

Mythology as a Therapeutical Tool in Clinical and Psychological Care

Alina MAPN da Silva¹, Luiz Carlos Miller Paiva Nogueira da Silva¹, Anita L R Saldanha¹, Ana Paula Pantoja Margeotto¹, André Luis Valera Gasparoto², Paulo Maurício Garcia Nosé¹, Natália Rodrigues Daniel¹ and Tania Leme da Rocha Martinez^{1*}

¹Nephrology Department, BP - A Beneficência Portuguesa de São Paulo, São Paulo, Brazil.

²Intensive Care Unit, BP - A Beneficência Portuguesa de São Paulo, São Paulo, Brazil.

*Correspondence:

Tania Leme da Rocha Martinez, Rua Comandante Ismael Guilherme, 358 - Jardim Lusitânia, 04031-120 - São Paulo – SP, Brazil, Tel: 55 11 98323-9863, Fax 55 11 3842-3789.

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ABSTRACT

Myth is the form of expression of humanity in its primitive stage and of the deficiency of language in relation to thought. It is situated in the dream and in the unconscious, mainly collective (archetypes), showing conflicts of the human soul, sometimes transmitted phylogenetically. The psychoanalyst starts from a myth that is individualized, and above all, hidden, and the shaman starts from the collective myth, already known and consecrated by the culture. If ancient man followed the course of some myth, modern man follows his own myth. Man would be the son of gods and demons, a struggle between Eros and Thanate, and would therefore have a divine and a demonic part. A single and widespread family of languages, which must have originated from a single source, includes, in addition to Sanskrit and Pali (the language of the Buddhist scriptures), most of the languages of northern India, as well as Sinhalese (the language of Ceylon), Persian, Armenian, Albanian, Bulgarian, Polish, Russian, and the other Slavic languages. As well as Greek, Latin, and all the languages of Europe, with the exception of Estonian, Finnish, Sámi, Hungarian, and Basque. In this way, an ongoing series from Ireland to India was revealed. Not only could languages be easily compared, but also the civilizations and religions, mythologies, literary forms, and modes of thought of the peoples in question, such as the Vedic pantheon of ancient India, that of the Edas of medieval Iceland, and the Olympus of the Greeks. It is no wonder, then, that such discoveries caused such astonishment among the leading scholars and philosophers of the century. Man is, mythically speaking, created by the spirit. However, man is distinguished from all other forms of life by the fact that he is the being made conscious: he is intellectualized and individualized.

Keywords

Mythology, Therapeutical tool, Psychology, Anthropology, Clinical investigation.

Introduction

Myth is the secret cause of all mankind's suffering; To eliminate it will not be by modern technology (computers, CT scans, etc.) but by deep knowledge of oneself, trusting in our intuition for goodness and rêverie. According to Campbell [1], mythology is an inner map of experience, the song of the Universe and the music of the spheres. Mythology and psychoanalysis can complement each other and reflect the evolutionary yearning and desire for

self-knowledge of the human being. Myth is to the man of archaic societies what psychoanalysis is to modern man.

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In myth it is common to fail memory, as happened with Oedipus, who, in the face of the drunkard who insinuated that he was not the legitimate son, went to consult an oracle. In our experience, the adoptee seems to know that he is not a legitimate child - it is the unconscious knowledge that brings about intuition, the Kairos (Khronos), the opportune time, the temporality of the unconscious; Such as the example of dying on one's birthday, which we interpret as a fantasy of not having deserved to be born, full of feelings of unconscious guilt.

If ancient man followed the course of some myth, modern man follows his own myth.

Man would be the son of gods and demons, a struggle between Eros and Thanate, and would therefore have a divine and a demonic part. According to the Greek myth of Zagreus, the powerful and enterprising Gilgamesh, king of Uruk - yet a rapist of women - was confronted by Eukidu, losing the fight. However, they became friends and resolved to face death and the heavenly bull, which, in turn, destroys Enkidu. Gilgamesh goes into a state of anguish and wanders in the wilderness, but he does not die. Utnapishiton teaches him the secret of rejuvenation, but a serpent steals the potion, so Gilgamesh agrees to be mortal, submitting to the prevailing culture.

