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NewAcropolis

Philosophy and Education for the Future

Bi-Monthly Magazine

**Tolerance and
Fundamentalism**

**The Temples of
Ancient Egypt**

**Joseph Campbell and
The Power of Myth**

**Implantable
Technologies**

**PHILOSOPHY
CULTURE
SOCIETY
ESOTERICA
ART
AND MORE**



About Us

NEW ACROPOLIS is an international organization working in the fields of philosophy, culture and volunteering. Our aim is to revive philosophy as a means of renewal and transformation and to offer a holistic education that can develop both our human potential as well as the practical skills needed in order to meet the challenges of today and to create a better society for the next generation.

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 **Philosophy
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NEW ACROPOLIS

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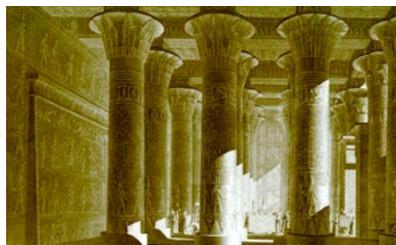
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Editorial

The People are Rising up

All over the world, people are rising up and demanding change. Both in the Western and the non-Western world, they are taking to the streets, protesting against corruption, growing economic inequality and injustice. In Asia, there were the 'Umbrella Revolution' in Hong Kong and the Sunflower Student Movement in Taiwan in 2014, protests in Myanmar last year and other student-led movements in Thailand and India.

A rising wave of successful anti-corruption movements has also led to the downfall of presidents and prime ministers accused of abusing power. To name but a few: the former South Korean president, two former Guatemalan presidents and a former Brazilian president were all sent to prison for corruption. The president of Peru, Pedro Pablo Kuczynski, resigned from office rather than face indictment over corruption charges. His predecessor, Ollanta Humana, is also under investigation. The Spanish prime minister, Mariano Rajoy, was forced from office last year due to corruption scandals in his party and Malaysia saw a surprise result last year in parliamentary elections for the same reason.

Iran has been seeing frequent and nationwide civil unrest against the government since December 2017, which has resulted in the deaths of people and the arrests of hundreds of protesters. In Europe, rising fuel prices sparked the 'yellow vest' movement which grew rapidly into a full-scale citizens' revolt and has been usurped by troublemakers who have caused millions of Euros in damage. The gilet jaune movement has since been copied in 22 other countries, including many Eastern European countries.

The latest citizen-led uprising in the West is *Extinction Rebellion*, which only started last October with a handful of people in the UK and now has several tens of thousands of supporters here and has spread to more than 50 countries worldwide. It rebels against the failure of governments to curb climate change and calls for non-violent civil disobedience to prevent ecological collapse.

It is very encouraging to see people motivated to take action. For too long the dominant systems have not served the majority of people, and in view of the imminent global threat of climate change, Brexit and other political squabbles pale into insignificance. The current path of humanity is destructive and unjust, to say the least, and uprisings and revolutions are bound to happen since the ruling classes are unwilling to embrace the necessary changes.

But the rapid rise of mass movements is also troubling. Protests alone cannot create a better world. They are only a catalyst for change; and the breaking up of the current systems is likely to lead in the short-term to some forms of chaos and anarchy. We need to think two steps ahead and prepare ourselves how to build a better world out of chaos and anarchy.

Having lost faith in religion, in governments and in institutions, many are now putting their trust in 'the people' and are calling for governments to be replaced by "citizens' assemblies". But is it certain that 'citizens' would do a better job than the current leaders? Have we not in some way or another all contributed to the current state of the world? Do 'the people' have the necessary wisdom to make sounder judgments and better choices, would they be able to unite deeply divided nations, would they have the means to enforce any decisions without the backing of centuries old institutions?

Change must and will happen. But it must be accompanied by inner change. A better future will be impossible without human beings who have a strong moral foundation, a deep understanding of the world and of human nature, the ability to consider different viewpoints and create a synthesis, the ability to see the bigger picture and to put the interests of 'the whole' above their own personal interests. Our most urgent task is therefore not outer change. It is to bring about inner change.

