

Myth from a Psychological Point of View

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ABSTRACT

One of the most mysterious phenomena in the world that engage the human's curious mind for long time is to discover the unknown world of myth. Beliefs and costumes of every nation is like a very strong and big tree. That has rooted in myth and their result has appeared in art and literature; and now we can understand the importance of myth. In this study we have tried to consider myth and theory's about collective subconscious and dream and to make clear relationship between literature's notion with psychology and its branches and whatever that analysis in this interfiled research is cases that show the importance of relation between different fields that with more and penalized investigation we can find new information that maybe with more consideration and more attention to relation of these sciences; we can discover the hidden and unknown aspect of human's life and his behaviors.

Keywords: myth, collective subconscious, collective dream

1. Introduction

It can be said that myth and beliefs and needs of people are in the some ways and it lives with people; and by changing of beliefs and needs; also living and psychological ;cultural and social reaction is change and it finds new aim. There for with development of human scenes different and hidden aspects of myth take logical (reasonable) form (Bently, 1995). And we can analysis different layers of human's social life. Sometimes myth is thought that it is equivalent for ancient model in which it forms fiction attitude and behavior of human beings and this myths accompanied with human being from the earliest days of its life and thought him how to behavior to nature and other phenomena; and in all aspect of human's being life from marriage and love and death and life and religion and literature and art has an important influence and perhaps the reason of similarity between different culture is the same using of these ancient model. Myth displays the close relationship between nature and human beings too and the early man thought the nature with human beings characteristics (feature) and believed in a human's life for it and this subject effects on his behavior with nature and today this myth as advocate of nature make different school (Eliot, 1990).

Actually the reason of being dynamic of myth is not that is real; but flowing of myths in all layer of human life makes it dynamic. Whether they are real or not they including the other dimension of human's life even may be a beyond the nature dimension of it, everywhere and when forgets they appear in a new form and color that named art.

These images about myth is thought full that human's language whit its distinction is not manifest of human's deep thinking. When we can rely on this matter that we study this limitation in early time that sometimes (Cohen, 1982), some words have used for a large number of creature's phenomenon, e.g. the name cow used for several type of animals that have for legs (sheep, ewe, cow...) or name of river and mountain was like that and even the name of women and men was so limited thus the limitation of early men's vocabulary cause that this thought whit all its extent could not place in that time in limited vocabulary and used repeated words for different phenomenon and after passing the time and power of making language vocabulary ,it could through combination ,analysis, changing (that cause to develop of humans language) for two corresponding phenomenon made different words. Than perhaps one of the reasons of language illness according to literature review not only the wrong using of language but also humans had to use form of the early limited words that make it worse (Cohen, 1982).

Authority that try myth's sense to present as a synonym for dream and sleep and psychic complex or illness of subconscious and knowing its maker as human beings thought. Actually it is possible that authority are unable to recognition of rules and consistence of myth and they can't accept that if myth was dream and sleep, why it was feeds of awareness, art, psychology, religions, belief and custom and it has lived during century.

Of course personal life is not empty of myths like: being good omen of some event or natural phenomenon or their malignancy that have any scientific based may be thought and way of living of our primogenitor can find more logical reason.

In the field of myth and mythology have done different studies but most of them despite of interesting comprehensive and having researching criteria was written in special language in this section tried to explain briefly what the myth is and its relationship with theories and different science such as psychology.

2. Definition of the Myth

In Cavandish (1984) believe, providing a complete definition of myth that encompassing all of the concepts is not easy but we should know the myth is the story and adventure of in which usually its origin is not clear but it is a description of action belief and institution or natural phenomenon that is altruism and at least some part of it is taken from customs and it has a permanent relationship with religion's beliefs. Also Cohen (1982) believes not only the myths are not just the explanation of human's thought about basic concept of life but also they are instructions that human lives according to them and the plan that society is according to it gets its ultimate credit of myth for example according to Iranian and Indian society has three segment (part) pattern that god created it with three layer structure: one group is religious people the other group is created fighter and the third group is farmer. Repetition of the events of superior world in material world and different cultures (Islamic and Christian theosophy) are the same. Then the reason of most of similarities and differences are Devine reality with assistance of virtual event reflect in natural life ;neither by natured life we can't recognize divine reality nor by natural concept can celestial concept.

According to Bently (1995) mystery is a hatch for met historical world and medium for relating human to God. Mystery is appearance of celestial or itself and revealer of celestial conception cosmology that any manifestation can't reveal it. Mystery is existence or visage of things myth or customs is that there is in context and manifestation of celestial; in which it makes it possible the cognition of celestial for religious human.

