

Nuggets and Bright Lines

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The Hero With a Thousand Faces

Joseph Campbell

'The Hero's Journey'

The Monomyth

As I begin this article please let it be known that it is far from me to consider my words on this work anything but a simple understanding of what it means to me. Many scholars of incomparable intellect and wisdom have delved into this magnificent work. I consider this just a personal journey of understanding, one I have chosen to share. The views are mine and mine only.

Joseph Campbell says that the human existence as we know it is a constantly repeating cycle with a recognisable pattern. The 'Monomyth,' as he calls it is the structured story of the heroic journey undertaken in life. The circumstances, the people, the environments and the times vary but what is constant is the structure and pattern. It is the story of the world, of people and societies.

The adventure can be summarised as follows:

The hero sets forth and crosses the threshold into the unknown. There then follows the process of challenges and magical helpers until the final ordeal and triumph. This is often represented as the coming together of the male and female, prince and princess, a sexual union, atonement with the father or self divinisation, apotheosis, transformation and illumination. There then follows the return where he or she leaves behind the other world and re enters life with the boon.

Aspects of the monomyth alter in different cultures but essentially the structure remains unchanged. Understandably details and nuances of occurrences and stories are lost in analysis with a historical and or scientific eye. Many of the anecdotal idiosyncracies are only clear if the adventure is seen in its full beauty, that is as a complete story from the past. These mythologies have to be followed through to their end to fully understand their representation of the adventures of the soul. They seem to offer a profound and accurate documentation or representation of the human. Their study reveals the intricate details of all human existence. The power is seemingly reinforced by the psycho analysts who's work is based on dreams and unconscious revelations telling the story of humans from past to present.

The myths and legends of millennia are intricately bound with earthly relationships, particularly that between man and woman. There are frequent examples of sleeping princesses being rescued by the prince and of the hero marrying a queen of the underworld. She is represented as one who lures, guides and challenges him to be all he can be. This appears to be very much part of the passage through which he must pass. The yin yang or male female relationship described in the stories seems to indicate a common requirement for the hero to develop an understanding of themselves and others, to demonstrate a strength and a compassion representative of both aspects. It seems that this leadership capacity of empathy is necessary for true hero status. This part of the journey Campbell calls 'The Meeting with The Goddess'.

The masculine element of heroism is literally embodied in the winning of the female or princess and is mythologically symbolic of the mastery of life. In the stories the feminine is powerful and knowing, the oft represented masculine hero is game but has to show a dominance and yet also an understanding. The ultimate is the realisation that they, the man and the woman, male and female, are one and the same. It is the story of life. We arrive at the end, recognising it but seeing it for the very first time, realising we are all one.

The Calling

It begins with a calling. This calling is something we all experience. It is linked to a recognisable state. We may know it as a feeling of dissatisfaction. This dissatisfaction is commonly initially ignored. There then often follows either a continual cycle of calling and either challenge denial or a crucial point of challenge acceptance. The common conception is that many, if not all are called but few answer. This is why it is possibly called the hero's journey. The continued refusal or ignoring of the call may be the root cause of what Thoreau meant when he wrote of most people living 'lives of quiet desperation'. How many of us recognise an underlying gnawing feeling of unease? A feeling where release only comes from stepping beyond the comfort zone. It resonates with the adage linked to Maslow's pyramidal self actualisation of 'we must be what we must be'.

In his description of the call to adventure or the beginning of the journey, Campbell talks about a chance meeting of some kind, a misunderstanding or an anxiety. He writes of the feelings of being pursued by something that won't go away. There is he says, often a refusal to look inward that at some point has to be dealt with. Running away occurs in many forms: addictions that numb the senses and fill the void or constant unconscious activity. The individual is never happy, never satisfied. Such a cycle of refusal can last for years and in many cases whole lifetimes.

On initial reading we may think when Campbell is talking about the calling and the response that he is describing a eureka moment with that one significant 'bells and whistles' decision. This is possibly the case. It seems though that the hero's journey construct is representative of something more common than one meaningful life changing event. If we look carefully at our lives is it not representative of almost every living moment we are called to make a silent heartbeat decision? In that moment are we not challenged to step forward, be a micro hero and face the seeming difficulties, to take the easier option or the road less travelled as it were? Is this process not repeated time and time again as the way of creation, of evolution? It has been said that there are no such things as small things. Maybe it is right.

