the etymonic sense of emoting, emergence is a derivation of e and mergere, to come out of mergence or to rise out from. Still more precisely, emergere means to come out from a state of immersion in fluid. In emergence, then, the self as hero rises out from the dark waters of

the night sea. It lands anew on terra firma rather than hiding down below it. Just as the infant is born from a bag of waters, so the twice born emerges from the aqua vitae of the inner psyche. In emergence the deep environment of the underworld gives way to light and exstasis -- free movement without. Moreover, emergence as a "getting over" and resurfacing is a time of great affective expression and release. The self is on the upswing. It is getting to the point of feeling happiness and even joy. The natalem sacrum or spiritual birthday is a festive occasion, a time for Dionysian dithyrambs and choruses.

As with the preparatory phases of renewal, emergence creates its own unique language. Despite the appropriation of this language for everyday expression, it nevertheless points towards something deeply felt. In emergence "things are looking up" now; "the future looks bright". At last the themes are of overcoming psychic gravity, filling-out and hope. The phase of emergence is symbolized by light -- "the light at the end of the tunnel". Whereas "darkness is a symbol of. . . the world of death or of the fetal state. . . a return to the prenatal condition" (Eliade, 1958, p. 16) ,

light as symbol is psychically charged with qualities like hope, faith and deliverance. It represents opposition to the dimness of situations of confinement. Light stands for the world beyond obstruence, descendence and painful passage through one's dark, past old world. Similarly, whereas darkness and the absence of light denote blindness, ignorance and despair; light signifies clear perception, brightness, clarity, a cleansing illumination and new life itself. Finally, dark can be homologized to the region of chaos, and light to the realm of self-knowledge.

Emergence also concerns the triumph of ascent over descent. While descent means to go down into confusion, chaos and difficulty; ascent symbolizes the opposing "up" condition. The transition of emergence is a climbing of the staircase after being in hell (Van Gennep, 1909/1960). It marks a rupture with formless immaturity and the transition and growth from childishness to adulthood. In emergence the self passes out and beyond a liminal psychological situation entailing dependence to one calling upon the forces of independence:

> The symbolism of ascension always refers to a breaking-out from a situation that has become "blocked" or "petrified", a rupture of plane which makes it possible to pass from one mode of being to another -- in short, liberty of movement, freedom to change the situation, to abolish a conditioning system (Eliade, 1960, p. 118).

Thus, the transformation upward captured in the idea of ascent, represents the relative progress back to everyday reality that this phase of renewal stands for. Emergence is the coming back to the external, the movement towards the macrocosm and the rising of the self over its own monsters. Yet it is a conquest that benefits the "below" as well as the "above".

Earlier the necessity of withdrawal was demonstrated in order that the hero, mystic, genius, or "ill one" could discover or regain waning energies. When the self begins to emerge this movement is reversed. Emergence is a surpassing through an act of redoubling. It goes beyond the initial point of retrogression. But for the re-creative or healed self to henceforth effect this movement realistically it must return. The central task of emergence, then, is to regain full touch

with outer reality. One can conceptualize the dynamics of this process from the viewpoint of a biopsychological surface tension that goes on between the self and the outer world. In the phase of experience the tension was mostly one going on inside -- the play of one inner part with another. It involved:

> The ultimate conjoining of the old despair-causing consciousness and the new life-giving unconsciousness (Jones, 1979, p. 40).

Emergence is a reencounter with, in a sense, the surface tension that initially came to overwhelm the self in obstruence. The period of intro-regression has increased its potential, however, for now overcoming the outer pressures. Previous working-through was the testing out of this newly motivating strength. Thus, although the self in emergence is completing a new constellation of forces based deep within, just as throughout the earlier phases of renewal a certain level of intermittent intercourse took place between the self and the world outside, this latter process has been gradually increasing as renewal proceeds. It culminates in emergence.

Therefore, whereas descendence concerned a separation from without, emergence is separation from being within. On the other hand, where descendence is a retreat towards inner unity, emergence is a movement towards outer incorporation. Thus, while the libido has been centered deep within, emergence is an initiation outward requiring that the energy of the self be brought up and into contact with the outer world. The libidinal economics of renewal have always situated some energy at the interface of self and outer reality. Now, as the libido surges up from within, the self is pushed up and forth as well. This sets up an inner-outer friction, so to say, which is mythomystically an inner heat -- the anger and desire to get-over and at the same time the energy that heals. Psychologically this also refers to the "healing touch" of contact in general. In other words, the biopsychological surface tension is one resulting from the intermittent push and pull of forces both trying to hold and release the self. It is a conflict between staying within and surfacing. The gathering and heating of energy continually increase the surface tension, however, so that the self really does achieve

a breakthrough in the sense of becoming generally outer oriented rather than inwardly absorbed. Meanwhile, as time goes on ever more frequent "real" experiences with the world cement this multiplying engagement.

Nevertheless, recontact with the world, as differentiating, can overwhelm the somewhat raw sensitive self. The comfort of containment in the introregressed state gives way to the impingements, demands and complexities of reality. Passage-out must therefore be gradual in order to succeed; allowing for contact, withdrawal and recontact to take place in a progressive and unthreatening fashion. In this context actual breakthrough is in the main a metaphorical wish. Renewal rarely happens so fast. Yet in going from unitive dissolution to individuation there is a definite reconnection with reality that engenders an increasing differentiation and complexity of sensation -- brought forth as well through contact with others and other things at the interface of self and world. As such, that which is outside is experienced as outside both affectively and ideationally. So that in a sense, as the self individuates in emergence, so do the

things of the world come to stand more and more as themselves as well. Perhaps with this perception having been achieved by the self, the outer world also goes into the self more clearly. This, in turn, manifests itself in a greater differentiation and interdependence of the internal world. Together this mutual clarification and forming represents a qualitatively fresh psychological constellation compared to the situation before.

