

ENCOUNTERING JUNG ON CHRISTIANITY

As Selected And Introduced By Murray Stein

The Protestant Reformation officially began on 31 October 1517, in Wittenberg, Saxony, where Martin Luther nailed his *Ninety-Five Thesis on the Power and Efficacy of Indulgences* to the door of the Castle Church, in Wittenberg. The seeds of the Protestant Reformation include rising Humanism in the European universities and Papal schisms in the Roman Catholic Church. In Switzerland, Huldrych Zwingli led the way in many reforms as a member of the 16th Century rise in Rationalism and Patriotism against Spiritualism and Jung's forefathers were pastors of the New Enlightenment. However, Zwingli's purposes were clouded by his own life style as a Catholic priest, including the cohabitation with Anna Reinhard, and their public wedding on 2 April 1524, three months before the birth of their first child.

Encountering Jung on Christianity by Murray Stein is reported here with a focus on Jung's addition of the Shadow in the Collective Unconscious to Freud's Trinitarian Revelation. In *Mysterium Coniunctionis*, Jung came very close to identifying the four aspects of the Cross of Christ, but like Freud, he could not release the Eros of a narcissistic child that led him into the dark labyrinth of human reason. In the end, Jung was in love with his rationalizations of the Eros within him and totally failed to see the body of Eros bound to a symbol of egoism on Golgotha. Jung, following Freud and the Protestant reformers, could only see what had befallen the cosmic numb skulls of his forefathers. Christos is the sentiment of the Eucharist that has no place on a cosmic numb skull. Jung and Freud restored Babylon because in their perspective the Cosmos lacked Intent to Love, Cognition of Love, and the power to conceive the Holy Spirit within the Mother of Eros.

As a teenager, Jung had a serious fixation in a dream about the Basel Cathedral as he became a recalcitrant student of the Protestant doctrines of Sola Scriptura and Sola Fide. These doctrines coupled with Papal schisms and Humanist Enlightenment represent the corruption prophesy of the Second Thousand Years of Revelation 20:1-5. An angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand, bound the Illuminati of Western Civilization to Aphrodite's child in the darkness of the Age of Enlightenment before Psyche found the strength to turn on her light in Jung's Dream Shadow.

Humanism places man before God. Sola Scriptura places approved doctrine before Divine Reality. Sola Fide places faith before action of the Body of Christ. The consequence of these movements presented to Carl Jung the most terrifying dream of his life. He attributed the dream to his unconscious rather than to the Will of God and Jung never overcame the traumatic experience of Divine Denial. This essay summarizes Jung's journey after his dream of Basel cathedral. The dreams of Jacob, Joseph his son, and Joseph the husband of Mary are of equivalent magnitude in the Eros relationship between Man and God. Jung never understood the

divine nature of dreams as a direct result of the movement that fell upon the Basel cathedral in his dream. This essay has the goal of extracting Jung's Shadow from the bottomless pit.

Figure 1: Basel Cathedral



http://en.wikipedia.org/wiki/Basel_Minster

Originally a Catholic cathedral and today a reformed Protestant church, it was built between 1019 and 1500 in Romanesque and Gothic styles. The Reformed branch of Protestantism in Switzerland was started in Zürich by Huldrych Zwingli and spread within a few years to Basel (Johannes Oecolampadius), Bern (Berchtold Haller and Niklaus Manuel), St. Gall (Joachim Vadian), to cities in southern Germany and via Alsace (Martin Bucer) to France.

http://en.wikipedia.org/wiki/Swiss_Reformed_Church

After the early death of Zwingli in 1531, his work was continued by Heinrich Bullinger, the author of the Second Helvetic Confession. The French-speaking cities Neuchâtel, Geneva and Lausanne changed to the Reformation ten years later under William Farel and John Calvin coming from France. The Zwingli and

Calvin branches had each their theological distinctions, but in 1549 under the lead of Bullinger and Calvin they came to a common agreement in the Consensus Tigurinus (Zürich Consent), and 1566 in the Second Helvetic Confession.

A distinctive feature of the Swiss Reformed churches in the Zwinglian tradition is their historically almost symbiotic link to the state (cantons), which is only loosening gradually in the present.

http://en.wikipedia.org/wiki/Huldrych_Zwingli Huldrych (or Ulrich/Ulricht[1]) Zwingli (1 January 1484 – 11 October 1531) was a leader of the Reformation in Switzerland. Born during a time of emerging Swiss patriotism and increasing criticism of the Swiss mercenary system, he attended the University of Vienna and the University of Basel, a scholarly centre of humanism. He continued his studies while he served as a pastor in Glarus and later in Einsiedeln, where he was influenced by the writings of Erasmus.