Before the response to act there is often this on going refusal of the call. This is described as a state of being intoxicated by the material world along with the distractions and comforts of life. This is also accompanied by the influence of others and the controlling fears and anxieties that often exist in the unconscious realm of the individual. As Campbell points out, many if not all are called but few dare to summon even the courage to stop and listen. A decision that only succeeds in increasing the potentiality of the damn.

The Acceptance

At some point comes the movement forward, the decision to step out. This may be as a result of the 'pull or the push'. Whichever it is, this is the first tipping point. The stepping out into the unknown, analogous, as Campbell says, to real life processes; actual birth itself or leaving the safety of mother and home as a child or adolescent with all its challenges and fears.

The proactive response to the call begins with an internal acceptance of the challenge. This is described in myriads of fairy tales and stories as the decision to enter the dark wood or setting out on a journey. Whatever the detail, it is associated with fear and trepidation as well as a heavy dose of warning from well meaning others.

At this point, or at least soon after, once the point of no return has been reached, when the individual is encapsulated within the new world there is commonly the appearance of an unlikely aid. This is often in the form of a disguised assistant to help and guide the fledgling hero or heroine on the next stage of their journey. Legends often talk of this being an old man, old woman or small animal. This seems to be a way of making the point that the arrival or presence of such is not signalled by bells and fanfare. It is it seems, part of the test. It is as if the humility and compassion to open up to this unlikely aid is being tested. It has within it a little of the 'give and you shall receive' principle. The moral seems to be that the reward for the courage to step into the unknown will be the provision of whatever is needed on the journey and that an on going faith will be needed to find 'the way'. The more we surrender and follow, often with intuition and rules different than those in the previous world, the easier the passage.

Campbell describes in depth what he terms, the momentous crossing of the threshold that the ancient myths and texts allude to. It is that key moment when the budding hero makes the decision and takes the all important step into the unknown. The literature and stories often use stories of jungles, darkness and underworld arenas with associated terrors and seemingly insurmountable obstacles. Life itself is commonly threatened as the ultimate hurdle. Careful consideration of this common narrative shows a representation of the everyday challenges of life and the process of forging new beginnings.

The stepping into the unknown and the sacrificing of safety to answer the call is represented in many ways. In a classic fairy tale it is being swallowed by a whale and finding yourself in the belly of the creature, encapsulated, unable to escape, yet alive. Campbell makes clear reference to this being akin to the mother's womb, ready to come forth on a new adventure and forge a life as yet unknown. It has a religious 'born again' theme, a shedding of an old skin and coming forth anew.

In the adventure the hero passes over the threshold into the initial darkness and further into the unknown. It is a journey of complete faith. Campbell makes reference to the entrances of places of worship in this part of his book. He describes the frequent and eloquent creations of ugly and frightening gargoyles which guard temples. Attending such places is seen as taking the hero's journey. One that is done regularly. The meaning seems to be that such places are not meant to be visited lightly. Entering is to face things much greater than ourselves, with the power to transform so that when we exit we do so as a different person.

The Journey

On the journey Campbell talks of the slaying of the carnal soul, which he says requires a sophistication of understanding that many don't have. The hero certainly has to overcome the tendencies that exist in what he calls 'the velvet rut' of comfort. By definition the meeting of all our normal desires as a matter of course has to cease to allow the forging process to occur.

Campbell talks about remembering that everyone we meet is in some way God. Maybe he means that each opportune meeting is there for us to be challenged. In each micro moment is a hero's journey to glean the good and thus progress. As there is an opportunity to grow there, the provider is therefore of God, if you believe all things come from God. Of course what you believe God to be is not the discussion.

If we believe the maxim that death is many people's greatest fear then studying and understanding the monomyth is recommended. The fear of death, almost always, has to be overcome on the journey. The great stories vary but similarly they follow that at some point we are taken from the mother, assimilated into the world, often represented as the body of an ogre and then reborn via the hero's journey, to know the place for the first time. On the way the hero may come to the recognition that he is one with the world. The fire of life at such points is satisfied and one experienced the peace of nirvana

The Challenges

The next certainty is the revelation of challenges that exceed those imagined. This is where the pioneer is faced with personal fears that threaten to overwhelm. These fears and confrontations elicit within, that which has often long been dormant. As the journey continues through the darkness there may be glimpses of light and intermittent respite. There is often a significant and unlikely helper along the way who turns out to be more than they first appear and is often a vital part of the learning process.

