

Moradi & Khorramshad

Volume 3 Issue 2, pp. 672 - 681

Date of Publication: 16th September, 2017

DOI-<https://dx.doi.org/10.20319/pijss.2017.32.672681>

This paper can be cited as: Moradi, S., & Khorramshad, M. (2017). Myths and Archetypes in Ancient Iran and its Impact on Power. PEOPLE: International Journal of Social Sciences, 3(2), 672-681.

This work is licensed under the Creative Commons Attribution-Non-commercial 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

MYTHS AND ARCHETYPES IN ANCIENT IRAN AND ITS IMPACT ON POWER

Seyed Fateh Moradi

PhD Candidate, Political Sciences, Allameh Tabataba'i University, Tehran, Iran

fateh.moradi@yahoo.com

fatehzhwan@yahoo.com

Mohammad Bagher Khorramshad

Professor of Political Sciences, Allameh Tabataba'i University, Tehran, Iran

Abstract

History of Iran has been the origin of different mythologies. Politics has been also related to the situation and power has never been far from myth. Myths have sustained and reproduced the collective archetypes of mythology; so that they have never been lost in history and remained in unconscious collective and historical memory. Ancient texts, including Avesta, have both been influenced by myths and produced new myths. Archetypes of hero, wise old man, anima and animus and etc. affected political affairs in Iran and continued during different historical periods and have played a role in its evolutions. Today, according the same trend, politics and identity are affected by mythology, which has lingered on through the collective memory. It seems that the situation has been more severe in Iran.

Keywords

Myth, Politics, Archetype, Power, Identity

1. Introduction

Our mind has been shaped along with human history. What people have thought has its impact on the structure of our mind. When you carefully analyze mental processes, you have to return to what others have thought in the past. Today, in order to explain some of the thinking processes of modern human we cannot ignore the past (Jung, 1998: 83). Therefore, Jung believes you are never alone, because you are stared by the eyes of centuries, suddenly you feel the presence of the ancient people (Jung, 1998: 115). Politics is also like a mythology in the minds of Iranians which has established the world order (Parastesh, 2001: 125). Mythology in politics is always a way back, especially in crises and since politics is never stabilized the return of a myth is always possible (Cassirer, 2003: 402). According to Henry Tudor, all the myths about political issues involve a memory of real events. Myths not only represent legends, but express historical facts (Tudor, 1383: 55). However, myth plays a role in both identity and politics. Ancient Iran and its texts have had a close relationship with mythology; accordingly three branches of politics in ancient Iran were religion, myth, and a combination of the two. Throughout history, mythology has been reproduced and has continued in the form of archetypes.

The underlying assumption of the text is that the myths, especially in ancient East, have had connection and impact on power, politics and identity to the present time. More accurately, it is assumed that the past myths have an impact on individual and collective unconsciousness and in this regard the collective unconsciousness is prone to new myths.

2. Method

The present study is based on texts. Examining texts, especially in mythology, is very important, since text preserves its constant position as an original research. Eastern texts usually begin with an opening statement and are considered as the result of the argument (Jung, 2014: 185). Our minds are outcomes of thousands and perhaps millions years of work and a history lies in every sentence, every word we express is a great history of historical symbols (Jung, 1998: 108-109). More emphasis on the text of Avesta is an effective example.

3. Unconsciousness, Resource of Symbols

Unconsciousness is a mental state which no "ego" is aware of it and only through indirect facilities we can get aware of its existence (Jung, 2014: 171). Symbol is the initial representative of unconsciousness, and at the same time, it is an idea that is aligned with the highest insights of

an unconscious mind (Jung, 2014: 52). Therefore, symbol is totally the origin of all metaphysical and mythical aspects, and all life experiences are based on psychological assumptions (Jung, 2014: 226). Archetypes manifest through different ways like dreams, therefore myth can be considered as a manifestation of collective dreams which is revealed in culture (Zaymaran, 2013: 17). Jung believes "language of unconsciousness is the language of symbols. Unconsciousness doesn't speak frankly and directly with us, but speaks with the language of dreams and myths" (Zaymaran, 2013: 20). In fact, several ideas, archetypes, objects, relations and situations in specific shapes and figures are present in mind (Ogden, 2002: 76). Dream is the most important way of access to this mass, of course, dream and text, especially in Iran, has had a great interrelation together.