In 1518, Zwingli became the pastor of the Grossmünster in Zurich where he began to preach ideas on reforming the Catholic Church. In his first public controversy in 1522, he attacked the custom of fasting during Lent. In his publications, he noted corruption in the ecclesiastical hierarchy, promoted clerical marriage, and attacked the use of images in places of worship. In 1525, Zwingli introduced a new communion liturgy to replace the mass. Zwingli also clashed with the Anabaptists, which resulted in their persecution.

The Reformation spread to other parts of the Swiss Confederation, but several cantons resisted, preferring to remain Catholic. Zwingli formed an alliance of Reformed cantons which divided the Confederation along religious lines. In 1529, a war between the two sides was averted at the last moment. Meanwhile, Zwingli's ideas came to the attention of Martin Luther and other reformers. They met at the Marburg Colloquy and although they agreed on many points of doctrine, they could not reach an accord on the doctrine of the presence of Christ in the Eucharist. In 1531 Zwingli's alliance applied an unsuccessful food blockade on the Catholic cantons. The cantons responded with an attack at a moment when Zurich was badly prepared. Zwingli was killed in battle at the age of 47. His legacy lives on in the confessions, liturgy, and church orders of the Reformed churches of today.

Stein, Murray; Jung, C. G. (2012-01-12). *Jung on Christianity (Encountering Jung)* (Kindle Locations 9-13 & 17-18). Princeton University Press. Kindle Edition.

This book is composed of texts selected from the volumes of the *Collected Works of C. G. Jung*.

The essence of the religious life is, for Jung, religious experience, not piety or correct belief or faithfulness to tradition. To understand specifically what he means by this term, it is helpful to note three paradigmatic instances of it described in his writings.

The first of these is an experience from his own childhood. He reports in his autobiography, *Memories, Dreams, Reflections* (pp. 36–41), that as a schoolboy in Basel he had a “religious experience” that remained with him for the rest of his life. It happened that one fine summer’s day, as he came out of school and stood in the courtyard in front of the impressive Basel cathedral, he entertained an image of God sitting on His throne high above the scene before him. The twin towers and checkered tile roof of the Cathedral were bathed in brilliant sunlight. It is a massive brick structure, and on that day it seemed to him exceptionally solid and weighty. Jung’s maternal grandfather had been the pastor of this fortress of Swiss Reformed Protestantism, and the boy must have felt some pleasure in recognizing a degree of kinship to God Almighty Himself. Suddenly, however, he had an unexpected urge to unleash a blasphemous fantasy. Given the majestic sanctity of the mighty Cathedral before him and its solemn, somewhat threatening, towering presence, this so frightened him that he ran home and consciously suppressed the fantasy with all his might. For three days he struggled against a looming thought that would not be denied. Finally he could no longer resist it, and with fear and trembling he let himself return mentally to the scene of the Cathedral. Once again he stood in the courtyard and looked up to the heavens where Almighty God sat on his golden throne. With a courageous gesture he released his impertinent mind, and the following sequence of images welled up in him: a trapdoor opened underneath God’s throne, and a gigantic turd fell down and smashed the Cathedral to bits. When all was said and done, he did not feel guilty but rather experienced a rush of relief and grace. A big thought had been released in his mind.

Perhaps more remarkable than this fantasy itself is Jung’s way of understanding it. For him this kind of explosive outburst of unexpected, unwelcome and unconventional mental content—image and thought—became a touchstone for the authenticity of religious experience. The experience of God is the experience of being overwhelmed, terrorized, even humiliated by His awful and contrary Will. In religious experience, Jung postulates, one’s conscious mind is usurped by a superior inner force and becomes possessed by alien images and thoughts from the unconscious. Responsibility for this—both for the phenomenon of the mind’s state of possession and for the unconscious contents that flow into it—belongs to God,

that “overwhelming psychic factor.” God is the force behind the unconscious images that break their way through the ego’s defenses and inundate the conscious mind. Jung testifies eloquently to the Protestant sense of the individual’s direct, unmediated experience of the Divine.

It was this kind of foundational experience of God in his own life that allowed Jung to recognize a similar moment in the canonized life of his fellow countryman, Brother Klaus, the patron saint of Switzerland. Blessed Nicholas of Flüe was a religious figure of the fifteenth century who apparently was frightened into a life of sanctity by a series of mostly terrifying visions. In one, he saw “the head of a human figure with a terrifying face, full of wrath and threats” (Jung, CW 11, par. 478), which to him was not commensurate with the orthodox image of the loving God he had been taught about in church. Afterwards he reported that he had seen “a piercing light resembling a human face” (ibid.). This vision (and presumably others) drove him into a life of seclusion in a tiny hermit’s cell within walking distance of his home and considerable family. The frightening, unbidden, unorthodox nature of these images from the unconscious is what most impressed Jung. Brother Klaus eventually rationalized his visions into conventional theology and squared them with images of the Trinity—doing this, Jung felt, in order to preserve his sanity. The life of the religiously gifted is not a comfortable one.

