

# Science and Art

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## I. Science and Art

It is not an easy task to deal in a relatively limited time and space with such a complicated question as the present relationship the quite a problematic one, between science and art . Therefore I shall confine myself to what is most essential. All available traces provided either by archeology, comparative religion, studies of contemporary hunters and native populations, or by mythology and many other disciplines, most naturally point to the initial unity of man and Spirit as a starting point .There seems to be a very natural beginning to the forward motion of human consciousness.

Nevertheless analytical psychology, especially the extensive studies done by C.G.Jung, point to an important fact. This initial unity in which Nature can still be found today seems to miss self-reflection, which is naturally not possible without an emphasized subject , hence without a certain "I". On the other hand it is possible that the very circumstances stimulating the inception of consciousness were probably of a rather traumatic nature. "The forms of hinking, universally comprehensive gestures and many attitudes copy the model which has been established long ago before man developed a consciousness capable of reflection. It may even be possible that the early origin of human ability to reflect arose from painful

consequences of emotional collisions. Allow me to give an illustrative example of a bushman, who in a moment of rage and disappointment due to his failure to catch a fish, strangles his only beloved son . He is overwhelmed by unceasing grief when holding the small dead body in his arms. Such a man can remember the pain of this moment forever." C.G.Jung : Psychotherapeutical notebooks nr.31, page 63, Prague 1989. The main motive of the inception of consciousness is most likely a wide range of emotional states, the common denominator of which is fear. Therefore it is no wonder that consciousness tends to define itself in a rather negative sense. This tendency asserted itself in all its dreadfulness

only in the last century, while the objective situation at the beginnig of the inception and development of consciousness was quite different. It is not possible to deeply explore the process of the gradual ego-sphere evolution which as Eliade proves in his History of Religious Thinking took at least two million years. I shall be content with the simple statement, that throughout this period "I" remained more or less in conjunction with its unconscious basis, what is proven by the native tribal mythology as well as philosophy.

This connection most definately does not mean some kind of senseless state, because "I" is being lead all the time by the unconscious, the nature of which is not ignorance but it is most likely what is today called "higher intelligence", optionally "universal consciousness" or simply the Spirit. After all the mythologized reminescence of this state can still be seen

today in the images of blissful paradise out of which man was either driven from or he himself left it in a Prometheus way. In any case what is typical for this state is "Gods's proximity", either it is expressed by the closeness of heaven and earth or by mans dwelling in the divine garden of Eden.

A justified simple thought can be deduced from the above listed facts. The strenghtening and gradual ego emancipation is directly proportional to the parting from the initial unconscious basis, mythologically perceived as heaven. Contrary to the commonly established approach which tends to blame man for self-conceit, whether these tendencies originated in Sumer, Greece, or in Christianity or anywhere else, I would like to draw attention to major objective circumstances by which man was practically forced to make substantial changes in his life style in order to survive. Probably the most significant objective condition of this kind was the end of the ice-age which was followed by the swift forestation of Europe. The European

prehistoric hunter was simply forced by the glacial decline to abandon his previous "heavenly" life style, because he had lost his previous subsistence provided by the great animal herds. This thought is reflected by the fact that in North America the huntsmen life style remained the same because the great plains with immense buffalo herds still offered the hunters enough sustenance.

I address this issue in more detail in my study "Indian - Report of the Archetype", published by Triton publishing house in 2003. It seems it was not only the self-conceit of some „I", but it was the objective situation as well which was necessary to adapt to logically through the strengthening of „I". The process of strengthening the conscious "I" was accelerated by the adoption of the agricultural way of life and the consequent foundation of cities and great empires.

One of the most interesting and a very typical example of the objective necessity to strengthen the conscious "I" is a Greek philosopher Parmenidés to whom certain insight was revealed by divine beings through a kind of holistic vision. After he was however called on to use the logos, and this was his reason for logical discourse between human exploration and clarifying of the metaphysical contents of his vision. (The Great Personalities of Western Thinking, compiled by Richard A. Muller pages 15-19, published by Prostor in Prague in 1992) .