3.1 The importance of dreams in the field of power in ancient Iran and its reflection in texts

Dream has been emphasized, from the beginning, in the mythology of Zoroaster's life. It is quoted:

".. Zoroaster fell asleep and dreamed an huge army was coming toward him from west seeking revenge, they blocked his and at that time another army in armors came toward the other army.... the dream was interpreted.... "Meidiomeh" will be aware of the issue and will accept "Behdin" and Devils will escape. Zoroaster was relieved from the interpretation about his dream ... "(Tafazoli and Amoozgar, 1991: 178, vol. 2).

It is written that Papak founder of Sassanid dynasty dreamed:

"While the sun shines over Sasan's head the world will be bright, another night dreamed; Sasan was riding awhile decorated elephant, and all the people in the country where around him and were praising and admiring him. Three other nights the same dream happened: Azarfarnabakh & Gashnasb & Barzin Mehr Sasanare burning and illuminating the world. When Papaksaw it, he surprised. He summoned the wise and foretellers; he retold the dreams to them..." (Hedayat, 1963: 170-171).

The importance of dream has been restated repeatedly in literature and historical resources of Iran which are linked to power. In Shahnameh (the Book of Kings) dream has been mentioned for 34 times. Other cases to refer are dreams of Kaikhosro, Sam, Goshtasp, Katayoon, Zahhak, Rustam etc. Regarding the importance of dreams in the collective unconsciousness, it

can be said that continuation of dream importance among kings and leaders in Islamic era in Iran has had an important role in the maintenance or decline of powers. Safavid kings, for instance, regularly were claiming about dreaming Imams or Saints (Ahmadi, 2006).

4. Theoretical Framework

Forgotten archetypes of history emerge, once in a while, in the field of culture in disguised clothes as myths (Zaimaran, 2013: 18, 19). Jung believes archetypes create myths, religions and philosophies that affect nations and all periods of history and don't lose their original form (Jung, 2008: 98-112). Therefore, any civilized person "despite his high development of consciousness, he is still in the deepest levels of his soul, is an ancient human" (Palmer, 2006: 168). Unconsciousness is the root and origin of all ideas of these archetypes (Jung, 2014: 186). Archetypes are including: Anima & animus, ego, hero and etc. some of them are discussed here.

Table 1: *Types of Archetypes*

Archetypes	Descriptions
Anima & animus	Anima is the feminine psychological aspects of men and animus is the masculine psychological aspects of women. Abnormal aspects of them happen when the emotional affairs in both sexes are not developed sufficiently.
Hero	In the mythology of hero, evidence show early superhuman forces, rapid growth and empowerment, victorious fight against evil forces, pride and early decline.
Shadow	Aspects of the character impulses with both monstrous and precious dimensions that we do not like to get know. Then, its monstrous dimension represents in World War II and in Christian context. Always shadow projecting to others is like an enemy.
Religious mysteries	Contrary to mythology of hero, here novices are asked to ignore their desires and ambitions and always be ready to die. The most common test in this archetype is power and in dream an individual always considers himself independent even from his mother.
Persona	Persona is an essential aspect of human personality, but much simulation with it develops its tricky aspect. Therefore, inflation and accumulation from Persona destroys total capacity associated with self of a person.
Wise old man	In dreams Wise old man is usually appears as a teacher, philosopher, wise, and etc. Wise old mains usually an embodiment of spirituality in the form of a human and in the legends helps the king or ... in troubles by using superior wisdom and strong will rushes to help and with advice and guidance frees him from annihilation.
Self	Self is desire to wholeness and totality of emotions and dreams are embodied through prominent symbols of animals and plants. Perhaps, Mandala and desire for

wholeness are the highest goals of a person

References (Wolf, 2007: 590; Hopcke, 1999: 85; auainick, 1388: 88-84; Schultz, 2004; 106; Watts, 2009: 241; Jung, 1989: 114; Palmer, 2006: 175)