The third classic example of religious experience for Jung is Biblical. It is the story of Job. Like Jung and Brother Klaus, Job is utterly overcome by the awesome display of God’s power. He, too, is reduced to silence when presented with a vision of God’s dreadful might and terrifying magnitude. In Jung’s interpretation, Job is completely innocent. He is a scrupulously pious man who follows all the religious conventions, and for most of his life he is blessed with good fortune. This is the expected outcome for a just man in a rationally ordered universe. But then God goes to work on him, tests him with misfortune, reduces him to misery, and finally overwhelms him with questions and images of divine majesty and power. Job is silenced, and he realizes his inferior position vis-à-vis the Almighty. But he also retains his personal integrity, and this so impresses God that He is forced to take stock of Himself. Perhaps He is not so righteous after all! And out of this astonishing self-reflection, induced in God by Job’s righteousness, He, the Almighty, is pushed into a process of transformation that leads eventually to His incarnation as Jesus. God develops empathy and love through his confrontation with Job, and out of it a new relationship between God and humankind is born. This is the kernel of Jung’s interpretation of the Book of Job and its position in the Bible.

Stein, Murray; Jung, C. G. (2012-01-12). *Jung on Christianity (Encountering Jung)*
(Kindle Locations 134-176). Princeton University Press. Kindle Edition.

THE EVOLUTION OF THE GOD IMAGE

The fundamental idea behind *Answer to Job* is that the God image evolves according to basic archetypal patterns ("archetypes") and that the Biblical tradition, including Christianity, shows evidence of such developments. While Jung was not a faithful son of the Christian church, he was profoundly engaged by the dilemma of what he saw in it as an ailing religious tradition. As I have argued at length in my book, *Jung's Treatment of Christianity*, Jung actually diagnosed and set out to treat Christianity much as he would a patient in his analytic practice. He saw modern Christianity as having entered a cul de sac and as being endangered by stagnation and slow death. He wanted to help Christianity get back on the track of its potential internal development.

According to Jung's understanding, Christianity was initially born out of a historical psychological development within Judaism, which is reflected in the Hebrew Bible. The inner logic in the emergence of Christianity from Judaism has to do with the evolution of the God image, and this process continues to the present time. The God image of a people is not static; it evolves through time. That is to say, the ultimate God image, which is embedded in the collective unconscious, gradually emerges into consciousness over the course of millennia. The historic changes in the God image can be studied in the texts handed down by tradition, texts like the Bible and the writings of commentators, theologians, the Church Fathers, and the various heretics (e.g., the Gnostics and alchemists). The development of the God image is a result of interplay between the images and definitions presented by tradition and the human protagonists who carry that tradition forward. This dynamic—as demonstrated in the Book of Job and its aftermath in the following centuries—leads to the manifestation of a more complete God image, in this case an image that is less one-sidedly Patriarchal and more inclusive of the Feminine. In Christianity, this evolution is still underway. The image is not complete. There is still more to come, and the blocks to its manifestation need to be cleared away.

This is the task of psychology. It is this view of doctrine as evolving and the ambition for psychology's part in the theological enterprise that make Jung's work on Christianity so controversial, and for many theologians so completely unacceptable.

Stein, Murray; Jung, C. G. (2012-01-12). *Jung on Christianity (Encountering Jung)*
(Kindle Locations 177, 182-200). Princeton University Press. Kindle Edition.

COMMENTS by R. E. Allen.

The “religious experience” in the “courtyard in front of the impressive Basel cathedral” was never interpreted by Jung as the “voice of God.” Instead, he dealt with it as some darkness within his unconscious and lost the Eros in the voice. This analytical diversion broke Jung’s “common sense” with God. Elsewhere Jung speaks of God as the Unconscious, but the power of the Unconscious is never enlightened by Jung to a Love-Light. Jung created a “psychological box” in which to entrap the appearance of negative spirits within the Divine Image. This was a direct violation of the directive from God to Adam in the Garden of Eden. Jung could not attribute to God the need to bring death upon those spirits that oppose the Will of God.

Jung’s most frequent definition of God is “the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse” (Letters, 2, p. 525); “. . . it is always the overwhelming psychic factor that is called ‘God’ ” (CW 11, par. 137).

