

# Professor Joseph Campbell discusses "man and myth"

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According to Professor Emeritus Joseph Campbell, we are all, metaphorically speaking, tigers in the garb of goats. He tells a Hindu story about an orphaned tiger cub raised by goats, baa-ing and wasting away on a diet of grass. A grown-up tiger comes along, take the cub to look into the surface of a still pool and then feeds him a chunk of raw meat. He gags, "as all do on true doctrine" but then it gets into his blood and he lets out his first little roar, what Campbell calls "Tiger Roar 101." But, he asks, how can you go back to living with goats once you've seen your tiger face? By recognizing that they're all tigers. This is the upshot of a metaphysical pep talk at the end of Campbell's enthusiastically received lecture "Man and Myth: East and West" held Friday before a packed house at the Auditorium in downtown Toronto, under the auspices of the C.G. Jung Foundation of the Analytical Psychology Society of Ontario.

In a two hour talk, liberally illustrated with slides, Campbell traced the appearance of what he calls the "elementary ideas"--analogous to the Jungian archetypes--from ancient Greek and Buddhist iconography, through

Medieval Christian art, the 19th century Romantics and 20th century Surrealists, to works done by Jung's patients. Elementary ideas are symbolic in images like the circle, the sun and the moon, the serpent and lion, but also include concepts like the virgin birth. "Don't mistake the mythological symbol for historical fact. The virgin birth appeared in the American Indian and many other traditions. It means the birth of the spiritual, specifically human, another dimension to live for, beyond the animal life."

It is because the elementary ideas originate in "the depths of the human psych" and have remained the same throughout eons, that these symbols appear in the drawings of patients and are functional in psychology today. According to Jung the self is centred below the level of consciousness and it is through that centre that the "eternal energies" of life pour in. The ego, located above the conscious level, is the "historical persona"--the "goat" that religion and society teaches us to be. "Myths" says Campbell, "are messages from the self to the ego."

But there are two aspects to myth: clothing the archetypal truths are the "ethnic ideas", the "historical transformations" of the elementary

ideas, the "costume of local adaptations" in individual cultures. Where the elementary ideas, says Campbell, constitute the province of psychology, the ethnic ideas belong to the disciplines of history, anthropology and sociology.

The ethnic ideas also comprise a society's ethical ideas and so, engaging in "local rituals"--"the forms of our culture"--you are learning roles and mores and the concepts of good and evil, and treading the "right hand path." This is the first half of life. "life in the field of time", lived in the realm of the ego. Campbell calls this "lunar consciousness" because it is "dependant" and "reflective". He interprets a Crucifixion scene containing the moon and sun as Christ moving to "solar consciousness" when he returns to his father.

Solar consciousness--enlightenment--ideally occurs some time after the 35th year--the "flower of life according to Dante"--when you become "disengaged from you historical identity" and realize that you are not just a vehicle but "the light". Mithraic, Roman and Buddhist images of serpent and egg--"the self incubating the cosmic consciousness", says Campbell--

closely resemble drawings by Jung's patients. But "the time must be right," or "the metaphysical bumps into the ethical field." For although "the mystical transcends good and evil" we must not favour one over the other. Other drawings by patients show themselves on fire--another ancient image--indicating the danger in treading "the glorious left-hand path." Campbell compares An image of Lancelot crossing sword, bridge to Guinevere with the "Hindu path to bliss, narrow as a razor"--if you fall it means you've lost control. Dante's journey with Virgil through hell is like the labyrinth on the floor of Chartes Cathedral--"you return to yourself through your experiences of life." That "Buddhist and Christian symbols say the same thing "was borne out, says Campbell, by the discovery of the Gnostic Gospels, purported by as legitimate as anything in the new Testament, which assert that all share in the divine.

To the uninitiated it sometimes isn't clear how much of this is Jung. But it is clear that Campbell, a prolific author, is doing more than making a case for pancultural nature of mythological symbols. By showing that it's inherent in our own

tradition he's establishing legitimacy for the contemplative path. "The joyful participation in the sorrows of the world." And this is what his singularly interested and interesting-looking audience--spanning all ages--seemed gratified to hear.

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## Canadian military sales to jump

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technology such as Canada's Candu reactor, is used to determine strategic political policy.

"Canadian response has been to sit on the fence," he said, the "Canadian governments rationale is that they have an obligation to NATO."

Although Canadians do not manufacture the bomb they make important component parts. For example, Litton industries market

the guidance systems used in the American cruise missile. To emphasize his point Regehr added

some statistics. Between 1981 and 1982-83 Canadian military sales to the U.S. will have jumped from 826 million to an estimated 1.2 billion dollars. In summary, Regehr said, "we are making money on the side of an arms race that imperils us all."

## "Error in Chang's thinking."

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up for them. If he is so concerned, where was he?"

About the redecoration of the CYSF offices, Bevilacqua said, "It was never Chang's responsibility to shoulder that work. The only thing he did was hire workers from our Student Work Force, not people off the street." The

work in question is currently underway with painting of the offices to be completed this week.

"There is error in Chang's thinking and in his statements," said Bevilacqua, "the things he says just don't make sense. He is threatening college withdrawal, yet he says he wants to see CYSF work. Who knows what he's thinking about?"

Following Regehr was Dr. J. Paul of "Science for Peace" and Pugwash--The second organization just held its 32nd annual meeting in Poland. Paul said that we did have a chance for peace in the fifties with the Soviet Policy of Peaceful Coexistence. He believes it was "real and genuine policy," but now "trust between the superpowers is at a twenty year low." Concentrating on practical disarmament Paul stated, "I think one of the weaknesses is that it does not have a time limit. A thirty year time limit is realistic, it would twist peoples arms to get going."

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