

From hurricane to light breeze

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Summary

The exploration of our inner being often refers us to this apparent opposition between the material world of manifestation and the invisible world of principles, between what cries in us and what the soul whispers. For the "ways of God are high above ours" (Is 55,6-9.) and undoubtedly the object of this inner quest consists in overcoming this separation between the world from above and from below, so that the will of the Father can be applied here below as it already applies up there. Thus, we proclaim to be loved while our soul whispers "love"; we cry to be recognized while it whispers "recognize the other and the All-Other". The initiations of the first peoples, in their extreme experiences, lead the individual to surrender to his humanity and join this intimate place where he becomes a being "with broken hearts and minds". We then see, when man touches his own misery, a spontaneous springing up and overflowing from the body of the essence of the soul that asks for forgiveness and gives thanks. Never have contrition and gratitude appeared to me so authentic, as manifestations of memory incarnated in the depths of the body. For like Elijah (1 Kings 19: 9-21), man meets God not in the mad hurricane of his fantasies, the seismic jolts of his frenzy, or the devouring fire of his passions, but, in the midst of silence, in the light breath of an inner breeze.

1. The observation

If we want to open our eyes, the first thing that stands out in our contemporary consciousness is this: "We are sick". And every therapist knows, no cure is possible without the patient first admitting of being sick and therefore requiring care. And I will venture to assert that the diagnosis is serious.

In 2011, the Mediator of the French Republic, Jean-Paul Delevoye, in a final report, paints a very grim picture of the evolution of French society, exhausted, in full "burn-out", with no longer trust: injustice, impotence, dehumanization, discontent, lassitude, loss of solidarity, intergenerational conflicts. The last mediator, however, wanted to slip some positive notes in his twilight report: "76% of French people in 2010 say they need a common goal, against 67% in 2009. Society needs a meaning".

Now it seems to us that this sum of symptoms makes the diagnosis of a pathology of modernity or post-modernity that could be summed up in the "loss of meaning". That is, an experience that no longer finds justification and where the individual is called no longer to live truly but to "function" as a good consumer or "exemplary" citizen, namely obedient subject to the requirements of statistics, market needs or unique thinking. This standardization of the being,

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this massive "macdonalisation" tends to erase the peculiarities, the singularities of each and every one, by instituting a form of undifferentiated happiness. The path of gradual differentiation, of individuation in the Jungian sense, on the contrary, presupposes a journey towards what constitutes our vocation in the strongest sense, what we are called to do, what is in our lives, what has been sown to our origins, by our first source which is in Divine Desire (cf Isaiah). So here we are strongly invited, and more and more constrained, to a form of collective regression, that of cheap happiness, of a pretended happiness formatted as a pack of laundry. A blissful happiness of decrepit cattle, wrapped in a beautiful gift-paper that seems to make it attractive and decent: that of modern humanism. "Everyone is beautiful, everyone is nice". Our absolute obligation set by all contemporary propaganda or sirens is to be happy! And in case, by distraction or weakness, we would not have found or understood how to live happy, modernity concocted recipes of this egotistical, narcissistic bliss, a bespoke little happiness, soporific, anesthetic, far from the one met by Felix Leclerc and who "sang on the edge of his heart". In short, as Fabrice Hadjadj eloquently points out, the modern technocracy associated with a humanism without transcendence that presents itself with the pretensions of a real realism, concocts a "substitution salvation" for a world without illusion and effectively improved³.

The myth of zero risk, absolute security, let yourself rock, "they" protects you. "They" take care of you. It's this cuddling Anonymous, the Motherless Great Indifference, who invites us to join them and we thus melt, the conscientious conscience, in this vast project of collective undifferentiation, which offers us no more not less than to dissolve us in an immense incestual, even incestuous, fusion⁴.

Incest is currently widespread in France⁵ (2 million people or 3% of the population) and causes multiple psychic and physical pathologies⁶. A 2012 Ipsos survey reveals that incest victims are more depressed: 98% of incest victims feel or have felt "regularly very depressed", compared to 56% in the rest of the population, which is also huge. They also have more difficult

³ Work I highly recommend reading: "Isn't always the project of the technocracy: to produce the pacified superman of the big hypermarket world? Each time it is a question of making the perfect society where the bread, the peace and the earth offer to the man a happiness of stupid animal". Fabrice Hadjadj, "The Faith of Demons or Outdated Atheism", Ed. Salvator, 2009, pp. 40-41.

⁴ An enlightening example is the fate of Instinctotherapy, a school of nutritional regeneration recommending the suppression of cooked foods and the use of the olfactory and taste instinct to select pleasant raw foods and therefore considered good for health (See "La guerre du cru" by Guy-Claude Burger). Based on rationalist arguments (thus pseudo-rational), its founder being a physicist by training, this regression of culture (characterized by the introduction of fire and salt) to the state of nature (instinct, crudivorism, the pleasant as a criterion of the good), symbolic exclusion from the Father and fusion with the Mother Nature, was then translated by tendencies towards sexual indifferenciation within the group of disciples close to the founder and finally practices leading to judicial accusations of pedophilia. It should be noted that the founder of this therapy had initially successfully treated himself with testicular cancer, a significant localization of cellular undifferentiation assimilated to self-destruction or the somatization of an unconscious refusal of filiation and paternal function. Physical healing seems to have been possible in part by the translation of the somatic problematic on a deep psychological and even spiritual plane.

⁵ A survey commissioned by AIVI (International Association of Victims of Incest) to Ipsos in 2009 calculates that nearly 2 million people are concerned. "But I think it's more of a person in ten, says its president, Isabelle Aubry. We want to show that incest does not happen only on farms in deep France. It is not a marginal phenomenon, it is a scourge of public health". "All environments are affected. This is not reserved for an elite, or for disadvantaged families", says Dr. Vila, from the Center of Victimology for Children at Trousseau Hospital. (Le Figaro 27/01/2009).

⁶ La Croix, 10.05.2010, reports the results of an Ipsos survey on "the medical and psychological consequences of incest", produced by the International Association of Victims of Incest. The newspaper says that "the victims of incest suffer from multiple pathologies, much more than the rest of the French population. Starting with depression".

relationships with others than the rest of the French population. It is therefore truly a public health problem revealing a collective "atmosphere" of contemporary French society.

Being thus placed as offspring of this Motherless Great Indifference, we become sons of Nobody. By adopting this indefinite origin, we thereby reject any decisive filiation. Our identity dissolves into an egalitarianism that reduces all singularity. Since there are no more sons, there would be no more Father. Our highest condition would then be that of officials in the service of the Great Anonymous. Since the son must one day accept to fully recognize his father to become fully son and therefore heir to his Father. The Scriptures tell us, for example, in the Prologue of St. John:

1. He (the Word) was in the world, and the world through him was made, and the world did not know him.
2. He came to his house, and his people did not receive him.
3. But as for all who received it, He gave them the power to become children of God, to those who believe in His name.
4. Not of the blood, nor of the will of the flesh, nor of the will of man, but of God, they were born⁷.

This is also an opportunity to remind us that our parents have not given us life but have passed it on to us. They are part of the chain of those who have received life and help to perpetuate it and in some ways can be considered co-creators. But this co-creation is also a grace that proceeds from the One Creator. But this amputation of the fundamental origin of all life, this "foreclosure" of the Father-the-Living, makes us spiritual orphans. In the clinic, it is easy to observe how an overprotective mother, identifying herself as a "donor" and not "transmitter" of life, ends up appropriating the attributes of the all-creative power and can thus "possess" her child. The word "to possess" is not too strong here: Father Gilbert Gagnon, an experienced exorcist, quotes in a book, between the circumstances favoring the possession, the overprotective relations of the mother toward her child. This overtaking of parental figures to find our first filiation plays a considerable role in the healing process by allowing us not to remain stuck in the throes of childhood trauma and access the Divine Desire which is one below the desire of our parents.

For behold, the Divine Desire of the Eternal Father has been substituted by the Freudian desire of Father Freud. The objective Good is erased in the face of the subjective good: please yourself first! Not the joy that arises from the discovery of the deep and immanent meaning of existence, but the search for senseless sensitiveness, submersion in the senses and passions, artificial intoxication, the principle of all the addictions and massive dependencies of modern life. And in case you have not yet discovered where this secret enjoyment is hidden, "it" is clearly indicated to you, it is in your primitive repressed sexuality, your primary impulse perverted by the Judeo-Christian guilt. The highest peak of human happiness resides in a vast "oceanic feeling" which, however, the great Master, by his own admission, has never glimpsed himself⁸.