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Perhaps more remarkable than this fantasy itself is Jung’s way of understanding it. For him this kind of explosive outburst of unexpected, unwelcome and unconventional mental content—image and thought—became a touchstone for the authenticity of religious experience. The experience of God is the experience of being overwhelmed, terrorized, even humiliated by His awful and contrary Will. In religious experience, Jung postulates, one’s conscious mind is usurped by a superior inner force and becomes possessed by alien images and thoughts from the unconscious. Responsibility for this—both for the phenomenon of the mind’s state of possession and for the unconscious contents that flow into it—belongs to God, that “overwhelming psychic factor.” God is the force behind the unconscious images that break their way through the ego’s defenses and inundate the conscious mind. Jung testifies eloquently to the Protestant sense of the individual’s direct, unmediated experience of the Divine.

Stein, Murray; Jung, C. G. (2012-01-12). Jung on Christianity (Encountering Jung) (Kindle Locations 124-127, 150-157). Princeton University Press. Kindle Edition.

These “associations” with God have the fundamental aspect of the Catholic version of Satan. Jung’s position is that God is a Force against Jung’s will. The purpose of life to Jung was “Individuation” that has its roots in Basel Cathedral and the Swiss Reformation of Zwingli, a Catholic Priest. The “load of crap” did not fall on the Swiss Reformation, it fell on a Catholic Cathedral and Jung was too “arbitrary and capricious” to become cognizant of his unconscious need to repress the works of his ancestors. Thus, Jung properly analyzed his “association” with God and “religious experience.” But, Jung never associated experience with the will of God. His

treatise in *Answer to Job* was another “load of crap” from the God of his associations bent by the genetic need to honor his own immediate heritage while in denial of his far older Catholic heritage and his eternal genetic heritage with the Universe. Jung got lost in the “bottomless pit” of self analysis when a trap door opened and he was chained to a personal image (Rev 20:1). If he had turned to God and analyzed God before analyzing his ego as projected onto Yahweh in *Answer to Job* he would have abandoned the heresy of Freud’s Trinitarian hypocrisy.

First, consider the revelation in the *Book of Job* that Jung did not discuss that caused Job’s humbling reformation and then the divine revelation to Job as a Behemoth of the Cosmic Sea.

Job 32 (DRA)

¹ So these three men ceased to answer Job, because he seemed just to himself. ² And Eliu the son of Barachel the Buzite, of the kindred of Ram, was angry and was moved to indignation: now he was angry against Job, because he said he was just before God. ³ And he was angry with his friends because they had not found a reasonable answer, but only had condemned Job. ⁴ So Eliu waited while Job was speaking, because they were his elders that were speaking. ⁵ But when he saw that the three were not able to answer, he was exceedingly angry. ⁶ Then Eliu the son of Barachel the Buzite answered and said: I am younger in days, and you are more ancient; therefore hanging down my head, I was afraid to shew you my opinion. ⁷ For I hoped that greater age would speak, and that a multitude of years would teach wisdom. ⁸ But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding. ⁹ They that are aged are not the wise men, neither do the ancients understand judgment. ¹⁰ Therefore I will speak : Hearken to me, I also will shew you my wisdom. ¹¹ For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words. ¹² And as long as I thought you said some thing, I considered: but, as I see, there is none of you that can convince Job, and answer his words. ¹³ Lest you should say: We have found wisdom, God hath cast him down, not man. ¹⁴ He hath spoken nothing to me, and I will not answer him according to your words. ¹⁵ They were afraid, and answered no more, and they left off speaking. ¹⁶ Therefore because I have waited, and they have not spoken: they stood, and answered no more ¹⁷ I also will answer my part, and will shew my knowledge. ¹⁸ Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels. ²⁰ I will speak and take breath a little: I will open my lips, and will answer. ²¹ I will not accept the person of man, and I will not level God with man. ²² For I know not how long I shall continue, and whether after a while my Maker may take me away.

The Protestant doctrine concepts of religion, Sola Scriptura and Sola Fide, are based upon the Baptism of John originating from men rather than from heaven. This “fact” must become the *Answer to Jesus* before the voices of the elders (archetypes) restore the echo of Divine Experience which they carry in the Shadow of Man.