For the same reasons that emergence sees the triumph of Eros over Thanatos, it also sees the overcoming of the surface tension between the self and world. Emergence is the phase in which new structure and increased energy are realized. The return of the self into life as a better grounded person constitutes their entrance as well. New structure and repotentiated energy provide a greater maturation and a condition of easier balance. In their symbolic form they carry the self out from the underworld, to the interface of inner and outer and finally beyond this point into the world-at-large. In terms of feelings in this regard the self comes to want nothing more than final release. In order to analyze this process it is time to return to the internal

parents, the masculine and feminine renewal energy-images.

The father represented -- at one time -- the old order or rigid self, the idolatrous, infantile state to which the person had fallen prior to renewal. He, as has been shown, was overcome and his parts taken in by the feminine transformational self. Now:

> With the development of individuality, when the power lies within, the motif of the father and of the enemy ceases. Psychologically we only overcome the father in ourselves through a rebirth of values in ourselves. . . we give birth to the father in ourselves (Nicoll, 1921, p. 133).

So the father thereby returns as the new order or the new self in its sense of being restructured or rebuilt. In the self in emergence he symbolizes maturity, adulthood and psychic or spiritual growth. In retrospect: "That father was himself the womb, the mother of a second birth" (Campbell, 1949, p. 162). And thus: "He is the twice-born: He has become himself the father" (Campbell, 1949, p. 137).

In short, where for the sake of psychic conception he was once sacrificed and dissolved -- or ritually eaten, in emergence the self-as-father

now invades the world-at-large empowered with vital energies that are freshly channeled through higher forms.

Underlying the father-self metaphor is the actual inner transformation and psychological integration of the self. It gives the self new vision, the power of insight and an invigorated capacity to contribute to society. In myth and mysticism this is celebrated in the hero's provision with new powers, his designation as savior or in his employment as a healer. The genius likewise, returns with a discovery or invention that is a boon to the world of his day:

> In this theme of new birth, then, regardless of the alternative forms it takes -- new birth, rebirth, renewal, rejuvenation, or resurrection -- the new life clearly is the image of a new governing figure that has the power to overcome his enemies and to establish a peaceful rule (Perry, 1976, p. 150).

The mother presents a last problematic thread however. The feminine binding energies, in a sense, must be "under come" just as the masculine energies were once overcome. Here the mother is the deep ground or inner order that encircles the self

from within. Escape here represents the last separation of the renewal process, the critical transcendence of a feminine psyche that holds too tightly to its new offspring. Cutting the "umbilical cord" to the internal matriarch underlies full emergence. Or, in other words, it means full reexposure to the extrauterine environment -- the world-at-large from which it once fled.

Thus, the energies for separation are crying out for help. Where once she held too tightly without, devoured and dissolved in infinite oceanic arms, and later held and nourished, now she has become an inner Medusa whose snakes of energy are writhing in agonized discomfort, threatening to turn the self to stone or disorder once again if not let out. In the face of this danger, mythology may again offer the clue to final escape and return. In the myths of heroic rebirth (Campbell, 1949; Rank, 1914/1959) the child is often saved or rescued by an adoptive set of parents. Usually they are of extraordinary origin. Here they can be read as the supra-individual helping factors of other persons, society and powers in the world. Or, they can be understood as the reflected parental aspects of the self in its rebirth, now also stand-

ing by to help the self into reality -- themselves reborn as part of the eternal child. The father-self can be read as that which initiates or guides out into the world. He is also the outer structure beyond the self to which the self returns with a fresh view. The mother-self in turn, is the parturire or bearer-forth proper. She pushes the self out in spite of the pain of separation. At the same time, she is there "at times of break-through" when the "vessel is broken and the excite-ment of change takes over" and when "some external holding must then be provided" (Redfearn, 1975, p. 13). She is there when emergence becomes over-whelming, or, she is that psychological magna mater, the Great Mother, ultimately as much without as she is within. Finally, the parents can be read as necessary in both their inner and outer senses, equally integral to the deliverance of a new self.

At last, the renewal metaphor seems complete. Emergence is rebirth proper. It is to become one's own self that is the solution. For in retro-spect:

> Everything is dissolved, but in this state of dissolution, which is cer-tainly experienced in a painful way,

> a new personality develops, a personality formed from within, from the deepest inner Centre. The end result of such an illness is a creative cure, that is, the individual recovers from his illness in such a way that he becomes a far more conscious and developed person than he was before (Sanford, 1966, p. 71).

So, in this resurfacing, the self arrives at "a new harmony. . . a new oneness with the world" (Fromm, 1960, p. 87). At the same time this signifies a triumph over the forces of intro-regression. As the poet John Donne wrote:

> Neither is there any grave so close, nor so putrid a prison, as the wombe would be unto us, if we stayed in it beyond our time, or dyed there before our time (1967, p. 407).