Sabine Leitner

THOUGHT¹

*Thought: a female head emerging from a block
of unhewn matter,
her hair blown by the wind,
her eyes fixed on the above,
concentrated but free,
grasping the essence of things.*

*Not the thought of the anguished intellectual,
the complicated reasonings
of an empty being
who wants to impress;
but the grand imaginings
of a soul emerged from the divine,
a child of Zeus, born from his head,
broken open by the axe of Hephaestus².*

*Free! That is the word that summarizes Thought.
Free to range across the expanses of the mind
like an eagle which nothing can contain.
Seeing all, encompassing all,
understanding what other beings can only sense.*

*In other times, Thought was cultivated,
recognized as the essence of the human being.
Not today.*

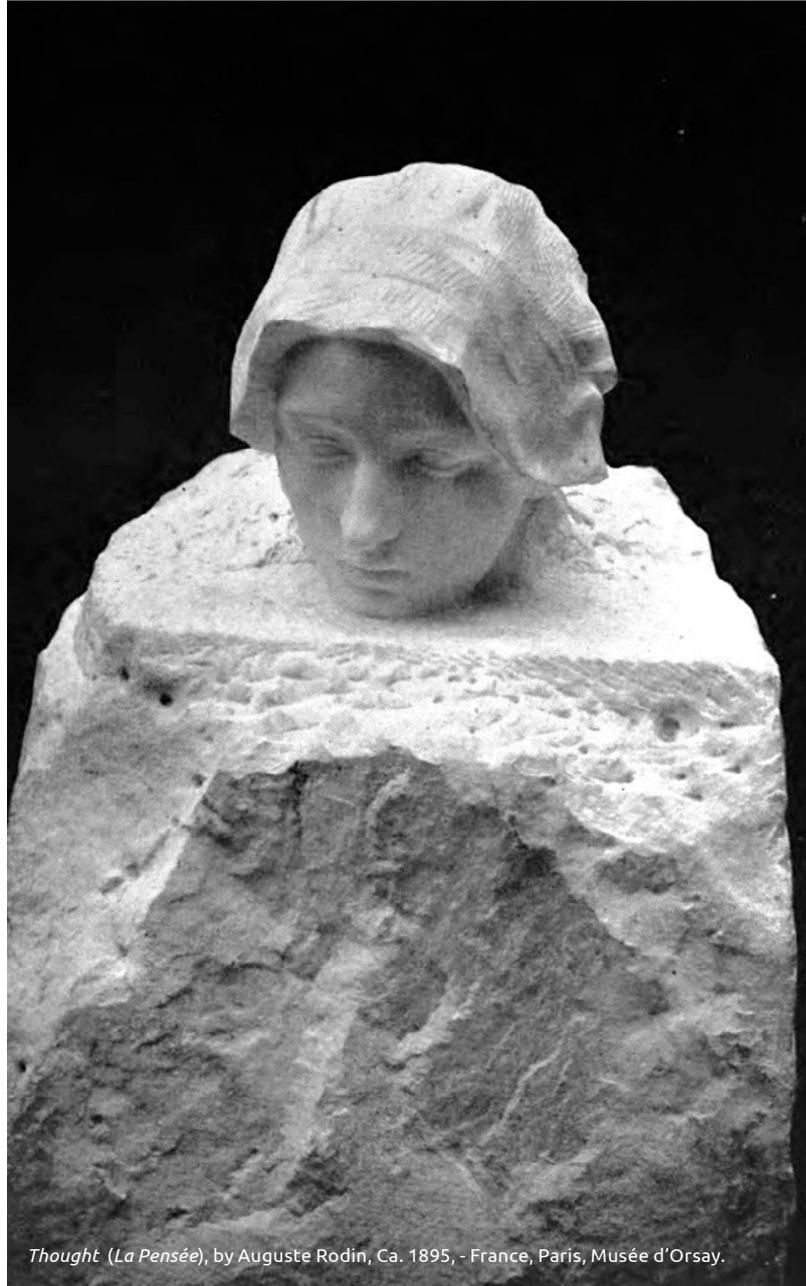
*Now thought is reduced, minimized and
left aside.*

Vulgarity prevails.

Jackals laugh.

*And the female head mourns,
calling to the visitors to the museum,
hoping that some*

*will remember and say,
I too am a Man³; I was born to think,
to dream, to penetrate the secrets
of God, the Universe, the Soul.*



Thought (La Pensée), by Auguste Rodin, Ca. 1895, - France, Paris, Musée d'Orsay.

1. This poem is loosely inspired by Rodin's sculpture 'Thought' which was exhibited at the British Museum in 2018. See issue 30 of this magazine for a review of the exhibition.

2. A reference to the Greek myth of the birth of Athena, goddess of wisdom and patroness of the arts.

3. Used here as a gender-neutral word derived from the Sanskrit root *Manas* = Mind, the capacity of Thought.

The philosopher Descartes famously said 'Cogito ergo sum' (I think therefore I am). Whatever he meant by that, we can extend it to mean that without thought we are not truly human, for it is thought that distinguishes the species of homo sapiens.