Mark 11:27-33 (DRA)

²⁷ And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients, ²⁸ And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things? ²⁹ And Jesus answering, said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things. ³⁰ The baptism of John, was it from heaven, or from men? **Answer me.** ³¹ But they thought with themselves, saying: If we say, From heaven; he will say, Why then did you not believe him? ³² If we say, From men, we fear the people. For all men counted John that he was a prophet indeed. ³³ And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

Eliu said in Job 32:13-14, “Lest you should say : ‘We have found wisdom, God hath cast him down, not man. *He (Job) hath spoken nothing to me, and I will not answer him (Job) according to your words.*” In other words, the humble Eliu told Job and his associates that what was happening to Job was from God. This part Jung acknowledged as the misguided wrath of Yahweh, for Job was just in the eyes of Jung because Jung was just in the eyes of Jung. However, Eliu said that none of the advisors, or Job, was just because they could not speak to the youth of the world with common sense. Eliu, the youth of the world, *was angry against Job, because he said he was just before God. ... I will not accept the person of man, and I will not level God with man. For I know not how long I shall continue, and whether after a while my Maker may take me away.*

From whence came the righteousness of Job and Job’s “allies”? Was it their self divined position in the temple of the Lord that made them self righteous? What of the will of God? Jung’s answer to God in his *Answer to Job* as the analytical psychologist’s projection into the mouth of God was that Yahweh must repent for Yahweh’s arrogance in his tormenting of Job. This is precisely the theology of Jung, “*the name (God) by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse.*” These words are pure usurpation of the Will of God and Jung’s association with the doctrine of Fr. Zwingli who had his own “Answer to Job” in the reformation of the Catholic Church and the usurpation of the Catholic houses of God.

Fr. Zwingli did not heed the words of Jesus in Mark 12:17 (DRA), “*And Jesus answering, said to them: Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.*” However, Fr. Zwingli rendered unto the Swiss Federation things that are God’s.” *A distinctive feature of the Swiss Reformed churches in the Zwinglian tradition is their historically almost symbiotic link to the state (cantons), which is only loosening gradually in the present.* The state does not have its origins in the Mind of God, but in the concepts given men that have the power to be contrary to God. The Baptism of John and the Behemoth of Job are renderings from

heaven. The *Answer to Job* projected from the usurping consciousness of Jung should have been that requested in Mark 11:30. *The baptism of John, was it from heaven, or from men? Answer me.* After resolving the cloud of stars on the cosmic wall, God's expressed will is re-recognized.

Jung never answered the question asked by Jesus, and like Job, he left the presence of Yahweh in search of his own creation at the expense of God's Creation. The Swiss Reformation has accelerated along the *symbiotic link to the state* as man progressed in his own eyes while turning his back on God. Patriotism has become the dominant means for human fulfillment. In this journey every legal civilization has had the goal of controlling Mother Nature, and has failed miserably at keeping the Laws of Father Nature. The will of God is against all forms of life that attempt to usurp the Mistress of Darkness. She is Mother Nature, whose voice is a soft whisper and whose breasts are the Great Provider. This is the Journey of Science. It is a journey of peers who are no more than a gang of apostates to the will of God and his mistress, Mother Nature.

Figure 2: Harts on Golgotha, Man or Beast, Psyche or Eros, Jung's Numb Skull



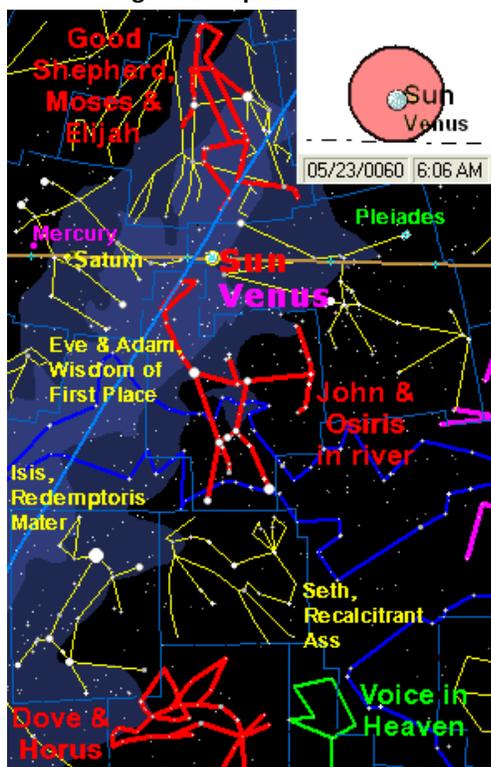
Patricio Bustamante D., Probably, human beings tried to decipher the "language of nature" from the beginning. Thanks to Pareidolia, it seems like they read the cosmos, the sky and the land as if they were a gigantic Rorschach test that allowed them to see figures in the sky and the land. By means of apophenia and hierophany, those figures were interpreted according to their context and to what they seemed to suggest, always coming up with a coherent explanation in relation to the happenings and observed events. <http://www.rupestreweb.info/mimesis.html>