This attempt to erase the otherness, to refuse the divine filiation, the temptation to join the other by a fusional regression rather than by the effort of the ways of the differentiation, leads progressively to an indistinctness of the borders of the self and the non me, to a loss of identity. The fusion becomes confusion. So much so that this inner disposition ends up somatizing and establishing a progressive biological undifferentiation. Our immune system, in charge of

⁷ Translation of the Prologue of the Gospel according to John by Augustin Crampon (editorial: 1864, edition: 1894)

⁸ Freud, *Malaise dans la culture*, (1929).

discerning between me and not me becomes confused, confuses antibodies and antigens, and ends up self-destructing by no longer distinguishing the friend from the enemy. Autoimmune diseases grow by 15% every ten years, as well as the diseases precisely called "orphans", sons of the famous Person whose zealous servants we would have become!

However, the thirst for the authentic that grips the human being is not satisfied by these fraudulent ersatz and, from the depths of the unconscious or the heights of his highest inspiration, he rejects this false happiness, this false drunkenness, this false father, this false enjoyment. For he knows "somewhere in him" that he not only has the right to access this truth of life, but he has the duty to do so⁹. But man in his sovereign freedom still has the possibility of entering into denial, of burying himself in the forgetfulness of his most secret thirst, of denying even the evidence of his own existence. And it is precisely within this crazy culture of self-denial that memory disorders are becoming increasingly common. The one who stubbornly refuses to grow up returns to childhood and forgets himself in the emptiness of senile dementia and Alzheimer's disease.

But it is the opposite movement that is proposed to us, namely to remember our nature and human destiny. And these inevitably send us back to the question of our incarnation understood in its etymological sense of dwelling full of our "flesh". In Hebrew the word "flesh" encompasses both the psychic and the somatic dimension. Similarly in shamanic traditions, the notion of body goes beyond mere physical constitution to embrace the psychic body and even the spiritual body. Our being is therefore not amorphous but on the contrary endowed with a specific form, again differentiated, which governs these different energetic levels, from the densest of the body-matter to the subtlest of the body of light or body of glory according to the Christian tradition. The incarnation does not therefore presuppose the descent of a soul into a pre-constituted body, a simple receptacle of what would be our immaterial essence, but on the contrary the simultaneous constitution of the physical body and soul informing each other, distinct but inseparable. In this context, we must no longer confuse the sin of the flesh of which Scripture speaks with a sexual transgression, but as a refusal of incarnation in all its dimensions. And these different bodies must be nourished to subsist and grow... and it's about substantial nourishment. The refusal to "bite with teeth" in life, the refusal to feed, generates this epidemic of contemporary anorexia. But it must be understood that this anorexia is not only physical but also psychic and especially spiritual in its foundations. Anorexia nervosa refers to a fundamental refusal to live, to accept the gift of life.

Now God presents himself to Abram, not yet named Abraham, saying, "I am El Shaddai" (Genesis 17: 1). And one of the etymological readings of this Name is that of "Source of Food for Newborns"¹⁰. God is therefore defined, among other names, as the Father-Nourricier, the one who nourishes the breast. Where we can see a double invitation, of course that of accepting this spiritual milk and, on the other hand, that of recognizing ourselves as new-born, weak,

⁹ Faced with the issue of drug addiction, Swiss philosopher and therapist Pierre-Yves Albrecht, founder and animator of the Rives-du-Rhone Center, for example, poses the question of the "duty of drunkenness", *The Duty of Drunkenness: the itineraries of therapist*, preface by Jean-Yves Leloup, ed. Terra Magna / Georg.

¹⁰ The rabbinic theory is that may be formed by the particle , meaning who, which, or where, or that, plus the word, meaning sufficient, enough. Hence the name Shaddai contains the meaning of Self-Sufficient may be a derivation of the unused verb, which probably has to do with to moisten or to pour (judging from the cognates and derivatives). One of those derivatives is the word, breast, bosom, used both in erotic scenes and the practical usage of feeding babies. The name Shaddai may have originated in Akkadian, meaning Mountain, but to a Hebrew audience that hears God introduces Himself as El Shaddai, it must have meant both Destroyer, Self-Sufficient One and Source Of Food For Babies.
<http://www.abarim-publications.com/Meaning/Shaddai.html#.T4uVrbMVOSo>

vulnerable, dependent but also capable of finding purity, innocence and spontaneity of childhood. Not to be confused of course with an infantile regression in a stupid faith bathed in unconsciousness. This milk of growth will be followed by more substantial foods as the ability to integrate, digest, metabolize more consistent nutrients. The apostles will repeat these metaphors at their level when Paul declares to his disciples, "I gave you milk, not solid food, for you could not bear it" (1 Corinthians 3: 2); or Peter in his turn: "Desire as new-born children the spiritual and pure milk so that through him you may grow for salvation" (Peter 2: 2). In this Christian context, we can then put into perspective the essential biblical events related to nutrition, from the initial transgression of ingestion of the forbidden fruit to its repair in the paschal meal and the Eucharistic sacrifice. The Greeks designated Christ by the word "Synthesis" (σύνθεση), indeed in this God made flesh we find the perfect synthesis of the material and the immaterial, the visible and the invisible, the flesh and the Spirit, God is man and man-God.

This collective urge towards the disembodied can be found as much in cannabis consumption (the world's first drug) as in the fascination of the virtual, the invasion of the image and the seeing, the digital relationships¹¹, or the hunt for the good fortune in Slot Machines. The healthiest restorative tendencies, such as a balanced diet, can easily be invested by reducing obsessions of food purity and other forms of angelism¹². The quest for spiritual food can also be transformed into a fakirical attempt to eat only prana...

Drug addiction, degenerative diseases, autoimmune diseases, anorexia, Alzheimer's disease, incestuous relationships, all these areas in which conventional medicine care is not only particularly inefficient but often highly toxic or invalidating. Chemical camisole, aggressive, toxic interventions or intentional depression of the immune defenses, participate in collective denial and the exclusion of the "meaning" of suffering and its spiritual dimension. Iatrogenesis reaches record heights¹³ and even becomes one of the leading causes of death (the third leading cause of death in the US)¹⁴.

Everything is planned to make us happy, that is, standardized.

All disorders and existential disorders are classified in the US DSM V (Manual Diagnosis and Statistics of Mental Disorders) or its equivalent by WHO (MIC 10 - International Classification of Diseases). Any state of sadness, revolt or even joy can be analyzed as a mental disorder. The DSM identified 112 mental disorders in its first version in 1952, the DSM IV in 1994 listed 374.

¹¹ I cannot help but resume this comic sketch where the "devil" computer "devilry" led an uneducated peasant, but very aware of the digital world, to say "goat face" (*face de bouc* in French) instead of face book!

¹² Note also that the Angel of Evil, Satan, during the second temptation of Jesus in the desert, offers Him this angelic flight: Then the devil took him to the holy city, placed him on the roof of the Temple and said to him, "If you are the Son of God, throw yourself down, for it has been written that he will give orders to the angels, and on their hands they will carry you, lest your foot hits a stone" (Mt 4, 5-6).

¹³ Nine hundred medical accidents occur each day, on average, in French hospitals and clinics, of which nearly 400 are considered "preventable", and more than 600 hospitalizations are caused daily by medical accidents, known as adverse events (second national survey on serious adverse events related to care - Eneis).

¹⁴ The third leading cause of death in the United States after deaths from cardiovascular disease and cancer is attributed to iatrogenic causes, according to Dr. Barbara Starfield of John Hopkins (Department of Health Policy and Administration, School of Hygiene and Public Health, John Hopkins, Baltimore, MD). This makes a total of 225,000 deaths, not to mention the adverse effects of medical procedures such as disability and all forms of disorders. Even if these numbers are overestimated, there is a very large margin with the following cause of death, namely cerebrovascular diseases (Starfield, B., Is US health really the best in the world? *Journal of the American Medical Association*, 2000 Jul 26; 284 (4): 483-5.).