I would like to briefly consider the value of thought, which perhaps we too often take for granted. In Greek mythology it is said that when the different creatures were being endowed with their distinctive powers and abilities, there was a mistake in the process and human beings were left with nothing. So in order that they would have something to enable them to survive and flourish in this world, the brave and compassionate Titan, Prometheus, went up to Mount Olympus and stole some fire from Heaven,



The Creation of Man by Prometheus, by Heinrich von Füger, 1790.

carried it down to Earth in a hollowed out reed and gave it to mankind.

With that fire, which is none other than the power of thought or mind, we built cities and artefacts, wrote books and studied the nature of the universe, becoming in some ways like the gods themselves. Perhaps that was why Prometheus was so harshly punished by Zeus.

The medieval philosopher Thomas Aquinas distinguished between two types of intellect or thought: the speculative and the practical, the former being concerned with truth and the latter with action. In this way, we may speculate on the nature of being and existence, or we may wonder whether there is enough milk in the fridge to make a cup of tea. Both types of thought are necessary, but it is the former that produces the great works of literature and art, or the great discoveries of science and metaphysics.

We are in no danger of losing the faculty of practical thought, for as Locke pointed out, at least when we are awake we are constantly thinking about something. But we may be in danger of losing our ability to think in a more metaphysical (= 'beyond the physical') sense. This is a faculty that needs to be actively cultivated, otherwise it may atrophy.

On a number of occasions we at New Acropolis have conducted street surveys and interviews, where we have asked people for their views on different philosophical topics. Some people, naturally, are not interested, but others have been delighted to engage in thoughtful conversation and some have even been moved almost to tears, because they realise that such opportunities for deep conversation are so rare... and yet so human.

My poem, therefore, despite its undoubted lack of artistic merits, is a call to the human soul to cultivate the sacred art of thought, which begins and perhaps ends with reflection – upon oneself, upon nature, upon humanity, and not forgetting all that may be beyond, because thought should never be separated from intuition, or even from certain higher types of emotion which the ancients used to refer to as 'divine passions'.

Julian Scott

Tolerance and Fundamentalism

It seems strange that fundamentalism and fanaticism should be growing stronger in the 21st century when, according to past predictions, we should be entering an age of enlightened progress and rational understanding. But the rise of fundamentalism is due in part to the failure of rationalism to cater for humanity's deeper spiritual needs.

Fundamentalists have always existed. In a text from ancient India - the Bhagavad Gita - we find a phrase which sums up this attitude: "*There are men who have no vision, and yet they speak many words.*"

They follow the letter of the Vedas, and they say: 'there is nothing but this'. Their soul is warped with selfish desires, and their heaven is a selfish desire."

The reason that fundamentalism is growing stronger today is perhaps because people are looking for certainty in an uncertain world. The secular society produces instability. By breaking down traditional beliefs and not replacing them with new ones, it opens the way to the breakdown of society and the disorientation of individuals. However, fundamentalism is not a real solution to this problem. On the contrary, it actually accelerates



the process of disintegration, by promoting hostility and warfare.

Tolerance is a far better approach, but what is meant by tolerance? It cannot just mean to tolerate everything, because that would include tolerating all kinds of evil. Rather, it is about accepting 'the other'; accepting that people are different and allowing them to be so. A tolerant person can even see something valid in fundamentalism, which is the search for stability and unity (necessary factors in life, but not the only ones), while strongly criticising the route it takes towards those aims.

It is not the case, as some people suggest, that religions are by nature dogmatic and exclusive. In ancient Egypt or in Rome, for example, many different religions happily co-existed. History shows that it is possible to be religious and not fanatical.

But it is also important to practise certain timeless and universal values, which we can discover in many different systems of thought. For example:

Hate is not overcome by hate. Hate is overcome by love. This is a law eternal.
(Buddha)

Do not do to others what you would not like others to do to you. (Confucius)

As you sow, so shall you reap (Jesus) – identical to the Eastern doctrine of Karma.

Do not resort to violence, do not be greedy.
(Egyptian & Jewish traditions)

As the Renaissance philosopher Giordano Bruno said, it is ultimately more important to practise what we preach than to believe in articles of faith.

However, to try to make a 'secular religion' out of such values (as several philosophers have done in recent times) does not work. It makes no appeal to the imagination, to the symbolic consciousness of the human being. It was tried in France at the time of the Revolution, with a 'Temple to Reason', and signally failed.

