

Jung, his inspirers and the New Age

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The figure of **Carl Gustav Jung** (1875-1961), Swiss psychiatrist and founder of Analytical Psychology and Depth Psychology, cannot be left out of the list of “inspirers of the New Age”. Indeed, beyond his status as a psychoanalyst, he is an almost constant reference for personal development seminars and training in transpersonal psychotherapy, but also, in his approach and his explorations, a person “inspired” by spiritual entities, as he himself recognized². That is to say, much of his knowledge and his writings do not proceed from his own background but from “revelations” transmitted by “inspirers” belonging to the spirit world. The power and richness of his thought fascinate and arouse admiration, and just as much justifies examining his sources of inspiration.

According to sociologist Paul Heelas, Jung is "*one of the three most important figures of the New Age*" along with Blavatsky and Gurdjieff³. His explorations in fields as diverse as alchemy, oriental philosophies, yoga (which he practiced) and even up to UFOs about which he wrote a book⁴, may not necessarily be considered foundational elements of the New Age though in any case have undeniably fed his syncretistic formulas⁵. This earned him some fierce criticism such as that of Dominique Bourdin, doctor in psychopathology and psychoanalysis, who thinks that the most appropriate description of Jung is that of "*a prophet of the 'return of the religious', independently of the traditional Churches, and pioneer of the spiritual movement of the New Age, according to which we are now entering the 'Age of Aquarius'*"⁶. Thus, Jung represents an essential figure when it comes to considering the dynamics of the New Age movement, its sources, and the problems of discernment in relation to its “invisible inspirers”, which will deserve that we linger a little on its own non-human sources.

Indeed, Jung has been inspired, among others, by two spirits named Philemon and Basil. A note from Marilyn Nagy indicates that, in his letter of July 10, 1946 to Fritz Kunkel about the book of Stewart Edward White “The Unobstructed Universe” Jung specifies: “*In each single case I must be skeptical, but in the long run I must admit that the hypothesis of spirits gives better results in practice than any other*”⁷.

In The Red Book (first titled Black Book) of recent posthumous publication (*Liber Novus*, 2009) Jung himself, when reporting on his conversations with spirits during his exercises of active

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² I will use excerpts from my previous article: « Le sorcier, le fou et la grâce: les archétypes sont-ils des esprits désacralisés? Réflexion à partir du chamanisme amazonien », published in « Dangers et nécessité de l'individuation », IXe Colloque de Bruxelles (Juin 2014), Esperluète Ed. en co-édition avec L'Arbre Soleil, 2016, Belgique. Especially the paragraphs on “Autonomous Powers” and “Discernment on the Substantiality of Evil”. For a fairly precise summary of his biography, see Carl Gustav Jung in Wikipedia.

³ Paul Heelas, *The New Age Movement: The Celebration of the Self and the Sacralization of Modernity*, Oxford, Blackwell, 1996, p. 46.

⁴ « Un mythe moderne, des «Signes du ciel», first published in 1961 .

⁵ Jung and the New Age: A Study in Contrasts, Philadelphia, Pennsylvania, The Round Table Press Review, april 1998, p. 1-11.

⁶ Dominique Bourdin, « La Psychanalyse, de Freud à aujourd'hui », Rosny, Éditions Bréal, 2007, 317 p.

⁷ Excerpt from Marilyn Nagy, « Philosophical Issues in the Psychology of CG Jung », Notes to Part I, Chapter I, note 18, p. 86, State University New York Press.

imagination, relates this surprising passage where spirits claim, without much illusion, to be recognized as beings in their own right:

Elie: "You are free to qualify us as symbols, with the same right that you can also qualify your fellow human beings as symbols, if you want to. But we are exactly as real as your fellow human beings. You do not deny anything and do not resolve nothing by calling us symbols."

Me: "You put me in a terrible confusion. You claim to be real?"

Elie: "Of course we are what you call real. We are here, and you have to accept us. You have a choice."

In his conference of 1935, Jung evokes the "world of the subtle bodies" inhabited by beings possibly possessing a form of corporeality but also by immaterial beings, the border seeming difficult to him to specify⁸.

Family history in the occult

The presence of entities appeared early in Jung's life due to the fact that his mother was a woman passionate about the occult, and his latest biographer (2007), Deirdre Bair⁹, reports several strange episodes experienced by Jung with his mother, who was passionate about turning tables and dialogue with the afterlife. The fervent occultism of her mother goes hand in hand with a chronic depression for which she made frequent and prolonged stays in nursing homes, being absent for Jung's education that was assumed by maids. In 1878, when Jung was 3 years old, his mother spent several months in a Basel hospital and on her return she no longer shared a room with her husband. Jung slept in his father's room and continued to do so until he was 18 years old. Regarding this absence, Jung commented: "*It deeply disturbed me that my mother was away. Since then, I have always felt suspicious when the word 'love' is spoken*"¹⁰.

It seemed her mom was not only out of the house but out of her. Indeed, the conventional explanations by her parents' difficulties as a couple do not take into account "*the atmosphere of the house which has become unbearable*" according to her secretary Aniéla Jaffé, especially when this atmosphere is saturated with paranormal phenomena. "*Terrible things emanated from his mother's room, vague figures that floated, headless, luminous. Carl felt 'diffuse fears' and heard strange things at night... He couldn't breathe and thought he was going to suffocate*"¹¹.

As a young man, Carl Gustav himself took part in spiritualism sessions. During his studies, alongside his scientific activities, he always continued to attend spiritualism sessions organized by the students' society "Zofingue".

⁸ « Le Zarathoustra de Nietzsche. Notes du séminaire de 1934-1939. Huitième conférence, 13 mars 1935 », *Cahiers Junguins de Psychanalyse*, N° 76, 1993/2

⁹ This biographer, professor at Yale and Columbia universities in the United States, is the author of several meticulously documented biographies. She had access to Jung's family records.

¹⁰ Catrine Clay (2017) "Laberintos, Emma, su matrimonio con Carl Jung y los primeros años del psicoanálisis", translation by Óscar Luis Molina of the original book in English « Labyrinths » (2016), p. 38.

¹¹ Catrine Clay, op. cit, p.38

He made spiritualism the subject of his medical thesis¹² and, having become a psychiatrist, he was the initiator of several sessions¹³. Indeed, the raw material for his thesis, devoted to "so-called occult phenomena" is constituted by the data of the spiritualism sessions of the Zofingue society and by the case of a young medium belonging to his family, H el ene Preiswerk (1880–1911), who bears the same surname as his mother. *“The occult was part of the daily life of many of the Preiswerk”*¹⁴.

Jung was 20 years old (1895) when his father died and, for financial reasons, he moved with his mother and sister *“to the Preiswerk, in an old dilapidated mill on the outskirts of Basel. Moving to the mill put Carl in direct contact with spiritualism and the occult, this family branch was full of seers, had visions, heard voices and held sessions. He regularly attended sessions at the mill, run by his cousin Helly”*¹⁵.

In June 1895, he studied the phenomenon of turntables within his own family, observing the case of his cousin Helly, recognized as a medium, and gathered materials that he would use throughout his career¹⁶. He gave a large place in his thesis to the psychiatric oddities observed in mediums and to the study of phenomena of modified consciousness such as cryptomnesia, messages from the deceased, clairvoyance and prophetic dreams. The interest in this field, despised by conventional medicine, was reinforced by reading spiritualist works such as those by Johann Z ollner, Crookes or Swedenborg. At the same time (1903), Jung studied the phenomenon of psychic sleepwalking.

From our interpretation of infestations¹⁷, one can therefore reasonably wonder to what extent Jung was infested very early on, both by his mother's inheritance and by his own participation in these practices. These infestations manifested their presence throughout his existence. At twelve years old, *“the year of destiny”* as he assured, he *“filled entire pages with caricatures”* and added *“Even today”*¹⁸, *when I fall asleep, it happens that such caricatures appear to me: grimacing figures in perpetual change”*¹⁹. The “caricatures” are more like demonic figures who play with him and who, despite all his consequent inner exploration, persist since puberty and remind him of their presence thanks to the hypnagogic state of falling asleep²⁰.

In addition, in our clinical practice we have observed how spiritual heritages are transmitted preferentially (but not exclusively) by sexual lineages and this from the third generation, the paternal grandfather for men and the maternal grandmother for women, while the father and mother transmit the psychic and biological heritage. However, Jung’s paternal grandfather, rector of the University of Basel, his namesake by the way, who claimed to be an illegitimate son of Goethe, was a Freemason and second Grand Master of the Swiss Grand Lodge Alpina. In 1857 he also founded an establishment for mentally disabled children: the “Foundation of Hope” (Zur Hoffnung). While his father

¹² “Zur Psychologie und Pathologie sogenannter occulter Ph anomene, 1902 (Psychologie et pathologie des ph enom enes dits occultes).

¹³ Deirdre Bair (trad. Martine Devillers-Argouarc'h), Jung. Une biographie, Paris, Flammarion, coll. « Grandes Biographies », 2007, pp. 30-32.

¹⁴ Catrine Clay, op. cit, p.47

¹⁵ Catrine Clay, op. cit, p.50

¹⁶ Henri F. Ellenberger, « Carl Gustav Jung et H el ene Preiswerk.  tude critique avec documents nouveaux », In M edecine de l’ ame. Essai d’histoire de la folie et des gu erisons psychiques, Paris, Fayard, 1995, p. 375- 388.

¹⁷ We use the term “infestation” to refer to the interference in humans by evil spiritual entities (evil spirits), ranging from simple contamination to massive possession.

¹⁸ That is to say at the end of his life, when he was writing his Memoirs.

¹⁹ Ma vie. Souvenirs, r evs et pens ees, p.50.

²⁰ Particular state of semi-consciousness between waking and sleeping where the subject is sufficiently conscious to remember what is happening in his subconscious.

consecrated himself to the priesthood and became a Lutheran country pastor²¹ and chaplain of the Friedmatt psychiatric hospital in Basel. The conflict between the spiritual heritages of his father (Christian) and those of his grandfather (Gnostic), adding to the spiritualist and occultist influences of his mother, seem to have generated Jung's permanent conflict between the psychic and the spiritual level on the one hand, and between Christian and esoteric and Gnostic sources on the other hand. The paternal line paradoxically juxtaposes Gnostic Masonry and Christianity, but the father and grandfather come together in dealing with patients with mental disorders. The maternal line in turn juxtaposed occult practices and Lutheran Christianity, with eight pastors among Jung's maternal uncles.

The Gnostic occultist sources of Masonry have been widely exposed by the historian Jean-Claude Lozac'hmeur (2015) who points out the inspirers:

“There has existed in all civilizations a primitive religion diametrically opposed to the biblical tradition, and of which we find vestiges in mythologies and folklore. In this mystery cult, which corresponds to the “Primordial Tradition” of modern Gnostics, Satan was represented as the “Civilizing God, Bearer of Light”. (...) This tradition was known in its entirety only to a small number, the people having access only to the envelope of the myths of which it did not penetrate the hidden meaning (...) Franc-Masonry is the modern form taken by this very ancient cult (...). More astonishing on the part of an organization which willingly displays its rationalism: like the Rose-Croix, Freemasonry refers to mysterious “Unknown Superiors” foreign to ordinary humanity and who would inspire its action, which implies the recourse to practices relating to spiritualism or necromancy (...) It is clear that Freemasonry like the Rose-Croix adheres to the Promethean project of struggle against the God of the Bible qualified as “Tyrant”, a project which has for goal the deification of Man. In short, it is not atheist ... but indeed anti-theist.”²²

Catrine Clay reports that *“In the fall of 1913, Jung feared he might have a mental disorder and knew that there had been various mental illnesses in the earlier generations of his family.”* Although it does not specify which ones, this history may account for possible transmission of transgenerational infestations, family interest in the occult on the one hand and in mental illness on the other²³.

One can therefore rightly hypothesize that there is in Jung a heavy toxic inheritance at the spiritual level, both on the side of the paternal and maternal lines. If to this transgenerational heritage we add the early breaking of his psycho-spiritual integrity by a spirit of incest which we are going to present below, little Carl Gustav, from his very early childhood, would find himself in the grip of multiple malignant entities that went to annex his freedom and weigh singularly on his perception of the external reality as well as of his inner universe. Considering Jung's subsequent journey and writings in light of these deadly demonic spiritual influences, can account for many aspects of his life and the content of his work. In particular, its strong ambivalence towards Catholicism, its long occultist and esoteric quest, its claim to assume as destiny an almost messianic role within modernity; these elements do not seem to arise from simple psychic constellations but from an unresolved spiritual equation of the denial on his part and that of his affiliates to recognize the ontological existence of the Evil and his hold on Jung's own life. This hypothesis that we are presenting here will undoubtedly take on the appearance of blasphemy or heresy in the eyes of his disciples, as Jung's stature seems to make him untouchable and arouses a kind of sacred reverence.

²¹ Lutheranism is one of the branches of Protestantism closest to Catholic doctrine.

²² Jean-Claude Lozac'hmeur (2015) Les origines occultistes de la franc-maçonnerie - Ed. des Cimes, pp.42-43 et p.125.

See video presentation : <https://www.youtube.com/watch?v=B8KYoBNLf8Y&feature=youtu.be>

²³ Catrine Clay, op. cit. p.246

Our purpose in this case is not aimed at Jung himself but rather at bringing to light, based on his exceptional influence on our contemporaries, the spiritual issues of extreme importance which are hidden in his work, whose highly toxic potential in our eyes is surprisingly kept in silence.