One may wonder if psychiatry is gradually refining its diagnoses or if individuals are getting sicker and sicker psychically. From calculus disorder in children to coffee consumption and all tics and mood changes, it is feared that not a single individual can claim to be free of a psychiatric label and the corresponding need to be treated. It is also worrying that in the DSM V in preparation, the notion of Oppositional Defiant Disorder (ODD) has been introduced, characterized by persistent opposition with provocation associated with persistent anger (more 6 months), with frequent excesses and contempt for authority. It is easy to see how an authoritarian social or political structure could find justification for its impositions on the basis of a classification that is consensual rather than scientific. We are reminded of Thomas Szasz's or Michel Foucault's prophetic considerations of madness. This best of all worlds is taking shape before our eyes, while the compulsory home treatment injunction was recently adopted in France¹⁵ where a flu pandemic announced as extremely dangerous authorizes immunization obligations, even if finally, like the weapons of mass destruction in Iraq, this catastrophic prophecy has turned out to be an enormous joke. which, however, did not call for any further deep reflection or finally made anyone laugh.

In the absence of a truly semantic approach that allows access to the sense of suffering and a holistic approach to it due to the fragmentation of specialties; the resignation and discouragement of "teachers" (teachers but also educators, religious, parents); those who suffer appeals to what remains of the traditional image of bedside medicine. The general practitioners are at the forefront of managing this collective malaise that invades their practice through various and diffuse manifestations, somatized or not. Thus, according to a study by anthropologist and ethnologist Claudie Haxaire, general practitioners assuming four-fifths of mental disorders eventually invented a new disease, which is not yet in the DSM, described as "psychic suffering"¹⁶. They respond from their university training largely formatted by the pharmaceutical industry and deficient in non-medical therapeutic instruments of the order of psychotherapy, helping relationship or empathic listening. In 2004, during the congress of the Society for Studies and Treatment of Pain (SETD) in Montpellier, generously financed by pharmaceutical companies, the notion of a "right not to suffer" emerged. We better understood this new therapeutic injunction, which is close to the denial of the real, when at this meeting we learned that the sale of painkillers already represented a third of the drug market in France. The "mental disorders", through the prescription of analgesics, stimulants, sedatives and other psychotropic products, represented in 2006 the fourth item of pharmaceutical expenditure in our country¹⁷. We consume, in France, three times more tranquilizers and antidepressants than our

¹⁵ Law Proposal on the Rights and Protection of Persons in Psychiatric Care and on their Treatment Arrangements. It is a law organizing psychiatric care under outpatient conditions. Fall 2010.

¹⁶ Its contours are still unclear and its construction is largely implicit. Doctors borrow the name of its symptoms from psychiatry (depression, anxiety, for the most part), while in fact describing behaviors that have been known for a long time, but have only recently become part of medicine: it is the collective (the "society") who has medicalized them. (Haxaire C et al. Representations of mental health and psychic suffering by general practitioners (Western Brittany).

¹⁷ French are the first consumers of psychotropic drugs in Europe. The evidence has been established for more than ten years, but a study, made public Thursday, June 29, 2006, finally provides a light on the reasons for this phenomenon. Commissioned by the Parliamentary Office for Health Policy Evaluation (OPEPS) to a team of researchers (Inserm and University Bordeaux-II), thus, "mental disorders" represent the fourth item of pharmaceutical expenditure and are located - with 122 million boxes sold in 2005 - second in terms of prescriptions (Le Monde, 10 June 2006). One in four adults uses a psychoactive drug at least once a year. In town medicine, "an important part of the prescriptions aims at reducing, outside of a precise diagnostic framework, the 'psychic suffering' related to life events, or to professional or family difficulties and conflicts". If the will to "escape evil" has "its legitimacy", therapeutic responses should not be reduced to psychotropic drugs. For researchers, "alternatives" are to be found on the side of psychotherapies... Le Monde | 29.06.06

European neighbors. And this overconsumption increases every year. Indeed, according to the United Nations International Bureau of Control of Narcotics in Vienna, the consumption of psychotropic drugs, in the countries of the North, exceeds the abuse of all illicit drugs except cannabis, and France remains largely in head of this list¹⁸. What does this statistic hide or reveal about our nation's betrayal of its profound vocation?

Can we not see the diversion of an authentic response to psycho-spiritual anxiety by an unsatisfactory but economically profitable substitute as suggested by the neuro-psychiatrist Boris Cyrulnik?¹⁹

And in this same area of substitution, can we be surprised that the official treatment of heroin addiction is another opiate, more addictive but legal, methadone or buprenorfina (Subutex), when we know that it represents the 11th the most reimbursed drug by Social Security with a captive and lifetime market of 120,000 to 150,000 daily "customers"? And this despite scientific studies demonstrating the very poor result of these substitution therapies, of the order of 3% (!), which make say to the author of this study, from the "Institute for the Study of Misuse of Drugs" of Edinburgh, that not only these treatments do not solve the problem of heroin addiction but on the contrary they contribute to aggravate it as has also been reported in France²⁰. Professor Renaud Trouvé, laureate of the Society of Toxicology, will go further by saying "substitution treatments kill as much as the drugs consumed"²¹.

France also has the European record of the number of addicts, any drugs or addictions considered²².

In fact, life always seems to find expression in spite of everything, and symptomatic repression generally results only in a transfer of deep manifestations of discomfort to other spaces or fields of expression, often more deep and serious. The adverse effects of psychotropic medications are sometimes so obvious that laboratories tend to minimize them or hide them^{23,24}.

¹⁸ Prescription drug abuse already has outstripped traditional illegal drugs such as heroin, cocaine and Ecstasy in parts of Europe, Africa and South Asia, the U.N.-affiliated International Narcotics Control Board said in its annual report for 2006. In the United States alone, the abuse of painkillers, stimulants, tranquilizers and other prescription medications has gone beyond "practically all illicit drugs with the exception of cannabis," with users increasingly turning to them first, the Vienna-based group said. (Prescription Abuse to Pass Illicit Drugs, Group Says. Thursday, Mar. 01, 2007 By AP/WILLIAM J. KOLE).

¹⁹ The neuropsychiatrist Boris Cyrulnik, notes that "antidepressants have been diverted from their original use, severe depressions. They have become remedies for treating social ill-being or anxiety". For his part, Bruno Toussaint, editor-in-chief of the *Prescrire* journal, observes that "the companies managed to convince many doctors that sadness or anxiety were part of the symptoms of depression and that they needed to be treated with medicines".

²⁰ Jean-Luc Maxence, an addiction specialist from France, reports that Subutex "comes in the form of painfully soluble tablets that more than 50 per cent of drug users who are prescribed it take it intravenously!" This practice of "shooting" in Subutex is at the origin of abscess at injection sites, having sometimes resulted in amputations of the fingers or even the hand".

²¹ Renaud Trouvé, associate professor of pharmacy at the University of Angers and of anesthesiology at the University of Texas (Houston), laureate of the French Society of Toxicology in 1986, reports that substitution treatments kill as much as the drug consumed and calls into question the drug addiction policy which he considers a failure. *Le Figaro* of June 9, 1998.

²² See the 2006 recommendations of the "mission addictions" of the Ministry of Health to deal with 100,000 deaths from accidents or diseases related to addictions. "A plan to wean the addicts... France holds the European record for addicts", Julie Lasterade, Release 15 Nov. 2006.

²³ To take just one example, January 1, 2005, the *British Medical Journal* attacked Prozac, the flagship antidepressant of the American firm Eli Lilly: according to the weekly magazine, the company would

These few data raise the question of the ethics of the care that such eminent persons as John Sulston, winner of the Nobel Prize for Medicine in 2002 for his discovery of genetic instructions (map of the human genome), denounced, not hesitating to qualify what he calls "the moral corruption of the medical industry"²⁵.

In the face of the various imposed camisoles, and on the ground of a deficient incarnation, the escapes towards psychosis become more frequent, sometimes facilitated by a cannabis overconsumption. Others choose to give up trying to escape and try to manage their neurosis more or less successfully every day. But these two options fall within the common framework of a reaction, rebellion or submission, against the attempt of global standardization and formatting of the individual and the community. And that will make the great pedagogue Pierre Weil say that our contemporary society suffered above all from a heavy "normose". This dogma of simplification (or simplism) does not take into account the complexity of the real and even tends to reject on the periphery of the field of scientific research all that lies on the margin of this Gaussian curve of the normal or the acceptable²⁶.

