

## The Greek Goddess Αθηνά (Athina) and Portfolios of War and Wisdom

Situated at a crossroads, Greek mythology remains fascinating because, to the best of my knowledge, it is the only mythology to have tightly associated the domains of war and wisdom. But let us make no mistake! To begin with, I am speaking of Athena of the bright blue eyes, not of the Roman goddess Minerva with her bluish-yellow eyes, venerated as goddess of wisdom, the arts, and commerce, and as protector of the city. People endow the latter with the warlike attributes of Athena (Promachos), which is not accurate, although she is often simply confused with her Greek counterpart. Similarly to Minerva, let us take the example of the Nordic god Týr; he manages war, the justice system and the law, not wisdom itself.

Such a strong association between the two portfolios of war and wisdom of course seems paradoxical. But in fact it makes perfect sense. For the ancient Greeks, their mind set on being victorious in battle, it was only Αθηνά and Άρης (Aris, Athina's half-brother) *together* who could destroy the enemy. Many legends refer to this association, from the fable of the spider to that of the olive tree, to name but the two best-known.

However, of all the mythologies that we have historical record of, she is the only god (goddess) to have been venerated for these two major attributes, and moreover the other attributes that Αθηνά possesses (craftsmanship, for example) have ostensibly been ignored. From a sceptical point of view, this is just a lucky coincidence. However, having had in my previous lives a special closeness to this deity (in three past lives in particular), I must admit that I was hardly thrilled by this apparently definitive response concerning Αθηνά's two main qualities. Therefore, I wished to

find out more through hypnosis (which I practice by way of regression and dialogue with spirit guides), a wonderful tool for finding out the details of our previous lives.

Before getting into the technical aspects, I should remind you of some obvious points. Our soul remains immortal and only our body dies. The accumulation of experiences through different existences is intended to make us evolve through what we might consider to be harmful ones: pain, death, mental suffering... I refer you to my text 'There is reincarnation and then there's *true* reincarnation' for the practical aspects (available on the 'Divinisens' website). If you follow my reasoning, then what is known to us as 'armed struggle' encompasses everything negative that we could possibly imagine; destruction of property, serious injury, death, broken families, etc... [I will not mention certain cynics who will retort that warfare boosts GDP and the economy].

If you think about it, excepting the 2% of medically confirmed psychopaths, no one takes any pleasure from being on a battlefield, even if some survive. However, since the dawn of humankind there have been wars. But what does all this have to do with wisdom (σοφία = sofía)? Without wanting to philosophise or speculate, tensions and feelings become exacerbated in these tragic moments, for better or worse. Emotions become more intense in proportion to the scale of the tragedy experienced... This gives rise to new experiences on the level of the psyche (ψυχή = psychi), which has a need to constantly evolve. (Modern) Greek remains far more precise than us at this level, for where the English (and French) have one word – 'experience' (*expérience*) – Greek differentiates between *εμπειρία* (*empeiría*) and *πέιρα* (*peíra*). The former refers to experience acquired in a largely concrete manner, (often) in a specific field, whereas the latter concerns theory and knowledge acquired

through practice in a wide array of areas. On Earth, it is therefore behind these two antithetical portfolios (war and wisdom) that your atma (soul) may take its *εμπειρίες* and turn them into *πείρα*.

Main historical references: Ησίοδος (θεογονία) for the generalities, Όμηρος (Ιλιάδας and Οδύσσειας) for his qualities as warrior and wise man, then Αισχύλος (Ευμενίδες) for all the 'rest'. Concerning Minerva; Festus (Minerva) and Publius Ovidius Naso (Fasti).