Jung victim of incest

In his book, “Psychoanalyzing Jung”²⁴, Pierre Trigano delves into the memories, dreams and fantasies that Jung relates in his Memoirs²⁵ and shows that Jung was the victim of incestuous sexual abuse in his childhood, attributing it probably to one of his pastoral uncles. In an interesting analysis of this work, Jean Galiardi, affirms that “*Jung himself mentioned this incest in a letter which he addressed to Freud in 1907, in which he said: ‘little boy, I succumbed to the homosexual attack by a man whom I had previously worshiped’. His biographer Deirdre Bair collected testimonies from relatives to confirm the abuse and establish the responsibility of the immediate family*”²⁶.

Although Jung had never recognized the incestuous dimension of the abuse he suffered as a child, it was not a problem foreign to him since it frequently occurred in the rural environment where he lived as a child. “*Incest and perversions were not remarkable news to me and did not require any special explanation. Cabbages thrive on shit that I had always taken for granted.*”²⁷ Notice the pithy way of dealing with incest, one of the most serious sexual perversions.

In our clinical experience, we have observed that sexual abuse offers a possible gateway for malignant entities and the severity of the break-in is amplified by the fact that, on the one hand, the abuser is a member of the family (incest), and on the other hand, that it be a consecrated person (pastor). This early trauma of Jung represents a triple abuse: physical, psychic and spiritual, and doubly spiritual in this case since it associates the spirit of incest and religion.

This essential event, that happened when he was around 3-4 years old, could easily be linked to what Jung in his Memoirs describes as his “*first conscious trauma*” and then the “*first dream I can remember*”²⁸.

The first conscious trauma is the memory of the observation of a “*harmless Catholic priest*” gradually approaching his house and that he ends up distinguishing better: “*it was really a man who wore a sort of black robe descending to his feet. At the sight of him, I was seized with a fear which grew rapidly until it became a mortal terror, for in me the terrifying idea was formed: ‘He is a Jesuit’*”, and seen his ignorance at that age of what precisely a Jesuit is, Jung puts him in relation to a conversation he had heard shortly before and which had led him to think that “*the Jesuits were particularly dangerous, even for my father*”. And then commented: “*The man coming down the road obviously had to be in disguise, I thought. That’s why he wore woman’s clothes. Probably bad intentions lived in him*”. Indeed, what malicious intentions could a feminized man have that would even threaten the virile and supposedly protective power of his progenitor? Is the allusion to her father's conversation with some

²⁴ Pierre Trigano (2016), *Psychanalyser Jung*, Réel Editions.

²⁵ C.G. Jung, *Ma vie. Souvenirs, rêves et pensées*, Editions Gallimard, 1973.

²⁶ La voie du rêve, Un blogue dédié au travail du rêve et à la méditation, à la pleine conscience et surtout à la beauté de vivre, *Psychanalyser Jung*, vendredi 21 juillet 2017, Jean Gagliardi. <http://voiedureve.blogspot.com/2017/07/psychanalyser-jung.html>

²⁷ Catrine Clay, op. cit p.138

²⁸ *Ma vie. Souvenirs, rêves et pensées*. p.30.

colleges enough to create this panic or does it echo a personal trauma of sexual abuse, male-female confusion and malevolence?

Jung's first conscious dream that immediately follows this event seems to abound in the sense of incest by a cleric. Jung dreams of a royal throne in which sits a huge phallus that "*he felt at any moment could descend like a worm from his throne and crawl towards me. I was paralyzed with anguish.*" As her mother's voice sounded "*suddenly crying: 'Yes, look at him, he's the ogre, the man-eater!'*", which wakes him up sweaty with "*hellish fear*", as he adds.

Jung admitted in his Memoirs that he has never been able to elucidate whether his mother's warning told him that the Jesuit-Jesus was not the one who eats children or on the contrary "*that the dark 'Lord Jesus', the Jesuit and the phallus were identical*". This difficulty could relate to the fact that Jung in no way evokes the hypothesis of a relation with sexual abuse ("*there can be no question of a residue of memory*") and quickly diverts the interpretation towards the ritual and symbolic field. However, we perceive the remains of an undigested dread when he recognizes that "*the phallus of this dream seems, in any case, an underground god that it is better not to mention*" and we can recognize the silence or the instruction of mutism, which is imposed on incestuated persons.

In addition, the obvious question arises of a child of this age knowing the erection of an adult male, an element that Jung dodges without even mentioning it. Before appealing to mythical considerations, simple logic should suggest the possibility of real experience. As Jean Gagliardi remarks, "*he seems to have ruled out any sexual interpretation from the outset to see it only as the beginning of his spiritual life.*"

This injunction to silence continued throughout Jung's life through some form of culture of secrecy. It began in particular, after the dream of the phallus (therefore after sexual abuse), with the sculpture of a small fetish, "*a little man about six centimeters long with a 'frock coat, top hat, shiny shoes'. I dyed it black... The whole thing restored my great secret which, moreover, I did not understand at all... I hid it... I felt great satisfaction, because no one would see it.... And the unsettling feeling of disunity with myself was gone.*" And Jung handed over to this character, "*stealthily*", "*little rolls of paper on which I had previously written a few words during school hours, in a secret handwriting*". If Jung recognized that this object "*was the first attempt, still unconscious and childish, to give shape to the secret*", he did not establish the relation with the sexual abuse in spite of the ecclesiastical characteristics of the character and the proximity of the dream with the phallus, even if on the other hand he considered this event to be "*the essence of my early youth... of the utmost importance*". "*All my youth can be viewed under the sign of secrecy*".²⁹ The silence and the secrecy about this "*disturbing domain which one should never speak about*", the "*Jesuit*" and the "*phallus*", will keep him silent all his life: "*I have never told anyone...*". The "*sculpted little man*" and what is attached to it will be forgotten "*with a complete loss of memory which lasted until my thirty-fifth year*"³⁰, which does not fail to evoke post-traumatic amnesia that follow sexual abuse, especially incest, and which can last for decades³¹.

It should be noted that the character thus sculpted does not evoke a Jesuit, since he is in civilian clothes with a top hat, but rather a Lutheran pastor. The figure of the Jesuit seems to have served as a receptacle for an unconscious diversion to make it possible to rule out the questioning of the abuser's pastor identity, by being both sufficiently close (two ecclesiastics) for the analogy to work and

²⁹ Ma vie. Souvenirs, rêves et pensées, p.61.

³⁰ Ma vie. Souvenirs, rêves et pensées, pp.40-43.

³¹ See: Muriel Salmons (2013) *Le livre noir des violences sexuelles*, Dunod ed.

sufficiently marginalized by having been previously offered as different and dangerous by the father's comments regarding the Jesuits. The magical thought of Jung's childhood, and of the childhood of humanity (the fetishes), led him to perform an act of magic initially allowing him to overcome dissociative forces ("*the disturbing feeling of disunity*", he says) arising from incest. It may be surprising, however, that later, with the lifting of amnesia, Jung maintains the secret and does not attempt to overcome the magical act by a process of psychic integration and forgiveness.

This incestuous tone appeared when, in 1907, the crisis of separation with Freud set in. The conversations with Freud that brought back the memory of the abuses hitherto repressed. The father figure of Freud with whom he disagreed, in particular because of his reductionism of the unconscious to the sexual sphere, reactivated the incestuous environment. In a letter from that time, he wrote to Freud: "*My veneration for you has something of a 'religious' nature. And although it doesn't really bother me, it still seems unpleasant and ridiculous due to its undeniable erotic undertones*". He related it to sexual abuse without considering the incestuous connotation with Freud perceived as a father, associating elements of a religious and erotic nature. He added that "*it makes*" frankly unpleasant "*to establish close friendships with male colleagues*"³².

On another occasion, Jung was confronted with a similar figure who presented him with an incestuous-homosexual mirror. Freud sent Jung a psychiatrist, Otto Gross, a member of the psychoanalytic fraternity, whom he considered to be of a genius comparable to that of Jung, to be treated for a problem of cocaine and opioid addiction. But Gross, anarchic and charismatic, also suffered from "*schizophrenia from his childhood and with a homosexual fixation on his father, which had led him to obsessive masturbation from an early age*". "*Gross has been unfaithful to his serial wives and proclaimed himself a revolutionary, arguing that political and sexual freedom go hand in hand, preaching polygamy as the only solution to marriage. Jung fully surrendered, almost immediately, to this worldview*". The treatment was a resounding failure and Jung admitted it: "*I lived with Gross too many aspects of my own nature, very often he looked like a twin brother*"³³.

The characteristics surrounding the founding event, and later the disorder experienced, the impossibility and prohibition of saying a word about it, the strategy of secrecy and its duration, the associated sexual and religious elements, post-traumatic amnesia with return of the repressed thirty years later, all inevitably refer to sexual abuse more than to an early and spontaneous initiation. In fact, initiation can arise from an initial trauma that is then sufficiently developed at the psychological level and exceeded, which requires the progressive and full recognition of the reality of the event in order to overcome the fantasies it aroused.

In another part of the dream, Jung descends into a cave and finds there "*another being on the golden throne, an inhuman being from darkness*" who "*fed on human flesh*". It was not until fifty years later that he associated it with "*anthropophagy in the symbolism of communion*". Curiously, he does not evoke the god Baal fed by the sacrificial rites of children and from whom Christ will be different in front of the Pharisees, affirming that he drives out the demons by the "*finger of God*" and not by Beelzebub³⁴, leader of the demons (Luke 11, 14-20). This same Baal is also the source of the Gnostic

³² Catrine Clay, op. cit p.51.

³³ Catrine Clay, op. cit. pp. 174-175.

³⁴ The etymology and meaning of the term are debated and difficult to establish. In the Second Book of Kings (I, 2), mention is made of "Baal Zebub, god of Ebron". Literally, the formula means "master (Baal) of the flies", meaning that the Greek of the Septuagint adopted by translating as Baal-myia, "Baal-fly". The rabbinical texts speak of a "Lord of manure", thereby evoking the sacrifice offered to idols (the verb zabal is used in the sense of "fill with smoke"). However, it seems that the Gospels have retained the original name Baal-Zebul, "Baal the prince", of a known Phoenician and Canaanite deity.

currents that run through Jung's work. It should be noted that the symbolic and virtual vision of communion among Protestants can fuel the image of anthropophagy, while the Real Presence of Christ in the species of bread and wine in Catholic Eucharistic consecration makes this more difficult, if not impossible, since this is a theophagy, a supernatural food, and not anthropophagy, and that by communing with the Body and Blood of Christ, it is the communicant who assimilates to Christ and not the other way around - that is to say the communicant who would assimilate Christ - as in a usual process of consumption and digestion of natural food. For there to be anthropophagia, there would have to be a strict similarity in nature between the communicant and the Body of Christ, which is not the case since Christ is also divine in nature.

Yet Jung realizes that the inspirer of these dreams is of a "*higher intelligence*" and asks himself, without answering it precisely, the question of his identity, "*Who was speaking in me? To whom belonged the spirit which had imagined these events*"³⁵. He accepts that this "*foreign guest from above and below*" [...] "*disturbed the most tranquil, the most innocent childhood*" but ultimately to consider that it was to endow him with a "*heavy foreknowledge of the most mature human life*" and to offer him a "*kind of initiation into the kingdom of darkness*". We consider astonishing that Jung ruled out the possibility of an initiation into the kingdom of lights and could postulate that this initiator could come from above as well as from below.

This example already shows in Jung this claim to a certain election with universal destiny and turned preferentially towards death rather than life, towards darkness rather than towards light. He places his own experience that emerges from the depths (from below) as if it were a symbol with universal vocation and proceeding from a higher world (from above).

This indistinct assimilation of above and below was quickly detected by his contemporary, the French orientalist and metaphysician René Guénon (1886-1951), as a lamentable confusion considering that Freud had already established this "*false spirituality*", by assimilating products of the subconscious (from below) with the "*authentic traditional symbolism*" (from above) and that Jung "*considerably made things worse*" when "*he believed he could refer both interchangeably to the origin of the symbols themselves and that of their pathological caricatures*". Even if "*these drawings [symbols] sometimes present, compared to the real symbols, a sort of 'paradoxical' resemblance which is rather worrying as to the nature of what inspires them*". Guénon suspects that behind this hides a "disturbing inspirer". He denounces the invention of an "unconscious" non-existent which in reality "*belongs to what psychologists more commonly call the 'subconscious', that is to say the set of lower extensions of consciousness*", while the higher symbols come from the "superconscious", "*that is to say, through which communication is established with the superhuman, while the 'subconscious' tends, on the contrary, towards the infrahuman*". The permanent confusion that has been made between the "subconscious" and the "superconscious" leads to a "*real inversion*". "*The 'subconscious', thanks to its contact with psychic influxes of the lowest order*"³⁶, "*effectively imitates the 'superconscious'; this, for those who allow themselves to be fooled by such counterfeits and are unable to discern their true nature, gives rise to the illusion which leads to what we have called an 'upside down spirituality'*".³⁷

The tablets of Ugarit confirm this: according to the cycle of Baal, worship was given to "Zubulu (prince), Lord of the earth". *Encyclopedia universalis*.

³⁵ Ma vie. Souvenirs, rêves et pensées, p.34.

³⁶ Despite his harsh judgment, it is remarkable that Guénon, being a Freemason and an esotericist, does not clearly identify this evil inspirer with autonomous spiritual entities and confines himself to speaking vaguely of "*psychic influences of the lowest order*", or elsewhere "*of the diffuse psyche from the lower regions of the subtle world*."

