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Dionysos is an archetypal image pointing to a truth. The Dionysian archetype is not a matter of faith but of fact. The indestructible

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force of unending life . does not have to do with the promise of life after death or of Purgatory. Or of heaven or the Elysian fields or Hades and its several synonyms. Or of the possibility of re-incarnation.

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Dionysos: Archetypal Image of Indestructible Life: Kerényi ...

Carl Kerényi was a professor of classics and the history of religion in his native Hungary. His works include *Eleusis: Archetypal Image of Mother and Daughter* and *Dionysos: Archetypal Image of Indestructible Life*, and he collaborated with C. G. Jung to write *Essays on a Science of Mythology*; all three books are available in Mythos paperback editions.

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worship, always underlining the constitutive element of myth. Included in this study are the secret cult scenes of the women's mysteries both within and beyond Attica, the mystic sacrificial rite at Delphi, and the great public Dionysian festivals at Athens. The way in which the Athenian people received and assimilated tragedy in its immanent connection with Dionysos is seen as the greatest miracle in all cultural history. Tragedy and New Comedy are seen as high spiritual forms of the Dionysian religion, and the Dionysian element itself is seen as a chapter in the religious history of Europe.

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The Sanctuary of Eleusis, near Athens, was the center of a religious cult that endured for nearly two thousand years and whose initiates came from all parts of the civilized world. Looking at the tendency to "see visions," C. Kerényi examines the Mysteries of Eleusis from the standpoint not only of Greek myth but also of human nature. Kerényi holds that the yearly autumnal "mysteries" were based on the ancient myth of Demeter's search for her ravished daughter Persephone--a search that he equates not only with woman's quest for completion but also with every person's pursuit of identity. As he explores what the content of the mysteries may have been for those who experienced them, he draws on the study of archaeology, objects of art, and religious history, and suggests rich parallels from other mythologies.

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"This study of Dionysus... is also a new theogony of Early Greece."
—Publishers Weekly "An original analysis... of the spiritual significance of the Greek myth and cult of Dionysus." —Theology Digest

Equivalent of Athena is Minerva (Roman deity).

Belief in the afterlife is still very much alive in Western civilisation, even though the truth of its existence is no longer universally accepted. Surprisingly, however, heaven, hell and the immortal soul were all ideas which arrived relatively late in the ancient world.

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Originally Greece and Israel - the cultures that gave us Christianity - had only the vaguest ideas of an afterlife. So where did these concepts come from and why did they develop? In this fascinating, learned, but highly readable book, Jan N. Bremmer - one of the foremost authorities on ancient religion - takes a fresh look at the major developments in the Western imagination of the afterlife, from the ancient Greeks to the modern near-death experience.

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