The myth of world creation say about the holy history of human it is good pattern for any kind of creation and human by uninterrupted repetition of master works of God and the master work of god and doing them continually; maintain the relationship between world and celestial word thus myth's behaviors is not as childish behavior, rather is a kind of existence in the world that was constructed based on imitation, metahumanestic pattern and also separation of earthy time.

Then myth is the mysteries language of celestial affair.

3. Relationship between Myth and some Psychological Theory

3.1. Collective Unconscious Theory (psychology)

Carl Jung: Switzerland Neurologist and Psychologist

Jung believed that every person has a kind of subconscious element that is based on neurology in which to become apparent in dreams and myth. The content of our dreams and myth exist in collective subconscious and Jung called its letters or written, ancient models.

According to Jung in all era, myths are the aim and when human lose the aptitude and capacity of making myth, involved in lack of contact with own creative ability. In 1900, four different function of the subconscious was specified.

1. Conservatives function, registration of personal memories.
2. Solving function: things those were sometimes conscious driven or suppressed to subconscious e.g. habits.
3. Creative function

4. myth-poetical function, English literary critic and armature psychologist established this expression he probably was the first one that announced myth and epic stories from the permanent part of human's mind structure and always set and carry out in subconscious of man.

Artists and even psychopath, myths that rooted to experience of early man, return, sometime subconsciously and cousinly that certainly artists is not a psychopath, thus he as a artist of nerves is more important than a patient and Jung explanation all of these according to subconscious collective that it is a base of his theories.

The established revolution by psychologist in myth's knowledge, he know it as a passage from heaven to human's earth and mythology according to stars is just shining of subconscious psychology on the heaven (sky) by his idea myths never have create and will want consciously.

They are the most appearance of subconscious wills that they living because of recession of Li Bidoand can compare them by dream.

The modern psychology by serving inside psychic and analysis it, needful to attention to myths and found that myths are not mutually comprehensive and wish envision, thus they are underling the mean of psychology that nowadays they take meaning and effort.

An authority of new psychology believes that: "study about dream a fundamental part of human's subconscious and myth is a type of collective subconscious of process that happen in subconscious human and it is a type of common dream. Thus, if we consider myth as a process of subconscious, conscience, forth we confessor to this point that has been a course (circuit) in human's life that to supply his dream and after passing circuit, human has a subconscious in his inside that memorial it for further circuit (Elkhadam, 1981).

Myths are collective psyche not personal psyche. Therefore the ancient myth in view of believers was a type of psychotherapy. They explain for perplex people that what happen in their subconscious and what is keep them strong. When individualism overcome and people get complex mind they have not believe to myths. Thus the use of psychology power that was equal with myths and was beneath, and become uncontrollable.

Researchers believe that sensational understanding is motley with heart qualities. And aim of tentative and scientist research is to remove myth's sight. That not only this change doesn't happen but also science itself, conversion to myth. And during the history, he believes that the leaven of myth is sense not thought. Because human is a maker of myth, tried to hidden his unawareness in inner folds of myth.

3.2. Theory of Functionalism

By his theory, myth is an answer to the philosophic questions of early human and it is a reality that appears in shape of believers and rules or behavior.

Myth in early society is not a story rather it is a reality that exist and happen in the past. Myth in view of early man is like a story of creation, fall and salvation of human, like in view of believer. Just as our holy story lives in our customs and control our behavior, in early society myth did this.

Eliot believes that myth is result of earliest man's effort for recognition of world.

According to Cohen, myth has main figure not only in traditional culture but also in every culture. By his view, myths, source of customs, behaviors and social relations are important element in people's viewpoint.

And is direct quotation of topic and include practical rule to guide human. Thus myth is one of fundamental part of human's culture. It is not a trashy story therefore an active power that works hardy on it and it is a practical side of early belief and behavior (ibid).

3.3. Structuralism

At 1960s published a subject by Schafer (1980) at scientist and anthropology circle make high existing? He claims that, everyone who can clear unchangeable structure of human, maybe can create the rule of human's behavior

as decisive and exactness of grating rule. Cohen says that probably there is deep thing in my mind that causes I had been some one that always named structuralism.

The interesting point of Schafer observation is related to compare structure of myth and structure of music. He assumes myth and music as two spiced form of language that by considering the whole of them can understand their meaning.

We should read myth, less or more as an orchestral, and should recognize it not only separately but also in whole and comprehensively.

In fact, during renaissance period and 17th centuries, myth thinking obtained from West thinking. At this time novels was appeared and replaced to myth's stories and exactly at this time unique style of music was appeared. Music was responsible for traditional function of myth.