³⁷ René Guénon, *Símbolos fundamentales de la ciencia sagrada*, Compilación póstuma establecida y presentada por Michel Vâlsan, Paidós Ibérica ed.

Regardless, Jung is very clear in stating that from these experiences Jesus appeared to him as a suspect, and that he was never able to establish an authentic relationship with Him, that he was never able to “*overcome his secret mistrust*”. In view of this dreadful underground part that was allegedly revealed to him, “*The 'Lord Jesus' was never, for me, quite real, never quite acceptable, never quite worthy of love*”. He no longer was able to find the benevolent, protective, lovable, comforting Lord Jesus, who kept his nights thanks to the prayer taught by his mother:³⁸

*“Spread your two wings
O Jesus, my joy,
And take your chick inside you.
If Satan wants to swallow him up
Make the cherubs sing:
This child must remain unharmed”.*

Jesus is then associated by him with a “*kind of god of the dead*”, in particular because of the discrepancy he perceives between the speeches on Jesus and his love, coming mainly from “*people in black frock coats, with shiny shoes, who evoked always in me the burials. They were my father’s colleagues and eight uncles who were all pastors*”. And among them the abuser. This mistrust is indeed more understandable when one connects it to the trauma of the betrayal of the trust placed in the abusive pastor uncle. A representative of Christ who is at the same time an abuser can only proceed from a Christ himself an abuser.

As it can be clinically observed after infestations, these spirits of death arouse an unhealthy and irrepressible attraction towards any morbid theme. This is the case with Jung who then has a fascination with corpses and “*to my mother's dismay, I was also fascinated when I watched a pig slaughter.*”³⁹

The desecration of the sacred

Also in this fateful twelfth year of his life, Jung had a lucid vision: “*... before my eyes stands the beautiful cathedral [of Basel] and above it the blue sky; God is seated on his golden throne high above the world and from below the throne an enormous excrement falls on the new and shimmering roof of the church; it tears it to pieces and shatters the walls.*”⁴⁰ For many commentators, this very well-known Jungian event seems inevitably to refer to a form of liberation from ecclesiastical constraints, from the oppressive structures of the Church, in order to attain a spirituality which transcends it. It echoes what Jung would later describe during his trip to India (1937) when he said he was definitely freeing himself from his trouble with Christianity to join a non-duality similar to the Hindu Atman. In short, the Catholic Church would represent an obstacle to a free and fulfilled spirituality and; not only could it be done without, but it would even be desirable to destroy it.

Taking into account the circumstances and details of this daytime vision⁴¹ allows for a completely different reading and, in his Memories, Jung even made this event the key moment in the knowledge of divine grace.

The event takes place in three phases.

³⁸ Ma vie. Souvenirs, rêves et pensées. p.19

³⁹ Ma vie. Souvenirs, rêves et pensées, p.35.

⁴⁰ Ma vie. Souvenirs, rêves et pensées, p.59.

⁴¹ Ma vie. Souvenirs, rêves et pensées, pp.56-61.

In the first phase, he experiences a sensitive foretaste of this divine grace. Despite his reluctance towards Catholic church, which he has already mentioned, while spending a beautiful summer day in front of Basel Cathedral he is carried away by a kind of exaltation that is both aesthetic and mystical. *"The sky was wonderfully blue in the radiant light of the sun. The roof of the cathedral sparkled, the sun reflected in the new, glazed and shimmering tiles. I was overwhelmed by the beauty of this show and I thought, 'The world is beautiful, the church is beautiful and God created all of this and he sits above, high up in the blue sky on a throne of gold...'"*

Then comes a second stage where this experience is abruptly interrupted by the imperative injunction not to think further about the risk of committing the irreparable. *"With that a hole, and I felt suffocatingly uneasy ... I was paralyzed ... something terrible could happen ... I absolutely had to get close ..."* Jung feels threatened to commit the greatest sin there is, *"the one committed against the Holy Spirit and for which there is no remedy."*⁴² A terrible metaphysical anguish grips him with eternal damnation in hell. He resists as much as possible this impulse of which he feels himself a victim: *"I neither did nor wanted to. It came to me like a nightmare."* The torment lasted three grueling days during which he searched for where this malignant injunction may come from. Going up the chain of his ancestors, he ended up with the original sin of Adam and Eve and draw the conclusion that the original sin would have been willed by God. *"In his omniscience, God had organized everything so that our first parents were forced to commit sin. Therefore, it was God's intention that they commit this sin."* He deduced that in his case, Satan was therefore *"the instigator of these desperate difficulties"* and is astonished himself, *a posteriori* *"that, not for a single moment, I did not think that the devil could have played me such a turn"*. Feeling somehow authorized to transgress the forbidden, and at the end of his resistance, in an act of faith (*"God... also wants my courage... He will give me His grace and His light"*), *"gathering all my courage, like if I had to jump into hell"*, Jung let himself go *"to think the inconceivable"* and then the scene of the turd of God destroying the church appears to him.

In a third resolving step, realizing the inanity of his "sin" and the absence of condemnation, comes *"immense relief and indescribable deliverance; instead of damnation it was grace which had descended on me and with it an indescribable bliss... Now, it is obedience which had brought me grace, and since then I have known what divine grace is. I had learned that I was surrendered to God and that nothing else matter but doing His will, otherwise I fell prey to nonsense."*

By accessing divine grace, Jung discovers the *Summum bonum*⁴³, which he will later seem to forget, and which at that moment makes him leap with joy. *"I shed tears of happiness and gratitude because the wisdom and goodness of God had been revealed to me, after I had succumbed to his ruthless harshness. I felt like an enlightenment."*

The sad, deadly, constraining, moralistic God whom he had glimpsed from his Lutheran upbringing vanishes and he then understands that without an experience of grace, the simple observance of commandments is futile and even withering. He then pities his father *"who did not know the living, immediate God... who calls man to his freedom and who can also force him to renounce his own opinions and convictions in order to accomplish His will without reserve."*

In the equation that composes this spiritual and even mystical experience, Jung immediately excluded the possible intervention of the devil as he himself admitted. He therefore made God take on all the

⁴² *"The sin against the Spirit is the only one which will not be forgiven, neither in this world nor in the other"* These words of Jesus are reported by the three synoptic Gospels in very similar forms (Matthew 12,31-32; Mark 3,28-30 and Luke 12,8).

⁴³ In Christian theology, God is the "Sovereign Good", the "Supreme Goodness", in whom no duality resides, and in whom is the origin and the end of all things.

causality of these events. Now, if God is indeed the *Summum bonum* and ultimately everything happens within His will, it is necessary to distinguish between primary and secondary causes. Indeed, if God were the absolute cause of everything, human freedom would be abolished, free would be non-existent, and love impossible because obligatory love is not love. Thus, God can let demons do their work until He allows it, it being understood that the freedom He grants them is definitely part of His ultimate will which is Good, Right and True.

The second phase shows an intervention with demonic characteristics given its brutality, the violent interruption of the beginning of the process of receiving grace, the confusion brought, the obsessive torment that follows, the ruthless imposition to which Jung is subjected, of which he feels to be the victim and who annexes his freedom as he emphasizes during his internal struggle: "*But why must I think what I ignore and what I do not want? Oh God, I don't want it at all, that's for sure! But who wants it? Who wants to force me to think what I don't know and don't want? Where does this terrible will come from?*" Jung senses that another "other" is dominating him, that he is in the grip of somebody... The evidence of the devil's treacherous action sets in and sets him free. He is not the culprit.

However, he later attributed it to the "merciless harshness" of God. A God without pity or mercy. So, where has the divine goodness of this God gone, who pours out His grace on him, does not condemn him and leads him to unspeakable bliss?

In his return to the genealogy of Evil or of "*sin against the Holy Spirit*", he commits a similar error in considering that God would have wanted Adam and Eve to commit original sin. Because the omniscience of God should have avoided the risk, which is that of human freedom. God would therefore be "smart", he calculates, he manipulates. But if God does take the risk of human (and diabolical) freedom, it is because He offers the price of love that this freedom demands. Adam and Eve were warned and their obedience to God's command should have been sufficient. Jung maintains however that being "*created directly and intentionally by God, such as they were, they had no choice to make...*", that is to say that they would be only wise puppets, determined and manufactured without any degree of freedom. For freedom requires the possibility of choice and therefore of disobedience. But even after this, God reestablishes his Covenant several times, reaffirms the fidelity of his love and sends Jesus the Savior. We find the crucial questions of *Summum bonum* and *Privatio boni*⁴⁴ which will pursue Jung throughout his life.

Jung perceives that surrender to the divine Will is the condition of true freedom. But how do you know His will? Now, the Church, whose function it is to be the "guardian of the deposit of faith", is devalued by the image it has inherited from its environment, and lacks the mystical breath of grace. Perhaps then, on a very personal, psychic level, this is what the vision of a church that does not meet God's expectations teaches him. That is to say to show him that the church he knew, too formal and uninhabited by the Spirit, prisoner of purely human conventions, infantilizing, had to be "destroyed in him", in order to have access to a living God. We find here echoing of the warnings of Jesus:

"Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you; depart from Me, you workers of lawlessness!'" (Matthew 7, 22-23).

⁴⁴ *Privatio Boni* or "deprivation of good" is the Christian theological doctrine which derives from the *Summum bonum*. Good and evil are asymmetrical, good proceeding from God, uncreated and supremely good, evil being insubstantial and manifested through Satan and his angels, spiritual beings, creatures of God which have fallen because of their free choice not to serve him. "What is called Evil in the universe is only the absence of Good". *Enchiridion on faith, hope and love*, Augustine of Hippo.

But we can also observe there on the spiritual level a diabolical perversion of Satan posing as divinity and inciting to despise (defecate on) the Church and to destroy it, and inducing a “*conception of the terrifying nature of the divinity who wills evil as well as good, and destroy the churches built to his glory.*”⁴⁵ Jesus warned of this threat by founding his Church and also anticipated the failure of Satan:

“*And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.*” (Matthew 16:18).

This indistinction between God and the Devil, by subsequent exclusion of the latter from the equation, is reflected in a certain ambiguity which then appears: “*With this event at the cathedral, something real was finally present, which belonged to the great secret... But it was a humbling experience. What I had slipped into was a damn story, bad or dark, and yet it was also like a distinction.*” It is quite astonishing that the reception of divine grace and unspeakable bliss then becomes a dark story, or was the grace offered depriving Jung of his claim to make it happen on his own and hence it humiliated him? There is only pride that can be humbled.

Sin against the Holy Spirit consists in the refusal of grace, of divine mercy. The demon suggests to Jung that God is evil, cruel, and that his sin is unforgivable. Satan as the Accuser, leads Jung to think that he is guilty of the sin actually committed against him, namely, incest by a clergyman, from the same depreciable religious family as his father. This clinical fact is extremely frequent, with the victim taking on the guilt of the abuser to clear him. Jung's leap of faith, allowing himself to imagine the worst - blasphemy against God and the Church - above all allows him to expose to light the inner demon of incest that oppresses him. And then he knows that he is forgivable, and even that there is no fault or conviction. This founding event in Jungian psychology and spirituality begins with three successive phases, one of illumination, then an interruption of the demonic type which is finally resolved in the reception of divine grace, a source of immeasurable joy. Jung understands that God is fundamentally Good and that human freedom is fulfilled in the divine Will. One would have imagined that at this point, Jung had found the path to freedom and genuine joy. In a second step, however, he kept from this experience only the intermediate stage of the demonic disorder and the suggestions of the Accuser. Grace and bliss have faded away. The Gordian knot of pride, which balks at not being the main actor in a happy ending, brought him back from this mystical grace and the knot will never be publicly cut. The spirit of rebellion replaced the liberating obedience he tasted.

This same difficulty in discernment later led him to see in Pentecost, not an inhabitation by the Holy Spirit but a form of possession.

Embarrassed by this great cumbersome secret, the episode of Basel Cathedral joined the dream of the phallus and the sculpted little man: “*For decades, a rigorous taboo stemming from childhood sealed them.*”

It is also curious to note how, throughout his childhood, despite an education and a Protestant Lutheran background, the theme of the Catholic Church is also present: the fall before a Catholic church, his anxieties and his curiosity for enter it, the role of the Jesuit, and finally this experience of grace linked to a Catholic cathedral.

Jung went so far as to recognize in the dogma of Catholic doctrine a “pontifical” quality through its capacity for mediation to make intelligible the archetypal experience of the religious symbol located

⁴⁵ Jean Gagliardi, op. cit.

in the heart of the human being. This allusion to the magisterium of the Catholic Church does not, however, represent a concession to the Revelation that the latter claims to keep (the deposit of the Faith) since it then specifies that dogma, the creed and the liturgy embody in a delicate and subtle manner the experience of many human souls who have passed on the paths of religious quest and in this sense would have purified themselves individually to express an objective truth of the collective or archetypal psyche. God remains with absent subscribers or is reduced to that “objective truth of the collective psyche,” an *imago dei*, and revelation would come only from human effort, individual and collective, to discover hidden psychic depths. The decree of the death of God pronounced by the “masters of suspicion” remains in force and is not questioned, if not for its psychic consequences which generated, by compensation for the absence of God, the emergence of a megalomaniac science or totalitarian policies claiming to install paradise on earth. Jung remains in the realm of the psyche and eventually concedes to the churches a role to play for the mass psyche, but does not seem to conceive this necessity for the elite of the initiates to which he would obviously belong. This elitist conception logically follows from any form of Gnostic approach.