Since hereafter, I shall be dealing more with those consequences of ego emancipation which appear as negative ones. I would like to point at the very beginning, to certain signs demonstrating that man was called to this evolution by the reality he lived in. That is provided we are willing to consider this reality, personified by the Planet being much more than just an environment at that time, but a manifestation of intelligence communicating with us as the whole in a certain way. What is obvious after all, even in the famous scene from the garden of Eden, is the striking absence of the omniscient and almighty God, exactly at that crucial moment when the Devil is tempting his unwary victims. Are not they both - God as

well as the Devil - two sides of the same reality as proven in the myths of ancient cultures, where these two poles were not yet separated so strictly. I have no intention what so ever of laying blame or responsibility here or there. I would like to draw attention to the fact that in case there should exist at least a potential dialogue, it can only be a dialogue between two sides where each of them has at least to a certain extent its own autonomy.

## **II. Art**

If we should meaningfully address art it is necessary to realize we are touching the sphere of the unpronounceable, the inexplicable. On the top of this art cannot exist on its own. Only what is being evoked inside of us by any piece of art is the work of art. The reality itself is in this sense the greatest work of art, of course only when there is somebody to be aware of it. Thanks to this approach we may be able to understand better what is that unpronounceable, that inexplicable entity. It is likely to be some kind of an outermost boundary of subjectivity which is being activated in us through art. It is the unceaseable nature of the soul which is naturally manifested through art in a very particular motion, which is at first heading belongs to the collectively shared experience in order to lead us in no time to a much more precise view of the reality itself.

But what is the most interesting thing about this ability is a strange and often forgotten fact, that art seems to be absolutely naturally given to us. All we have to do is observe Nature and we can see immediately it is a work of art as a whole, as well as in each and every one of its particulars. Also with an unprejudiced look at small children it is impossible to ignore the fact they are born artists. All their works are gifted with quite significant artistic power which emanates from the children without any effort so there is no doubt its source must be the

unconscious. After all any artifact originating from the ancient past is most naturally a work of art, even though it may be such a practical "product" as for example, the thing we most ineptly call the "fist wedge". Even in the very recent past it was still absolutely natural to balance the artistic and the practical side of human activity which is illustrated by such secular buildings as bourgeois houses, or by purely technical products such as locomotives, steam turbines, ships, or anything else

which fortunately creates even today the counterbalance to iron-concrete prefabs, houses screwed together of glass, iron and concrete, or to other products of human activity which are consistently deprived of any artistic or even aesthetic aspect of transcendence.

So originally there is no need to look for art anywhere since art is an autonomous manifestation of the Spirit emanating with no obvious connection to Nature. Nature and her natural character allow themselves to be led by the impulses of the Spirit in a completely innocent way and without any secondary aims at the advantages or privileges of this or that procedure.

This kind of situation is the primary state of any evolution. But since art does not exist as long as there is no one to realize it, the evolution lawfully sooner or later reaches its critical point where "I" - the created subject - becomes aware of the power or the beauty of that state in order to ask about its possible purpose later. And it is at this point when science comes into being.

### **III. Science**

Unlike art which is simply given to man as well as to the world, science represents something consequent, reflecting and rational. There is one main effect of critical reflection, and because of this, reality has lost its previous clarity/self-evidence. So reality itself has become a subject of scientific research, it has become a question, therefore it is burdened with doubt. Science is a human answer to the emerged insecurity but at the same time it

is science with its question that is its reason. Science therefore reflects the objective world not only as something uncertain/not self-evident but at the same time it imminently tends to become clear/self-evident to itself and if possible hardly begins to reflect this situation or does not reflect it at all. In this sense it is very similar to a self complex and it is no wonder it shares a number of its other characteristics as well.

As mentioned above science is a natural consequence of the emerged "I". Therefore it is not an exaggeration to say that the same functions which "I" applies to an individual's psychology can be observed within the whole society at the sphere of science. After all that is the reason why science comes to a dead end from time to time out of which there is only one exit, return to the very roots of science. It happens too often that some constructed derived procedures gain the stature of some kind of reality. The initial falsity/artificiality of science is forgotten within this process, so it is therefore not surprising when the continuing path through reality becomes rather impossible to pass.

Actually it is no wonder that this consequent, artificial origin of conscience and of science is so often neglected. How long is our "I" able to experience that special state in which it is aware of being aware? Sooner or later this naive, rather childish amazement will succumb to a habit and feeling of certainty/self-evidence, matter of course. In the same way every temporary arrangement changes into a permanent one as soon as we get used to it. But since it still remains a temporary arrangement it can never be fully efficient, only reality exists in this way, and that is why science starts evolving a more methodological approach/effort to prevent this uncertainty. But this effort is usually only a type of safeguard similar to various forms of protection of dissociated "I". Man and his science simply got used to being aware. They got used to this state so much that they are no longer aware of not being aware.