2. What kind of healing is this?

The diagnosis is therefore made, contemporary post-modern society is sick and above all sick of the confinement in normative and reductive frameworks (single or rather "uniformizing" thought) that amputate human nature of its deep existential dimension. This serious lack of meaning generates tendencies to escape, by the "high" or escape ahead (psychoses, drugs, lack of incarnation), by the "low" or escape back (incestuous regression, hedonism, undifferentiation) or finally in forms of amazement (normose, petrification, psychic rigidity). In a way, a spiritual scarcity where the individual "starves" a hunger for adventure, commitment, deep realization, certain joy, authenticity, truth. Like those obese who consume food without stopping but whose illusive overweight hides deep biological specific deficiencies. The modern individual saturated with information, scientific recommendations, psychological advice, is in a state of spiritual, semantic famine. The society of the pessimism and of the generation "blah", of disenchanted adolescents that produce handicapped enthusiasm (etymologically in-theos, in God or with God).

have hidden for more than fifteen years a study showing that Prozac causes suicidal thoughts and violence.

²⁴ Thus the JAMA (Journal of the American Medical Association), publishing a sociological study about the attitude of researchers sponsored by the pharmaceutical industry, did not hesitate to assert that the results show that the sponsorship of economic analysis of drugs by pharmaceutical companies "leads to a lower likelihood of adverse outcomes being reported". It even adds a precision: "5 percent, against 38 percent for unsponsored studies" (Jean-Luc Maxence about Subutex).

²⁵ The scientist made these statements during the launch of a new Research Institute for Science, Ethics and Innovation in Manchester, England. "Some will say that there is no corruption because there is nothing illegal, and that's for sure. But I think that advertising for a drug without clearly indicating any inconvenience that this medication assumes, that's the kind of thing I call corruption. It is not a question of legal corruption, but of moral corruption" (July 4, 2008, "Against the 'Corruption' of the Medical Industry", Matt McGrath, BBC).

²⁶ "The dogma of simplification continues to impose itself as a scientific truth that can only be ignored by foolishness or ignorance. It continues to reject out of knowledge what resists his cracking and the supporters of this dogma see us as miserable hobos, scraping the trash of their garbage. In a sense they are right: we want to recover and recycle the waste that their science expels: not only the uncertain, the imprecise, the ambiguous, the paradox, the contradiction, but the being, the existence, the individual, the subject. They believe they empty the excrement of knowledge: they do not know that they reject the gold of time". Excerpt from "The Method", Edgar Morin, *The Void of Life*, Volume 2 (p.390).

But probably we are among those who have already made the diagnosis and have undertaken a personal step that would save us the degrading association to these wounded transis of modernity. We even consider ourselves to be spiritual, to practice rituals, to follow a religious path or to really try to practice a generous humanism.

Wouldn't we unknowingly be members of the new cohort of the "new age" that still consumes in the spiritual market the fashionable offers, given that so powerful is the market's ability to transform even our most authentic and highest aspirations in prefabricated products? An exponentially growing market, permanently adaptable to innovations, capable of constructing chimeras associating "energies", oriental or exotic traditions and a hint of quantum physics? A kind of spirituality without God that advocates extreme secularism and where the highest experiences, thanks to our our spiritual guides revealing our personal angels, to those who populate the least street in the cities, would be to vibrate in unison in a great all undifferentiated. In sum, an ecstasy without a name. These energy-vibratory phenomena, from the neon to the ten power, to the bland or fascinating light, wouldn't it still mask to us the underlying "noumenon", the being inhabiting everything? Are the superficial and false lights of a psychic Las Vegas capable of revealing the depth of our being? Does being alive mean collecting experiences, however intense they are? Would this self-absorption of the experiential, this inexhaustible caress of our most secret narcissism, be able to satisfy our most intimate expectations?

Because of the suspicion aroused by the authoritarian tendencies of ecclesial institutions and the history of disastrous or even scandalous compromises between political power and religious power, for many, Truth would no longer have the right of citizenship. Everyone then believes in his duty and his right to seek "his" own truth. Although Nature compels us to see the immutability of its laws, the limitless religious imagination can fantasize, cheap and out of all reason, to try to force the real to submit to his beliefs. In this approach, which confuses the search for one's own approach to The Truth with the search for its truth, there is no doubt an intuition of the uniqueness of the personal vocation. But this, by refusing any form of transcendence or immanence, easily deviates itself in a form of egotistical and self-referential inflation. But the self-reference which claims to emerge from the principle of reality looks like is mistaken for a sweet delirium even if modernity accommodates this kind of madness as long as it still participates in the myth of the bespoke happiness that feeds the market. The barriers of the "normose" are not broken but only widened to the requirements of taking control of this new territory to be conquered, and the confinement remains. The market finds there even its advantage by annexing in this way new niches and therefore, given its willing to impose these orientations as a civic duty, has a legal obligation to be treated if we go wrong. For to feel bad would already be a pathological manifestation in itself in the face of the "right" to happiness and the duty of happiness, and would therefore require a form of therapeutic injunction. Thus university psychology has already invested this space by means of, for example, behavioral techniques, and an entrepreneur on the page cannot do without the assistance of a coach to relieve the stress of his depressed staff. Well-being and personal development are thus becoming a state religion.

Others, on the other hand (or sometimes the same as the "panachage" is appropriate in this area), believe they are immune to these erratic research by being tied up strong and sure to a proven religious tradition. Their voluntary positioning as heirs of ancestral filiation would guarantee them to be preserved from error and wandering. Let us recognize once again the intuition that can preside over this approach, that of the necessary exit from one's egotic ego to open oneself to the common history of humanity in the face of the revelation of Truth, that of transcending our individuality to fit into the solidary destiny of the human family. The danger of this approach, in its "hard" version, lies certainly in the possible tendencies to dogmatism and

authoritarianism, where the zeal of the so-called service of the Good can take the most cruel inquisitorial forms, and not only during ancient history. The worst inquisition is certainly one that can be applied to oneself in the self-censorship of one's interiority by diktats of the mind, the pangs of guilt without possible forgiveness or the obsessive-compulsive tortures of neurotic bigotry to OCD²⁷ of the most delusional devotions. In its "soft" version, this danger is disguised under self-indulgence when the believer feels justified by the tradition of which he claims to be and that he thinks he scrupulously respects. Self-reference re-emerges again in this satisfaction to consider itself legitimized by its choice, as endorsed in person by Tradition itself. The observance of the rules can easily turn into a tyranny that would ensure salvation or invite in a manner of soft and submissive passivity to indifference. There will be recognized the Pharisees of the Gospels²⁸ as well as the half-hearted ones vomited by God²⁹.

It seems appropriate for us to refer here to the parable of the useless servant employed by the rabbi Jeshua of Nazareth³⁰, a harsh word if ever there is, but generous if so too. Indeed, it frees us from our reduction to the state of useful servants to propose to us to become sons, thus heirs. What reminds us also the Prologue of Saint Jean³¹. If it were to satisfy the needs of a demanding God, none of our merits would be enough. The relation to the divine cannot take the form of a debt that we could pay ourselves, a give-away that would look like a sort of demonic pact where the creature would be freed from its creator, and finally left! (see Hadjadj and the demonic function). After a life of effort, privation, scrupulous respect for the rules, obedience, shouldn't God have something for us, if only a little recognition? Would not he become our obligator somehow? ³² But the master warns us: God is not for sale or for purchase. We may wish to "trade" with God by taking care that this formula retains the meaning of old French, "establish a relationship", and does not become mere bargaining, a "spiritual business". In sum, we are offered free participation in the life of God himself and this gratuitousness is inconvenient to us because, projecting our own limitations on God, we find it difficult to conceive a relationship without the shadow of a small advantage of the other on ourselves. And it would be better to be wary when it comes to such a powerful partner! What does He want us to do? Nothing about you, he tells us, but all of you.

Let's see how in this place the word possession becomes sensitive. Is it indeed a hold (to be possessed), a deception (He possessed me) or a gift of absolute Love that alone could free the possession of any trace of selfish interest, in the manner of the love affair, as the Song of Songs (3, 16 | 6, 3-4 | 7, 11) sings it three times?³³ We are invited, it seems, rather to offer to the

²⁷ Psychiatric classification of Obsessive-Compulsive Disorders.

²⁸ "The scribes and Pharisees and teachers of the law [...] bind burdensome burdens and put them on the shoulders of men, but they do not want to shake them" (Mat 23: 1-4).

²⁹ (Revelation 3:16)

³⁰ "Who of you, having a servant employed in plowing or grazing the flocks, will tell him, on his return from the fields: come immediately to table? On the contrary, will he not say to him: prepare me for supper, gird yourself to serve me, until I have eaten and drunk; and after that you will eat and drink. Will he be grateful to this servant for doing what was commanded him? You, too, when you have done all that is commanded you, say: we are useless servants. What we did, we had to do" (Luke 17: 7-10).