Inner dissociation

We have already seen how Jung's lucid dream about Basel Cathedral allowed him to partially resolve a “disunity” disorder signaling the inner dissociation he suffered from.

Returning to his childhood, Jung said that he felt very early on in him a form of dissociation which he described as the cohabitation of two personalities which he called “*personality n° 1*” and “*personality n° 2*”, the first being “*conscious and conventional*”, “*harmless and human*”, identified with his father, and the second one being unconscious, “*formidable (...) only appearing at times but always unexpectedly and frightening*”. One would like to add logically that this second personality, in contrast to the first, could be identified, at least in part, with Jung's mother and endowed with a non-human or inhuman appearance.

In fact, Emilie, Jung's mother, belonging to a lineage of clairvoyants, “*also had two personalities: a good monk and a bad one, and had visions and saw ghosts*”. Jung said of this, “*I was sure she had two personalities, one harmless and human and the other very strange.*” This second personality was “*a dark and imposing figure, possessed by an elusive and uncompromising authority*”. It is worth noting the connotation of possession formulated by Jung himself, although later, and to rationalize it, he referred to “*psychogenic causes*”⁴⁶.

The unpredictable and frightening eruption of Jung's inner monster fits perfectly with the characteristics of a demonic intrusion. In this same perspective, one can wonder about the origin of the frequent sexual and macabre dreams of his childhood and the many unexplained syncopes⁴⁷ he suffered in his youth and which disrupt his daily life.

The British pediatrician and psychoanalyst Winnicott (1896-1971) dared to assert that this dissociation in Jung was pathological⁴⁸ and David Sedgwick commenting on Winnicott's words adds that “*Even if he is, in many respects, benevolent towards Jung, Winnicott is nonetheless resolutely*

⁴⁶ Catrine Clay, op. cit p.47-48

⁴⁷ Jung attributes them to a strategy of avoiding college and its constraints so that he can stay more free at home and indulge in daydreaming and games.

⁴⁸ D.W. Winnicott, « Memories, dreams, reflections by C.G. Jung », *International Journal of Psychoanalysis*, 45, 1964, p. 450-455.

provocative in this text, notably to the taste of Jung's friends and disciples. He diagnosed Jung with 'childhood schizophrenia', 'psychotic illness' and 'psychotic depression' at the age of three"⁴⁹.

In a letter to his lover Sabina Spielrein in 1908, Jung admits self-harm at this young age: "*Older and older childhood memories have resurfaced recently, at a time (at the age of three and four) when I was harming myself and, for example, a maid saved me from death, just in time*"⁵⁰.

This split personality has repercussions on many aspects of Jung's life, explaining his behavior in his relations with women or with his male colleagues afterwards⁵¹ as well as his interest in the paranormal.

Catrine Clay writes that "*This was and always will be the crux of the matter for Carl, a divided, confident and insecure personality, optimistic and pessimistic, introverted and extroverted, sensitive and callous, brilliant and yet obtuse; sympathetic but inclined to violent anger; cold and warm, dark under the light, always divided and with an always hidden dissociation. Secret*"⁵².

Behind the appearance of a wise petty-bourgeois and respectable father, Jung maintained brief or lasting relationships with various lovers, mixing professional space and private space, and to the chagrin of his wife Emma who, while participating at a congress, said: "*Look at all of them; these women who open like flowers around him*" and indicating Toni Wolff, lasting lover and collaborator, she added bitterly "*She obtained what they all wanted to have*"⁵³. Indeed, Jung imposed on his wife and on his children who did not appreciate her much, the presence in their house of Toni Wolff, 13 years younger than Jung, in a form of relationship with "*symbolically incestuous character in which the abused that he was, took the posture of the abuser*"⁵⁴. His intimate relationship with another of his patients, Sabina Spielrein, traumatized by the mistreatment and sexual abuse of her father (again an incest), was the occasion in 1909 of an anonymous denunciation of her wife Emma, then made public by his mistress.

As it is now common to observe⁵⁵, who has been a victim can become the executioner the next day. While common sense would suggest that a victim of abuse would especially like to spare others from experiencing the same suffering, the facts often contradict this assumption. In the diagram of infestations, on the other hand, it is understandable that the abused is infested by a malicious spirit of sexual abuse, or even incest, and that the latter, if not expelled, will try to impose itself to the psyche of the abused, to overcome his psychological and moral barriers and lead him to take action. Abusers frequently claim to have acted in a daze, against their own will or as if someone was acting inside of them and of which they were the powerless observers. One can suspect in Jung a mechanism of this sort since he does not seem to have identified or sufficiently taken into account the malignant character of the foreign intelligence which operated in him. In any case, the memory of Toni Wolff was destroyed by Jung himself who eliminated her from his Memories and made all their correspondence disappear; Jung's secretary Aniéla Jaffé had been also pressed by Jung's family not to mention anything about the relationship between Emma Jung and Toni Wolff.

⁴⁹ David Sedgwick, Un rêve de Winnicott : réflexions sur Jung et Winnicott, Cahiers jungiens de psychanalyse 2009/2 (N° 129), pp. 81-100

⁵⁰ Catrine Clay, op. cit p.174

⁵¹ Deirdre Bair, op.cit p.22

⁵² Catrine Clay op. cit p.36

⁵³ Deirdre Bair, op.cit.

⁵⁴ Jean Gagliardi, op. cit.

⁵⁵ See for example : Muriel Salmona (2013) Le livre noir des violences sexuelles, Collection : Hors Collection Dunod.

The ontological status of spiritual entities

Our clinical observation has shown us how powerful infestations direct the interest of the infested person to the occult seen as attractive, and distract from humble contemplation of the divine. For, without denying Jung's real and sincere interest in his quest, his gaze turned much more towards the occult sciences than towards the Christian mystical approach⁵⁶, which was nevertheless part of his family heritage, in particular by having many German Protestant clerics especially on the maternal side. Jung rationalized this quest by presenting it as an attempt to understand whether what surrounded him as a child was real or not. He declared in his biography: "*Although the observation of the spiritualists seemed to me bizarre and doubtful, they were for me the first objective information on psychic phenomena*".

Jung continually had difficulties in publicly identifying spirits as ontological realities.

In 1919, Jung presented a lecture at a meeting of the British Society for Psychical Research, titled "The Psychological Bases of Belief in Spirits" where he defined them as "*unconscious autonomous complexes that appear as projections for not having direct relation with the ego*". He admitted a form of "*autonomy*" of the spirits but cautiously remained on the psychic side. The spiritualists themselves recognized in Jung a personal mediumistic dimension while regretting that he could not take the step of a full recognition of the existence of the spirits. Thus, Mario Nuñez Molina reported in an article:

"Jung added a footnote to correct and broaden the sentence: '... there is no proof of the existence of spirits, and until we have any, I must consider this territory as an appendage of psychology' (1977, p. 125). The footnote adds: 'after collecting the psychological experiences of many people and countries for 50 years, I do not feel so sure as 1919, when I wrote this sentence. I doubt that the exclusively psychological orientation can do justice to the phenomenon in question' (1977, p. 125)".⁵⁷

The author records various personal experiences of Jung and once again makes known a statement by Jung in a private letter, with content offset from his public writings:

"In 1946 Jung wrote a letter to Dr. Kunken, a German psychotherapist, in which he made, at the end of his career, a revelation which helps us to understand his position on the reality of spirits: I discussed about the identity of spirits with a friend of William James, Professor Hyslop. He considered that these metaphysical phenomena could be better explained by the hypothesis of the spirits than by the qualities and peculiarities of the unconscious. Based on my own experience, I have to admit he's right. For each individual case, I must of necessity be skeptical, but I must admit that the spirits hypothesis offers better results than any other." (1973, p.431)

Which leads him to conclude that "*Jung had to be faithful to science. In my opinion, the development of the concepts of archetypes and the collective unconscious, in a way, was an attempt to explain and understand his experiences with 'spirits'.*"

René Guénon shares this opinion which deserves to be presented:

⁵⁶ With the notable exception of Meister Eckhart (von Hochheim), (1260-1328), Dominican theologian and philosopher, considered the first of the Rhine mystical school, a mystic who will deeply touch Jung.

⁵⁷ Mario Nuñez Molina (1996). Archetypes and spirits: A Jungian analysis of Puerto Rican Spiritism. *Journal of Analytical Psychology*, 41, 227-244.

“With the theory of the ‘collective unconscious’, we believe we can explain that the symbol is ‘anterior to individual thought’ and transcends it; the real problem, which does not even seem to be posed, would be to know in which direction this overstepping takes place: whether it is from below, as this reference to the alleged ‘unconscious’ would seem to indicate, or from above, as expressly affirmed, on the contrary, by all the traditional doctrines. We found in a recent article a sentence where this confusion appears with the greatest possible clarity: ‘The interpretation of symbols is the open door towards the Great All, that is to say the path which leads to total light through the dark labyrinth of our individuality.’ Unfortunately, there is a good chance that by getting lost in these ‘dark shallows’, one arrives at something quite other than ‘total light’; let us also note the dangerous misunderstanding of the ‘Great All’, which, like the ‘cosmic consciousness’ in which some aspire to merge, can here be neither more nor less than the psyche diffuses from the lower regions of the subtle world; and thus, the psychoanalytic interpretation of symbols and their traditional interpretation actually lead to diametrically opposed ends.”⁵⁸

Moreover, this "specialty" in matters of occultism was recognized by the American Society for Psychical Research which awarded him the title of honorary member (1909) for his "*merits as an occultist*".

The divine Father and the Gnostic figure of the Demiurge

Another characteristic of infested people is their rejection, disgust or repulsion towards the sacred objects of the Catholic Church which may even prevent them from entering a consecrated place (church, sanctuary, oratory). However, from his childhood, Jung manifested a fear of churches and priests in cassocks, which he presented as "*a secret fear of blood, of falls and of the Jesuits*", linking this phobia to a fall he allegedly had in his life when entering to a church and where he allegedly injured his chin⁵⁹. This rationalization seems unconvincing given the contrast between the benignity of the event compared to the importance of the consequences that will continue for years.

In the same vein, he shows a strong aversion towards the concept of *Privatio boni* which he criticizes because it would be, according to him, an indirect way of removing all reality from evil when it is empirical observation, and its influence on the human soul is obvious. "*Only unconsciousness ignores good and evil,*" he adds (1951, p.65). This deep aversion invades his subjectivity and Jung then loses his serenity and distance as a researcher to adopt a "*sarcastic, ironic and aggressive*" tone as his personal secretary Aniéla Jaffé notes; she writes it down in a text worth quoting:

“These considerations [on the antinomy of the Sacred] led Jung to reject the Catholic doctrine of God as Summum Bonum and he never withdrew his criticism. Here again he took the doctrine and definition of evil as a privatio boni (diminution of good) which derived from it, literally and as a layman, just as he did in the book of Job, interpreting on this psychological basis. (...) Thus, there could be no compromise with Catholic theology with regard to the doctrine of Privatio boni.

⁵⁸ René Guénon. Símbolos fundamentales de la ciencia sagrada, Compilación póstuma establecida y presentada por Michel Vâlsan, Paidós Ibérica ed.

⁵⁹ Ma vie. Souvenirs, rêves et pensées, p.30.

The most common criticism that “The Answer to Job” is sarcastic in tone and emotional in language cannot be refuted. There are long passages loaded with emotion, ironic and aggressive. Jung was aware of this himself.

First, he explains his style as a ‘purely subjective reaction’ expressing ‘the shattering emotion produced in us by the unvarnished spectacle of savagery and divine cruelty’, and for which the Book of Job ‘serves as a paradigm’.

Jung's personal roots of this subjectivity go back to his childhood as a twelve-year-old boy, where he experienced the presence of the devil and demons as an overwhelming reality. For many days and nights, he struggled with the darkness that descended on him until he overcame these fears.”⁶⁰

Aniela Jaffé therefore traces this deep rejection back to Jung's childhood and his confrontation with the demonic world that he constantly strived to psychologically rationalize to keep him at bay. This painful and troubled experience definitively structured his rejection of Christian theology and he made of it a “paradigm” of his thought and his “subjective testament” as Aniela Jaffé designates it. Jung cannot access a fatherly and totally good god. His “Answer to Job”, which he considers his most important work, therefore seems above all to be a “answer to God” and a message to the world.

The divine Christian father is assimilated to the demiurge of the Gnostics, a negative, selfish, irascible, even cruel spiritual entity, a necessary intermediary between the abstract divinity and the material world, who mixes matter with spiritual creation, thus resulting in dualism. This perspective involves the rejection of matter (bad) and the idealization of spirit (good). The central Christian question of the incarnation of God in matter and in history through a man, fully man, Jesus, who is at the same time Son of God, Christ (the anointed one), fully God, represents the antithesis of Gnosticism. Jesus is sometimes endowed with the highest attributes by the Gnostics (and his multiple variations throughout history, through Freemasonry, to his followers of the New Age), the better to deny him the recognition of his nature divine, unique, and his role as unique Savior through the Cross.⁶¹

The influences of the masons’ myths inherited from the paternal line do not seem foreign to this positioning. Indeed *“Their ceremonies [of Freemasonry] are based on two myths of vengeance which relate to those I have studied: the myth of Hiram, the Great Architect of the Universe assassinated by three ‘jealous companions’ (the three persons of the Trinity); the myth of Isis and Osiris (Version II of the Corpus)... We understand why Freemasonry has always persecuted the Church, why it has always considered it as its main adversary (...) Our interpretation of the myth of the Son of the Widow allows the following decryption: the Civilizing God and his wife, Knowledge, show men the Compass and the Square, symbols of Science whose progress will tear the world (the globe) from the domination of the Tyrant (the dragon)⁶². The business is all the easier because matter, governed by physical laws (geometric figures and numbers) ‘flies with its own wings’, that is to say is autonomous.”⁶³*

Freud assumed, in the psychic configuration of Jung as a young adult, the posture of a surrogate father, which Jung will recognize while, conversely, Freud accepted this “paternity” and recognized his brilliant pupil as his heir. The break between them in 1913 threw Jung into a deep depression, a

⁶⁰ “The Myth of Meaning in the Work of C.G. Jung”, Aniela Jaffé, 1984 Daimon ed., Switzerland, pp-105-106.