Another important step would be to try to restore healthy customs, as these act as a stabilising influence in society and create an atmosphere of mutual respect and

solidarity. Such principles as moderation in eating and drinking, politeness, cleanliness, respect between the generations and the sexes, and honesty in commerce and public office would help prevent people from looking for more drastic, fundamentalist, revolutionary or reactionary solutions.

But again, such rules are inadequate on their own. The human being needs to be inspired by higher ideals of a common spiritual root of humanity, a divine spark or a soul that we all share in common. Reason and common sense, while extremely important, are not enough.

In times when fundamentalism and fanaticism are on the rise, it is necessary



for philosophical and tolerant attitudes to increase in order to counterbalance this negative trend. Even if, realistically, we cannot stop the wave of intolerance right now, because it has already been set in motion, we can lay the bases for a more enlightened tomorrow, just as certain medieval and renaissance thinkers created the foundations for the modern world.

Julian Scott

The Temples of Ancient Egypt

(Part 1)

Introduction

The quality of a civilisation's culture is most visible in its art and more particularly in its architectural accomplishments, for these are usually its most complex and long-lasting forms. It's hard to conceive of a more awe-inspiring architecture than that found in ancient Egypt. The essence and message of Egyptian architecture remained unaltered throughout the millennia, while its majestic and aesthetic style still manages to convey forgotten psychological and spiritual truths.

The symbolism of the Egyptian temples covers many different aspects and functions. In this first article we will look at the mythological and magical aspects. In the next issue we will learn more about the different parts which constituted a temple complex and their symbolic meanings.

Mythological aspects

The function and purpose of the Egyptian temple is clearly reflected in the teachings found in Egyptian creation myths. These myths relate to the beginning of time when a mound of earth arose from the primeval waters. A bird (symbolising the spiritual element) rested on reeds growing on the mound which became a sacred place.

The temple symbolises this 'first moment', with the ceiling representing the heavens, the floor symbolising the mound and the columns the reeds, lotus and papyrus. Each temple is a microcosm of the universe in

which each part of its physical structure symbolises an aspect of the origins of the cosmos and the process of cosmic regeneration.

Cosmic cycles of decline and rebirth were part of this temple symbolism, the main function of which was to control the hostile forces of chaos and to maintain harmony, balance and order on Earth. The temple therefore acted as a bridge between the heavenly realm (symbolising order and law) and the earthly



The astronomical ceiling from Hator's Temple at Dendera

realm (symbolising chaotic forces).

The theme of creation can also be found in the Temple at Luxor. Its proportions and harmonies are symbolically related to the story of the creation of man, his development and his relationship to the universe. Laid out according to the proportions of an idealised male frame (figs. 1 & 2), this temple didn't just reflect the patterns of the physical body; its architecture also revealed the occult and metaphysical anatomy of man. Man, in an archetypal sense, is not just a 'product' or a 'scale model' of the universe, he is its essential embodiment. For this reason, the Temple of Luxor, as a vast stone symbol, also encapsulates the totality of Egyptian 'universal wisdom': its science, mathematics, geodesy, geography, medicine, astronomy, astrology, magic, art, etc.