The answer is not to be in the womb but to go beyond it, "to be fully born" (Fromm, 1960, p. 87). Thus, "up" is equal to "out". In the rebirth that is renewal the self leaves an inner view behind but gains an outer view, a world view. This is possible as the self feels and sees its libido risen, for the "bursting of the bag" is also a "burst of energy". The self has become

resolute; it is on the increase, having attained what may be called a heroic condition. It has died and returned like Gilgamesh, Buddha, Hercules, Jesus and many others before. As Fingarette (1965) describes it, this is not only heady mind-stuff, but passionate transfiguration:

> The soul-racking death which leads to "blissful rebirth" is the death of the subjectively experienced, anxiety-generated "self" perception; it is the emergence into the freedom of introspective "self-forgetfulness" of the psychically unified self (p. 314).

But the world it may be said, has no actual use for brute inflated heroes. In returning to the world the adventure is now to survive the world (Campbell, 1949). The heroic self cannot just conquer the inner monster and become that monster without, it must be a transcendence of both. Then the world will welcome this new self -- for the transfigured monsters will have left nothing more or less than a whole person -- whose reappearance as such truly is a boon to society.

X. METAPSYCHOLOGY

In the end the pattern of renewal is not a mysterious, isolated event but a continuous process in the psychic life of the individual. Post (1962) is only partially right when he says:

> There the pattern of renewal ends. . . All end with this birth and rebirth, by going deep down into the darkness, by being devoured into this deep deep thing with which we have not kept our reckoning before (p. 31).

In reality it is more correct to view the phases of renewal as occupying the critical periods in the experience of the self -- punctuated by periods of relative calm -- rather than as a never or once in a lifetime occurrence. The pattern of renewal therefore, should be seen in the context of a cycle of renovation which accompanies the self, in varying degrees of depth, from birth to death. As such, it is a "life cycle" within the linear context normally said of life proper. To place the renewal cycle in proper perspective, however, it is necessary to signify two further phases that speak to the basic psychology of the self when it is not in a critical period while

explaining their basic position vis-à-vis the phases of renewal proper.

The complete cycle of renewal looks like this:

Phase 1: Immanence
Phase 2: Obstruence
Phase 3: Descendence
Phase 4: Experience
Phase 5: Emergence
Phase 6: Transcendence

As a phase, immanence can be conceptualized as standing prior to obstruence. Immanence is derived from the roots in and manere which in combination, mean being in or to be in. This phase describes the psychological state of the self when things are more or less normal. In immanence life is going smoothly. In the usual flux of things there are no major developmental crises, no pressing transitions to be made and certainly no traumas to be overcome. The self is engaged, involved and caught up in life. One is into it, whatever "it" may be. The cliches of immanence are that "things are fine", "okay" and that "nothing unusual is going on". In this state of affairs the self carries a balanced modicum of self-confidence and self-consciousness.

Doubt and conflict joust for the upper hand with satisfaction and well-being. The self does not get too "worked up" and does not "dwell on things." It is less bothered and gets along with relatively less anxiety, less conflict and less extreme affect than when in renewal. At the same time, the self acts in a more or less uninhibited or unrestricted way, its conscience properly balanced with the normal order of things. Therefore, immanence entails a healthy level of "badness"; ignorance, pride, lust, hostility, hatred, jealousy and so forth. These do not overwhelm the vitally involved self. Life is evenhanded in the mundane course of things. Good and bad are equally expressed in the viscissitudes and problems of life in its everyday nature.

Similarly, immanence involves a fair interpenetration of self and world. There is an interview between inner world experiences and outer world experiences. The self struggles with both, sometimes with one, sometimes with the other, but never from a standpoint that finally separates the two. For to be in the world is to be actively affected by it and effective towards it. To remain in immanence one must continuously:

> Invest important parts of his self in it and, equally, he must take the world into his self and be enriched, depleted and corrupted by it. . . he puts himself into the world and takes the world into himself (Levinson, 1978, p. 48).

Otherwise, "aspects of the self will die, if the world is not transformed to nurture them" (Gould, 1979, p. 23).

Indeed, just as the phases of renewal proper contain the seeds of their successors so too does the psychological condition of immanence. When things just "are", life and the self can empty and begin to stagnate and rigidify. A tedious life soon becomes a threatened or dead life. Immanence leads naturally to eventual crisis and so either decay or renewal must ensue.

Transcendence, for the sake of form, can be conceived of as the "final" phase in the renewal cycle. It follows emergence and precedes immanence. Transcendence, derived from trans and scandere, connotes a going beyond, a surpassing or simple passage over limitations. Like the condition of immanence it stands outside of the phases of renewal proper yet serves to help define, bound and punctuate them.

Transcendence as a psychological phase or condition of the self concerns passing beyond a critical period in life. In transcendence the self has left its stultifying or threatening problems behind, having overcome them and gone beyond. The self in transcendence speaks of "life as a breeze". In this state of being "time flies" and one is "on a high". The self is supremely confident "ready to take on anything". In accordance with this the affects are especially positive, even joyous. The senses are finely honed. One's thoughts seem grand and clear as everything seems to feel right and make sense.

All this undoubtedly obtains from the self-forgetfulness, the anxiety-free state of self-transcendence. Whereas in obstruence and descendence the self weighs down on itself, in transcendence there is an extraordinary lack of self-consciousness and lightness of being. The self acts freely and independently yet seems to accomplish things without trying or striving. There is a oneness between being and doing or a coordination that circumscribes the inner as well as the outer. The self has become like a little child once more, only with, it might be added, the benefits of much

latter day integral experience.