⁶¹ “I am the way and the truth and the life. No one comes to the Father except through Me.” (John 14.6).

⁶² Assimilated to the God of the Bible, Jean Claude Lozac’hmeur, op. cit. p.125

⁶³ Jean-Claude Lozac’hmeur, op.cit p.44 et p.95.

regressive state and a total disorientation where he "has the impression of taking a terrible leap into the unknown"⁶⁴. "It all happened through visions and dreams that he was unable to understand"⁶⁵.

When he was around 40 years old, Jung experienced the "mid-life crisis", considering that "he had obtained everything he had wanted" but that it did not satisfy him and that he felt "the spirit of the depths" without being able to understand it. "However, it pushed me, with an unbearable inner desire, and I said to myself: Where are you, my soul? You listen to me? I'm talking, I'm calling you. Are you here? I'm back. I am here once again". Jung was approaching a possible encounter with his deep soul or his own demons.

Jung has great difficulty in mastering what is happening to him and this domination by something that surpasses him. He was faced with an "elemental, almost demonic life force" and "the feeling of obeying a higher will by resisting the onslaught of the unconscious (which) was unshakable and its constant presence in me sustains me" to "find the meaning of what I was experiencing in these phantasies"⁶⁶. These extreme moments are those of a possible kneeling, of an interior tearing where grace can arise but, in the absence of this voluntary humiliation, they can also lead to a collapse of the psychic and moral defenses; an opportunity for the evil entities already incorporated to put the subject under control, to possess him more fully and to manipulate him. That's when, precisely, Jung entered a climax of this crisis by spending three nights secretly writing under this influence the book "The Seven Sermons to the Dead" in which he sees himself in the guise of the heretical Gnostic theologian of the 2nd century Basilides, creator of Abraxas. His admirers speak of an "ecstatic event" and of a highly "mystical" writing: we can hear that he was indeed "outside of him" but not by an ecstatic state of overcoming the ego, a kind of mystical rapture, if not by a state of possession at least partial and in contact or "channeling" under the dictation of possessive inspiring entities. One can suspect that family mediumship was not foreign to this experience.

This hypothesis comes into force when Jung himself, in his Memoirs, describes the astonishing circumstances of the beginning of the writing of the "Seven Sermons to the Dead" (1916).

*"Things started off with a sort of feverishness in me, but I didn't know what this meant or what 'they' wanted from me. There was a singularly heavy atmosphere all around me and I felt as if the air all around was filled with ghostly entities. Then, one would have believed to be in a haunted house: my eldest daughter saw in the night a white shape which crossed her room. My other daughter recounted – independently from the first one - that twice during the night the blanket had been torn from her; and my nine-year-old son had a nightmare. (...) On Sunday afternoon at five o'clock, the doorbell rang full blast. I was not far from the doorbell, heard it and saw the beating of the bell moving... but there was no one there! We all looked at each other, speechless! The atmosphere was to be cut with a knife. I realized that something had to happen. The whole house was as though filled with a crowd; it was as though full of spirits! They were standing everywhere, right under the door, and it felt like you could barely breathe. Obviously, a question burned my lips: 'In the name of Heaven, what is this?' Then there was a chorus of response: 'We are coming back from Jerusalem where we have not found what we were looking for'. These words correspond to the first lines of the 'Seven Sermons to the Dead'. Then the words began to flow of their own accord onto the paper and in three evenings the thing was written. No sooner had I started to write that the whole cohort of spirits vanished."*⁶⁷

⁶⁴ Ma vie. Souvenirs, rêves et pensées, p.230-231.

⁶⁵ Deidre Bair, op. cit., p.365.

⁶⁶ Ma vie. Souvenirs, rêves et pensées, p.206.

⁶⁷ Ma vie. Souvenirs, rêves et pensées.pp.221-222.

Jung therefore wrote under influence, under dictation, in a sort of possession trance, the cohort of dark spirits invading the premises. It would also remain to be explained, if these spirits are of psychogenic origin, how they can thus affect everyone around them, including children and separately, and manifest themselves down to the physical level.

His experiences of regression, compiled in *The Red Book*, will be kept secret by his family and published posthumously (2009). As previously mentioned, various entities (Salomé, Elie and Philemon) appeared there without forgetting “*a black snake, which clearly showed inclination for me*”, and Jung ventured, mustering all his courage, to approach them as if they were real beings and listen to them with attention: they named themselves and maintained the dialogue cited at the beginning of the article, only revealed in the *Red Book*, where they confirmed their extra-psychic reality.

In the meantime, Jung considered them as imaginary characters representing projected unconscious complexes, but who claimed their autonomy from him and he did not reveal this dialogue before his death⁶⁸. Philemon is particularly interesting insofar as he clearly reveals his Gnostic links⁶⁹, this Gnostic thought later serving as a guide for Jung from these experiences.

“Philemon was a pagan who brought to the surface a half-Egyptian, half-Hellenic atmosphere of a somewhat Gnostic tone. (...) Philemon, as well as other characters in my imagination, brought me the decisive knowledge that there are things in the soul which are not made by the self, but which are done by them who have a life of their own. Philemon represented a force that I had not (...) He was for me a mysterious character. Every now and then I felt like he was physically real. I walked with him in the garden and he was what the Indians call a guru to me”.

Abraxas⁷⁰ became for Jung the efficient principle, the supreme divinity or the very notion of divinity, situated above Helios (the good) and the Devil (the evil), neither good nor bad, the guiding principle of the process of individuation.⁷¹ The desire to go beyond duality and the intuition of the unity-oneness of the supreme god lead to this formulation which makes it possible to maintain the refusal of the *Summum bonum* and of the *Privatio boni* and to bypass them. The supreme divinity becomes a kind of impersonal abstraction, a notion, a principle. Its un-definition eliminates the moral question and allows it to be exempted from any ethical rule until eventually reaching extremes such as overcoming evil by exhausting it through unrestrained experimentation. The notion of redemption through sin runs throughout the history of gnosis and its derivatives. If the world was created by an evil god, breaking the law imposed by him can be a source of salvation. It is therefore necessary to venture where the law prevents one from going, to descend into the depths of the material world to find the sparks of divine light which subsist there, and to ignore the connotations of judgment of the divine word. This idea is found in the formulation “The fulfillment of the Torah is its transgression” which sums up the philosophy of Jewish heresies such as Sabbatism and 17th and 18th century Frankism. The strange acts of the false Messiah Sabbatai Tsevi served to show that he had passed to the other side of sin, that he alone had regained Eden: if he violated the fast so lightly, it is that he was freed from sin. Orgy and debauchery become paths of purification on the path to personal fulfillment. It has also been the doctrine supported by the Russian sect of the khlysts to which Rasputin belonged.

⁶⁸ Ma vie. Souvenirs, rêves et pensées, p.211.

⁶⁹ Ma vie, Souvenirs, rêve et pensées, pp.212-213.

⁷⁰ In the second century St Irenaeus refuted the Gnosticism of Egyptian origin of Basilides and quoted Abraxas; Clement of Alexandria did the same later. See “Abraxas” in the Dictionary of Catholic Theology, Alfred Vacant, Eugène Mangenot, Émile Amann, Letouzey and Ané ed., 1931. The “gnostic line” of Abraxas has been taken up by other figures of the New Age such as Mme Blavatsky or Samael Aun Weor.

⁷¹ (de) Gilles Quispel, Gnosis studies : Hesse, Jung und die Gnosis. Die 'Septem sermones ad mortuos' und Basilides, t. 2, 1968, p.241-258.

Jung also referred to another character, whom he called Ka in reference to "*ancient Egypt where the 'Ka of the king' was said to be his earthly form, the embodied soul. In my fantasy, the Ka-soul came from below, out of the earth, like from a deep well (...). There is something demonic about the expression of Ka, one could also say mephistophelic.*"⁷²

In our clinical experience, people infested with a spirit of magic frequently visualize figures and symbols from ancient Egypt in their dreams or in altered states of consciousness. This appears to be the case with Jung.

This supposed overcoming of Good and Evil, took place precisely during a trip to India in 1938, when Jung was 63 years old, which he himself considered as "*a decisive moment in [his] life (...) I had the experience there to put an end to the Christian problem as I posed it*"⁷³.

Indeed, he joined the oriental naturalisms which, a priori, set aside the fight between Good and Evil to make two complementary and non-contradictory facets, which eliminates the moral debate: "*For an Oriental, the moral problem does not even seem to occupy the first place as with us. For him, appropriately, good and evil are integrated in nature and, in short, are only different degrees of one and the same phenomenon*"⁷⁴. The great founders of religion represent prototypes of human beings liberated by different means: "*Christ too - like the Buddha - is an embodiment of the Self, but in a completely different sense*"⁷⁵. The Self finds its reflection in the Hindu philosophical notion of Atman, which beyond phenomena constitutes the essence of an individual. It is therefore a matter of liberating oneself through self-knowledge in order to realize that the true being of an individual (Atman) is identical to the transcendent or divine self (Brahman). Jung links this process to Christ's affirmation "*You are Gods*" (John 10:34), the depth of which he considers its Jewish listeners to have failed⁷⁶. These visions set him on the path to developing the concept of 'Individuation' which then resembles a process of self-realization which excludes the need for a Savior and Grace. According to his biographer Deirdre Bair, he therefore understands the meaning of this dream, which would give him the order to "*go beyond the Christian world*"⁷⁷. Henceforth, divine fatherhood loses all meaning, as does spiritual heritage by filiation.

The Christian doctrine of theosis, or deification, was further developed in Eastern Catholicism and Orthodoxy, which Jung seems to have ignored. It supposes an adhesion to the divine Will which does not exclude an active participation by means of processes of purification of the body and the soul by ascetic and mystical ways (hesychasme) and of union with God by the prayer, but where ultimately it is divine grace which takes the initiative and guides the believer. The popular saying "Help yourself and Heaven will help you too" illustrates this approach. Obedience to the divine Will has often been confused with a kind of passive docility, even weak submission, yet condemned by the Church (quietism). Introducing the process of individuation into this Christian perspective of theosis would have saved Jung his stubborn and futile rebellion.

⁷² Ma vie. Souvenirs, rêves et pensées, pp.214-215.

⁷³ Ma vie. Souvenirs, rêves et pensées, p.315.

⁷⁴ Ma vie. Souvenirs, rêves et pensées, pp.316-317. Note that there is here an intuition of the Summum bonum which is not completed: a continuum with differences of degree...

⁷⁵ Ma vie. Souvenirs, rêves et pensées, p. 321. This is a typical New Age motto.

⁷⁶ Ma vie. Souvenirs, rêves et pensées, p.322.

⁷⁷ Deirdre Bair, op.cit., p.649.

Jung, New Age prophet

The notion of the search for the Higher Self, the divine Being in itself assimilated to the Principle of Life, has been abundantly taken up by several New Age gurus such as Sri Nisargadatta Maharaj who, in the presentation of his book eloquently entitled "I am"⁷⁸, affirms: "*You are not what you think you are - Discover what you are - See the meaning of 'I am', discover your true Self ...*" "*I did what my Master told me to do. I dedicated myself to observing myself in silence.*" "*This caused a rapid and profound change in me. It didn't take me more than three years to realize my true nature.*"⁷⁹ Just three years to realize himself is very attractive to Westerners who are always in a hurry...

Scholars wishing to "*reassess Jung's work*"⁸⁰ in the context of the 21st century, recognize that Jung offers our contemporaries "*an identity of potential being between divinity and humanity - which the Far East has always postulated in its own way in its doctrine of the non-duality of consciousness, the same in every being and everywhere as long as it is awakened through the individual prism of each one.*" Quoting Jung, they make the connection with Jung's anti-Christian stance and the need, according to him, to release the "*symbol of Christ*" from the Church itself:

"By welcoming the Holy Spirit within itself, the Self of man comes into homological contact with the divinity. As the history of religions shows, this deduction puts the stability of the Church in great danger, and this is the essential reason why the Church has not persevered or continued to develop the dogma of the Holy Spirit. If we had developed it further, we would have ended up either in destructive schisms, or directly in psychology."

Taking up the Gospel account of Pentecost, they see in it a perfect illustration of this Jungian interpretation of the Holy Spirit, whose "*message would be very exactly*" to "*celebrate this possibility of individual awakening to universal spirit, just like the teaching of satori, of awakening, in the Far East (...) That is to say, clearly, that we would have ended up with awakening techniques of consciousness comparable to the methods that India, China, Japan etc., have been teaching for millennia, but adapted to the particularities of the western psyche*"⁸¹.