Magical aspects

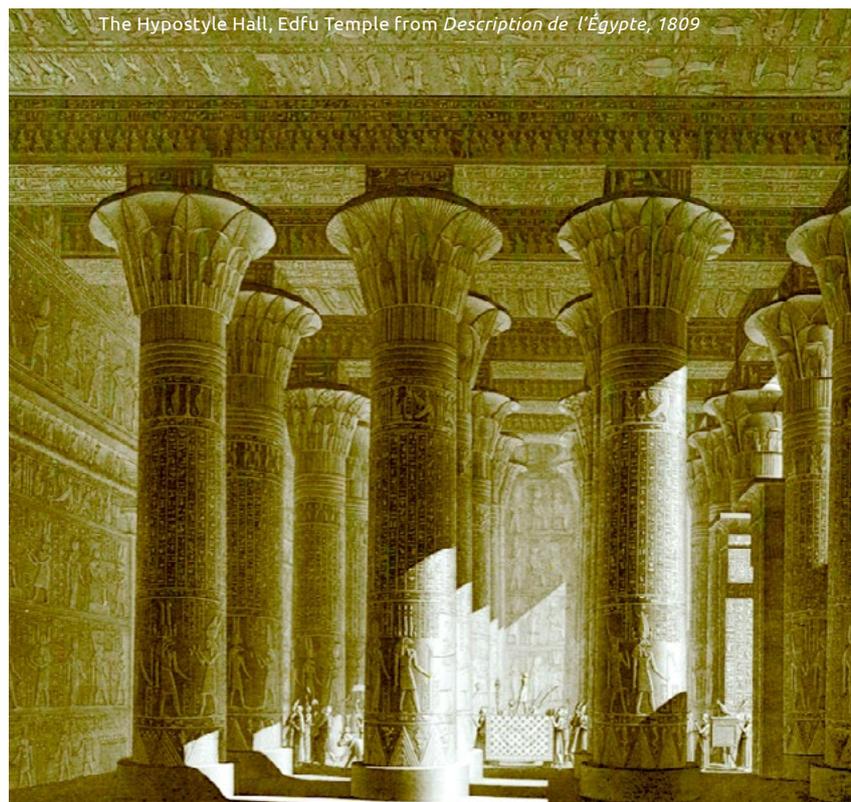
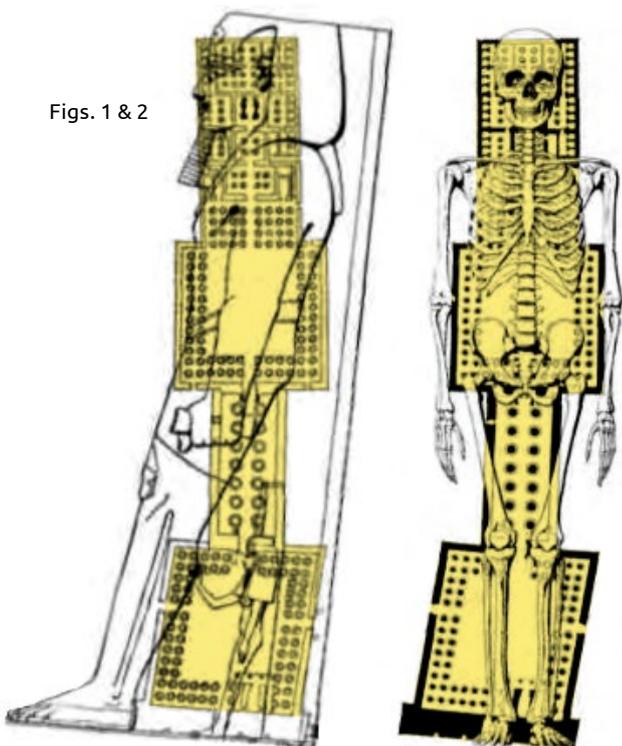
From a magical perspective, the overall purpose of the temple was to ground associated sidereal influences on Earth. Specific temples were linked to specific star-gods. These magical correspondences were meant to favour a downward pouring of spiritual influences and a constant regeneration of human social culture. The scientific basis of this type of spiritual transmission rested on the correct

use of harmonic proportions, magnetism and acoustic resonances. The temple's architecture was specifically designed to produce its own set of psycho-magnetic effects (as in feng shui) to work upon the subconscious nature of the individual. This architectural feng shui was (and still is) believed to be directly perceived by man's subtle nature, which also responded (consciously or unconsciously) to the whole temple geometry. In accordance with the aforementioned magical objectives, many temples were deliberately dismantled when their time came to end, and their magical action was disabled by the priests. Some were constructed and demolished according to preordained plans which probably had astrological reasons. Sometimes reliefs and inscriptions that had served their purpose were effaced and nothing new was added.

For our 21st century mentality it's quite hard to understand the magical side of Egyptian architecture, but if we consider that the Egyptians were very practical people we can perhaps appreciate their intentions better. In fact, if we study some of the later sacred architecture of the West (e.g. medieval cathedrals), we will discover many similarities in knowledge, message and intention.

Agostino Dominici

Figs. 1 & 2



Edward Burne-Jones

Recently, the Tate Britain celebrated Sir Edward Coley Burne-Jones with a grand exhibition, the first on such a scale in 40 years. It amazed visitors not only by the rich variety of works, including painting, tapestry and stained glass, but also by a special enigmatic beauty created by the artist.

Born in industrial Birmingham, Burne-Jones witnessed the rapidly developing Britain of the 19th century, its industrial coarseness and

rampant materialism. And his response to it was otherworldly Beauty. He dedicated his life to the ideal of Beauty and aimed at bringing it into everyday life.