³¹ "The Word was the true Light that enlightens every man coming into this world. He was in the world and the world was made by Him and the world did not know Him. He came to His home and His people did not receive it. But all who have received it, He has given them the power to become children of God, to those who believe in His name, who are not born of blood, of the will of the flesh and man but of God" (John 1: 9-13).

³² Luther was right to note that in our hearts hides a nasty monk who always wants to be justified by his works, a monk who wants to force God by his monastery.

³³ 2.16 My beloved is mine, and I am his.

6, 3 I am to my beloved, and my beloved is mine.

dispossession of ourselves by the divine call, to abandon our beautiful egotism to let us take by the hand and find our center, our axis. Our madness of possession, our fear of being possessed, indeed makes us "misled". The intuitive wisdom of popular language would declare that we are "out of our own" and thus designate what the Judeo-Christian tradition calls sin, a notion that is far from the connotation of guilty transgression of laws usually lends and tends to put off but more accurately approaches the notion of "missing the target". As a comic commentator points out, sin has more to do with archery than with legislation. The word "hett" in Hebrew, usually translated as sin, means error or misunderstanding, missing the objective because of ignorance or awkwardness³⁴. This therefore requires an awareness of the error and then a repair of it and not an atoning sacrifice as would be required by an intentional transgression of the law. We are therefore invited to "give in" by refocusing ourselves to realize our potential, to assume to the end what we are carrying.

Conscious of the illness of our soul in loss of meaning, the psycho-spiritual healing that is required can lead us to remedies even worse than the evils they claim to treat. Indeed, we must beware that our insatiable mind does not appropriate our spiritual and religious hunger and takes avidly and indiscriminately what is first proposed to our heart and body. This recovery can be translated into an activism at the service of our most elaborate narcissism where we pose ourselves as exclusive actors of our own psychic and physical healing. Natural medicine, various asceticism, transpersonal experiences, esoteric research, initiatory circles, etc., will compose a program of life provided, even exhausting, at the unrealistic research of an idealized human being, finally pure and perfect. With this same idealized end goal, the appetite for religiosity leads others to new or nostalgic forms of pietism or fideism, and obsessive devotional practices where fidelity to religious duty takes precedence over the search for Truth³⁵.

Both described and perhaps caricatured above, are not to be identified with our loved ones on which we are so quick to make judgments, but to discern in the various facets of our inner being. And so it is a matter of recollecting and unifying these various characters that often live in contradictory ways, to find our axis, to gather around the authentic quest for Truth, to undertake a real inner quest that opens to the Mystery.

3. The inner quest

The exploration of our inner being often refers us to an apparent opposition between the world of manifestation and the invisible world of principles, between what cries in us and what the

7, 10-11 I am to my beloved, and his desires are to me.

³⁴ In the Book of Judges (20, 16), the slingers of the tribe of Benjamin are described as being so skilled at using their weapon that they can "aim for a hair and not 'hett'". It is obvious that the text intends to let us know that they could target a hair and not "miss" it, that is to say to put beside the target. In this case, the "sin" of Eve and Adam is "hett" therefore an error, an involuntary fault. Note, however, that there are other words in Hebrew that are also translated as "sin," but imply a more serious fault than an error. To quote two examples: "avon" means a deliberate, conscious transgression of the law of God where one wishes to gain the upper hand; "sin" is applied to a voluntary transgression by which one seeks to counteract the will of God especially (see: <http://messianique.forumpro.fr/t1468-hebraic-notion-of-known-men-the-fishing>).

³⁵ Ephraim, spiritual father and founder of the Community of the Beatitudes, puts it this way: "We must realize that life asks us much more than to be the actors of our own psychic or somatic healing, and proposes us spiritually. More than simply being faithful people who seek the most perfect fulfillment of a religious duty, and many more to be followers, or disciples, eternal seekers of truth on this spiritual path. Life asks us to enter the mystical life. There is therefore a great step between religious life and spiritual life, and a still greater step between spiritual life and mystical life".

soul whispers. This world of manifestation, phenomenological, is as much that of the external Creation, Nature, the Cosmos, as of the interior Creation, space of our immediate and superficial thoughts and affects, in short our conscious psychic life. We live very often separated, divorced from the mysterious world (in the sense of "hidden") of principles, Platonic Ideas, early anthropological forms, numen, archetypal powers of the personal and collective unconscious, in short our unconscious psychic life. It is this gap between our soul and our spirit³⁶ that the prophet seems to describe with these words: "Seek the Lord as long as he is allowed to be found. Call him as long as he is near. Let the wicked give up his way, and the perverse man, his thoughts! May he return to the Lord, who will have mercy on him, to our God, who is rich in forgiveness. For my thoughts are not your thoughts, and my ways are not your ways, declares the Lord. As the sky is high above the earth, so are my ways higher than yours, and my thoughts above your thoughts" (Is 55,6-9).

But it is the suffering induced by this distance, this painful separation, which can take on the appearance of psychic dissociation, which undoubtedly constitutes one of the engines of the inner quest. The latter will therefore consist in trying to fill this gap, find the paths to unity, overcome this distance between the world above and below, and establish reliance (religare). The establishment or reestablishment of an open communication, of a real and efficient link, requires that a gateway be constructed which is that of the symbolic way (= to bring together the separated parts). It will then allow information, in the etymological sense (formed from the inside), from the Top to the Bottom (ways of inspiration or spiritual infusion) and the praise or prayer, from the bottom to the top (ways of celebration or spiritual elevation). The psycho-spiritual energies will then circulate in the manner of the angels ascending and descending along the ladder of Jacob. (Gen. 28, 11-12)³⁷.

The inner quest can only take a transpersonal dimension in the measure that it refers to "principles" that transcend the individual and even human nature. And yet, at the same time, these principles that infuse our inner being also inform our body in its somatic, energetic and memorial dimensions. For those who feel the urge to really discover their souls and the laws that govern life into their "womb" it becomes impossible to get rid of the confrontation with inner sufferings. To descend into its depths leads indeed to recover the buried wounds, the fear of abandonment, the anguish of lack, the lack of love, the lack of protection. But it is also in these depths that lies the self-medicating force of healing as recalled by a song of Amazonian medicine describing the depths of the human soul³⁸.

³⁶ The original terms (Hebrew: Nephesh [נֶפֶשׁ], Greek: psukhê [ψυχή]) used in the Bible show that a "soul" is a person, an animal, or the life enjoyed by a person or an animal. Nephesh presumably comes from a root meaning "to breathe". In a literal sense, nephesh could be rendered by "a breather".

³⁷ Jacob left Beersheba, and went to Haran. He arrived in this place and stayed there for the night because the sun had set. Taking one of the stones from the place, he put it under his head and lay down to sleep. And he dreamed that there was a ladder resting on the earth and whose other end reached the sky; and he saw the angels of God going up and down.

³⁸ Song of healing (ikaro) of Amazonian medicine on the depths of the human soul:

Chorus: I walked in the depths and I found the human soul (twice) Where I found the sadness, I also found the allergy

*Sky color, rain color, joy erasing all trouble R/. For the darkness of all trouble, I also found the sun
Where I found anger, I also found the pardon R/.*

I found the attraction of nothingness, I found divine love

I found there vain hopes, the powerful breath of the Spirit R/. I found the aridity, I found the attics full

The drought on the wheat, the beneficence of the river R/.

I found all baseness oozing gall and venom

Because it is our body that provides this essential symbolic function of representation of the world from above and it is through it that empirically we can decipher the message of which we are carriers. By these means we thwart both the lack of incarnation that obsesses our contemporary society as we have seen above but also our obsessional tendencies to all mentalize, intellectualize, and rationalize.

But it is a sacralized body, temple of our soul and not a simple laicized instrument in the service of experiments of extreme and disordered sensations. This obviously supposes that the therapeutic approaches are correctly ritualized so that the sacred function of the act of healing is established from the outset. This ritualization will ensure psychically the function of therapeutic device for the containment and integration of psycho-emotional information arisen during the care process. But moreover, it will open the way to a possible irruption of a transcendent sense of this same experience.

Instead of being seized by the mind of the individual who tries to maintain control, it is the whole being that can be seized by the power of the mind. And if the effectiveness of any ritual also depends on the intention of the recipient, he will draw the best part by placing himself in a position of trust and letting go.