5. Archetype of Ego and Ancient Texts

"Selfish considered as our life purpose to get the most perfect combined manifestation that is called individuality." At first, it seems that our mental life is rooted in this point and our supreme and ultimate goals go toward it. Mandala as an important symbol of selfish one of the most significant behavioral archetypes (Palmer, 2006: 175). Unity is very meaningful for an eastern. This unity is often derived from a variety of texts and myths. In mythology, Gilgamesh can be a good example for trying for unity of "self". The study of prophets in Mazdaism is divided into three levels: the first level is hero functionalism, and then the level of three perfect men that embodies three fundamental moments of creation, a perfect and real man is worshiping Mazdaism (Mole, 2016: 21). In the Gatas Zoroaster is thinking about ideal king that is more divine, absolute, immutable and unchangeable in divine words (Rezaei Rad, 2010). Unity can be emphasized in the Avesta texts, like the archetypes.

In Bondahesh human is known as the last creature of Hormoz. Human is a phenomenon that has the characteristics of its previous creatures and possesses all the unique features that other creatures in the universe are deprived from. In "The human psyche in Persian epic" it is stated that, "it is rooted in human's heavenly nature that he again wants to go beyond the human conditions and earthly rules" (Akbari Mafakher, 2005: 92). In these descriptions the archetype of "self" acts as a psychological root, and Individual in ancient Iran's context tries to attain a permanent whole and completeness, and complete its MANDALA. Although, according to Jung, it is impossible. In various dreams symbols of "self" as noted are illustrated in human and animal forms and shapes, which it accompanies symbols of trying for the unity of "self". In addition, since attempts regarding the unity of "self" are unstable in today's world, people are more prone to eruptions and psychic inflation with more powerful archetype belief backgrounds.

5.1. Farr-e-Izadi (Divine charisma) and its relationship with the archetype of religious secrets in Iran

In the different texts and inscriptions this kind of archetype is reflected. In Dinkard, where religion and kingship are interrelated, it is written:

"About the best and the worst people, based on the teachings of Behdin, the best people are wise rulers and religious leader of the time; and the worst are evil rulers and innovators in religion (Mole, 2016: 61). Hormuz bestowed some signs of Kingship to Jamshid: and "... when Hormuz came on the earth he was shining like the sun (Mole, 2016: 63). Zamyad Yasht, *chapter VII* paragraph 53:

"Ahuramazda" told to Septeman Zarathustra: Oh innocent "Zarathustra"! ... Those who gain access to inaccessible "Farr", reward of an Atropan [religious leader] will be granted (Pirdavoud, 1963: 300).

Therefore, "Farr" Izadi (divine charisma) has existed powerful status of ancient Iran and has continued to this time, which correlates the backgrounds of teaching religious mysteries with power. Even in the reign of Art axerxes that there was a lot of effort about the control of state over religion, but finally it is said that people can resort to religion to overthrow kings (Tafazoli, 1378: 216). Religious mysteries of archetypes are not necessarily (not always) in the form of heavenly "Farr" and are not essentially for Kings. Accordingly, it seems that foundations of the archetype are supplied through intermediaries. Perhaps in the field of multiple upbringings in ancient Iran has been one of the most important trainings in the field of religiosity [truth]. For example old wise man's archetype or the presence of magus's in the field of power and influence on it could be a symbol of resort there the archetypes of mysteries.