Thanks to all this, a completely paradoxical absurdity has come to pass. We consider art our most natural part, to be something extraordinary, while artificial scientific concepts we accept as an autonomous and natural basis of the human world, and that is how science may gain its forceful aspect.

It can be truly said that this tension is currently taking on a very dramatic form, and hence it is very meaningful to ask whether it is possible to purposely bridge the emerging gap between the two poles, and in case it is, there is a question well known to every therapist. "How?"

### **IV. Shamanism**

If we are to deal with the question of how to bridge art and science once again, let us first have a look at the roots of our spiritual past, at shamanism in which both these poles are still united in harmony.

Shamanism is the oldest known way of man beginning to actively take hold of reality even including its invisible spiritual level. The shaman in his whole being is intent on establishing and developing the dialogue between our human time and space and the universal world of the Spirit.

In general, shamanism disposes of the ability to open the way into the world of the Spirit, which means from the point of view of psychology, he is approaching this world from the side of I conscience since the self-reflecting "I" is beginning to shut this path by its very creation. Perhaps numerous universally occurring motives always mentioning the shamans of preceding generations wielding greater power, for example being able to physically perform what today's shamans manifest only at the level of symbolic implications, originate from here. This concerns, for example, the miraculous flight to heaven or to the underworld as Eliade describes in his comprehensive work: *Shamanism and the Archaic Ecstasy Techniques*, Argo, Prague, 1997.

We can see that shamanism clearly represents a spiritual attitude where both sides are still very close to one another. The members of the tribe are not at all surprised by the fact that their shaman is able to communicate with the spirits. After all, the spirits don't mean anything abstract to them since their presence is an everyday part of their reality. So shamanism remains open to both sides. Ecstatic experiences are in fact conducive to the world of men. As Eliade proved, our culture is based on images arising from the many summed up shamanistic experiences and knowledge that the shaman has brought with him from his journeys. So in this sense shamanism is still naturally combines both sides - consciousness and unconsciousness, science and art together.

## **V. Alchemy**

The following/ consequent development of human culture, especially after the foundation of cities, states and empires, logically headed towards a more intense strengthening of consciousness, hence the establishment of institutions which took over the responsibility for individual members of the community, and mediated between the spiritual world and gradually with the whole world. It makes no difference whether these institutions focused more on the secular or on the spiritual reality because they laid firmer and firmer boundaries between the individual and the collective. The power of the collective element grew and that is how situations were created, in which the existence of some kind of collective consciousness was more real than the existence of an individual. In case he somehow existed the individual was conventionalized into a more general model of what he represented, whether it be a king or a priest, a commander or an enemy, etc. Personal traits began to be wiped off to the point of indifference or they simply did not appear at all.

For illustration. I am presenting a fact resulting from Jan Ulrich's epilogue (pages 233 and further on) in the book *Black Elk Speaks*, published by Hynek publishing house in Prague in 1998. The fact is that the native Indians philosophy arose from the shared and summed up individual experiences of all tribe members. So it seems that the initial state of the human community was mostly formed on the basis of the liberal sharing of individual differences as proven in the above note dedicated to shamanism.

The intolerance of individuality appears much later on being an accompanying phenomena of the domestication process which can be looked at within the overall categorization of herdsmen and farmers, military aristocracy, field slaves and so on. So as soon as the great empires were created a collective consciousness was established. The individual existed only because he was a part of the whole.

It had been like this before however, but due to the consolidation of outer boundaries and to the inner antagonisms, the nature of this whole significantly changed from openness and freedom to

tension and dogma. Therefore compensatory efforts to maintain individuality which appeared within this framework are fully understandable. One of the first observable tendencies of this kind was the rise of secret male fellowships which enabled men to maintain at least a part of their original integrity during the period of greater matriarchal control when they were often just field slaves and subordinated residents in the houses of their wives.