The scriptures from heaven show a great stag being devoured by wolves standing upon the "place of the skull". On Golgotha there stands a cross of the Son of Man, the fore half is of a human and the back half is of an ass. The cause of this transfiguration is the projection of "Religious Experiences" before the face of man and contrary to the Face of God. Eliu advised Jung, but Jung did not take the advice of the common sense wisdom of youth. Rather, the "scientific method," that is dependent upon a "gang" of peers, overruled the Will of God because all the individuals who advised Job, and also Jung, believed that the Mother of God could be identified by the rational righteousness verging on paranoia in Jung as "*the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse.*"

Yet, the same German and Swiss protestors kept the prayer of the Catholic Lord. “*Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven.*” The things spoken of by Jung with the words “*that upset my subjective views*” were of the heavens and not of the unconsciousness of man. Man’s unconscious is in the Land of Nod where Cain, the first man jealous for his subjective views, was banished. Nod is a place “east of Eden” and Eden is the location of the “First Place.” So it was that the man Adam, who was brought forth from clay and breath (earth and air) gave power to the “first born” son to go back before the First Place to have a place of his own that never could witness the First Dawn.

Prior to this travesty of Divine Will, the rational material divined Man was introduced to a Help Meet who demonstrated that sentiment has greater access to spiritual foresight. The Divine Intent for the “rational material man” and the “sentimental spiritual woman” was a sacred marriage, a Hieros Gamos. It was not to be in the First Place because Adam, like Job and Jung, failed to release subjective rationality so as to retain common sense with God. Loss of Intent in the First Place brought fear into the First Place and with fear came the subjectivity without cognition of God that Freud identified with the name ego—Latin for I am—and Jung identified with the archetypes—I AM THAT I AM—of the Collective Unconscious. Had Freud and Jung identified the Son of God within the First Place then the Ego struggle in the Id would have been for new names (Superego) of the identities that have always been at any point of conception in any First Place, for conception demands a First Place. The Son of Love is the “I Am” in the Cosmos.

Figure 3: Baptism of John



The *Answer to Jesus* in Mark 11:30 is that the baptism of John is from heaven. The *Answer to Job* is that man cannot be just without the will of God. If Jung’s myth of “Individuation” was cosmically possible, then self righteousness would be independent of the Mother of God, the Dark Matter from which stars are born at the will of the Creator. Is the ego of man independent of heaven, or does the ego of man need a sentimental bath in the waters of heaven where a headless man rides a donkey and a dove communes with a serpent? Jung’s archetypes of the Collective Unconscious are a subjective subset of concepts within the Dark Matter of the Universe. That which brings the archetypes to life is the Universal Eros, the universal feeling relationship that was given the name Jesus before civilization became more empowered than the Universal Being.

It is true, that man has a power that God does not possess. Man has the power to fear God, but God does

not have the power to fear man. If man could reject the “self made power” to fear God, then Adam would not have hidden under a bush in the First Place. Abraham would have sacrificed his first born son, and Moses would not have lost contact with his two mothers. The genetic mother put the baby Moses in a vessel and sent it down a stream of consciousness, just as Seth, the son of Nut, sent the Collective Unconscious of Egypt (Osiris) in a perfect fitting box to float down the same stream thousands of years earlier. Both, Osiris and Moses were rescued by the Princess of Egypt, the Redemptoris Mater (Isis). Legends say Osiris was cut into many pieces when he resurfaced, and it was the Creator’s will that Osiris stay by the doorway of the Underworld (Rostau) at the isthmus to the Middle Earth Sea. The place reveals an example for all who approach the river of the Celestial Baptism where Osiris rises and falls with the wobble of the Earth as the stars of Orion memorialized on the plateau at Giza as restored Cosmic Sentiment. The rationalized pieces—perfect fitting boxes—of this same Osiris are the archetypes of the collective unconscious of humanity. This is also St. John’s position above the Dove that carried the words, of Mark 1:9-11 (DRA). *And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased.* That which pleased God was the nesting materials in the mouth of the Dove, the constellation of stars represented by the peace sign to Noah after the Biblical Flood. This is where the Serpent in the Garden brought conception into the Dark Matter when she said to the bird, “Go, build a nest.” A recalcitrant donkey looking behind the serpent’s head saw a tomb. Without connecting all the dots in the Black Land (Egypt, Dark Matter), Jung heard Nietzsche declare, “God is dead.” Had Jung looked to the Heavens of the First Place he would have understood his Religious Experience when he saw God destroying the Catholic Cathedral at Basel with a piece of crap.

How is it that modern philosophical man has come to exist before the wisdom of God in the Land of Nod? Has the mortal condition of rational material man after the Protestant Reformation evolved by the spirits of emotion into the darkness long overcome by the Ancients? Could the Individuation idea of “ego progress” actually be represented by the spelling of the word live backwards? Consider these words of the greatest analytical psychologist known to modern man.