“I have no politics, and no party, and no particular hope: only this is true, that beauty is very beautiful, and softens, and comforts, and inspires, and rouses, and lifts up, and never fails.”

The artist seems to have been born with a

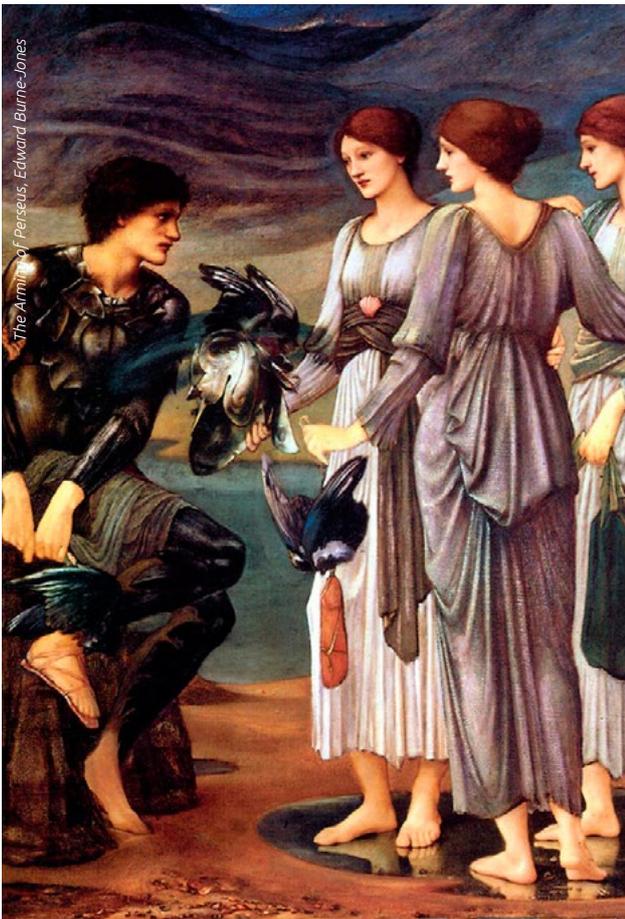


Psyche's wedding, Edward Burne-Jones, 1895

talent. He never received a formal education in art, but already at grammar school was drawing a lot with great speed and mastery. He abandoned his theology degree at Oxford University to dedicate his life to art after an artistic trip to France he had undertaken together with his friend William Morris. After Oxford, he settled in London. His mentor, the Pre-Raphaelite founder Dante Gabriel Rossetti, and the artists of Renaissance Italy contributed to shaping his talent.

Burne-Jones's first big success came with an exhibition in 1877. It included his "Days of Creation" (1870-76), "The Beguiling of Merlin" (1872-77), and "The Mirror of Venus" (1875). From that date until his death, he was increasingly considered to be among the great painters of England.

Inspired by classical and medieval myths, Burne-Jones became part of a chivalric revival.



His works are permeated by the idea of a quest and bring to this world unforgettable depictions of Arthurian legends and the journey of Perseus, amongst others. Another painting, one of his last major works, "Love and the Pilgrim" (1896-7), beautifully depicts the hardships of a quest, its thorny path and the angel that guides and heals and liberates – Love.

Burne-Jones is an amazing storyteller – he transfers you to the otherworld in a powerfully vivid manner. When following his "Legend of Briar Rose" series depicting a moment from the fairy tale of Sleeping Beauty, one can easily become truly drowsy and yawn. The Perseus Cycle with its colours, bleak background and dynamic forms transmits amazingly well the dangers of the hero's journey, the enormity of his task and his bravery in the fight with the monster Medusa. The artist's vividness seems to be the result not only of his mastery, but also of his profound knowledge and understanding of symbolism.

From his works it seems that the artist could tap into the invisible dimension and bring it to the eyes of those living here, in the material world. His intellectual grasp, his sense of widespread wonder and beauty enriched his works with a depth that keeps on mesmerising viewers.

Burne-Jones, also called the last Pre-Raphaelite, became a bridge between the Victorian and modern eras. He made a lasting impression on the Symbolist painters, impacted Munch, Klimt and the early Picasso. His designs helped to shape the emerging Art Nouveau style. But most of all he brought the wisdom of ancient legends to life so that people could once again experience and evolve through this contact with an eternal reality.

Nataliya Petlevych

The Way of St. James

Camino de Santiago

**“Pilgrimage:
a visit to a
place that is
considered
special, where
you go to show
your respect.”**



Where did it start? Where does it lead?