5.2. Shadow archetype with an emphasis on Iran

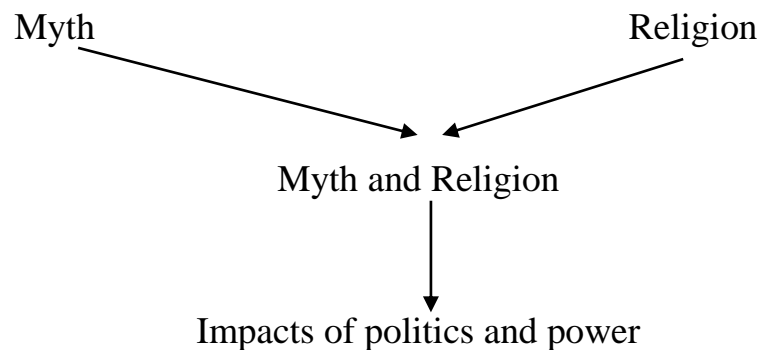
The dark part of Shadow revealed itself in World War II and in the context of Christianity (Hopcke., 1999: 85-87). In this regard, the first duty of men is to become aware of the irduties. Shadow is always projected to others, and in the politics others are the same political enemies of a person or group (Audaynick, 2009: 84-88). Accordingly, Jung believes that uprising of Nazi was another symbol and evidence about the existence and power of archetypes [including shadow] (Audaynick, 2009: 103).

In Avesta there are relatively abundant samples of praising and offerings to gods and Ahuramazda. Apart from the spiritual pattern of the conditions of the processes that may come to mind in this context, it could be that these conditions are obstacles that prevent seeing and discovering the shadow to the person and ultimately to the collective unconsciousness. In different parts of Avesta many cases such as the following text exist:

"HoshangPishdadi" over the "Hera" mountain offered a hundred horses, a thousand bulls and ten thousand sheep to "Anahita"... Aban Yasht, chapter VI, paragraph 21 (Poordavood, 1963: 142). "when "Jamasp" saw the army of "Devensnan"[Devils]the lie worshipers has a martial arrangement approaching from a distance, offered a hundred horses, a thousand bulls and ten thousand sheep to ["Anahita"] Aban Yasht, chapter VI, paragraph 21 (Poordavood, 1963: 153).

Indeed, in Avesta there is a great emphasis against lying, it can be a factor for freedom of both sections of shadow. But, since the honesty is determined by the ultimate goals of religion, when there is a conflict between the personal unconscious and the collective unconscious of Avesta and religious texts, terrible performance of shadow shows itself because its light part is suppressed and denied.

Finally, it can be said that the scope of power in Iran is affected by the following three areas, so that politics and power have been fed by the three main areas. Therefore, you may consider that the political situations are affected by the archetypes that are rooted in ancient context and thought.



6. Conclusion

Jung believes races, tribes and nations just as individuals "have their own special psychology and pathology" (Walter Odajny, 2009: 101). One of the ways to discover this psychology is referring to the myths of those nations and people. Myth can be regarded as a whole and note that its meaning is not in sequence of events, i.e. historical events don't eliminate its essence. Therefore, myth is only important in its totality (Lancaster, 2009, 1057), human's

mental world is not void of [the myths] in any period of time and if the past epic heroes are discarded, it would be replaced by new heroes. Today, in fact, instead of popularity of the Story of Siavash, another hero's life is presented (Bahar, 2014: 362).