So we must not be surprised by the fact that the rise of alchemy is usually dated in the period following the establishment of great empires, in fact it appeared as a natural reaction to the situation. It can be stated from the point of view of psychology that it is the natural response of the individual to collectivity, which the individual has slowly and vaguely become aware of. To begin with the alchemist is working on his own and even if he conveys his work to others, he is doing it with extreme vagueness/incomprehension which he often

creates fully on purpose. He can be said to be covering himself in a cloud of mystery. Whether this is the case of various allegories, rebuses, intentionally false hints, all this makes the research of alchemy quite difficult by and it is the reason why there are so many misunderstandings in this discipline.

That is why C. G. Jung was such a great benefit to the scientific research of alchemy with his long term work and especially his volumes which he published under the title of Psychology and Alchemy, published in Czech as the V. and VI. volumes of C.G.Jung's Anthology in the years 1999-2000 in Tomas Janecek publishing house in Brno. Out of all Jung's contributions to the extensive question of the evolution of human culture, I shall mention only one aspect arising from his work rather imminently. While any civil servant derived his power from the state apparatus without any further inquiry into its mechanism, the alchemist found himself in a completely different situation because he was a solitary truth seeker most of the time. He could find support in the statements of other alchemists if he was lucky enough to get to them, nevertheless his workplace was of a rather secret nature since he sought to avoid official . Therefore alchemists elaborated a highly sophisticated procedural system whereby concealment and overall secrecy represented only one of its parts. However, there is another much more interesting part of alchemistic philosophy regarding our topic which was based on the unseparable communion of two completely different work approaches. The first one is what can be denominated as "oratorium" the space for meditation, contemplation, in short for spiritual immersion in which the alchemist tries to unite with the Spirit, asking for his guidance and purifying his soul at the same time. So it is a sacred space where the alchemist is looking for spiritual inspiration for his consequent practical procedure.

The other element of the same importance is "laboratorium" where the alchemist transforms the acquired inspiration into practical acts. Here he labors with the particular material and through this process gains concrete practical results. This laboring has however, a reciprocal effect on his soul therefore he is conjoining with it through "oratorium" again. A closed cycle of activities is created like this where one activity meaningfully profounds the other, so a balance arises between them.

Alchemy as well as all the other hermetic disciplines of human activity most of all compensates the one-sided development of human culture where the collective elements tend to prevail and gradually gain more and more forcible attributes. What is particularly interesting from our point of view is the seventeenth century when the method, (the founder of which is Aristotle), celebrated its triumph. Certainly it is not a coincidence that diversion from alchemy took place at the same time because its results are partly uncertain and

above all, this discipline requires unceasing patience and humility.

In the centuries following Aristotle, a development in the sense of a more consistent separation of the theoretical and practical sides of human activities took place. The scientist felt less and less bound by such spiritual criteria as conscience, humility or respect to the Spirit. On the other hand artists, or those who are today ridiculously called philosophers, took on a more comic role and were considered at best to be good at driving boredom away.

Generally put the theory ceases to be binding for the practice, and the practice has its own regulations which it abides by the most important of which relates to effect. Theory is however, simultaneously separated from practice, therefore something as wicked as theory for theory, that is purely hypothetical construction without any real factual content, is now starting to be considered valid.

## VI. Divide and rule

Whether these progressions come to pass in the field of science or art, much greater chaos and confusion evolves because both of these disciplines still have their theoretical as well as their practical sides. Only a small number of extraordinary individuals are still able, despite all the overall motions, to keep their activity - oratorium and laboratorium - together. However, in general there is a state apparatus behind the civil servant which is out of reach to the common man due to its irrelevance to common life as well as due to its incomprehension. As for science, it is backed up by its science-technical apparatus which can only be understood today by a few educated specialists. And at last, behind art as well as in front of it there is an audience and communication with it has got its own rules, therefore if government, scientists, or artists do not feel committed in their relationship with the Spirit, then what becomes their major deity is the Faust Effect, in the name of which almost any means is considered justifiable.