The Gnostic perspective includes an elitist ascent to the "universal spirit" by means of successive initiations and "technique" or "methods". The infusion of the Holy Spirit into the Christian tradition is a divine gift and can be transmitted through the sacraments, ruling out any elitist dimension as precisely Pentecost shows. Furthermore, the Holy Spirit is one of the three persons of the Trinity and not a vague and undifferentiated "universal spirit".

Jung's questioning of Christ certainly tapped at him for a long time, he who claimed that "*the symbol of Christ is incomplete as a totality, in the modern sense, because it does not include the nocturnal side of things, except that he expressly excludes it as a Luciferian counterpart*" (1951, p.54). Indeed, Jung is intrigued by his difficulty in detecting the shadow in Jesus which, being Christ and of a divine nature according to Christian tradition, should reinforce the concept of *Summum bonum*⁸², if Jung had not already rejected it and reduced the real substance of Christ to a "symbol". As Giererich rightly points out, the *Privatio boni*⁸³ is a theory which assumes an evolutionary leap in thought and

⁷⁸ Sri Nisargadatta Maharaj (2000) "Je suis", Les deux Océans ed., Paris.

⁷⁹ It is easy to foresee the possible drifts towards narcissism of such an attitude.

⁸⁰ Liard Véronique/Maillard Christine. Carl Gustav Jung (1985-1961). Pour une réévaluation de l'oeuvre. C.G. Jung - Ein neuer Zugang zum Gesamtwerk, Recherches Germaniques, hors-série n° 9, 2014.

⁸¹ Véronique Liard, Bénédicte Coste. Parler de Freud et de Jung aux XXe et XXIe siècles. Apr 2015, Dijon, France.

⁸² God as "supreme good" or "supreme goodness".

⁸³ Le Mal comme "privation de bien" ou "déficit de bonté".

understanding, good and evil not being opposed but linked along an integrated continuum. The Jungian misunderstanding on the question of evil therefore seems due to the fact that Jung established a direct implication between the unreality of evil as a metaphysical substance in its own right in the *Privatio boni* and the *Summum bonum*, and the automatic elimination of evil in the domains of logical judgment and empirical reality. However, this involvement is not necessary. Jung, again, surpasses the limits of his role as an empirical psychologist by daring metaphysical claims he actually claimed to elude. Understanding reality requires not to make an abstraction of it.

The horizon of modernity converges with Jung in the sense that the Judeo-Christian myth, regarding the reality of Satan and demons, would correspond to an evolutionary state of thought that was primitive, rudimentary, outdated and of which we could henceforth perfectly pass us by. The contemporary collective psychic state would allow us to transcend this mythical thought that has become obsolete and responded to the psychic and cultural needs of a bygone era⁸⁴. The Catholic Church is then perceived as a superfluous, useless, -even perverse- institution, concerned only with its own reproduction and survival, and devoting itself to imprisoning and maintaining his followers in a retrograde way of thinking. This point of view does not fail to feed the "black legend" of the Church, elaborated especially from the XVIIth century, and whose false assertions nonetheless have been largely dismantled by historians⁸⁵.

Although depth psychology integrates the notion of the spiritual level, of the world-other, and recognizes a certain existence and coherence in something beyond the manifested world, it does not formally claim to constitute a religion but is positioned as a way of self-knowledge inscribed in a perspective which is above all therapeutic in the broad sense. The more or less adequate contemporary diversion or appropriation of depth psychoanalysis, or of some of its concepts (synchronicities, collective unconscious, anima, etc.) within the doctrine of certain churches, religious currents, initiatory or sectarians groups with a Gnostic coloring (like Freemasonry⁸⁶), therefore seem to contradict the original positioning of this approach.

This operation is facilitated by Jung's ambivalence towards the Divine and the spirit world. By simultaneously holding the two values, Christian and Occult-gnostic, it is claimed to assert that Jung was also inspired by Christian sources. But, having never decided publicly between these two contradictory sources, ambivalence appeared rather as an ambiguity and a source of confusion for its followers.

Moreover, one of his disciples, Lucy Huskinson, confirmed this ambiguity and made a point of confirming Jung's theory on possession by the spirits, considering that, apart from Jacobi⁸⁷, there have been few attempts to do so: "*Analytical psychology finds its source in the ideas of the Swiss psychologist CG Jung (1975-1961), but his contributions on the dynamics of the experience of possession or of dissociation in general are vague and ambiguous.*"⁸⁸

⁸⁴ Thus even André Gide is not mistaken "*The devil hides nowhere as well as behind his rational explanations which relegate him to the rank of gratuitous hypotheses. Satan or the gratuitous hypothesis: this must be his favorite pseudonym*", *Journal des faux-monnayeurs*, Gallimard, 1927, p.142.

⁸⁵ See in particular the studies of the Protestant American historian Rodney Stark who cannot be suspected of advocating Catholicism: Rodney Stark (2016) *Bearing False Witness: Debunking centuries of anti-catholic history*, Templeton Press.

⁸⁶ *Dictionnaire comparatif C. G. Jung et la franc-maçonnerie*, Responsable Jean-Luc Maxence, Dervy, Paris (2012); *Jung est l'avenir de la franc-maçonnerie*, Jean-Luc Maxence, Dervy, Paris (2004).

⁸⁷ The most remarkable is the work of Jolande Jacobi: "*Complex/Archetype/Symbol in the Psychology of C.G. Jung*" (1959,) originally published in German in 1957.

⁸⁸ *Analytical Psychology and Spirit Possession: Towards a non-pathological diagnosis of spirit possession*. Huskinson, L. (2011) in *Spirit Possession and Trance*, Chapter 5, pp. 71-96, *New Interdisciplinary*.

Jung and kneeling

In his memoirs, Jung dared to recognize himself “*openly Christian*” with the need to “*confront the demands of the Christian faith with the need for understanding and reflection*” and he confessed: “*I discover that all my thoughts revolve around God as the planets around the Sun and how the planets are irresistibly attracted by Him, as by the Sun*”. However, at the same time in his analysis of pathologies, rather than to God, he refers to an image of God (*inverted imago Dei*⁸⁹) behind which he takes refuge, and evokes a religious posture rather than faith: “*The religious posture plays the main role in the therapy of the person who presents a suffering of the soul*” since “*the soul, being of religious nature, naturally creates the images with religious contents*” and therefore, “*the estrangement from this fundamental characteristic of the soul is the cause of many neuroses*”. It remains to be clarified whether this soul goes beyond the psychic definition to become the unique essential being with an eternal vocation created by God and if its “*naturally religious function*” can be assimilated to the Natural Law of Christian doctrine.

We have an example of this ambivalence in the correspondence exchanged in early 1961 between Bill W. (alias William Griffith Wilson), co-founder of the Alcoholics Anonymous (A.A.) movement, and Carl Gustav Jung. Bill W. reminds Jung and thanks him for his fundamental, albeit unintentional, role in the creation of A.A. having received in 1930 as a patient a certain Roland H. for serious alcoholism. Jung treated him one year without success, Roland H. relapsed as soon as the treatment finished. Returning to Jung, the latter admits his helplessness and that of any medical or psychiatric treatment. It was then that “*When he asked you if there was any other hope, you said that it could exist, as long as he could feel a spiritual or religious experience, in short, a real conversion.*” Ronald H. “*then joined the Oxford groups, an evangelistic movement*” where he “*had the experience of a conversion which freed him from his obsession with drinking*”. The author of the letter then shares this inspiration and, himself an alcoholic, also experiences a crisis followed by an experience of conversion: “*At the height of despair, I cried: 'If there is a God, let Him appear to me.' Immediately an enlightenment came to me, enormous both in its impact and in its size. (...) My release from the alcoholic obsession was immediate, at that moment I knew that I was a free man. (...) At the dawn of my spiritual experience, the vision came to me of a society of alcoholics in which everyone will identify with the other and transmit their experience to others, like a chain. (...) This has allowed conversion experiences to emerge almost on an off-the-shelf basis. (...) You will also be interested to know that in addition to the 'spiritual experience', many Alcoholics Anonymous have experienced a wide variety of psychic phenomena, the sum of which is very considerable.*”⁹⁰

These initiatory experiences which were the foundation of the A.A. movement lead to the establishment of the “twelve steps” strategy which very clearly includes the reference to God, in order to be able to come out of the alienation of alcohol, while leaving everyone the freedom to conceive this superior being in their own way and without obligatory reference to any particular religion. Jung, letting go of his psychotherapeutic pretensions, leaning towards transcendence in the face of his helplessness, therefore successfully led these patients towards the quest for a spiritual experience, for genuine metanoia (conversion). The A.A. movement is therefore also born of an inspiration, a vision, thanks to the encouragement of Jung, and has been accompanied by many other “*psychic phenomena*”.

⁸⁹ In Christian doctrine the expression “*imago Dei*” designates the creation of the human being “in the image of God”. But, the revelation of God to the human being passes through the filter of his intelligence, his cultural context, his time, so that on the contrary, the human being, apart from direct mystical experiences, makes a representation or “Image of God” according to these filters. Hence the expression “*inverted imago Dei*” that Voltaire summarized sarcastically by these words: “If God has made us in his image, we have returned him the favor”.

⁹⁰ Letter de William G W. to Jung, 23 January 1961. <http://ayohojassueltas.blogspot.com/2010/05/correspondencia-sr-bill-w-dr-carl-g.html?m=1> (Spanish)

The notion of conversion as the only way out of states of “possession”, when the person is completely invaded and under control, has been recognized at the margin by his students:

“(...) When the ego is absent and has lost all sense of reality in its identification with the autonomous unconscious, the potential transformation of the ego is considerable. Here the ego can become severely ill and never regain its grounding in reality (as seen in Jung's understanding of psychosis); or it can reconnect with a more powerful flow of life (as we find in descriptions of conversion experiences).”⁹¹

In his answer⁹², Jung, at the end of his life (86 years old), allowed himself to reveal the fears of speaking truth at that time and the precautions to which he had felt bound, he “took the risk” as he admitted it: *“The reason why I couldn't tell him everything [to Roland H.] was that at that point, I had to be very careful what I said. I realized I was being misunderstood anyway.”* He then admitted that for this patient *“his passionate desire for alcohol was equivalent, on a lower level, to the spiritual thirst of our being to integrate, expressed in “medieval” language, union with God”*. And he cites Psalm 42 as a reference *“My soul thirsts for God”*. But he immediately explains his embarrassment in dealing directly with the relationship with God: *“How do you phrase such an insight in language that is not misinterpreted these days?”* And Jung goes further by adding: *“I am firmly convinced that the principle of evil which prevails in this world leads the unrecognized spiritual need towards perdition if it is not thwarted, either by a true inspiration, religious insight, or through the protective wall of the human community. An ordinary man who is not protected by action from above and who is isolated in society, cannot resist the power of evil, which is rightly called the Devil. But the use of such words gives rise to so many errors that there is nothing you can do but stay as far away from them as possible.”*

Jung ends this extraordinary letter with this conclusion:

“As you can see, alcohol in Latin means 'spirits', and you use the same words to denote the highest religious experience as well as the most destructive poison. Therefore, a useful phrase is “spiritus contra spiritum” (spirits against the Spirit).

The spiritualism of the younger years seems to have been thrown into oblivion, but contemporary Jungian currents seem to ignore this conclusion of the end of life.

In accessing this fundamental religious experience, Jung recognizes that it is necessary to set in motion and rely on grace, love and friendship, to be authentic and sincere, and to come out of a purely intellectual and rationalist quest, a phrase that would undoubtedly obtain the *nihil obstat* of the Catholic Church:

“The only correct and legitimate way for such an experience is for it to happen to the human being in reality, and that it can only happen to him when he walks on a path which leads him to a higher understanding. One can be directed towards this goal by an act of grace or by a personal and sincere contact with friends, or by a higher education of the spirit, beyond the limits of simple rationalism.”

Psychiatrist and psychotherapist Emmanuel Brasseur, who has studied Jung for thirty years, reports that Jung evokes a dream he had before writing “Answer to Job”, a book he considered, according to

⁹¹ Huskinson L., op. cit. p.87.

⁹² Letter of Carl Gustav Jung to William G. Wilson, 30 January 1961.

Von Franz, to be the most important he wrote. In this dream he finds himself with his father in front of the "*highest presence*" and he is asked to kneel down, something which he is unable to do while his father kneels down and leaves his forehead touch the ground, which is impossible for Jung. Brasseur mirrors this position of Jung to that of Etty Hillesum⁹³ who, at the beginning of her diary, qualifies herself as "*The young girl who did not know how to kneel*" and who discovered, thanks to J. Spier, the importance of this gesture, a positioning which seems infinitely deeper than that of Jung, even if the latter shows an extremely brilliant side on the intellectual level⁹⁴. The refusal of kneeling and prostration of forehead to the ground, as a gesture of adoration, can only send us back to Lucifer's "*non serviam*" (I will not serve) and to the sin of pride and rebellion⁹⁵.

Age seems to liberate Jung's free speech, but only in private exchanges; he has never dared to risk it publicly. His father's kneeling, initially despised and refused, returns at the end of his life as a call to humility.