Whereas in immanence the central idea is "being into", in transcendence the psychology of ex-stasis, even ecstasy prevails. Transcendence represents a freedom of self-movement and openness of psychological time and space. The self feels immortal and liberated from the bonds of its past. In language that of necessity must exaggerate, the self in transcendence is imperturbable, unruffled, seemingly invulnerable -- it carries an air of "high indifference". In a theoretical sense the condition is one of having surpassed structure and form or is structure and form functioning so smoothly as to seem absent. Energically this reflects the libido at a peak, available and in flux for extraordinary involvement and creation.

In relation to the phases of renewal in general, transcendence concerns overall deliverance and release from the confines that had become stifling and oppressive. In transcendental ex-stasis the self renewed lives as if in a situation of rejuvenation, "childlike" yet grown well past that; energetic and playful in the world-at-large. In this sense then, transcendence is a peak, a

culmination following pain and struggle and preceding the phase of getting down to life in general -- immanence. Perhaps, in the last analysis, it is the condition of transcendence that pushes and pulls the self onward and upward, acting like a magnet on all the other conditions of psychological being which hold it up as their goal.

With the realization of transcendence and the finding of a new immanence -- the becoming involved with a new phase of life -- the circle whose under arc represented the phases of renewal proper is completed. As the over arc these two further conditions of the self suggest a round that goes on and on, and as such is not static but dynamic. At the same time this round encapsulates the self, that tiny seemingly closed system that in its changes turns finiteness into a future spiralling ever larger, onward and outward.

Concerning theory proper, the cycle of renewal, although a descriptive metaphorical approach to renewal, nevertheless retains phenomenological and hermeneutical power. This position can be abstractly summarized by considering the six phases according to the following relationships, each one presenting an essential psychology of the self.

There is:

1. Immanence = Being in.
2. Obstruence = Being stuck.
3. Descendence = Being down.
4. Experience = Being through.
5. Emergence = Being out.
6. Transcendence = Being beyond.

These chief metaphors have served throughout this work as a means of interpreting and understanding the revitalization of the self. Quite intentionally, I am at once reflecting on the deep meaning of language as a chief source of information in its own right while employing it in the extraordinary context of depth psychology. Such a synthesis, moreover, furthers the task here, namely, the making of a theory of renewal. Metaphor as "theory", in fact, literally acts to meta (over) phore (bear), bear-over a phenomenon, putting it into discourse where an unknown exists or where an added description is needed! There is a sense also in which metaphorical language, as an abstraction, always points to the crystallization of actual experience (Cassirer, 1946).

From the phenomenological point of view, of course, renewal has little to do with abstractions such as the metaphors of being. But equally it

is impossible to depict experience with words in general. What one is left with when confronted by a self-in-renewal in its attempt to convey its experience is the ordinary language of life. The theorist must then integrate the general meaning of this language with its hidden sense which cannot be so easily articulated. A theory then acts to arrive at a new general language that is representative and, of course, understanding of the phenomenon in its original sense. This I have tried to do in my elucidation of the phases while attempting to step-up everyday language for the discursive purposes of psychology.

While I think it is clear that metaphor and phenomenology hold psychological truth I have also implied and proceeded as though the phases of renewal contain a proper, disciplined metapsychology. At this point I wish to draw this out more explicitly.

At times, during this exploration I have spoken of the self as a dynamic structure. The implications have been that this allows one, for example, to articulate such self-functions as

separating from or creating boundaries, especially between the "internal" and "external" worlds. I have also spoken of self-structure in terms of holding or containing. From this develops the idea of inner support from which the self is able to build up from simple to complex, from infrastructure to superstructure and thereby to develop a new order, organization, system or psychological "make-up". Taking this view of the self to its logical conclusion of course, the self as a whole is also a structure or form, albeit an extremely complex one. Logically, in the very essence of this formality, the self is subject to structural transformation, positive or negative, over time. Yet periods of inertia regarding the self-as-form would be especially transient, quickly instituting or becoming subject to impinging forces internal or external.

Secondly, although I have spoken frequently of the phenomenology of the structures in renewal that play out the recovery of the self, the process proper is transition. Looked at in this fashion it is the change itself that is important and not only the apparent structure that is being carried along

in this dynamism. Thus:

> A transitional period. . . terminates the existing life structure and creates the possibility for a new one. The primary tasks of every transitional period are to question and reappraise the existing structure, to explore various possibilities for change (Levinson, 1978, p. 49).

Taken together, however, change and structure can be seen as two manifestations of an identical process. The phases of renewal become representative of structural-transitional phenomena. So, considering the self as a structure-in-change, one arrives at a suggestive metapsychology.

Dynamically, renewal begins with a self-become-structurally-flawed, which leads it into a state of decay, rigidity, or imbalance. This can be understood structurally as brittleness in form, decay in form, or limitation in form. This condition which the self has arrived at is now earmarked for change. This can be thought of as a normal, even necessary consequence. Metapsychologically:

> Any form whatever, by the mere fact that it exists as such and

> endures, necessarily loses vigor, it must be reabsorbed into the formless if only for an instant; it must be restored to the primordial unity from which it issued; in other words, it must return to "chaos" (on the cosmic plane). . . to "water" (baptism on the human plane) (Eliade, 1949/1972, p. 88).