The phenomenon of pilgrimage has been present in society since the beginning of times. There may be different incentives to make a pilgrimage. The Cambridge dictionary gives a very simple, but accurate definition: *a visit to a place that is considered special, where you go to show your respect.* This includes pilgrimages for religious purposes or otherwise, done on foot, by bicycle, horse or car to different destinations across the world. Nevertheless, the modern revival of the idea of a pilgrimage is probably most highlighted by the unprecedented popularity of the Camino de Santiago (Way of St. James) in Spain.

Recommendations based on my personal experience of the Camino:

- If possible, complete the entire route of your choice in one go.
- Do not hesitate to do the walk on your own.
- Your overall luggage should not exceed 10% of your body weight.
- Make sure you have wide hiking shoes and thick socks to walk in.
- Finally, do not let blisters stop you in your tracks. A needle and thread will keep you moving!

But let's start from the beginning... St. James was the eldest son of Zebedee and Salome and grew up in a fishing village on the banks of Lake Galilee. When James and his younger brother John were mending a net by the lake, Jesus passed by and spoke to them of his mission. Both brothers forsook their nets and followed the Master. According to the Golden Legend, after the physical death of Jesus, James the Apostle taught in the Jewry and Samaria, and from there was sent to Spain to spread the word of Jesus Christ. He is said to have preached in the wind-swept hamlet of Muxia (Muxia) on a narrow isthmus near the cliff of Finisterre. Later the Apostle decided to go back to Palestine where he was killed by the Jews. The decapitated body of St. James was then taken by his disciples back to Galicia in Spain, where, following a series of miracles, Queen Lupa granted her permission to bury the body of the apostle in a place which later was to become Santiago de Compostela.

It took 800 years for St. James to re-emerge from the mists of oblivion when the circumstances were very different from those of Roman Spain. At that time, almost the entire peninsula was dominated by Muslims, with the exception of the last few centres of Christianity in the north, mainly the Kingdom of Asturias, which then included Galicia and Leon. The story now takes us to the semi-legendary hero, Pelayo, a leader of Christian ascetics living around the Cave of Covadonga (in the Picos de Europa mountains of Asturias). One night during his meditation, Pelayo saw a big star burning low over a thickly wooded hill near the River Sar. Together with his fellow hermits and shepherds, they followed the

star to the bottom of the hill and there they started to clear away the undergrowth. Soon they came across a little shrine believed to be the very same place where eight centuries before the decapitated body of St. James had been laid.

For over a thousand years pilgrims have been treading the routes to Santiago de Compostela to pay their tribute to the apostle. Not only has the tradition not diminished with time, but quite the contrary, it seems to be gaining momentum year after year. The most popular route is also the most historically significant - the Camino Francés or the French Way (769 km), which leads pilgrims from the French town of St Jean-Pied-du-Port through the Pyrenees to Spain. Over 60% of all pilgrims to Santiago choose this route as it provides all the necessary facilities and is the best marked of all. However, there are many more trails to choose from and each of them seems to have its own unique character.

Why has there been such a revival of this ancient "Jacobean pilgrimage" in recent decades? The answer is obvious to those who have taken the challenge - it offers a drastic change of view point. You have no other choice but to become the path you are walking and simply take it as it comes, with acceptance, compassion and patience. It enhances your outer and inner senses, brings you ever closer to nature and helps you see yourself again with full clarity. Remember, the depth of your struggle will determine the height of your success. Enjoy your journey, pilgrim!

Ania Hajost

Implantable Technologies

Around the world, healthcare costs are rising and healthcare systems are under more and more pressure. With increasing populations and higher demand for healthcare services, increasing efficiency is key to improving patient services. At the centre of these efficiency increases is the use of technology, which is used in various ways across the healthcare system, with one method being that of implantable technology. There are a number of reasons why implantable technologies in healthcare are needed: the need to move patients from hospitals as quickly as possible to free up bed space, the demand from patients to live an ordinary lifestyle, and the rising cost of assisted living, to name but a few. However, this gives rise to two questions: if having technology placed on or inside us removes the strain from healthcare systems and improves lives, is it inevitable that we will start to replace all of our failing “components” with technology, and where does this lead to?





The first part of this question can be answered by considering what exists already. Implantable technology can enable people with health issues to lead a normal lifestyle. Patients who suffer from cardiac arrhythmias (abnormal heart rhythms) can have a pacemaker fitted to ensure that their heart operates normally. In more severe cases, an Implantable Cardioverter Defibrillator (ICD) will send electrical impulses of varying sizes to the heart to attempt to maintain rhythm and can even restart the heart.