On the other hand the mere theorist makes almost an impotent impression at first sight even if the effect of his operations were not dangerous. This anonymous widespread theorist, not feeling bound in any way by the practical side of reality, makes reality unreal through his more or less constructed speculations focused especially on the holy "it should be". These people unawares abstract from everything autonomous without noticing, most of all from instincts, and they flee/emigrate with their consciousness as far away from anything "dark" as possible. But they are also terrified by what is as clear as daylight, and that is why they feel the best in the sphere of grey cortex. There they more or less carelessly manipulate theoretical terms without feeling the need to conjoin these terms with something that exists objectively as well. That is how the intellectual, perhaps the greatest practical threat of our time, comes into being. What makes the entropic effect of his behaviour even more dangerous is it is not intended as an aim of the intellectual's efforts. He is not even aware of this effect because he has mistaken the Spirit for mere intellect, which of course cares most of the time only about the so called "right things". Thanks to this, the intellectual is capable of depriving the reality of its real dimension without even noticing it. The only thing he may have left is surprising question where has the overall look for good gone? Nevertheless, he is not able to notice anything real, directly due to being too occupied with the above mentioned "it should be".

This situation is extremely threatening because it violates the very foundations of our mutual human existence, and weeds of all kinds are eagerly finding their way into the emerged interspace whether in the form of indulgence, indolence, indifference the making up of excuses or any other shades of grey. I am sure there is no need to describe this situation in any further detail. All we have to do is to look at the reality of the presence we are sharing, which is already showing obvious signs of a society standing on the brink of its own destruction. I shall mention only two particularities exactly related to the discussed topic.

Firstly, science is practically standing against life itself when it produces weapons of mass destruction and its natural consequences even now, day by day destroy our natural world, the air, water as well as all the other nourishment we are unable to survive without.

Secondly, collective art is totally removed from the life of the common individual. This individual is only a spectator, he is accounted for only as a slave who does not even know he is as a slave any longer since he sits in front of his TV set, or over newspaper and magazines in relative physical comfort. The owners of TV stations sell commercial tenders for precise numbers of viewers. Even

the content of art itself does not reflect a message or some ideological or even spiritual dimension, because the only criteria considered to be reliable is again the number of spectators or readers.

Such science and art together creates a mass consumer civilization which is beginning to lack culture, and it turns, man into a passive consumer in exactly the same way as the drug dealers do create drug addicts. Mass consumers, like drug addicts have become totally incapable of living independent lives. Perhaps they can, at most, live from day to day, but as soon as their life apparatus collapses, they are unable emotionally and even physically, to exit. And this apparatus is currently functioning as an energetic parasite which consumes much more energy than it is able to produce.

So if we have a look at ourselves from this point of view, what is immediately obvious is that a profound gap between mankind and its natural objectivity has emerged, as well as between science and art. But if we are still talking about some kind of science or art today, any further distinction between the two is almost useless because it is actually not art, nor science in its true meaning any more. It is some kind of rootless and therefore fruitless pragmatic "know how". Actually they have become self monster which have hindered humanity from evolving towards perfection..

## **VII. Way out**

As it has always been, evolution carries with it something else which may not be too obvious at first sight, but what usually turns out to be the most important thing in the end.

It is obvious from the above mentioned, none to optimist statements, that it is the very Spirit that has been given a wide berth. Since this term has been burdened with far too much intellectualism I would rather add one of its most natural synonyms which is Life itself.

Our rational science has declared for a long time that something is alive in space and something is not. Nevertheless science itself reaches, thanks to its consistency, which is fortunately typical for it, a very optimistic conclusion about its own boundaries that absolutely everything in space is alive. Therefore everything is pervaded by the Spirit. It is useless to mock this conclusion by pointing out the fact that mankind has always had this knowledge at its disposal, and it is most obvious if we have a look at alchemy.

However, we can simply say that mankind has made a very long pilgrimage during which it has tried out with a typically human unbreakable will, to suffer again and again perhaps all the existing dead ends. All these paths have been honestly and consequently realized and all of them have finally lead into the dead end of vanity.

Of course just this fact alone would not make much sense if there were not more and more human beings who have matured during this pilgrimage to an unshakeable recognition that continuing in the aforementioned manner has never led anywhere and never will.

Although the world initially given to us, meaning the natural world, is showing signs of being quite heavily used or even abused, there are a sufficient number of human beings who during this experiment reached that state of maturity and thanks to this, may be able to discontinue and this path to ruin. This price does not seem inadequate.(excessive).

So if we are asking about a way out then there is no need to rob Peter to pay Paul again, and to draft any thoughtful solutions. What is enough to start with on our way out is to leave behind the path that has lead us all the way to a deadlock and not to look for any other path. If returning to our common home should be the meaning of our common adventure then we should know better than anyone else that this home still exists although we have not been there for such a long time.