On Jung’s first communion rite he reveals total lack of communion after fitting the rite in his “perfect fitting box” as a teenager.

A FATHER’S UNFINISHED WORK

From Memories, Dreams, Reflections, pp. 52–63

Suddenly my turn came. I ate the bread; it tasted flat, as I had expected. The wine, of which I took only the smallest sip, was thin and rather sour, plainly not of the best. Then came the final prayer, and the people went out, neither depressed nor illumined with joy, but with faces that said, “So that’s that.”

I walked home with my father, intensely conscious that I was wearing a new black felt hat and a new black suit which was already beginning to turn into a frock coat. It was a kind of lengthened jacket that spread out into two little wings over the seat, and between these was a slit with a pocket into which I could tuck a handkerchief—which seemed to me a grown-up, manly gesture. I felt socially elevated and by implication accepted into the society of men. That day, too, Sunday dinner was an unusually good one. I would be able to stroll about in my new suit all day. But otherwise I was empty and did not know what I was feeling.

Only gradually, in the course of the following days, did it dawn on me that nothing had happened. I had reached the pinnacle of religious initiation, had expected something—I knew not what—to happen, and nothing at all had happened. I knew that God could do stupendous things to me, things of fire and unearthly light; but this ceremony contained no trace of God—not for me, at any rate. To be sure, there had been talk about Him, but it had all amounted to no more than words. Among the others I had noticed nothing of the vast despair, the overpowering elation and outpouring of grace which for me constituted the essence of God. I had observed no sign of “communion,” of “union, becoming one with . . .” With whom? With Jesus? Yet he was only a man who had died 1860 years ago. Why should a person become one with him? He was called the “Son of God”—a demigod, therefore, like the Greek heroes: how then could an ordinary person become one with him? This was called the “Christian religion,” but none of it had anything to do with God as I had experienced Him. On the other hand it was quite clear that Jesus, the man, did have to do with God; he had despaired in Gethsemane and on the cross, after having taught that God was a kind and loving father. He too, then, must have seen the fearfulness of God. That I could understand, but what was the purpose of this wretched memorial service with the flat bread and the sour wine? Slowly I came to understand that this Communion had been a fatal experience for me. It had proved hollow; more than that, it had proved to be a total loss. I knew that I would never again be able to participate in this ceremony. “Why, that is not religion at all,” I thought. “It is an absence of God; the church is a place I should not go to. It is not life which is there, but death.”

Stein, Murray; Jung, C. G. (2012-01-12). Jung on Christianity (Encountering Jung)
(Kindle Locations 487-488, 519-540). Princeton University Press. Kindle Edition.

Jung reveals the sentiment of the recalcitrant donkey (Lepus/Seth) under a headless man (Orion/Osiris) having seen death where a dove (Columba/Horus) prepares for life to come. Before illustrating the fault in the man, consider two of his considerations. First, identifying with the “Son of God” must begin with God. What was God to the Christian community if not Love? If God is Love then the Son of Love is Jesus. Which demigod would that be? Legends older than Greece describe the Son of Love as the qualities of Eros. This man-child of Love is the traveling birth of the “woman clothed in the sun with the moon under foot.” This woman is Mother Earth and Virgo-Libra. The travail is the birthing of a rational form of love, a Son of Love who is

balanced judgment. In *Mysterium Coniunctionis*, Jung identifies Eros as a “feeling relationship” and he considers the essence of Eros as a cosmic property, yet his sentiment is biased toward death because he knew evil in a dream about a load of crap.

Had Jung not been “boxed in” by the load of crap God dropped on the Basel cathedral, his analytical powers would have been sufficient to resolve what the communion represented regarding the Son of God. Furthermore, with Eros bound to a cross, a symbol for internal rational form, Jung could have made his way to understand the ego as the cross of the feeling relationships of mortal man. These feeling relationships are archetypes of the collective unconscious of all beasts, including man. However, only man usurps God by binding his feelings to internal rational forms. The “perfect fitting box” that was the sarcophagus in which Seth placed Osiris had exactly the same metaphorical purpose as the Cross of Eros. Seth devolved from a demigod to Satan as Western Civilization passed through the Assyrian, Babylonian and Persian periods. In Egypt, Seth was the active power to rationalize divine active spirits and these powers were necessary for a preeminent analytical psychologist and in danger of shrinking sentiment in man. That is why Osiris remained in the Duat (underworld, unconscious, darkness) and his offspring, Horus, the seed of Isis and Osiris conceived while Osiris was dead became the sentiment of a loving wife-sister, a spiritual emotion known as sentiment. By sentiment it is feasible to bring back the spirits of the dead. Similarly, without sentiment the Eros is dead.