Campbell describes the challenges of the journey in terms of the oft quoted psychoanalytic theory of Freudian base which manifests as the battle between the child and the father. This is divinely entwined with the protective aspect of the feminine mother that manifests from the created bond from conception and childhood up to the traumatic separation at adolescence. This whole play courses through history's legends and tales.

The journey is described as 'The Road of Trials'. It involves repeated challenges for the budding hero to negotiate, often aided by seemingly supernatural powers manifested in unlikely form. There are plateaus when the promised land seems close by, only to be interrupted by the next test as part of the crucifixion of the old self and the forging of the new champion. The process continues until the purification is complete. One by one each stage is traversed until the ego has been mastered. Each preliminary victory leading on to the next until the final frontier, the ultimate challenge and potential victory. The agony and beauty of growth is repeated challenge and victory after challenge and victory until the final frontier and the ineluctable is reached. Nirvana. Realisation. Enlightenment.

The Lessons

The decision and subsequent undertaking leads on to multiple challenges. Their systematic conquering is the process that sees the birth of the 'new self' and the death of the 'old'. This is the pattern and may be repeated many times.

As the stories unfold the heroes and heroines progress towards the zenith of their journey with the overcoming of their greatest challenge. The step just prior to the final enlightenment Campbell calls 'The Atonement with The Father'. This is the moment of realisation when the hero recognises him or herself and the rest of the universe for what it is. It is the moment the battle ceases and all the world, the mother, father, male and female are recognised as one and the same. The hero has reached the point of understanding and enlightenment and is at peace. As we have said before the individual arrives back at where they started and recognises it for the very first time.

Campbell talks about herohood being the attainment of the divine state with a control and perspective on consciousness and the subsequent release of the self. He discusses the thoughts around the combination of the two major forces, understanding and rising above Yang, the light masculine whilst being within the dark, passive feminine Yin being the way or The Tao to ultimate truth. The monomyth consistently links the duality of apparent physical reality, the breaking of the one into two and then the return to the realisation that it is all one.

The Realisation

The great spiritual masters, according to Campbell, have projected these truths and created followers in the millions. The simple central truth being that all form is from a single source of power. One that is known by different names but it's the same one that supports all life in its manifest form before it returns to its original non physical form. The myth or story represents the cosmic cycle of God or the life force. They describe and explain the taking of physical and human form from non physical essence. The hero's journey being one of struggle to arrive at the realisation that as Jesus said: 'the kingdom of heaven is within' with all the freedom this brings. What happens to the soul at death? Does it rejoin the superconscious with all its accumulated experience and add to it from its evolution in physical to take the superconscious further on its way with an increased knowing? Maybe this is a resonation of the akashic record.

The Circle of Life

The cosmogenic cycle is represented in many ways. For example: birth and death, day and night, sleep and consciousness. The religions of the world also describe these cycles of birth, growth and change with the same story of an emanation from the source and a return to it before the cycle begins again.

Philosophy describes a cycle representing the circulation of consciousness through three planes:

Firstly the awakening into the manifest. Secondly the instructive experiences of life which encompasses the dream state, with symbolic forms of the outer world in a private plane, thought of as an assimilation process to make sense of the world. Thirdly the return to source of deep sleep and the experiencing of bliss, God and infinity.

This cycle is represented in our daily life, in our cycle of awakening, activity, slow down and then sleep. We would do well to understand the importance of these states and celebrate them. A wise alignment, allowing and acceptance of this natural process and all it contains and brings would seem to be an invaluable understanding. One which allows maximum riding of the the energy of the world as it pulses in and out of manifestation.

AUM the Hindu mantra is represented as follows:

A waking consciousness

U dream state

M deep sleep

The syllable itself is representative of God as creator preserver and destroyer.

Myth in all its forms, even the most comical and simple, directs us to the existence of the great source, the unmanifest that exists beyond the pail.

In a kabbalist text there is an image showing two faces of the source, both in profile. The larger profile is Makroprosopos and the smaller Mikroprosopos. The eye of the great face remains ever open whilst the eye of the small face opens and closes in rhythm like the pulsing of the universal energy and the cosmogenic cycle. The little face is 'God' and the great face 'I am'. Makroprosos the uncreated uncreating and Mikroprosos the uncreated creating, respectively the silence and 'AUM'. the unmanifest and the presence.

The cycle consists of the creation of the space first, then the creation of life within it and then the polarisation for reproduction of life. This is represented beautifully by Maori culture as an egg structure.