What I find to be most powerful is the fact that we have fled our homes as small children and now we can return there as grown up partners of the Spirit that has naturally been present all the time, although we have tried so hard to avoid him.

## VIII. Science and art

Science and art will find their reunion again when we stop being hostile towards the natural world and once we overcome our fear from this world of the Spirit- Life.

As soon as we will be able to use such life apparatus which will be naturally pervaded by Nature, then the bridge between Science and Art will come into being once again. Once we understand that the Spirit's blessing cannot be forced in any way, then we may hopefully find enough power to accept reality as it is. In order to do so it must be understood that any bargaining with the Spirit is impossible. To a certain extent it is possible to do so with the Devil. The Spirit himself is the greatest challenge and he does not ask anything of us at all which is obvious from all of our common history. And since he does not want anything, it is not possible to bargain with him, and his affection cannot be gained either by any sacrifice, nor by any effort.

The Spirit grants his blessings unconditionally. Man can only ignore this affection due to having his own imaginations about it. But of course the Spirit does not suffer being dictated anything as well because then it is not the Spirit but a mere intellect. I have kept the last optimistic conclusions for the very end. When I was speaking about a kind of separation and gap, I meant only what can exist solely in a subjective way. It is only in our subjective mind where such an impression can evolve due to which we are seeing the world under the prism of this illusory deceit.

Objectively stated, no such thing as some separation can possibly exist in a world where everything is connected together from the smallest particle up to the immense infinite. The given theme would of course require much more time and space. So I have confined myself only to fundamental enunciations and the briefest analysis of what they may result in.

## IX. Synthesis

If analysis is not followed by synthesis then something indispensable is naturally missing. That is why I would like to conclude at the end of the above given thoughts what is in fact some sort of their common lightmotive.

Provided we significantly simplify the history of human spirit evolution then we can say that at the beginning of all its motion a state, that can be called the "indianship" is found.

I have dealt with this question in more detail in my study *Indian Report of the Archetype*, which was published in Czech in 2003 in Triton, pages 20-25. What I would like to do at this point is to make certain specifications of what I have drafted in the aforementioned study in a rather intuitive way.

At the beginning of our evolution we were in a harmonious relationship with Nature as well as with ourselves since we are not differentiated from Nature. The human being is living in paradise completely united with Nature and her wisdom, but is lacking the ability of concentrated consciousness with its Husserl intentionality. If there is something characteristic for the consciousness of native man then it is first of all its free flow, as if this consciousness was not yet a true consciousness but rather a silent witness of the natural matter of fact. This consciousness is above all intuitive or receptive because the rational constituents of consciousness still remain undeveloped so a conscious confrontation with real adversity is not possible so far. This was demonstrated either in Europe at the end of ice-age as well as in America when the Indian culture was discovered by the contemporary Christians. So this heavenly evolution stage of human spirit is a state where the human society is harmonious, filled with profound intuitive wisdom, plunged in a relationship with Nature as with loving and beloved Mother and with Life - with Spirit- as with father, who is also loving and beloved.

Just like Adam and Eve, the people at this stage were confronted with the objective adversities at the end of ice-age when they could no longer continue in their present way of life.



This is where the second stage of human spirit evolution begins. He is facing the necessity of adapting to the changed conditions and he is doing so especially through the transition to agricultural and herdsman way of life. It is here where the domestication of the savage hunter slowly begins. Here we can at the same time observe the first mythesized memories of a hunter's heaven. The past is deified, the presence is full of antagonisms, the future is highly uncertain. The inner unity of the society as a big family is over. At first the temple cities and later great and powerful empires with their institutions were founded. Though the human consciousness is already strengthened a little, man as an individual is completely under the bondage of society. The individual exists solely as a part of the city or empire.

What is the inner reaction of human spirit to this new situation? First of all man feels uncertain in the face of what he feels as transcending his individual framework. Therefore he sees God as a father who is perhaps loving but he is first of all punishing. This philosophy goes even further in the antique because the gods are interested in the antique man only in when he somehow oversteps his bounds. He is then immediately mercilessly punished. If man stays within his own bounds the gods do not show any interest in him whatsoever.

On top of that man becomes after death only a shadow with no memory and without his own will. Even if he had become a hero his faith is not much better. Only when he was accepted among the gods he could have counted on some kind of after-life.