This positioning does not belong then exclusively to the therapeutic time of an approach accompanied by a specialist of this or that technique, but becomes the background color of a life dedicated to the quest for Truth and where the Spirit occurs when he wants and where he wants (John 3,8). The power of spiritual forces can then illuminate the inner heaven of one who transforms his life into a permanent disposition to the descent of grace. Spirituality and religiosity are apt to be cleansed of their errors (hett = sin) by the participation and the bursting of the mystical life. No doubt the mystical experience tends to frighten the institutions by the individual autonomy that this kind of experiment supposes or to intimidate the common people believing that these belong only to exceptional subjects. Admittedly, if the dangers of false mystical experiences related to the inflation of the ego or delusional contexts are not to be neglected, requiring discernment and support, it would nevertheless be wrong to reproduce here again the strategies of such caution, that the mystery approach is confiscated from individuals and reserved for a caste or elite. The best intentions of the world cannot justify discrimination that the Spirit himself does not practice, history providing multiple examples of great mystics sidelined because of prejudices about their intellectual, psychological, or even social disability³⁹. Grace should become this daily bread claimed in the Our Father and which does not suppose a state of permanent ecstasy or profuse visions but a humble abandonment to what comes, trusting in the infinite goodness of the divine. The establishment of a "commerce", a dialogue of being to be, in the secret of hearts, finally passes through the ways of simplicity and discretion. For, like the prophet Elijah⁴⁰ says, man meets God no in the mad hurricane of his

The sweet look of tenderness illuminating the human spirit R /. Injury of all awkwardness, the malice of the passions

I also found the boldness, the heart of all healing R /.

Pride and madness of Narcissus, in the wave contemplating its reflection

The path of intoxication that of the Son, by his docile humility R /.

I found a simple member of the human community

Groping for the path where nothing will be the same. R /.

³⁹ If a single example were enough, the famous Cure of Ars, Jean-Marie Vianney, who never became a priest because of his intellectual limitations, especially to study Latin, after a mystical life of intense experiences, has finally become the patron saint of priests all over the world.

⁴⁰ "It was said to him: "Go out and stand in the mountain before Yahweh. And behold, Yahweh passed. There was a great hurricane, so strong that it split the mountains and broke the rocks, before Yahweh, but Yahweh was not in the hurricane; and after the hurricane an earthquake, but Yahweh was not in the

fantasies, the seismic shocks of his frenzy, or the devouring fire of his passions, but in the midst of silence, in the light breath of an interior breeze.

The encounter therefore occurs at the level of the air element (the breeze) and reinforces the idea that the vocation, to which we are dedicated in the most integral sense, is realized in the spiritual dimension. Our destiny finds its culmination at this level and not that of water-emotions (hurricane), nor that of earth-sensuality (earthquake), nor that of fire-passion. And it is in the fulfillment of our vocation that our freedom also resides. Indeed, he who has found what ensures his fullness no longer needs other things. He can pull himself out of the collection of experiences to retain and focus only on the path that is his. Paradoxically, when all possibilities are reduced to a single, totally satisfying outcome that fulfills all expectations, the individual comes out of doubt, and "devoting himself" to what becomes his ultimate choice, "sacralizes" his own life. Freedom is not in the "earth", the world of satisfaction of the senses where the needs are infinitely multiplied and where the profusion of choices leads to confusion and frustration. To take up the symbolism of the zodiac, Aquarius, sign of air, is also that of freedom while if Capricorn, sign of land, is invested with the quest for freedom, it generates the whim (caper), contrary to all freedom. This uniqueness of vocation refers to the uniqueness of our "being to the world" because in fact each individual is totally singular in the spatial and temporal coordinates of his history, and beyond in his spiritual "coordinates". What makes our uniqueness thus lies in the act of creation that gives us Life and therefore refers us to our personal and unique relationship to the Creator, the Giver of Life, the Father-the-Living. This divine desire precedes our own existence⁴¹ and invites us to the recognition of divine paternity, that is to say, inversely of our divine filiation. But this Father can be recognized as such only if we want it, which constitutes the essential act of our freedom. It is the gratitude of the Father who makes us fully sons and allows us to get out of servitude (of the useful servant), even of the slavery of false parents, to come out of our anguish of abandonment, our state of orphans. To do this the Father reveals himself to us to confirm that his Desire was from the beginning a desire of love and that we can stop being afraid because this love is unconditional, total, perfect⁴². He is waiting for our answer⁴³. This long-awaited "yes" opens the doors of our prison and allows grace to flow into us, allows to the Father to reveal himself. This revelation, this beginning of contemplation of the wonders of the great mystery of divine love, arouses in the person who welcomes him an overflow of joy, a true enthusiasm that can only express itself in thanks, in exclamations of gratitude and gratitude.

This is conventionally called "praise", again a word "used" as that of "sin" or "grace". In short, the cry of the heart.

earthquake; and after the earthquake a fire, but Yahweh was not in the fire; and after the fire, the sound of a light breeze. As soon as Elijah heard him, he put his face to himself with his cloak; he went out and stood at the entrance of the cave. Then a voice came to him, saying, "What are you doing here, Elijah?" (1 Kings 19: 9-21).

⁴¹ I knew you even before you were conceived. (Jeremiah 1: 4-5) / I chose you at the moment of creation. (Ephesians 1.11-12).

⁴² You were created in my image. (Genesis 1:27) / I am the movement, the life and the being. (Acts 17.28) / You were not a mistake. (Psalm 139.15) / All your days are written in my book. (Psalm 139.16) / I determine the length of time and the boundaries of your dwellings. (Acts 17.26) / I made you a wonderful creature. (Psalm 139.14) / I have woven you in the belly of your mother. (Psalm 139.13) / It was I who brought you out of your mother's womb. (Psalm 71: 6) / It is my love of Father that I pour out on you. (1 John 3.1) / Because you are my child and I am your Father. (1 John 3.1).

⁴³ My question is: Do you want to be my child? (John 1: 12-13) / I am waiting for you. (Luke 15: 11-32)

And in the uniqueness of our existence, only we can celebrate the Life offered to where we are right now. Our spiritual vocation therefore consists in celebrating Life from the only place that is ours and to which no one can substitute.

4. The grace

But this "aerial" (spiritual) vocation could confuse us and lead us to consider that these things "from above" have little to do with our earthly reality. We could easily wish to leave this sensible world, of gravity, to fly in the cosmic immensities of an imaginary substitute for our daily life of flesh and tears. The temptation of disembodiment is still teasing us somewhere. But what is proposed to us is quite the opposite; it is a descent of grace in our flesh itself. For if grace, as its name indicates, is gratuitous, yet we must receive it in ourselves, including in our body, by opening the closed doors. And this effort is not spared us because it confirms our acceptance, it signs our freedom, it materializes our authorization, it puts it into action.

In other words we cannot exonerate ourselves from the work on ourselves to overcome our resistance and make room for the penetration of divine touch into our depths. The daily difficulties, the great or small suffering of our existence, the challenges of confrontation of the various psycho-spiritual pathways, constitute an opportunity to erode the armor that shields our inner fortress guardian of our essence at the same time as our most intimate wound of love. This site of excavations always to recover releases the hidden treasures. This update of the shadow inevitably passes by the acceptance of certain vulnerability. The very one that authorizes the manifestation of Love whose nature is to force nothing⁴⁴. Then grace acts as a supernatural gift that allows the deep and necessary changes of our inner being. Change does not consist in becoming someone else but in ceasing to be another to become ourselves. Abandon the endless pursuit of responses outside ourselves to refocus on what we are breathing our soul. By dedicating ourselves to this quest for what dwells in us, we are enduring this quest itself⁴⁵.

The body heals at the same time as the soul and full health can become holiness. The healing of the inner wounds by the balm of grace facilitates an opening wider and wider and gradually leads to the awakening to what is our beyond, what is beyond us, what we do not grasp but who can then seize us.

⁴⁴ Dr. Patrick Baudin evokes a true anthropology of the wound of love "As if the trials were only to roll, deflate our ego, which keeps us away from others, so the relationship, so love, so of God. To go beyond, one will have to stop protecting oneself, to take shelter, to accept to become sensitive and vulnerable, because it is the nature of the love of not forcing anything. It will be necessary to decide that the life is worth living; a kind of anthropology of the wound of love. Patrick Baudin, Transpersonal Therapies Research Group Conference, Grett, Oct. 2004, Meridon. I am grateful to Dr. Baudin for this wonderful conference whose contributions have largely fueled my reflection for this text.