Scientific discoveries of the twentieth century described a similar creation process as in the mythological cosmogenic cycle. There being one ground substance, a substratum from which form emerges, splits into male and female, only to unite and create before destruction and return to begin the cycle again..

The Marduk and Tiamat myth about the great battle for supremacy is classic of life in that it appears on the surface to be a story of arms, battle and tragedy. Like life when viewed from another perspective it is filled with a willingness to go through the 'death' process by the 'victim'. This appears to show an understanding, beyond fear and a willingness to submit.

The point at which one breaks into many is the critical point of duality. This is when God or source becomes form to have its day with all the battles, tragedy and humour of life before returning once again through the cacophony of agony and pain to start the process again.

The story of Adam and Eve, who came to see themselves as naked and thus embarrassed is representative of the critical shift of perspective between a focus on the turbulent outer world and the serenity of that which lies behind it.

Stories of evil, tragedies and disasters counterbalance the achievement of nirvana. In the monomyth, evil is often a troubled or dark figure who creates illness and disaster in the path of the hero. It is a representation that life is not the perfect gift we wish for but a challenge and a struggle to overcome.x

Campbell talks about 'The Virgin Birth' in great detail. It appears across many societies as part of the monomyth. The story is often of The Father, the essence of creation, passing through from spirit and combining with The Mother,' the frame and the lure.

There appears to be a strand of pre destiny in the hero's creation with 'special childhoods' being a common theme where there is a lack of adversity. In adulthood if the hero becomes a warrior, which is not uncommon, the lasting presence of pride commonly sees his or her downfall.

Campbell talks of the duality, the good and bad, heaven and hell, emperor and tyrant. The hero is both and represents both. He is the wooer of the bride. The woman is life so he 'gets' her, becomes one with her and then returns to 'the father' making peace with the one he has battled with as his internal enemy. The story of the hero is the archetypical cosmogenic cycle. The journey is one that takes in all parts of the great whole.

The hero who continues and endures to victory, which is often seemingly and poignantly just as a result of persistence, can be seen as the microcosmic representation of the macrocosm. Just as the smallest cell represents the universe, so the hero represents us all. The hero is commonly seen to represent the father on the return and is therefore lauded because of the effect of his presence and the experience and change wrought by the trials of the journey. Christ, Buddha and Mohammed being three of the most significant examples.

Campbell again and again repeats the mantra that it is when the hero recognises that he or she and the father or source are one that they become the redeemers of the world. He goes on to explain how the seemingly phenomenal physical feats of the hero could just as easily have been accomplished with a single thought by the purified master.

In recognition of fighting our ego, as Ryan Holiday reminds us, we should remember we are finite. There is only the everlasting cycle of birth and death. There is the constant, eternal ebb and flow of energy, growth and decay. The God who is the creator is also the destroyer. This is closely linked with the philosophies that promote the power of now and the moment we are in. The job of the hero is to see to the slaying of the present moment with all his or her might to allow the universal movement to bring in the next. Holding on to what seems personally good to us or anxiously trying to rush through the agony is fighting the cosmogenic cycle. This is the art of allowing explained mythologically.

Campbell reminds us to remember the continuous cycle of birth and death, to come to know that all our labels are but that and that In reality we are all the same essence, just in different form. Change, stated mythically is the hero slaying the dragon or the father which means to live fully in this moment. By doing this, which represents your 'now moment work', all the energies from the universe are released and pour forth to create anew the next moment.

Campbell consistently reminds us of the critical point that, in spite of the mythological portrayal of death and slaying 'behind the scenes' the slayer and the dragon are all one. As it is said: 'upon his death does my existence depend.'

The hero of yesterday becomes the ogre, dragon or tyrant of tomorrow unless he crucifies himself in this given moment. We all have the option in every moment to make this choice. The choice of life itself, as Shakespeare put it: "to be or not to be, that is the question", and in so doing, unleash the might that shifts worlds.

The hero is seen after their trials in the light of a saint with understanding, composure, presence and tranquility. This is described by Campbell as a state where the ego is burnt out and he or she is in a state of bliss, as an enlightened one.

Such a place of serene devotion is only reached after sacrifice, the decision to pick up and carry your symbolic cross, slay your dragon and allow the next moment to unfold.

In death and departure the whole sense of the hero is epitomised. By definition the departure holds no fear for him or her, for it is nothing but a recognition that it is a reconciliation with that which he already is.