The embarrassment towards the underlying "Jungian atmosphere" could stem in part from this initial rebellion, "*as if he had 'missed the boat' from the start by rebelling not against his father, as a necessary and correct way of structuring and construction, but against the kneeling of his father before a collective representation, therefore naive, of the divine Father. Therefore, a rebellion against a-critical submission to such a figure, by refusing the posture of Job.*"⁹⁶

The inflation of the ego

In this regard, one can quote as illustrative, whereas Jung mentions "*failed acts*" by attributing them to a certain degree of "*possession of the consciousness of the ego by the complexes*", that he takes precisely as an example the rejection of divine fatherhood. According to his own logic, it can be considered here as a revealing slip:

*"They [the complexes that have ego awareness] just slip the wrong word in our mouths, they make us forget the name of the person we are about to introduce... They tell us to congratulate the bereaved on the day of a funeral instead of offering our condolences (they make us say) 'Our Father, who is not in heaven'"*⁹⁷.

This trait reveals an extraordinary ego inflation that seems to be showing up more evidently in an interview with Marie Louise von Franz on the France-Culture program "Dreams and Destiny" aired on December 1, 2 and 3, 1986. Here is an excerpt:

⁹³ Etty Hillesum is a young Jewish woman known to have kept her diary during World War II (1941-1942) and wrote letters (1942-1943) from Westerbork transit camp. See Etty Hillesum (1995) *Une vie bouleversée*, Seuil. She noted, in 1942, "*I already know everything. And yet I consider this life beautiful and rich in meaning. At every moment.*", Finding its own morality and the justification of its existence in the affirmation of absolute altruism.

⁹⁴ Emmanuel Brasseur, "Du Livre Rouge à Etty Hillesum, ou l'Amour comme pierre des philosophes. Masculin et féminin psychologiques dans le processus d'individuation", 2014 conference of the 9th Brussels Colloquium included in the book « Danger et nécessité de l'individuation », published by ed. Esperlète withb L'Arbre Soleil, 2016, Belgium.

⁹⁵ In the Vulgate, Jeremiah laments that the people of Israel cry "non serviam" to express their rejection of God. These words have become a general expression for rejecting God, as Satan did when he fell. This expression was therefore attributed to him.

⁹⁶ Personal communication from Pierre Willequet, Jungian psychoanalyst and author of various book including: « Délires et splendeurs du religieux - La transcendance au XXI^e siècle » Le Martin-Pêcheur, Paris, 2018.

⁹⁷ Jung C.G. (1948), "A review of the complex theory", CW, 8, par. 202. Our underlining.

Marie-Louise von Franz: [...] there is a great problem that Jung often noted: for women, the human relationship is the highest goal, which is the most important for her; and for man, it is the work. He said, "It's badly arranged in creation, if I had been God I would have done it differently."

Claude Mettra: And how would he have done it? What is wrong with creation?

Marie-Louise von Franz: It's because the man has another goal in life than the woman, and that creates tragedies between men and women. This is the greatest contrast. But I believe that we can unite these two points of view and see that the mystical marriage in death is a union with oneself, with the Self. "With oneself": it is so egocentric that it is necessary to say rather the union with the divine Self, union in which the beings that one has loved are involved, they are there too.

This extraordinary quote⁹⁸ *"If I had been God, I would have done it differently"*, beyond the joke, reveals a hypervalorisation that leaves one wondering. This is reinforced by the following idea of a *"divine Self which, despite the capital letter, refers to a return to oneself, however deep it may be, in a sort of narcissistic and navel-gazing winding on the self, or the Self or the SELF... one can try to cram in it the family and the friends to fill it like collections of objects or memories, but the other remains different. 'They are in there' she said ... have they been asked for permission to lock them up like this, to reduce them to this interiority of mine and, moreover, is this possible?"*⁹⁹.

We find the same kind of speech from Jung in a letter to Carol Jeffrey, written towards the end of his life (June 18, 1958, when he was 83 years old), about sexuality, where he identifies with Jupiter and sends God back to his vacation homework:

*"Based on my experience, I can recommend that you be as bias-free as possible towards sex. [...] The solution of such a question can only be individual and never passes through general laws and methods. Never more than in this delicate matter does the Latin proverb quod licet Jovi non licet bovi apply (what is permissible for Jupiter may not be permissible for a bull). It remains eternally true! What is a remedy for one can be a poison for the other [...] I am not the arbiter mundi, and I let the creator himself initiate reflection on the diversity and paradoxes of his creation"*¹⁰⁰.

Here is revealed a refusal of the Law, therefore of the Father, which authorizes any license, that is to say, in sexual matters, a licentious life.

Although saying that he refuses to play the role of "referee of the world" (which would imply upholding the law), Jung considers that his inner life does not concern him only in particular, but would have universal dimensions, this which reinforces his image as a prophet and echoes the jibe of his school mates who used to call him "patriarch Abraham". Thus, based on the famous dream of the phallus which he considers to be his first confrontation with the complex of the Self, Jung claims that it is *"a message intended for the world which arrived with overwhelming force... And from there emerged my scientific work"*¹⁰¹.

⁹⁸ This is repeated in the book « La quête du sens, entretiens radiophoniques », Marie Louise von Franz, La Fontaine de pierre ed., 2010, page 92.

⁹⁹ Pierre Willequet, Jungian psychoanalyst, personal communication.

¹⁰⁰ C.G. Jung, Correspondance 1958 – 1961, trad. fr. Alix Gaillard-Dermigny et Christian Gaillard, édition by Aniela Jaffé in collaboration with Gerhard Adler, Paris, Albin Michel, 1996, p. 62 à 64.

¹⁰¹ Ma vie. Souvenirs, rêves et pensées p.143.

This Jungian trait has been detected by other critics such as Denis Biju-Duval, priest and Catholic theologian, who wrote that “*Jung did not fear from the 1950s on being the prophet of the Age of Aquarius... we can thus explain how Jung can find himself so easily used today by the New Age movement*”¹⁰².

Richard Noll, psychologist and professor of history of science at Harvard University and his main detractor, criticizes Jung for considering himself the “Aryan Christ”¹⁰³: “*It is in the community of spirits that most meet Jung, and some see in the personal myth that ‘My life’ is building a contemporary gospel laying the foundations of a new religion*”, this work also opens with its famous sentence “*My life is a story of the self-realization of the unconscious*”.

To do Jung justice, beyond the doubts about his relations with Nazism, in the face of these judgments, Jung had many defenders even among critics of his psychoanalytic proposals such as Elisabeth Roudinesco who considers that these are mainly personal attacks “*Even if the theses of Noll are supported by a solid knowledge of the Jungian corpus (...), they deserve to be re-examined, so much the detestation of the author towards his object of study diminishes the credibility of the argument.*”

As in Winnicott's experience, sent back to himself by attempting to analyze Jung, the imposing figure of Jung can serve as a site for the projection of specific issues and reveal what the critic is unconsciously bearing. Any critical analysis of a psychological theory, let alone when it is based on a man's entire life, can become a form of “subjective confession”. This may in part be the case with Richard Noll.

However, in the very theory proposed by Jung, using his own terms, the vision of the turd dropped by God on Basel Cathedral could be translated as the start of an inflationary process where “*Jung starts from there to unconsciously identify with an inflating male archetype*”¹⁰⁴. More than his own reading of this dream as a necessity to reject Christian doctrine, it appears to be a “*radical assertion against authority*”, Jung substituting himself to the authority of his pastor father and ceasing to honor him in this double dimension of human and spiritual filiation, in opposition to the foundations of the divine order “*Honor your father and your mother, as the Lord your God has commanded you*” (Deuteronomy 5:16) and St Paul points out that “*this is the first commandment with a promise, that you may be happy and live long on the earth*” (Ephesians 6: 1).

We can of course perceive at the same time a resonance with the upheaval that incest induces in the hierarchical order within generations and filiations and, in this perspective, a possible attempt to unduly occupy the place of the father. This incestuous coloring which we have already mentioned about his relationship with his collaborator, disciple and lover, Toni Wolff, is extendable to his relations with women in general, to the extent that this identification with an exalted male archetype brings him to establish a relation of superiority and annexation of the feminine to the masculine. In a letter to Carol Jeffrey, Jung asserts that while some women are destined to bear children, others essentially play the role of muses responsible for inspiring man and ensuring his spiritual rebirth, without considering any reverse equivalence.

“In this regard, we could distinguish two types of women, mothers, wives and friends and concubines... It is unfortunately true that if you are wife and mother, you can hardly be equally

¹⁰² “Le psychique et le spirituel », Denis Biju-Duval, Ed. De l'Emmanuel, 2001, p.158.

¹⁰³ « Le Christ aryen, Les secrets d'une vie », traduit de l'anglais par Philippe Delamare, PLON, 1999. See also « Le Culte de Jung » (The Jung cult, 1994).

¹⁰⁴ Jean Gagliardi op. cit.

*hetaira*¹⁰⁵, just as it is the secret pain of the hetaira not being a mother. There are women who are not made to bring real children into the world, but they are the ones who make a man reborn in the spiritual sense.”¹⁰⁶

In this way, as Jean Gagliardi notes, "they are thus psychologically enslaved to man, like an internal function of his psyche which makes them an object". The link is then made with the context of the New Age, and the circle is closed with regard to Jung, when Gagliardi recognizes precisely that this reduction of the feminine and the masculine, of the woman and the man, to simple utilitarian functions or relations, constitutes a "dominant trait of the culture of personal development reducing the anima and the animus to attributes of the self (my "feminine" or my "masculine") while 'the' masculine is the Other in the unconscious of the woman and 'the' feminine, the Other in the unconscious of the man".

Confusion between psychic and spiritual shadow

If we have dwelled on Jung's case a little, it is to better observe his sources of inspiration and also to better appreciate the concepts he proposes and what follows from them. Indeed, the New Age makes abundant use of various concepts that he has forged such as those of "collective unconscious", "archetypes", "individuation", "psychological types", "complex", "active imagination", "psychic determinism" and "synchronicity". These tools are very interesting in scope and we ourselves use them sometimes. We do, however, consider it necessary to distinguish a psychic shadow and a spiritual shadow as Jung confuses and superimposes the two in the same generic term of psychic shadow, which seems to us to be the source of great confusion. Let us try here to take a closer look at the concept of psychic shadow according to Jung (and by extension according to the New Age movement)¹⁰⁷.

The psychic shadow would be a storehouse where we unconsciously accumulate all the characteristics that we reject in our personality (or that society rejects). So it's a part of ourselves that we don't get to see or know.

The ego is our outer part that corresponds to the image we want to give of ourselves, who we are and what we consciously know. This "person" (mask) obscures a part of our true being that contains a shadow (what we reject). The ego would be the figure of "good" and the shadow that of "evil". So this is a cultural process, the image of ourselves being shaped by the social context in which we live, which automatically eliminates moral conscience. This consequence is of extreme importance and it already announces the denial or removal of the spiritual shadow.

The shadow thus constitutes a kind of twin or psychic double, a mirror opposed to our conscious side. So, for example, fanaticism signals a strong unconscious uncertainty. If the shadow is not assumed, assimilated, it will be projected on the outside. As a result, for example, the "black sheep" within a family unconsciously takes over the collective shadow, as the "scapegoat" for the tribes of Israel. We believe that we are escaping our own "demons" by satanizing the other.

¹⁰⁵ In ancient Greece, an educated woman of high social standing who offers companionship and sexual services, often on a non-ad hoc basis.

¹⁰⁶ C.G. Jung, *Correspondance 1958 – 1961*, Paris, Albin Michel, 1996, p. 62 à 64.

¹⁰⁷ For this we will use the description synthetically made by the American Jungian psychoanalyst Robert A. Johnson (2010) *Aceptar la sombra de tu inconsciente*, Ed. Obelisco, España.

According to Jung, these rejected and obscured characteristics “*acquire a life of their own*”¹⁰⁸ and can transform into active complexes: terrible monsters capable of possessing the person to such an extent that Jung qualifies them as “*inner demons*”. The suggested process of transformation of these “passive psychic objects” into “active psychic subjects” remains completely mysterious and resembles a sleight of hand intended to avoid at all costs identifying these “entities” with the classic demons of spiritual traditions and in particular of Christianity. To assume that Catholic doctrine in the matter can be certain is inconceivable, even unbearable, for a mind that considers itself “enlightened”. These entities are therefore in a way diverted for the benefit of supposed imaginary psychic processes which would be capable of producing or creating life. This process of imposing an idea, without specifying the mechanisms that would account for it, that is to say instituted by way of affirmation and not of demonstration, constitutes a constant of “modern people” as soon as we approach this theme of the spirit world and more broadly of the invisible world. Modernity allows itself a magical thought that, instead, wishes to detect among the indigenous peoples and in Christian obscurantism; it condemns what it decrees as “scientific” heresy with the same vigor that it takes offense at the anathemas formulated by the councils.

This projective and accusatory inversion mechanism represents a basic strategy of modernity to which Jung claims and which runs through the entire construction of the ideology that infuses the contemporary era, from the Renaissance to Illumination, the philosophies of the “death of God” and until the last offspring of the New Age. Rationalism, that is to say the irrational, prevails in this process and accounts for the strongly emotional reactions that arise when these topics are mentioned. Let’s remember how Jung, a figure of a great serene sage, loses his composure and is surprisingly exalted when he deals with the *Summum bonum* and the *Privatio boni*. This affects him deeply and makes him “lose his mind”.

But the shadow also includes positive elements, qualities that we do not assume, that we are afraid to recognize in ourselves out of fear, out of social and cultural repression, and that we then tend to project on heroic figures. It is easy to take out dirty laundry, but much more difficult to extract the gold inside. In the state of love, for example, the “golden”, luminous part, up to the image of God, is projected onto the other person, which obscures and tarnishes their human dimension. The individual then contemplates his own projection in the other and no longer sees the other person in his simple humanity and his true otherness.