3.4. Comparative Cognitive Theory

Max Muller(1923-1985) Britain linguistic, mythologist and translator of India's holly books the almost representatives of myths comparative cognitive, Max Muller, was from German. This kind of cognition had agents such as Michael Beal in France. In 1856 - 1870 A. A. instruction training of this school had a primary position of importance.

According to Max, if we know the language as a facial appearance of thought myth is in veritable, natural and innate necessity of language. In fact there is a dark shadow that language covers thought and while language didn't develop like thought, it will not delete the event that will never happen. Undoubtedly, in the first period of history, human's thought confronted with horrible explosion of myth that of course this phenomenon never leaves the scene completely.

This theory includes two exigencies and proofed. First, myth knowledge is a kind of language illness that is the earlier humans by storm fiction to attribute to things, but after that they forgot that they weren't just description and as a result, they convert them to God, e.g. instead of they say :sun light the daybreak said sun likes the day break and embraces it. Thus myth was born like the Daphne's adoration and apollonian also the myth's images of stream phenomena show through show of. Stevens (2000) believes that we cannot imagine myth as language illness, the picture of or nomination that there is on Clay and Stone, etc., we cannot consider them as sightseeing illness, because myth what extent they are alive with imagination and concepts that by these picture..

3.5 Comparative Analysis Theory (diachronic-synchronic)

Ferdinand de Saussure (19th A.A) Switzerland linguist

As the recent of 19th, comparative analysis "diachronic" began, but new paradigms appeared after *Ferdinand de Saussure* period. He made clear that besides diachronic studies; we can and should study language in "synchronic" way too.

According to *Saussure* theory, synchronic study intended that particular past of every component in formation of one period of time, it is useful knowing of an integrated set and this interactive relationship of formation component of one period is that has essential value in this consideration, in his belief synchronic study is like watching chess game.

This is important that where they are now and what relationship they have with together. After *Saussure* theory, linguistics synchronic method is used in mythology for anthropology studies.

Among them Darwin believes that in study of culture the specific past of every element that formed culture, was considered based on what it was and developed and adjust edit with until discover its rules.

Actually whatever exists or happens in every period of time it is divisible to the elements that recognition of these elements by recognition of all previous type in different era is imaginable and this method called diachronic.

Cotterell reached the myth to the highest point with taking up the holiness and mystery, but his difference with *Saussure* is that Cotterell has a historical and diachronic trend and *Saussure* has a unhistorical and synchronictrend.

4. Myth in psychological argument in sciences

4.1. Myth and Dream

The most of myths happened in calm, but mysterious of sleep world. As in dreams everything happens simply, myth also act like that. if the human think that the sleep is like safe shelter and he makes all his wishes real by it, he makes his own myth by set it as a sample of his dreams, or myth originate from human's need to escape from life's reality, or dream pattern has learned to human the method of myth creation that according to Johann Gottfried von *Herder*(Romanticism's father): Elf stories are magic dreams that we awake reluctantly of them.

Herder believes that the source of these pictures is Indian myth. In the sleep that is completely personal, flowers, love and death mix together and unified that it is not identifiable as it was seen in the Elf stories or in folk lyrics. Heterogeneous have not contradiction in person's sleep. As a princess was born from one blood drop in the nature and trees sing a song, rain wine the houses are built from green clover and flow milk in the river.

Myth is area of symbols. The events and faces are symbolic in myth. in fact myth is a history that it internalized and becomes a part of people's inside and convert to subconscious that is what ever there is in the peoples subconscious is their history and whatever of history remain in subconscious is its myth .

According to Stevens (2000), faces that there were and events that have happened, when moved from consciousness area to dark and mysteries side " subconscious", they change to myth symbols as if there is this experience in dream, that is, whatever happens in wakefulness or in our mind it enters to our dreams and people instead of their history have old dream that it is their myth. There for it can be said that "dream" is based on personal subconscious and myth is based on nation's collective subconscious, and myth is like the dream's language because myth is a public "dream".

Froid interpreted the myth based on dream and wrote was myths are the rest of reformed fictions and dices of different nations, and prolonged dream of human. It means that study of dream makes it possible to understand the myth and dream is the personal myth of human and it interpret only in impersonal. Myth is the national dream and collective subconscious make it clear and obvious. Myth and legends in Joseph John Campbell view are the impersonal and collective dreams as the personal dreams are symbolic and paraphrasable by poetic capacity, and in each ears according to specific social conditions and position it can be accepted the new meaning. Myth also becomes symbol of some thought and new events in field of politic and social events of society through new interpretation. Of course is the myth a dream or not; we should know the dream after the myth very well until we can find an appropriate comparison for it an according to ancient look to science of dream and sleep and hypnology we cannot consider the sleep is an imaginary and invalid and to compare the myth with correct recognition of them we can compare their both function the myth can be remembering of the past several thousand years and the time that human passed and dream remembering the past life and passed of a man. in the book of dream epic myth it has come: gods indicate the sleep in the heart of some ones that have the power of prediction and decoding .therefore the subconscious that has future in itself and says to us from the mysterious language of symbols are personal dream that are manifestation of the collective dream and myth.