The natural and logical response to stasis, in other words, is the breakdown and disintegration of the self-as-form. The self as dysfunctional form must give way to the relative formlessness and flux of descendence if it is to recover. The apparent termination point of obstruence holds within itself the seeds of its own destruction. It is often out of the terrible -- from suffering, repression, weakness, and finally death -- that growth comes. Likewise, it may be out of structural decay and the psychomythic ashes of the old -- the "burned-out" -- that something better comes.

More immediately, however, it is seen that the panacea for the structural condition of blockage is dissolution. As such the self as form must return to its baseness -- dissoluteness so to say -- in order to reconstitute a more balanced structure. But what is it about formlessness and chaos that is ultimately stabilizing? The

answer must lie in the possibility and realization of flux and movement offered by a structural-transitional breaking down. By returning to the ground a free, fluid, comparatively infinite condition of the self can be uncovered. From out of this potential state a new order and higher level may then be built up. In James' (1902/1961) words:

> The higher and lower feelings, the useful and the erring impulses, begin by being a comparative chaos within us -- they must end by forming a stable system of functions in right subordination. Unhappiness is apt to characterize the period of order-making and struggle (p. 146).

Neumann (1959) finds a similar equation at work. In his analytical psychology form is born from rigidity and chaos as an embrace and transcendence of them both. Jung (1952/1956) sees the fall of the weary, worn structure as having "the purpose of canalizing the libido into new forms" (p. 224). Regarding the place of the phases in this metapsychology, experience and emergence represent the inverse of the breaking-down process and the attempt to locate, construct and venture new forms of being. They refer to the structural-transitional periods of self-recovery, base building and anabasis.

In summation of this section, the structural-transitional self can be seen as demonstrating its new formality in the boundary and containing characteristics it newly acquires. In this success the renewal process also engenders a self better suited in its form to deal with the structures outside than it was in the past. Structure and transition thus reflect functioning and the quality of functioning is a mirror of the structural-transitional condition.

One can now, however, go one step further in developing a metapsychology of renewal. This step follows naturally from the structural-transitional theory.

Rebirth as a symbolic expression of self-transformation, and the phases of renewal at their deepest or perhaps most basic level, rest upon an energic theory. Throughout mythico-mystic rebirth one meets with the problem of energy in its various formulations. It may be represented as the writhing or undulating of snakes in its chaotic or fluid state, as a coiled snake in its dormant condition and as the healing serpent energy in its higher manifestations. At other times it is called the vital breath or the <u>élan vital</u>.

Finally, wearing the mask of libido, it occurs in the depths of psychological man. Therein it takes on masculine, feminine, and childlike aspects. In its fixated or invasive form it is a patricidal destrudo, turning into a monster in the heroic imagination. Calmed within it becomes incestuous libido or motherly love -- where it sleeps, conceives, awakes, and begins to rise playfully. At this point this vital stuff may take on economic-political form as it returns to the world giving the self "new powers".

With energy as metapsychology one arrives at the currency of psychic life itself -- one that rests upon the various substrates and transformations better described by the diverse natural sciences. For what is termed libido, the currency of mental life as well as the instincts, can be traced in its vicissitudes -- or in other words its transformations -- as the self progresses through the cycle of renewal. In the language of psychomyth and Jung in 1912:

> The hero who is to accomplish the regeneration of the world and the conquest of death, is the libido, which, brooding upon itself in introversion, coiling as a snake around its own egg, apparently threatens life with a poisonous

> bite, in order to lead it to death, and from that darkness, conquering itself, gives birth to itself again. (Cited in Corrie, 1922, p. 305).

Which is to say, in effect, that from the point of view of depth psychological energics; the level, quantity, and relative stasis of the libido are mirrored in a qualitatively psychical experience which manifests its situation in the self's affects, ideation, imagination and values.

Now in the course of renewal one can trace libidinal strength in its relative robustness from obstruence to emergence. In obstruence it appears that the energy situation is static, hence becoming damned-up or blocked. The self reflects this in its condition of limitation, exhaustion, one-sidedness, and general loss of spontaneity or lack of vitality. The response to this can be continued stagnation or a withdrawal or in-burst of this poorly invested energy. Harding (1961):

> When an individual meets with some frustration in life, his libido retreats before the blow (p. 8).

This can be conceived as involving a:

> Backward flow of the libido, that takes place when conscious or habitual adaptation fails and frustration is experienced (Bodkin, 1958, p. 69).

Thus:

> The portion of the psychic energy (libido) that usually fuels the higher centers is. . . drawn out of the higher into the deepest levels, in order to activate there the components whose nature is to effect transformation of these energies (Perry, 1974, p. 21).

In more simple terms:

> It is the release of energy from a false investment. . . With this admission, life can move of itself towards a truer level (Hart, 1974, p. 29).

Therefore, in a quite explicit sense, the old self becomes divested of libido. Weakened values, tired habits and the past ways of dealing with the world become inoperative -- devoid of fuel. The divested energy introregresses; it goes down traveling to a lower plane in free turmoil.

There it depresses and creates chaos -- for it is in a wild and fallen state. On the other hand, this decrease of energy to the outside is an increase of libido inside. In this manner as we have seen, there is "a movement of libido towards the unconscious in its aspect of re-creative mother" (Nicoll, 1921, p. 130). In other words the:

> Whole life force flows back into the centre of the self, into the depths of the unconscious, out of which life is born anew. (Jung, 1921/1971, pp. 177-178).