We are born with envy (destructive hatred), counterbalanced by Eros (God of Love), the libido. The further development of one or the other depends on the constitution - Ammon's bumpy ego [7] -, with excitability of the amygdaloid nucleus, which controls aggressiveness, which, in turn, is stimulated by norepinephrine. On the other hand, envy would be increased by education. If the mother does not give rêverie - love, snuggling and breastfeeding - the thoughts that begin to be formed in the first year of life can be bad and aggressive. This dependence on maternal behavior is due to the fact that, while the animal walks as soon as it is born, the human being takes a year to start walking. It's called regression. If, for Jansenism, the human being was born with the grace of God, but in the case of the lack of rêverie, hatred predominated, we will have the predominance of the "demonic" part and envy will therefore be increased. In these circumstances, the baby begins to have fantasies that can be both loving and hostile. Usually, thanks to the balance between Eros and Thanato, children feel hatred when they see their father together with their mother. In fact, it is common to see a child lie down in the middle of his parents when he sees them in bed, separating them. If the parents live well, without too much aggressiveness, such fantasies disappear, however, if there is a fight, fight or separation, the child feels guilty for having separated them. At this moment, the most varied diseases begin, as the child's anguish decreases his immune defenses, which will reflect on his future behavior. These fantasies, which generate conflicts, have greatly influenced the conduct of human beings in our society, given the formation of various religions resulting from a great myth: the virginity of the mother of Jesus. The child does not admit the sexual intercourse of the parents, hence the Immaculate Conception. Not only in Catholicism, but in other religions, a similar fact occurs, even in

distant cultures that revere Buddha, who was born on his mother's flank; it is a symbolic birth in which the father is not admitted to the mother. Myth is, therefore, a human artifact that expresses the infinite world of dreams, of the dreamlike imaginary; a composite of reality/fantasy, a synthesis of unity/opposition, a tension between the individual and something beyond him that marks in a constitutive and constitutive way the passage from animality to humanity. The myth reveals expressive potentialities that unleash in a particular way the sense of "religiosity" of the human being. Myth is seen as a symbol, whose core moves between individuality and universality. Hence, obsessional neurosis is regarded as the pathological equivalent of religious ritual, and can be treated as a primitive religion, and religion as a universal obsessional neurosis. In this context, Daphne could be traced back to the Sanskrit Ahana, which means "dawn". The story of Phoebus and Daphne would be the description of the appearance of the dawn, followed by the appearance of the solar god who pursues his wife, Daphne, who, in turn, flees, turning pale until she dissolves into the lap of her mother, the Earth. Mythology, then, is, in a nutshell, the opaque shadow that language casts over thought, and which can never disappear as long as language and thought do not coincide perfectly. Mythology, therefore, takes place here and now, just as it did in Homer's time [8].

Myth can be thought of as a "reality/fantasy" compound. It is a presence whose formulation takes place through the word itself. As for metaphor, it is possible to find in it residues of magical-sympathetic languages - magic of signs, sounds and form. The apparent modifications of myth, and therefore of metaphor, accompany equivalent modifications of language. Every magic is impregnated precisely with this belief in the real and fulfilling power of human desires - "images born from the mythical imagination" that speak, among other things, of the inexorable excommunication of the authorial figure. We could say that the separation between corporeality and Binary is even more evident in the myth of Daedalus, where Uno is abandoned and Binary, feeling liberated, believes he can fly. The comparative study of the mythologies of the world compels us to see the cultural history of mankind as a unity: themes such as the theft of fire, the flood, the land of the dead, the virgin-born, the resurrected hero, for example, are present in the world today and appear everywhere under new combinations, repeating themselves like the elements of a kaleidoscope.

A single and widespread family of languages, which must have originated from a single source, includes, in addition to Sanskrit and Pali (the language of the Buddhist scriptures), most of the languages of northern India, as well as Sinhalese (the language of Ceylon), Persian, Armenian, Albanian, Bulgarian, Polish, Russian, and the other Slavic languages. As well as Greek, Latin, and all the languages of Europe, with the exception of Estonian, Finnish, Sámi, Hungarian, and Basque. In this way, an ongoing series from Ireland to India was revealed. Not only could the languages be easily compared, but also the civilizations and religions, mythologies, literary forms, and modes of thought of the peoples in question, such as the Vedic pantheon of ancient India, for example, that of

the Edas of medieval Iceland, and the Olympus of the Greeks. It is no wonder, then, that such discoveries caused such astonishment among the leading scholars and philosophers of the century.

"Myth," as Thomas Mann saw it, and with whom many of the profound psychologists agree, "is the principle of life, the eternal order, the sacred formula into which life flows when it projects its features out of the unconscious" [9]. Man is, mythically speaking, created by the spirit. However, man is distinguished from all other forms of life by the fact that he is the being made conscious: he is intellectualized and individualized. The myth of Prometheus tells the specific story of this awakening of consciousness. Myth is, therefore, the fantastic narration of gods and heroes that belongs to the cultural heritage of a people, founded on an oral or written tradition and that generally has a strict link with religion, forming the reason for ritual beliefs. Myth bears traces of the primitive and ritual parts of humanity: the archetypes. It is interesting to take into account the interrelationships between myths, dreams and unconscious thoughts, to the point that they are placed by Bion [10] in the same category C of the genetic grid axis. All of these considerations in explaining myths, when taken into account by the clinical or psychologic health professional, can help clarify the meaning of the afflictions underlying the symptoms.

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In memoriam: Luiz Miller de Paiva.

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