Politics is a dynamic and unstable affair. It is derived from various natural and social forces; including mythology, religion, modern wisdom and etc. Among them mythology has been one of the most effective forces that has been prevailed over politics and power in ancient Iran. So far, this effect has continued in Iran's policy. Aspects of influence of the effects are transmitted through ancient foundations and archetypes such as anima and animus, hero, Wise old man, teaching religious mysteries, shadow, persona and etc. In such a way that politicians like other members of the society have not been able to escape from archetypes. Therefore, political issues have been under the domination of collective unconsciousness and behavioral archetypes, it seems in Iran it has often been producing negative aspects in the field of power. Accordingly, power has not been regarded as a political issue about community, but has been considered as a secondary and minor issue. Avesta and ancient texts as influencing thoughts have fueled mythology and since these texts are not regulated as efficient ideas, their meanings and effects have always been controversial; therefore, consequently political issues have been ineffective. Thus, since the collective memories have always been accompanied with historical damages, power has been a center for these damages. That is, power and identity have often been influenced by mythology rather than reason. Accordingly, they have formed a collective unconscious background and behavioral archetype to manipulate policy in the form eruptions and collective inflation. If people in power want to come out of the situation, they find themselves victims in the collective unconsciousness in the paradox of the political and mythological affairs, and it has never led to a positive result. As a result, power has been doomed to instability and inefficiency in the face of unconscious collective archetypes.

References

- Ahmadi,N.(2006).Dream and Politics In Age Of Safavi. Tehran, Tarekhe Iran Publications.
- Akbari, M.(2005). Human psycho in Iranian heroic. Tehran, Khojasteh Press.
- Amozgar, J.(1995). Fareh, this Forces of Conjure and Sky. Tehran(Iran),Kalak Magazine, number 68-70.
- Amozgar, J.(2015). History of Iran Myths. Tehran, SAMT Press.

- Amozgar, J & Tafazoli, A. (1990). *Math of Zartosht Life*. Tehran, Iran. Babel Press.
- Bahar, M. (2015). *From Math to History*. Tehran, Chashmeh Press, seventh edition.
- Divid, M. V. (1997). *Psychology Of Religion: Classical and the Contemporary*. Published by John Wiley and Sons, USA, Second edition.
- Ernst, C. (2007). *The Myth Of The State*. Princeton university press.
- Foster, L. (1974). *Masters Of Political Thought*. Houghton Mifflin Co Publication. Boston, USA.
- Hdayat, S. (1963). *Zand & Homan*. Tehran, Amir Kabir Press.
- Hopcke, R. (1999). *A Guided Tour Of The collected works of C.G.Jung*. Shambhala Publications, Boston.
- Jung, C. G. (2003). *Four archetypes: mother, rebirth, spirit, Trickster*. UK & New York Published By Routledge.
- Jung, C. G. (2002). *Dram Interpretation*. Published by Routledge classics, USA
- Jung, C. G. (1964). *Humen and his Symbols*. Published by Dell Publishing,
- Jung, C. G. (2014). *Jung and East*. Translated by Latedeh, S. Tehran, Jami Publications, 3rd editions.
- Mole, M. (1966). *religion, myth and cosmology in Iran ancient*. Translated by Mirzaee, M. Tehran, Ngahe Moser Press.
- Ogden, C. K. (2002). *Complex/Archetype/Symbol in the psychology of C.G.Jung*. The International library of psychology, London.
- Palmer, M. (1997). *Freud and Jung on religion*. New York, Published by Routledge.
<https://doi.org/10.4324/9780203440803>
- Parasteh, Sh. (2001). *Myth and Politics*. Human and social Sciences Magazine (Tehran). Number 3.
- Pordood, E. (1963). *Avesta*. Iranian Zartoshts Press. Tehran, Iran.
- Schultz, D. (2005). *Theories of psychology*. University of South Florida.
- Tudor, H. (2013). *Political Myth*. New York, Published By Routledge.
- Rezaei Rad, M. (2010). *Basic Of Political Thought in The Mazda Rations*. Tehran, Tarheno Press, tow's Edition.
- Walter Odajny, Volodymyr. (2007). *Jung and Politics: The Political and Social Ideas of C. G. Jung*. Author choice press an imprint of universe, Inc.
- Watts, J. (2009). *Developmental psychology*. UCT Press, Cape Town, South Africa.

Zaymaran, M.(2013). Transition Of World Myth To Philosophy. Tehran, Hormos Publication,
forth Edit.