Here, by the unconscious, is meant the <u>self-in-potentia</u> or the reservoir of latent energy within the self that is relatively free and unstructured. These aspects of the inner self stand in a steady or inverse proportion to the investments of the self-in-the-world. When the outer functions run smoothly so does the inside, when the outside is dammed-up the inside is devoid, when the inside is overflowing the outside is emptied and so forth. But it is because of the fullness of energy withdrawn-in during descendence that libidinization and a structuring of the self-in-potentia can occur. This paradoxical situation becomes clear in the phase

of experience in which this energy is held, progressively tamed, channeled and put to constructive, developmental ends. Then in emergence the energy is sufficiently built-up -- becoming higher -- so that it can break-through and rise over the inner surface tension and bind-in with the world much more directly. So that in the vertical metaphor of up and down, lower and higher, and in the descent and ascent of libido there is an expression of "the full range of the polarities between which psychological energy flows" (Fraser, 1966, p. 36).

* * *

There are a number of implications related to the therapeutic process that stem from this conception of renewal.

In general it is useful to think of the psychotherapist as a midwife, an expert who guides and assists the emergence of the self from out of its period of crisis and labor. The therapeutic environment that the therapist creates should convey compassion, warmth and understanding.

In the initial phase of therapy, when the self is entering the time of crisis -- which is characteristic of obstruence -- the therapist

should act both as a source of strength and as a figure of tolerance. The confused self warrants an axis, a central pillar around which it can orient itself. If in response to this the therapist acts as an anchor, a sure and stable point of reference is provided. At the same time, however, the therapist needs to invite openness through an air of tolerance. The inhibited, blocked self needs a situation within which it can begin to open-up and feel its narrowness and distance from the world. Thus, the purpose of the therapist in this phase is to hold the patient steady while preparing the self in crisis for the journey inward. As a result, the obstruence relationship arises around the issues of firm trust, permissiveness and openness. The therapist becomes and figures like a father in this phase while the self in renewal is like a frustrated child who is sick of the tightness and insecurity of limits it would like to surpass. What the therapist is attempting to set up, however, is an alliance with that deep self which hides behind its mask of anxious restraint.

The second phase of therapy must consider the problem of introregression. If the self has realized its limits and accepted that it must

let go, the fall and mortification of the self can begin -- but this is anxiety provoking and threatening to its usual way of being. Although the hidden resources, feelings and thoughts are vital to the self they are often uncovered with much discomfort. The therapist needs to contain the storminess that may result from this process while exercising great care in engaging the self in renewal to let go and dig down. In other words, the speed and degree of allowable disintegration calls for gentle control and a highly invested vigilance on the part of the therapist. Since my theory of renewal contends that the introregressive process is necessary, this is a recognition of the paradox that "things often need to get worse before they get better". While this line of thinking runs contradictory to many of the allopathic procedures employed in medicine, depth psychotherapy is rather homeopathic in its approach. Like the method of vaccination it introduces and even produces "pathology" in order to overcome it more permanently later. As such, the phase of descendence in the therapy calls for treating "like with like" in recognition of the proposition that "pathology" to a certain degree, mobilizes

energy and other resources for the cure. Nonetheless, the therapist must be cognizant of the patient's limitations in this regard and not allow things to go beyond his (or her) ability to control them. The letting-go, analyzing-back and digging-down process should proceed in a gradual but firm fashion. Simultaneously the therapist should keep at hand a "net" to catch the patient's descent should it become necessary. Yet, it remains true that in order for the introregressive process to be effective the therapist must stand out of the way and yield to the natural unfolding of things as much as possible. It is not in the interests of the therapy at this time for the therapist to set premature limits for these may stagnate or even reverse the course of treatment -- unwittingly sending the self in renewal back to phase one.

Meanwhile, the descendence relationship involves the issues of presence, whereby the therapist is close but not interfering; and rescue, in which the therapist keeps his eye on the patient and lets him (or her) know that he is at hand if necessary. As a result the therapist is now like a parent who is working but aware and the

patient like a child who grows ever more naked and vulnerable the farther into the unknown it ventures -- something it must do in order to learn and develop openly.

In the next period of therapy, that coinciding with the phase of experience, the therapist becomes like a mother or a womb. The therapeutic milieu is now a holding place (Winnicott, 1982) and a reservoir of nourishment and homeostatic support. The task of therapy is to raise a self that has become as an infant so to speak, guiding and sustaining its development. At the same time as this growth is being supported the therapy should allow the nascent self to explore and establish new boundaries. As such, this phase of therapy is a period of forming and working-through. Its work is to help the self in renewal draw on once buried potentials and parts while aiding it to bond them into a better dynamic whole.

Another implication of this phase is the necessity of narcissism, the centering of the self's energies on itself. Not only should the therapist tolerate this self-centeredness, he should encourage it, feed it and understand its benefit in the work of regenerating, shoring up

and integrating the patient. Since this phase of therapy is a redoubling period, the self, like an infant, needs plenty of unselfish care and attention from the therapist to augment its own reserves.

Theoretically one can conceive of this phase as involving secondary transference. Primary transference as a traditional psychoanalytic concept rests on:

> A whole series of psychological experiences (that) are revived, not as belonging to the past, but as applying to the person of the analyst at the present moment (Freud, 1905/1981, p. 116).

Transference can be understood in this sense as deriving in particular from the developing relations of the self to its parents in infancy and childhood. To a great extent the form of these interactions define the self as it appears at the outset and through the initial phases of therapy. By the phase of experience -- movement through the earlier phases having been successful -- the old yet infantile parental structures have been broken down. This also means a resolving or dissolution of the primary transference. Simultaneously

a new psychogenesis of the self has been opened up. This produces a window of opportunity through which the good qualities of the therapist can enter and be incorporated. Thus, the old transference can give way to a new transference.