Therefore antique man most naturally placed all his emphasis on the presence, not in its spiritual sense as we may suppose but he continued developing the receptive part of his consciousness. Wealth, power, physical beauty strength and glory were the only things the antique man wanted from the passing presence. He was willing to sacrifice his life for these values as well as enslaving a great number of his fellow-men and denying them human status.

Of course the further the society went in these directions, the less bearable the human presence became. That is why there were those orgiastic excesses on one hand and a deep melancholy on the other. This second stage was very important in more regards. In part the collective tribal mind was strengthened as well as the social institutions. Man seemed to take root in an uncertain situation into which he had been thrown by his purely natural origin as well as by Nature herself. Let us say man had domesticated himself in some kind of technical way but spiritually he still remained a captive of nature, thus his consciousness could gain individual character in very rare cases only. Although I have mentioned above the existence of compensation streams they were rather a question of individuals.

The antique itself naturally continued in further development. In part it was at last the development of reason and namely of dialogue which had begun in Greece. In part it concerned typically Roman abilities as organizational and juridical in general.

On the other hand the way of life created by the antique could no longer suit the soul of the individual if it was the individual who was to become aware of himself.

Christianity with its turn towards inner as well as emotional values could not have won if it had not been for the human soul herself who revolted against the antique reality.

Christianity brings the elevation of the individual through advancing his inner spiritual values. By this the third "very important" period of the evolution of human spirit begins. Here is the human ego finally freeing itself from strictly natural determinations and thanks to this the consciousness is beginning to train itself in the skills of concentration and intentionality.

Here I namely refer to the introductory chapter About Two Kinds of Thinking on pages 21-53 of Jung's study: Symbol and Libido. Published in Czech as Volume VII. of Anthology in Brno in 2004.

Christianity at first developed above all in a mystical way and into depths where man is almost lost again. When Middle Ages rediscovered the antique, namely Aristotle, once again it was just about time for this irrational Christian mysticism to cultivate the form as well, and Aristotle with his methodology was a highly competent teacher.

It is not possible to peruse in detail the last two millennia of human spirit evolution here. Therefore I refer to Jung's study devoted to this very theme, *Aion*, C.G.Jung, *Compiled Writings 9/II*, Brno 2003.

Here at this point I would only like to state that these two millennia were crucial for the development of intentionality of human mind as well as for the diversion from anything natural in fact practically "feminine".

Both were probably necessary for us to finally emancipate. But at the same time it has led us to constructing an unprecedented life apparatus which is however rooted out of the original union with Nature, since it has been created by consciousness focused since the end of antique on overcoming purely natural determinations. Our civilization is therefore hostile towards the very life.

## **X. Return**

If we have look at our present time from this point of view, it seems that the psychological sense of the given evolution could have reached sufficient individualization of a critical number of individuals. Since today this number has been achieved, we have to ask ourselves in which direction we should now go. I have tried to offer some kind of answer to this question.

It is absolutely obvious today, that continuing in the same direction is senseless, because we are living in a time when man is being turned out into his proper boundaries by the very reality whether we understand it as the planet Earth, Sun or Universe itself.

If we have matured for dialogue with Reality it is now time to begin this dialogue as mature partners. Perhaps it will be our intuition to which we return once again and which may provide us with much more than it has to the origin of the cultures. That is to say we have a long path behind us during which we have created a certain form which can conceive Reality provided we are able to open this form.

The union of art and science, intuition and reason, content and form, meeting the world as a multidimensional space again all this can be the way which may open our future.

Insisting on that single dimension which is found by the intellect and which has naturally lead into existential anxiety does not open any future for us at all. After all let us remember that it was Rome as the supreme form of the antique that was overcome by Christianity which was at the beginning taken for only a harmless superstition. But Christianity was expressing the true needs of the soul and spirit of contemporary man.

I have tried to outline what are the true needs of the soul and spirit of today's man. To what extent and how will these needs be fulfilled depends now on the decisions of individuals. If the dictate of monopole consumption prevails there will be no future ahead of?for this civilization. Then an old experience will come true which says that civilizations are incorrigible and that is why they always fall into doom while the native tribes with their flexibility keep on surviving.

When our civilization will not stand against Nature but when we shall find a harmonious relationship with her, when the borders between man and Nature will not be demarcated by poisonous waste either technical or mental, then the union of art and science, of Spirit and man will be renewed.

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