The Return

The story then leads on, when the apparent final frontier has been reached and the 'final' victory achieved, to the return. This is commonly to the place where it all began. This is the celebration of the return of the hero. It may be public or private. What is certain is that they are changed and see the world in a different light.

Once again Campbell provides example after example of the return being supported by supernatural powers. The return is not, as you may think, a simple formality of glory and adulation. In fact it is far from it. The mythical stories tell of a common crisis at the meeting of the two worlds as if there never shall be a clear passage between the two. The common thread is of a supremely difficult threshold crossing where the hero or heroine is either rescued from without or driven from within. The re entry of the individual to society is littered with ego, resentment and questioning. A glorious existence of ease after re entry really is a myth. In fact it is welcome home and prepare to be crucified.

There are inferences to the hero being 'rescued' from without to make a return. The message is that there is always the next challenge to be had and that the seamless juncture of the two worlds remains just a dream. It parallels with the realisation that the battling enemies are ultimately from the same source as with the two worlds. Although the mythical spiritual and physical, the inner and outer are one and the same there are battles to be won to achieve the place of understanding, which it seems to be; just a simple matter of perception. if it were only so easy.

Once the hero has achieved on his journey and been 'reborn', the challenge is to leave the bliss and re enter to do the work on the manifest plane. Stories exist of those who came back and those who did not. it appears that those who did not suffered, as you may expect. They heeded the first call to action but failed to respond to the necessary second crossing.

Next there is the return and the bringing home of the golden fleece, the wisdom or the spoils of war to offer back to the kingdom of humanity.

Back in the world he or she left before the journey, the hero continues to experience the baffling inconsistency of the attained wisdom and the challenges of the physical world. The hero's challenge now is the rendering the wisdom back into the world.

The easy way, with all the acquired strength from the trials would be to commit the unfathomable nest of vipers of the world to the devil and 'retire'. The pull to do this is significant. The monomyth provides stern warnings against such a strategy with stories of demise from following such a path. The words that strike a chord in this situation are those Jesus who said we should 'be in this world but not of it'

As with the folly of ignoring the original call, the work of representing eternity cannot be avoided. History seems to tell again and again that the great talismanic forces will combine and synchronise to bring the inevitable to pass. It is the hero's quest to knit together the two worlds and being master of them both. There is escape but nowhere to hide.

In this part of the book the author talks about this mastery of the two worlds. He highlights the enlightened ones at the end of the journey in terms of their major characteristic of having liquidated personal fate for complete self abnegation for the master. This point of euthymic state is what the journey achieves.

The Religions

If there is a place of spiritual and psychological aspiration, an understanding of the nature of life, the religions and philosophies and how they act out their beliefs in their societies would form a valuable part of it.

The symbolic cross is discussed by Campbell and he writes of it being a significantly more democratic symbol than any national flag. It is older, simpler, more recognisable and elicits emotionally things that no flag does. Within it lies years of story that people feel they know.

The Buddhist karma or life wish is balanced with mara or death. Emptiness and form become one. In Hinduism one beholds himself in all things, freed from life. In such a state gift waves emanate from the one set free giving them the presence often used to describe enlightened beings. Sages with craggy bodies who know they are the everlasting.

Divine pictures represent the great mother as time, associated with the darkness of the womb in which we are conceived. When we pass from her we go into the light, the father's hands. We come from him and return to him. Ultimately it is all one and the differences are just those of form. This is enlightenment. The shattering of the illusion of opposites. Death as we know it just being a stage in the process, a change in form, a transition. This is the great circle of life.

This may bring us to the point where many leave in disgust as the text brings us to the point of realisation that a man who stands up and says: "I am God," is telling no lie. It echoes The Christ whom, about it is written, spoke along the lines of us doing things much greater than he. In effect realising our own power. That if all is one, everything is from source then we must be a part of it. Therefore, we are God.

The cultural tea ceremonies of Japan are described by Campbell as representative of a special place, a vacuum of simplicity, an earthly paradise for contemplation. Alongside this is the sermon of the inanimate in Buddhism representative of the aliveness of the plants, rocks, fire and water. Such processes and places are among the many facets of human life that exists to bring these ideas to life, to help us somehow get closer and understand it.