In this vein consider Schafer's (1977) statement:

> It seems a more adequate or balanced view of transference phenomena to regard them as multidirectional in meaning rather than as simply. . . repetitive. This would be to look at them in a way that is analogous to the way we look at creative works of art (p. 359).

The creative art in this case is as archaic and perhaps mythical as any, namely, providing good "parenting". The embryonic self hungrily combines its own potential for development with as many of the qualities of the therapist it can mirror and incorporate. The better transacted this mutual building process is the better is the unfolding and forming experience of the self.

If this "mothering" works, the self in renewal will use this nurturing relationship in its further development and latter day encounters with others.

This phase in particular thereby forms the basis for more fulfilling intra and inter psychological relations as compared to the impoverished pattern of its old condition and interacting. Thus, the crux of the therapy in this phase is not a great deal more than overcoming bad experience with good experience!

If the phase of experience does its work the reconceived self becomes due to transform an inner centeredness and internal rapprochement into an outer looking one. The following phase of therapy devolves on this labor.

The self in emergence is "full-term" and anxious for release and atonement with the world-at-large. It is beginning to feel heroic: Having slayed many of its inner monsters and having passed-through countless trials, it is ready to take on the world. In response, the therapist should begin to exercise his or her penultimate role as deliverer. Yet as one not bringing forth a literal infant or hero but an adult, the therapist must move towards treating the self in renewal as an equal. As a matter of technique this phase does not require repeated and mechanical interventions but rather a hands-off posture. More or

less the self's repotentiated condition will pull it through many of its remaining therapeutic difficulties naturally. Meanwhile just in case, the therapist is there to monitor or standby in the event that emergence really does become an emergency. The therapist may then have to slow things down or speed things up a little -- or provide a bit of reassurance that things are happening as they should. The point being that the therapist must gauge the time of treatment in relationship to the patient's history, depth of work and personality.

Finally, in order to effect the most therapeutic relationship, the therapist should discontinue active feeding of the patient's narcissism -- whose decrease is itself a measure that this phase has been reached. At the same time the therapist must deflect introregressive tendencies and resolve the bond that ties the renewing self to him. This does not mean destroying the secondary transference or, in other words, the incorporated good therapist within the self, but refers to a process of encouraging the new parents within. With this, separation and individuation can be properly met. This completes the emergence process

and frees the self to engage and attach itself to the world in general.

In summary, it may be said that therapy and the therapist should provide a containing, holding and forming environment within which the self in renewal may relax, surrender, integrate and incorporate its experiences. Concretely and metaphorically the therapist must have consistency -- a texture about him or her that senses, feels, bends and yields while at the same time comfortably securing and shaping. Last but not least, psychotherapy as implied by this theory of renewal demands a sensitive and fine sentience on the part of the therapist throughout all the phases of treatment.

* * *

In the end, renewal is a periodic death and rebirth. It is a fundamental journey and quest. Renewal is the disruptions and disintegrations of poor form and low energy that produce the transitions and transformations leading to their higher realizations. For the ill person it is his loss of health, wholeness and oneness that drains him and separates him from vital involvement with

reality. For this person renewal presents itself as a time of deep experience. Here Everyman becomes the extraordinary case, boldly turning submergence and loss into emergence and freedom. Like the mystic genius such a one may touch the source of Being itself, therein discovering the paradoxical emptiness that leads the self on a path of destruction which can culminate in a fresh outburst of energy marking not only the transcendence of past work but the manifestation of creation. In the words of a poet: "In my end is my beginning."

Appendix 1:

THE GENERAL NATURE OF THE PHASES

Phase	In Renewal	Basic Characteristics
Immanence	"Normal" phase.	- Balanced engagement between self and world.
Obstruence	Liminal phase.	- Blockage. - Stagnation or rigidity.
Descendence	Active phase.	- Separation. - Katabasis. - Introregression.
Experience	Active phase.	- Holding. - Anabasis. - Passage-through.
Emergence	Active phase.	- Breakthrough. - Incorporation.
Transcendence	"Supernormal" phase.	- Creative union between self and world.

Appendix 2:

THE PHASES OF RENEWAL IN PSYCHOMYTHIC RELATION

Phase	In Myth	In Depth Psychology
Obstruence	- Tyranny of outer order and powers. - Confinement or imprisonment.	- Life crisis. - Resistance. - Character armoring. - Existential neurosis.
Descendence	- Journey to cave, forest, underworld or sea. - Flight to a supernatural plane.	- Separation crisis. - Fragmentation. - Introversion. - Regression. - Depression and mania.
Experience	- Atonement. - Road of trials and struggle with evil forces. - Intervention of gods. - Transfiguration.	- Centroversion. - Narcissism - Working-through. - Integration.
Emergence	- Return with treasure and new powers. - Rescue or saving of life and civilization.	- Insight. - Resolution of transferences. - Individuation. - Gaining of psychic balance and harmony.