⁴⁵ For Richard Moss, the two key words of enlightenment are "grace" and "consecration": "Everything rests, it seems to me, on grace, which comes as a response to the intensity and nature of our consecration. It is necessary to know what one devotes his search. He who does not support himself usually devotes his spiritual search to the quest for "something else", without being immediately aware that this other thing is something other than his own reality, and that the motor of his consecration is his own fear. And the universe will respond to his demand by keeping it out of the real world, because the experience of reality would be far too devastating; there could be a psychic explosion. On the other hand, for the person who has given up seeking "something else" elsewhere, a letting go has taken place, which allows him to accept himself as he is. Where there is even an embryo of acceptance, of reconciliation with oneself, the consecration is that of abandonment to a God of love. Her ability to accept herself is a reflection of her ability to feel accepted by life. It is then that the experience of enlightenment can be seen".

Grace is tangible, it must be tested, felt gradually and the Fathers of the desert already knew it⁴⁶. Proceeding from the spiritual world, it invests our senses and makes the presence of the divine perceptible to our humanity incarnate. For the deep grasping of the transcendent, supernatural information must reach our somatic memories to get into our flesh. Intellectual understanding is not only inadequate but distorted if it is not verified by the body experience. As Ephraim, the founder of the Community of Beatitudes, rightly points out, "God tastes"⁴⁷. It is this part of the mystical life that cannot be confiscated under pain of transforming spirituality into vain lucubration or religion into an ideological system. The part of mysticism constitutes for each one the sensitive approach of the Mystery through a body made in the image and the resemblance of the divine. And through this corporeality, the individual is called to remember the knowledge of which he is a bearer, of the laws that constitute him and enable him to perform this symbolic function, a language common to gods and men. In short, the body knows and the body speaks, yet it is necessary to take the trouble to listen to it and read its messages. And this body knows first, before our heart then our mind: the "head" is the last to integrate what happens to us, after the immediacy of the "guts" and the emotional coloring of the "heart". Indeed, this human body, temple of the spirit, assumes this "psychic function of integration of the order of the world" and gives to see, by analogy, what in the visible metaphorically manifest the invisible reality (Love, Wisdom, Intelligence, Reason, etc.)⁴⁸.

Transpersonal therapeutic approaches represent one of the possible ways of relearning these paths of knowledge given that academic psychology considers taboo the spiritual dimension and often the churches, molding themselves on the modes of the century and "of the world", rationalize their message, desecrates it sometimes to flatten it and make it pass under the door of modernity and to submit it to the diktats of all psychiatrics⁴⁹. These new approaches can usefully be absorbed in the millennial experience of traditional medicines of indigenous peoples who have maintained a close link with the sensitive world, that of Nature and that of our particular nature. This primacy of the physical approach, of the awakening to the knowledge buried in the mineral, vegetable and animal worlds, allowed them to develop empirical technologies with the results which confuse again the most advanced contemporary science. And it is particularly in the field of the exploration of consciousness and techniques of induction of modifications of the states of consciousness that the first peoples show a head start on modernity. Where the latter is frightened by ignorance or because of primary prejudices, or rushes by reckless unconsciousness, masters of different traditions indicate paths marked by

⁴⁶ Gregory the Sinait said: "Consider that the knowledge of the Truth is above all the sensation of grace".

⁴⁷ "When people talk about their spiritual life, they often talk about what they understood about the spiritual life with their intelligence. But God does not understand himself with intelligence, God tastes and touches us through our five senses (and others to discover). But he who does not "taste" God with his five senses does not know him, nor can he speak of them. The mystical life is touching God, it is the divine touch of "substance to substance". It is to be informed of what God is by the gifts of the Holy Spirit. He who "tastes", touches, and lets himself be touched by God, he knows God, and could speak about it, but he does not feel the need".

⁴⁸ "Symbolism has been the object of much disaffection because the symbols were most often confused with metaphors, allegories and conventional signs. The symbolic function is a psychic function that allows us, in the presence of a sensitive object or its image, to be at the same time in the presence of the invisible reality symbolized by this object or this image; and the analogical relationship between the objects perceived by the senses and these realities of a non-sensitive order can be verified during an experimental protocol", Michel Mouret, *The Temple of the Body*, *Psychiatric News* n° 4, 1990, twentieth year.

⁴⁹ "The transpersonal work gives access to the mystical domain by teaching us the abandonment, the letting go, the confidence, which make the bed of grace, and only allow us to transform our sufferings into forces of acceptance, forgiveness and new action. And that by anchoring us even more deeply in the incarnation" Dr. Patrick Baudin, cited conference sup.

centuries of experience. Listening and attending their school is a powerful demand, forced to mix their thinking, relativize the claims of their own culture and accept to descend into the depths of difficult and unexpected experiences. But this "pilgrimage to the sources" also reveals the coincidences of its own culture and reinforces the discovery of a transpersonal and transcultural baggage, the common stock of humanity. It allows to reactivate this mystical life whose flame is weakening at home and to remember the roots of our spiritual and religious tradition whose used words take up meaning and color.

5. Screaming and whispering of the soul

If our soul screams and whispers through our body, listening to memories and somatic language through the ways of transpersonal work is thus brought to reveal what our heart has not yet felt and our psyche not yet understood. This is indeed what we have observed during these last 25 years of therapeutic and initiatory work with the healers of the Amazon rainforest and other ancestral traditions.

This reading of somatic engrammations can be realized using various shamanic techniques that allow us to cross the superficial layers of our psyche and its rationalist attempts, then the fears and resistances of our emotional world to finally touch physical shells. This exploration by the body gradually discovers the recorded data of our biography at the same time as those inherited from our transgenerational heritage, to the memories common to humanity and its ontological truths. This different information is articulated around these last ones which constitute our human nature in its essence. This profoundly revealing and enlightening process requires knowing and strictly following the modalities of use that inevitably pass through the path of ritualization if one really wants to reach this ontological core. The ritual must therefore assume such rigor that it really constitutes a gateway for the psychic function of integrating the body to fully exercise and assume a coherence of meaning between the visible world and the invisible world. That is to say, the ritual cannot be content with being aesthetic or imagined, even with the best intentions, but imposes itself as a dynamic, coherent structure, and obliged to stick to the Truth of language symbolic of immanent and universal order. Otherwise, the subject may be misled into erroneous symbolic readings, the symbolic function being parasitized by the various levels of resistance reported: body carapaces, heart resistances and psychic rationalizations. In sum, the ego functions of the ego that sense their near re-establishment as a simple psychic function in the service of the Self (the higher self) resist losing their status of omnipotence and fear this reduction in the place of the "useful servant" which is theirs to give place to the "useless servant", the spirit, heir of the divine filiation. The ritual makes it possible to contain these outbursts of the ego and the eventual excessiveness of its projections which could lead to an inflation of the ego instead of an enlargement of consciousness. This work of misidentifying the self to find the essence of the transcendent self requires the prudence of a slow and guided process that allows the deconstruction of the self and its progressive reconstruction by the integration of new information obtained. In a way, it is a question of passing through successive small ego deaths from which emerge each time a rebirth of the deep being and a readjustment of the place of a more humble and helpful self.

The shamanic process thus offers in the first stage a work of purification which is translated at the corporal level by the ritualized ingestion of purgative plants accompanied by diets, fasting and sexual abstinence. This ritualization allows the physical expulsion of somatic toxins to be accompanied by the evacuation of accumulated toxic emotions (anger, hatred, guilt, remorse, resentment, bitterness, etc.) and psychic poisons (false beliefs, mental rumination, obsessions etc.), as well as the liberation of spiritual parasitism (infestations). It is indeed a question of

"rendering", of restoring all that we have appropriated ourselves in an undue way, which we keep jealously and even while these relics of the past poison us and maintain our neurosis. This expulsion cannot be carried out properly without "bending over". It reminds us of the need for humility to move forward on the road to liberation, to "surrender" and "to the obvious". As these territories are clarified, the alternation with ritualized use once again of psychoactive plants or master plants allows the individual to be a witness and protagonist of what is happening in his inner world, and to carry out a deep introspection and to be taught, informed (formed from within) by the revelations that arise then from his innate ontological knowledge.

Then spontaneously arose from this immemorial knowing buried in us the difference between what our soul screams and what it murmurs. We then see that our psychic soul is shouting needs to which the spiritual soul (our mind) responds with discreet whisperings in the hollow of our highest ear (understanding). First, it allows us to realize that the psyche and pneuma are not confused and that the second transcends the first. Then our mind suddenly appears as itself connected to the Spirit who transcends and informs all life, all existence. And we find the gentle breeze of Elijah that puts him in the presence of God.