Indeed, the indistinction of the “inspirers” (angels or demons), therefore of a spiritual nature, leads to projecting these considerable forces on the other, charging them with superhuman characteristics impossible to bear or endure¹⁰⁹. This psychic energy should be returned to the inspirers who correspond to it, angels or demons, Satan or God. To God, particularly, through thanksgiving.

This kind of projection facilitates the establishment of gurus and other “men of power” who lend themselves perfectly to it, this psychic energy feeding their egos. It also facilitates the creation of scapegoats to cast negative spiritual shadows in an unconscious attempt to exorcise it. This process works especially in the tribal context dominated by the myth of justice and identification with community, while it is challenged in the evangelical proposition of mercy where forgiveness and love of the enemy overthrows the situation and banish this projective mechanism. Gandhi nicely caricatured the tribal logic of justice in his famous sentence: “*If we continue with the old code of justice - eye for eye, tooth for tooth – we will end up in a world of blind and toothless.*”

¹⁰⁸ Robert A. Johnson, op. cit. p.10.

¹⁰⁹ Robert A. Johnson, op. cit. p.55.

Evangelical love, emerging from the exclusive tribal identification to propose the inclusive universality and the fraternal solidarity of human nature, thus proposes to each one to consciously charge the own shadow (the individual cross) and even that of the other (loving the enemy, whether external or internal), calling for divine grace and mercy.

In the tribal scheme, when faced with one's own shadow and that of the other, the options are to throw it, deflect it or dodge it. The shadow is thus perpetuated in one way or another by a simple displacement, but not resolved. On the contrary, evangelical love proposes its "dissolution", its erasure, and consequently the cancellation of its operating power, in forgiveness.

Christ recognizes as the source of Evil the very heart of man, including madness:

"For from within the hearts of men come evil thoughts, sexual immorality, theft, murder, adultery, greed, wickedness, deceit, debauchery, envy, slander, arrogance, and foolishness.... (Mark 7, 21-22)

However, in the same movement, He also identifies this human heart as a land fertilized by two types of inspirers external to human nature, one good, the other bad:

"The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was asleep, his enemy came and sowed weeds among the wheat, and slipped away. (...) His disciples came to Him and said, "Explain to us the parable of the weeds in the field." He replied, "The One who sows the good seed is the Son of Man. The field is the world, and the good seed represents the people of the Kingdom. The weeds are the people who belong to the evil one. The enemy who planted the weeds among the wheat is the devil." (Matthew 13, 24-25, 36-39).

The individual ideally evolves from the infantile unconscious fullness to the conscious fullness of the old sage by means of the process of differentiation which passes through stages of progressive separation (1st part of life), then by stages of reunification (2nd part of life). Religious language describes this process as the passage from Eden to heavenly Jerusalem, while psychic language describes it as the passage from the garden to the city; in both cases there is a transition from feminine to masculine.

The confusion of these various languages which describe a similar process but located at two different levels of being, spiritual and psychic, finds its culmination or its origin in the equivalence established, in the Jungian schema, between the Self and the Divinity. This schema falsely lends the attributes of divinity to human interiority, for as deep as this interiority of the human soul is, it remains in "Self" and of "Self", and leads Robert A. Johnson to affirm that *"if one can contemplate the splendor of God, as well in its luminous aspects as in its dark aspects, then this experience would not lead to disillusion and bitterness"*¹¹⁰. Of course, as a Jungian, Johnson does not differentiate between the uncreated and absolutely luminous divinity¹¹¹ and the fallen angel, created and willingly become dark¹¹². His description of the projective mechanisms is no less relevant, but it nevertheless maintains the confusion of level between the Creator and the creatures, between the Kingdom of Heaven and the

¹¹⁰ Robert A. Johnson, op. cit. p.55.

¹¹¹ *"This is the message we have heard from Him and announce to you: God is light, and in Him there is no darkness at all."* (1 John 1, 5). The symbol of the Council of Nicaea, adopted in 325, fixes this expression which embraces Jesus-Christ *"I believe in one God, the Father almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father."*

¹¹² When Jesus addresses Paul on the road to Damascus, formulating his mission for him, he equates Satan with darkness: *"I am sending you to them to open their eyes, so that they may turn from darkness to light and from the power of Satan to God"* (Acts 26:18).

intermediate world of the angelic powers. The inadequate substitution of the *Summum bonum* by the *Conjunctio oppositorum* remains the original (and deadly) “sin” of Jungian theory.

As a consequence, symbolic or ritual experiences are considered among Jungians with the same degree of reality and operability as an authentic event. They are believed to be able to affect human beings in the same way and to the same degree. Thus, Robert A. Johnson cites the Mass (Eucharistic sacrifice) as an equivalent of ceremonies based on destruction such as rituals including sacrifice, death, ritual killings, fasting, sexual abstinence, which he considers apt to “*symbolically express the shadow*”.

The unconscious would not distinguish a real act from a symbolic act and we could therefore maintain the balance of opposing forces by inventing rituals or techniques intended to balance “psychic energies” by symbolic compensation. It does not matter whether or not the person consciously adheres to the symbolic content since it is intended to deceive the unconscious which only sees fire in it. Faith is not required, and the “master of deception” can operate at ease.

From there, we can easily conceive the inexhaustible source that the imagination offers to ritual “masters” of all kinds just like everyone else. In other words, it is about instituting magical practices (manipulation of psychic and spiritual laws), to taste and measure (or excess) of each. In this way, every man assures his own future without needing any external intervention and in particular no Savior.

Strictly speaking, these “energetic” translations are magical practices whose spiritual consequences are neither perceived nor indicated. Moreover, some are not mistaken who proudly claim this magical dimension, such as Alexandro Jodorowsky, Franco-Chilean artist-therapist and leading New Age figure, who offers his “psychomagic” as “*a therapeutic art for all*”¹¹³ which would be both effective and harmless, a new gospel concerning our “*inner God*” that can be practiced at home with a simple manual¹¹⁴.

Another version of the negation of *Summum bonum* and *Privatio boni* is the Manichean notion of balance of negative and positive “energies”, which is found in the famous conjunction of opposites, Nature being supposed to function in pairs of opposites (hot-cold, high-low, indoor-outdoor...). We have already pointed out the inanity of this dual pattern at the spiritual level, which itself is part of a continuum. According to this reductive principle, which again confuses the psychic and spiritual planes, some see, for example, an explanation of the demonic attacks against Saint Anthony as only a compensation for his sexual abstinence... Note also that even in the physical domain, the pairs of opposites are not always relevant: the notion of hot and cold, for example, remains absolutely subjective, there is objectively only a continuum of higher or lower temperatures.

In our human reality, ambivalence is associated with religious experience, with the treasure always lying in the midst of the unexpected and sometimes filth, the chaff mixed with the wheat. Saint Paul declares that “*where sin abounded, grace did much more abound*” but sin is revealed by the taking into account the Law because “*the Law came in so that the offense would increase*” (Romans 5:20). It is therefore the unchanging and transcendent Law that reveals the fault and allows it to be discriminated against and to consider accessing its forgiveness; it is the Law that, by revealing Evil, allows access to

¹¹³ I treated a patient with heavy negative transgenerational inheritances to whom Jodorowsky proposed to go urinate on the grave of his ancestors, and another patient, with serious conflicts with his parents, was suggested to slaughter two little pigs representing his father and mother... We are far from evangelical forgiveness and mercy.

¹¹⁴ Alexandro Jodorowsky, Nelly Lhermillier, et al. (2017) *Manuel de psychomagie: Vers le chemin de la guérison*, ed.; Alexandro Jodorowsky, Alex Lhermillier, et al. (2016) *Un Evangile pour guérir & Le Dieu intérieur*, Les Editions du Relié.

the lost spiritual meaning of human existence. The rejection of the Law causes a loss of meaning, makes it unassimilable for the human being inhabited by the need to know, to learn, to understand. It is a question of operating a leap of consciousness to get out of the static and unproductive contradiction of good and evil, taken as equivalent and opposite psychic realities, to pass to the ambivalent (but unambiguous), dynamic and hierarchical paradox of Good (God the Creator) and Evil or rather Malign (creature)¹¹⁵. This change of interior disposition opens to the reception of grace and to the contemplation of the mystery that the psalmist exalts as “the wonders of the Lord”¹¹⁶.

This conversion or metanoia involves accepting suffering¹¹⁷ and going through the initial confusion of doubt and uncertainty to accept the act of faith as a step towards healing. For the spirit of God is One and does not know duality. By this act of faith, we prepare ourselves to sacrifice a previous point of view or position in order to access a higher state of consciousness, to abandon some certainties to allow others to emerge that are ampler. This passage appeals to our inner heroism (bravery, courage and ethics) to be able to endure the paradox until the unifying grace arises.

It is when we can no longer continue (“*I can't do it anymore*”, “*I can't take it anymore*”) that the vanquished ego can eventually open up to a higher dimension of being (religious experience, mystic, conversion)¹¹⁸. We must indeed “descend to hell” before claiming to “ascend to paradise”. The reversal of this spiritual rule leads to the immediate and rewarding artificial paradises but sooner or later followed by the painful dives into the dark depths that we wanted to avoid at the outset. This is the very classic observation of the process of drug addiction, the shortcut of which to the fascinating “high” leads more and more quickly to an agonizing “down”.

If the Jungians adhere to this process of getting out of ambivalence by a leap of consciousness, they call again to access the “*symbol of the Christ (...) prototype of reconciliation of opposites and our guide to escape the reign of conflict and duality*”. Christ would not be truly divine in nature, if not present in the elaborations of our unconscious, as a psychic force of self-redemption: “*Each human being is a redeemer and Christ is the prototype of this human mission*”¹¹⁹. Here we find the omnipresent Gnostic influences in Jung's work which endure in the beliefs of his disciples.

Jung himself recognizes this need for grace but without explaining where this more gratuitousness would come from which cannot be called upon at will: “*Find out what a person fears the most and it is through there they will continue their journey*”. Indeed, this call (= vocation) resonates in every human being, challenges them, and solicits their courage, asking them to accept the existence of an irreducible otherness, the All-Other, which will intervene at his time, the hour of grace. The ego is modeled as the metal between the hammer of suffering and the anvil of hope, by the fire of the Spirit of love. Because if this “hour of grace” is not dictated by a superior and unconditional love, a “Good Lord”, it would then depend on a capricious and irascible, manipulative divinity, that Jung could quite rightly qualify as wicked and cruel, playing the human being like the cat with the mouse, like the demiurge of the Gnostics.

¹¹⁵ In the original Aramaic version of The Our Father, the language of Jesus, the final prayer says "Deliver us from the Malign One" (and not from evil, nor from Evil).

¹¹⁶ “*Tell the wonders of the Lord among all the peoples*” (Psalm 95).

¹¹⁷ From the Latin *suffere* = to support in the sense of allowing as in the courteous formulas of Old French: "Support that I admire him and do not imitate him" (Horace de Corneille).

¹¹⁸ “*The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.*” (Psalm 51:17)

¹¹⁹ Robert A. Johnson, op. cit, p.89

This “Good Lord” of children's prayers is none other than the *Summum bonum* of theologians with which Jung finally battled throughout his existence, dreading the inheritance offered by filiation¹²⁰ while being drawn to Him as by a sun.

It remains that Jung had an adage of Erasmus engraved above the entrance to his house, translating an oracle from Delphi, symbolizing his thought: "Vocatus atque non vocatus, Deus aderit", which means: " Called or uncalled, God is present". This adage was also his epitaph.

Conclusion

After the Freudian asphyxiation due to the confinement in an unconscious-trash and reduced to unacknowledged primary sexual impulses, Jung, his heir, becomes his main dissident, and opens the dimensions of the unconscious to the "religious nature" of the human soul guided by higher intelligences. This deep breath, associated with his brilliant erudition, his power of thought and his personal charisma, have positioned him as a giant in the exploration of the depths of the human being and an essential reference for modernity. He broadens the debate, produces rich ideas, forges useful concepts.

However, Jung is inspired early on by negative spiritual powers that he inherits and is a victim of, but with which he himself will later have an active relationship. To put it bluntly, Jung is plagued by demonic entities and these will largely preside over the development of his work. That is to say that a large part of his knowledge and his writings do not come from his own background but from "revelations" transmitted by the spirit world. We have focused in this article on observing how the Jungian theory emanates in large part from the early experience of Jung and his transgenerational heritages, particularly in their spiritual dimension.

Despite the graces received, his clinical experience and his deep insights into the ontological reality of spirits, Jung maintained an indecisive and ambiguous attitude on this crucial question until the end of his life. While he admitted it privately, this clear-cut recognition was never publicly defended. He used the culture of secrecy, the erasure of certain facts, the ability in such a prolific work to say one thing and its opposite, the ban on publication of certain writings before his death, to track down his readers and listeners. His disciples and followers generally only retained his public positioning leading to the dissemination of confusions between the psychic and the spiritual levels, between darkness and light, the “high” and the “low”, the superhuman and the infrahuman. They tend to put aside the clearly pathological aspects of Jung's person and keep silent about the contradictions between the man and his work.

Unfortunately, its considerable influence still serves today as a transmission belt to the toxic malignant, magical, occultist, Gnostic, esoteric, spiritualistic influences that inhabited it. These infuse the contemporary mentality and are at the origin of many drifts in the fields of psychotherapy and spirituality that can be found in particular to be expressed and spread in a detrimental way through the nebula of the New Age Movement.

¹²⁰ “The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs: heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.” (Romans 8, 16).