4.2. Myth and Anthropology

Myth is a part of cultural anthropology that it pays to studying and following the public rules' of human behavior from work and try to provide his public justification of his cultural and social phenomenon. Mythology not only is based on myths evidence but also benefits from researches and our knowledge in the fields of history and archaeology; sociology; psychology; linguistics; natural sciences; theology and philosophy.

Thus this is anthropologist that should provide the thought base until after that historians can build their researches according to it, as Schafer has showed that rules and retentive related to disagreement and contrast between two similar and master an over the whole of primary thought and the world of myths such as among African's tribe do gone twins appear in points god's.

Twins are creatures that they are complementary and opposed of each other at the same time; therefore among the whole human's cultural phenomena myth less than the others accept the logical analyzing. but myth was seen in all of the real and human's life affairs; and it can be said that there isn't any natural phenomenon or the affairs that related to human's life in which is not related to myth from vulgar beliefs until the most complicated philosophical arguments; are engaged with it.

Bently believes that, after create offset of recognize the myth in 19th century, from second half of century, anthropology, puts some sights on the view of analyzer that were un known in the past. As anthropology gives new life to study of ancient religion and myths, according to comparative study researchers are able to recognize unsolved puzzle of ancient religion and its relationship with traditional social structure, in addition anthropology cause to clear the source of the thought is similar to myth of human. And his traditional behavior in debonair is on which based.

Thus, myth is one of traditional heritage of nations that exist always in the collective subconscious and believer of that is exist always in the collective subconscious and believer of that by belief and full of intimacy accept it and transfer these myths from one generation to another generation even when they are unbelievable to myth but they present it in their needs and continues it. Means that collective subconscious sometime remind it and use to revolve of it thus that myth even is under effect of next times, is desirable and popular and find place in the mind of future.

Serious studies of anthropology about myth and religion have relation by research of E.B.Taylor, in his idea, all around the world, nature of religion is: believe to originality of soul and existence of it. He tried to shows that because of justification of mistake of dreams and unbalances, believes to origin of soul and as a result that soul is sprat from body and continue their life after death. All in all, this imagination cause to that the early man think that all of the phenomenon in the world have soul.

However, Schwartz was the proponent of general and universal rules but developed Taylor's theories in the field of anthropology. He believed that primitive religion is based on three matters a-magic and its relationship with religion and science: that early human in this way through holding ceremonies and using enchant and charms has tried to provide own self needs directly and try to conquer the wind and the moon and sun and it took a lot of time that the early human noticed that his abilities in magician is restricted and leaned to gods and ancestor's ghost or even devils.

4.2.1. Totemism and the Social Effect of Primitive Religion

The early human believed that there is a close relationship among people that they have proximity with each other 7also with natural or artificial creatures; that of course these creatures called the totem of human group and sometimes these totems accounted for origin and root of a tribe(nation).

4.2.2. Fruit and Plant Ceremonies

In these ceremonies with assistance of a set of complex and wonderful magician and religious ceremonies for stimulating and controlling the fruitful action had appeared some beliefs for sky and earth and sun and rain. The ceremonies that sometimes accompanied with violence and even sacrifice could be a part of it.

4.3. Myth and Ancient Model

Joseph John Campbell, American mythologist, believes that the sequence of heroic actions follow a determined pattern that we can elicit it from throughout world's stories and different historical era. Even we can say that every mythic hero has an ancient model that his life l different lands transcript by different groups of people. According to Carl Gustav Jung, whatever we confront in myth and literature, they are just sample-ancient pictures. as we don't exactly merit these pictures in our brain's structures finding biologically. But we merit the capacity of making such pictures .He believed that his searches open away for mental phenomenon that it source of all myths specially ancient models such as

5. Conclusion

Myth's type is an archetype that translated as allegorical and ancient model is Jung expression for connective conscious contents its aim is innate thought and tending to behaviour and thoughts that there is innately in

human kind according to prefabricated pattern. In other words, collective unconscious includes in ancient pictures. In literary critic archetype predicated to those group of narrative plans and characters or pictures that were seen in many areas of literature. This expression uses for our myths and dreams and social customs. The similarity between these different phenomena is the reflection of universal primary and basic patterns that consideration of the in a literary work created a deep reflection in reader. Myth's patterns are elliptical in depth side of literature that the relationship between myths and their types is more strung than with artistic works.

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