As our soul cries out that it needs to be loved, the mind responds "love". To be loved depends on the other and places you in the dependence of that other. To love depends only on you, if you learn to nourish yourself with Love. As our soul screams its eager need for recognition, the spirit offers to begin by recognizing the other, recognizing the difference, accepting, loving and even giving it priority. It invites with "tender solicitude"⁵⁰ to learn to differentiate oneself, to dare to be oneself, to assume one's singularity without fearing loneliness and abandonment.

As our soul shouts its unfulfilled desires, universal wisdom whispers humble prayer, announces to us that we have been desired even before we exist. It invites us to contemplate at the root of all our desires, the only true desire which is that of the knowledge of the Truth, to be in the presence of God. And this only satisfied desire will fill the multiplicity of others. As our soul loudly claims to be heard, the spirit offers silence to listen to the answer that has already been uttered many times but ignored in the hubbub of our life and our inner world.

While we complain about being cold, hungry, abandoned, the spirit responds that wine and honey are free, that the table is served, that we are awaited, but that we are constantly declining the invitation. We are too busy, too absorbed in our worries, too distracted by the artifices of the "world". While we are gurgling about "I would like", "I need to", "There's only...", true inspiration tells us that it's enough to really want and believe what we want. Just ask, but with the heart, to be answered. The mind simply suggests we replace "I would like but..." with "I want" and the command tone with that of the loving request.

We demand intensely to become free, to leave our prison, our confinement. The spirit gently tells us that He wishes it even more intensely than we, and that He himself has opened the door, the way is free. But we demand that it be He who makes us, that He carries us. We claim what we already have but refuse to grasp. Our cry of freedom is an eternal request for assistantship.

With each cry, we are sent back to the truth of our freedom and our will. We shout that we want a Mother who meets all our needs and the Dad answers that the Mother has done her work, everything has already been given to us, and now is the time to start on our own, to exercise our freedom, to be born to the relationship with the Father.

⁵⁰ This refers to a prayer that perhaps, behind the worn but essential words, we can now hear differently: "Tender solicitude of the Heart of Jesus for the conversion of sinners, unite me to you". So be associated with the Divine Spirit in its manifestation visible and invisible for this reversal that corrects the shot and give in the thousands of our destiny.

6. The way of freedom

The healing of our lack of meaning, of the deficit of authentic spiritual life, the fundamental origin of our individual and collective malaise in our contemporary postmodern society, thus finds answers in well-conducted shamanic work. The emergence of these truths which gradually discover the unique Truth, leads us by two complementary signs, that of gratitude and forgiveness.

It is extraordinary to observe with what constancy these two dimensions of healing are spontaneously imposed, I will say that they spring up during initiatory work inspired by Amazonian shamanic techniques. Beyond the criteria of age, culture, socio-economic level, life situations, deep within each individual nourish the power of self-healing.

The individual finds himself asking for forgiveness at the very beginning without knowing why and to whom. This cry of the heart wins out like an irresistible impulse. He then visualizes progressively all the situations of life where he has harmed others, all "others" (nature, society, etc.) including himself (and his own body) and he has offended the All-Other. The gaze on this evil committed, even and most often in the unconsciousness and ignorance, returns to his own misery and the need, this time real, to repair these mistakes and to access forgiveness. If this finding can be obviously painful in hurting the ego, it is at the same time an amazing liberating power by restoring it to its proper place and revealing what is bigger, stronger and healthier at depths of the individual. I have never seen contrition more sincere and authentic than in this daring work of confrontation with oneself. The very ones who carefully hid their most vile transgressions rush with joy to reveal them.

Repentance finds its full meaning and thereby authorizes forgiveness. A pardon that is offered at the same time as it is received, without waiting for the other to accept or desire it. Without either being necessary to understand the other and his motivations to have hurt us. In fact, forgiveness serves precisely to answer to the inexcusable⁵¹, otherwise the excuse would suffice. It is therefore not an excuse or a validation of the error of the other, nor the reinstatement into oblivion since it requires rather the prior memory of the offense. Forgiveness frees us from the spirit of revenge. The latter establishes a form of debt that binds us to the creditor. By remaining attached in the present to a debt of the past, we are no longer free to "go forward".

Full acceptance of error and possible forgiveness leads to reconciliation. Reconciliation is not just about saying "I forgive you" but adding "I ask to be forgiven". The misery brought to the fore is immediately put under the light of the truth, which offers forgiveness and healing in the same place. Accepted misery thus induces the possible acceptance of mercy. Mercy is always and constantly offered but can be exercised instead of fault only if the individual freely opens access to it by the admission of error. In this permanent availability of forgiveness, God reveals himself "a father in mother's womb" and the word mercy in Hebrew (the root being *rehem*) refers to the notion of the womb, uterus, matrix⁵². Forgiveness is a space for re-matricage, rebirth.

⁵¹ "Forgiveness is there precisely to pardon what no excuse can excuse, it is made for desperate or incurable cases." Vladimir Jankelevitch, philosopher.

⁵² "The Lord is a God of tenderness (of mercy), benevolent, slow to anger" (Ex 34,6). The same root *rehem* conjugates entrails, womb, uterus, mercy, tenderness. It is the visceral attachment of the woman to her children "because her womb (*rehem*) was inflamed for her child" (1 R 3,26). He is a "Father God in the womb of the Mother". The prophets will emphasize this mercy at the very heart of the words of judgment. Do they want to express the paradox in God himself, that of anger and that of mercy, which ultimately always prevails? Is Ephraim so dear to me, so dear a child, that after all my threats I still want

Point of a poisonous guilt that would torture the individual to make him pay for his wickedness; the meal is indeed served, for free, so obviously we dare to respond to the invitation. Then in the same movement, the daring (but not reckless) individual is simultaneously revealing the evil and its remedy.

In this simultaneity, the other side of forgiveness emerges as this outburst of gratitude. Again, it is common to observe how the body "exults with joy" without the individual first realizing what grasps it. He experiences this grace in his body, as it should be when it comes to true grace. He tastes this enthusiasm that echoes the feverish agitation of his wildest desires, those who hid this one desire, this "only thing necessary"⁵³. And some begin to pray spontaneously, come back in memory of the orations of childhood; others are surprised to see their hands join spontaneously on their chests or adopt postures previously unknown to themselves and showing respect, humility, silent joy, even adoration. Some people observe themselves to sign the cross that they never knew. This exit from the depths of our misery and our darkness gives rise to an undivided joy that restores to the word "redemption" all its forgotten meaning. The praise resumes vital colors and is actualized in our here and now and ceases to belong to a formal language, to appear as infantile and submissive incantations, to be relegated to an ecclesiastical register suspicious of embarkation, to cause the boredom of an eternal life resembling a dreary parish choir or assimilating to the sweet delusions of charismatics to hysterical exaltation. It is this smile of God that marks their face and replaces obscene, fat, sarcastic or false laughter. They thought they were witty with good jokes, they discover what it means to be inhabited by the Spirit.

This journey, which allows us to welcome these graces of forgiveness and gratitude, demands the individual to position himself in a just intentionality and to invest himself to the extent of his expectation. In simple terms, it depends on his sincerity and his confidence. When the ultimate strategies of fear give way to this trust, the process of faith is engaged. This is not to be confused with belief.

And it must be repeated once again that this outpouring springs from the abysses of being, naturally and spontaneously, among the most diverse subjects and beyond all religious baggage or its absence. Forgiveness and gratitude are revealed as a common foundation for the human being. For when grace acts and reveals itself, at the leading edge of his soul, man discovers the goodness of the divine, the loving, gentle and joyful fatherhood of the Father. Faced with this mirror of his own misery and the mystery of the incomparable gift that responds to it, by rediscovering the truth of his human nature, that of the son-in-law of the divine Father, he can only "ask for pardon" and "give thanks".

to remember him? That's why my bowels are moved to him for him to overflow my tenderness" (Jer 31,20).

⁵³ "While he was on his way with his disciples, Jesus entered a village. A woman named Martha received him in her house. She had a sister named Mary who, sitting at the feet of the Lord, listened to his word. Martha was monopolized by the multiple occupations of the service. She intervened and said, "Lord, don't you mind? My sister leaves me alone to do the service. Tell her to help me. The lord replied: "Martha, Martha, you worry and you get agitated for a lot of things. Only one is necessary. Mary chose the best part: she will not be taken away." (Luke 10, 38-42).