Appendix 3:

RENEWAL AND THE PARENTAL METAPHORS

Phase	Father (masculine principle)	Mother (feminine principle)	Child (sunus principle)
Obstruence	- Old order. - Tyrant. - Castrating. - Idolatry of.	- Bad. - Over encircling. - Too tight. - Retarding.	- Death-like or lifeless. - Passive-aggressive. - Impotent.
Descendence	- Sacrificed. - Invasive.	- Terrible. - Devouring. - Oceanic.	- Destructive. - Incestuous.
Experience	- Atonement with. - Incorporated.	- Good. - Holding. - Nourishing. - Rapprochement with.	- Conceived. - Embryonic. - Developing. - Vital.
Emergence	- Identification with. - Initiator out. - New order.	- Great. - Bearing-forth. - Lets go and allows separation.	- New born. - Child-like. - Heroic. - Adult.

Appendix 4:

THE METAPSYCHOLOGY OF THE PHASES

Phase	Structural-Transitional State	Energics
Immanence	- Balance. - Stablity. - Normal flux.	- Normal strength.
Obstruence	- Limitation. - Degeneration. - Out of balance.	- Inhibited or dammed-up. - Exhausted.
Descendence	- Breakdown. - Deformation. - Deconstruction.	- Low externally. - Depressed. - Invasive.
Experience	- Grounding. - Reformation. - Infrastructure building.	- High internally. - High in potential. - Gradual rechanneling.
Emergence	- Superstructure building. - Completion of integration.	- Decreasing internally. - Increasing externally.
Transcendence	- Surpassing of structure. - Highly transitional.	- High. - Uninhibited or exstatic.

GLOSSARY

Anabasis: The process of building-up. Construction. The reformation of the self.

Apocatastasis: To bring movement to something stationary or inert. To release the self from depression and immobilization.

Autogenous: Self-generated. Giving birth to oneself.

Caduceus: A representation having two serpents coiled about an upright axis with wings at the top. It symbolizes healing, the uplifting of the self and transcendence.

Centroversion: The early formation of the new self from the internal reservoir of energy that was gathered in with the breakup of the old self.

Chthonic: Pertaining to darkness and mystery. The hidden aspect of things. The underworld.

Delph: Uterus or womb. Sea mammals such as the whales and dolphins, delphins, are uterus beasts. In myth the heroic self is often swallowed by and carried in such an animal.

Destrudo: Destructive energy, the energy of aggression. The self in its aspect as destroyer.

Dithyramb: A song of birth-rebirth. A chorus to Dionysus, the god of ecstatic renewal.

Élan vital: The energy or force that gives rise to life and consciousness. The energy of the self.

Eschatology: The theology of death and dying. Teachings as to the fate of the self after death.

Ex-stasis: To free-up. To release. To give motion to something stopped. The self that works past its blockages and obstacles is ex-static.

Flight psychology: The description of self-transformation as occuring in a distant or supernatural region.

Introregression: A neologism combining introversion and regression. The going in and down of the libido. The withdrawal and retreat of the self from the outer world.

Katabasis: To breakdown. To dissolve something. The process of taking apart. The analysis of the self. The return of the self to its most basic constituent parts.

Maieutic: Midwife. That which helps a person bring forth aspects of the self that are hidden.

Massa confusa: The state of chaos. The self in a formless or unbound condition.

Mater: Mother. The self-as-mother in all its transformations.

Mortificatio: The process of dying and death. The self goes through a dissolution, a kind of death and dying before rebuilding begins.

Ophidian: Pertaining to serpents or snakes. The serpect symbolizes energy and rebirth. It is a writhing, coiling beast that lives in the ground and periodically sheds its old skin.

Palingenesis: Literally again-birth. It means second birth, rebirth, etcetera. The renewal of the self is a symbolic birth.

Parricide: The murder of a parent. In the process of renewal the old order, often symbolized by the father, is overcome and later reincorporated in some aspects.

Parthenogenesis: Virgin birth. Non-sexual reproduction. Rebirth is a symbolic genesis of the self.

Perinate: A new born. The renewed self is traditionally conceived to be like an infant.

Prima materia: Literally, first matter. From the same root as mother. The term refers to the basic ground or substance of a phenomena. Unformed being.

Psyche: Literally the soul. Derived from psychein which refers to the breath or spirit. The human psyche is traditionally conceived of as soul or spirit. In modern psychology the psyche is synonymous with the mind.

Puer: Child. The self-as-child refers to its newly forming, youthful aspect.

Quasimdogenitus: The self as new born. One apparently reborn.

Regenare: To be psychologically or spiritually reborn. Regeneration. The self renewed after a period of being low and withdrawn.

Regeneratus: Literally, that which is conceived again. The renewal process starts from a new point of conception. The beginning of a new self.

Renovatio: The process of making new. Renovation. To repair, restore, to integrate a broken condition. The revivification of the self.

Secondary transference: The internalization of the therapist and the therapeutic relationship. This replaces the primary transference of the ill personality.

Self-in-potentia: The vital but unexpressed qualities of the self which can be brought into form through the death of the old personality and the realization of a new self. Also synonymous with the good unconscious and the true self.

Sunus: The rebirth principle. The self-as-birth-child. The self in its transformations throughout the pattern of renewal.

Telluric: Pertaining to the ground or the earth. The terrestrial. Something that arises from the ground. The reborn self in myth is of the earth.

Thanatoperience: A neologism. From thanatos meaning death, and peira meaning experience. A near-death experience. Also the "dying" of the self that is necessary to its renewal.

Uroboric: Refers to something that is turned back in on itself and which is self-contained. This condition is often symbolized by a mythical serpent with its tail in its mouth. The self, as such, is a world, however unformed, unto itself.

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