For diabetic patients, blood glucose monitoring is a constant concern, and semi-implantable sensors are now available to track blood glucose levels. Another use is for patients with chronic pain, who can have nerve stimulators fitted to their spinal cord to interfere with the pain signal which reaches the brain, thus allowing patients to perform daily activities with up to 70% less pain than before.

Patients who are on long term medication for mental health issues such as schizophrenia, can take new “digital-pills”. These are like any other medication, but with the difference that they contain small sensors and communicate with either a smartphone application or with a wearable patch. It can show if the patient is taking their medication properly and the effect it is having on them.

Technologies such as those which have been mentioned often send or store patient data

(although not all are capable of this). This can then be made available to the patient themselves but also to doctors. The advantage of this is that the doctor can remotely monitor their patient, saving time. However, the controversy is that this can become a healthcare ‘big brother’.

The second part of the question is perhaps more philosophical. There is, in many of us, a drive to exceed our potential. In some, this can be on a mental level, but in others on a more physical plane. There are limits to what the human body can achieve and there are those who wish to alter themselves physically beyond the existing human abilities. The possibilities might include enhanced communication, enhanced senses and increased strength. There are already implants for the ear, and research for retinal prosthesis systems for the eyes is progressing. There are also implants for the nervous system, which allow the control of prosthetic limbs.

There is no denying that there are many who do benefit from implantable technologies. Healthcare systems can reduce costs and improve efficiency, while allowing patients to lead normal and healthy lifestyles. However, there may come a time when technological implants overtake our natural physical abilities, at which point we have to ensure that our drive for improved physical abilities does not outweigh our drive for mental improvement.

Peter Fox

JOSEPH CAMPBELL AND

THE POWER OF MYTH

Just before his death in 1988 Joseph Campbell, a world-renowned author in comparative mythology and religion, was interviewed by Bill Moyers for the TV series *The Power of Myth*. The interview took place on the ranch of movie director George Lucas, where they discussed the nature and function of mythology and its relevance today. Campbell's most celebrated work is probably *The Hero with a Thousand Faces*, where he presented the universal story of a hero's journey from various mythologies across the world. With it he demonstrated the significance and power of myth for human development.

The first question is, 'why myths?' Myths are useful for putting our lives in harmony with reality. Those stories reveal what we as human beings have in common. They express our search for truth throughout the ages. "Myths are clues to the spiritual potentialities of human life" (Joseph Campbell, *The Power of Myth*). Myths can help us to turn inward and to be able to start reading symbols, therefore the myths speak of our inner worlds. Their message is that "from the bottom of the abyss comes the voice of salvation... at the darkest moment comes the light." (*The Power of Myth*).

They speak of something very deep inside us, it is a mystery in itself, which takes time to uncover. What we see around us are symbols for something beyond, that transcends language and images. That is what we are trying to experience, the experience of the ineffable. In many traditions and cultures they would call it God, but unless there is a profound experience of that sacred element which pervades everything that is, then it is only a word. "Truth is one; the sages call it by many names" (*The Power of Myth*). They speak and touch upon our inner mystery, inner life, the eternal life. Campbell said very clearly that when you get older and you don't know what inner life is you will be sorry.

Although mythological stories of heroes contain many



battles and adventures, the ultimate hero's journey is to overcome the dark passions, the ability to control the irrational savage within oneself. And in reality there is no end to the journey. The end is not one's own salvation, an escape from pain, from the troubles of this world; the aim of the quest is wisdom and the power to serve others.

When a society loses the connection with its own mythology and rituals, we create a society with violent and destructive young people. There are no rituals in society that would enable young people to become members of a 'tribe', so they create them by themselves through gangs with their laws, initiation tests and other forms of belonging to the groups.

So we can say that myths are here to help bring us into more spiritual consciousness. They are a collection of information from inner

experience that has "supported human life, built civilizations and informed religions over the millennia" (*The Power of Myth*), and they have to do with deep inner problems, inner mysteries, inner thresholds of passages in life. As myths relate to our innermost being in a language of symbols, they will continue to accompany us through their eternal archetypal structures on a journey to recover our true self until we accomplish our quest. That's why we will continue to look for those inspiring heroes who have gone on the journey and through their own efforts became victorious. The solution lies within us. "Technology is not going to save us. Our computers, our tools, our machines are not enough. We have to rely on our intuition, our true being" (Joseph Campbell, *The Power of Myth*).

Miha Kosir