Campbell makes a poignant and insightful analysis with a commentary on psycho analysis and religion. Both, he says are tools to cure from excessive delusion. The former converts back to the normal delusions of life whereas the latter has the potency to cure from these 'normal delusions to the peace of nirvana. '

It is the common way of religions where the individual, through prolonged psychological disciplines, gives up all attachment, no longer resists self annihilation, the pre requisites of re birth and so is ripe for the great at-one-moment. Personal ambitions dissolved, they willingly submit to their fate and are happy to become an anonymity. The law lives within them with unreserved consent. Thus lives the man of supreme bliss, in perfect and imperishable knowing. Calm graceful, sacrificial and unperturbed..

"Whoever shall lose his life for me shall find it".

In his discussion of religion Campbell talks about the enormous influence of symbolism, which is deeply woven through mythological history. Symbols, he reminds us are exactly that. They are only vehicles of communication and should be kept in perspective with the appropriate translucency, so one can see the very light it represents through it.

"Yet beyond the threshold of the cross - for the cross is a way not an end- is beatitude in God. He has placed his seal upon me that I may prefer no love to Him.....With his own ring my Lord Jesus Christ has wed me, and crowned me as His bride."

The goal of the myth along with that of religions could be considered to to give the freedom to live better lives the by reconciliation of the individual consciousness with the universal will. The monomyth and the hero's journey represent this reconciliation time and again.

The same plays out in fairy tales. In Grimm's words all is well once the heroic prince kisses the princess and brings her back to life or the princess recognises that the frog is not just a frog.

The Work

So what of the hero today in this modern world where the chains of the myth have been broken for all time by understanding and science? one view is that the role today still demands the bringing of light in the form of spiritual meaning to the secular grind, to marry the modern contemporary with eternity and understanding. It demands the listener who acts in the community, that is now the planet not the village to walk quietly yet strongly focussed on the path.

“And now I take my leave of you, all the constituents of being are transitory; work out your salvation with diligence.”

In Dissolutions Campbell beautifully describes again the dissolution of the self or the ego in the quest of realisation that we are all one. As we do so we come to enjoy this brief existence for such a short time and then to be carried away to that place that awaits us all.

Dante's 'Inferno' is a story of the stages of hell with ties to the flesh and ego and the alternative paradise of spiritual being.

In The Book of The Dead are described the same heroic journeys of the lone voyager making his or her way to the throne of The Almighty.

All the mysteries of mythdom exist in the dichotomy that really only God knows but as all is one and therefore, I am God, then I also know. The journey seems to be one of self discovery until we realise who we are and recognise those subtle feelings and hear the still small voice.

Mythology has been seen as fumbling, disjointed and non sensical but it is as able to explain our world, with the added benefit of its beauty and power to inspire and enthrall.

Designations of age, sex and race are just labels, describing efficiently the 'accidents' of geographical place of birth and biology. Looking inward at our core through meditative and experiential practice we may begin to comprehend who we really are. This can often take us to to an understanding that we are something other than our skin and our job. This can be a dangerous stage of personal evolution, one of aloofness and haughtiness. We can see our beauty and discontinue the search. We believe in our own strength. The continued fruitful search though, leads on to the knowing that all the world, it's peoples, animals, plants and the astounding circle of life are of the same essence. Here, selfishness no longer exists as the individual sees the whole universe within him and himself within it.

Nietzsche's Zarathustra in which he states "Dead are all the gods" has clear meaning if he meant that such a thing is a result of the evolution of society and knowledge that has put to bed so much of the 'unknown'. Now we believe we know, so belief is not so necessary. Everything can be explained logically so there is less apparent need to believe in a mythological, supernatural being that is responsible for it all. Campbell says it in terms of there being no hiding place for the gods in the secular state of unremitting competition for material wealth.

Such evolutionary change has caused meaning and power to be transferred from the group to the individual. The hero's challenge has changed from daring to go into the unknown, in ages gone by, to today rendering the world we live in a spiritual place. The flags and divides are one of the hero's initial challenges to overcome. The religions of our world are not managing to achieve this. As wealth and lifestyles change it seems that the religions become less important. The mysteries that once consumed us are largely revealed and it is man himself who remains the mystery. The mystery of who I am, who we are and the subsequent journey to crucify the ego, not as previously in the societal square but in your own private despair. The journey remains as does the calling.

The Author

Rob is a UEFA qualified coach with a League Managers Association qualification and a science and medicine background. He has worked in the football industry in Europe, USA, Asia and Africa; at International, Premiership, League, Non-League and grass roots levels with both World Cup and European Championship experience.



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