This is such a simple model, that a man of Jung’s analytical qualities can be expected to resolve it and become cognizant of it. The apparent facts are that his cognition was blocked by his rationalization of the load of crap God dropped on Basel cathedral in his dream. Jung never gave credit for the contents of the dream to God. Again, a simple hypothesis that his terrible dream was from God and not himself would have led him to ask what was God’s purpose for giving Jung the dream. The test of any purpose is the proof of intent.

Action speaks louder than words, so consider the actions accomplished by Jung being given the dream and then ask whether any other person could have brought that message forward into the cognition of humanity more effectively than Jung. Jung’s father and grandfather and a number of uncles were pastors in the Zwingli Reformation. It is not feasible to believe that Jung did not feel certain identification with the Swiss Reform Church and God. Also, it is not feasible that Jung did not know that the Basel cathedral was a Catholic cathedral. What then was the purpose of the imaginary “load of crap” that God dropped on the Catholic cathedral at Basel? Was the purpose to defecate on the collective patriarchy of Jung’s ancestors in the Swiss Reform Church? How could Jung tell his ancestors that he dreamed of God’s defecation on the Swiss Reform Church that “smashed the Cathedral” of the Catholic Church to bits? Does the dream express the fulfillment of protesting intent? Where was Eros on a Cross, the communion with the Son of Love? Did the ministry have the purpose of dropping a “load of crap” on the foundations of the Son of Love due to unbalanced desire? Jung responded from his unconscious with the words:

“Why, that is not religion at all,” I thought. “It is an absence of God; the church is a place I should not go to. It is not life which is there, but death.” Thus, the feeling relationship Jung had was overwhelming intent, but not from the evil in God. The evil was in the forefathers of Jung to protest the “load of crap” that was their dream of the Catholic papacy. Jung had to become the Redemptoris Mater for his forefathers by taking the meaning of the dream to his grave as a recalcitrant donkey. The Christian message is about salvation after a mockery of judgment. Jung was beside himself and became a bifurcated man in great need of analytical psychology.

For many children who are conditioned to accept the Son of Love the first communion and many following communions are spiritual events in which they “feel” the presence of love for their own self, the internal I Am, the ego. The “load of crap” dream hampered Jung throughout his life because he was bound by blood to the culture of his forefathers. They in turn were bound to patriotism rather than to the Mother Church that had brought them to the revolution of the Protestants. It began as a protestation and then was “boxed in” as a Reformation. Reformation implies forming again, but the intent of Zwingli and other “reformers” was pure rational material gain as the New Adamist Man. Thus, Jung did feel the communion spirit in the “load of crap” that destroyed the cathedral of the Founding Fathers. He reported as much in the following paragraphs after describing his First Communion that showed no Cognition of the presence of the Son of Love. Listen to Jung’s own words and weigh the love-fear intent of his sentiment.

I was seized with the most vehement pity for my father. All at once I understood the tragedy of his profession and his life. He was struggling with a death whose existence he could not admit. An abyss had opened between him and me, and I saw no possibility of ever bridging it, for it was infinite in extent. I could not plunge my dear and generous father, who in so many matters left me to myself and had never tyrannized over me, into that despair and sacrilege which were necessary for an experience of divine grace. Only God could do that. I had no right to; it would be inhuman. God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible—both at once—and is therefore a great peril from which everyone naturally tries to save himself. People cling one-sidedly to His love and goodness, for fear they will fall victim to the tempter and destroyer. Jesus, too, had noticed that, and had therefore taught: “Lead us not into temptation.”

My sense of union with the Church and with the human world, so far as I knew it, was shattered. I had, so it seemed to me, suffered the greatest defeat of my life. The religious outlook which I imagined constituted my sole meaningful relation with the universe had disintegrated; I could no longer participate in the general faith, but found myself involved in something inexpressible, in my secret, which I could share with no one. It was terrible and—this was the worst of it—vulgar and ridiculous also, a diabolical mockery.

Stein, Murray; Jung, C. G. (2012-01-12). Jung on Christianity (Encountering Jung)
(Kindle Locations 541-552). Princeton University Press. Kindle Edition.

Consider the post traumatic shock syndrome that Jung lived with for the rest of his life. *“The religious outlook which I imagined constituted my sole meaningful relation with the universe had disintegrated; I could no longer participate in the general faith, but found myself involved in something inexpressible, in my secret, which I could share with no one.”* Jung was in perfect communion with Jesus, whom he denied. This is precisely the mental fixation that drives humans to neurotic and potentially psychotic existence. In Catholic terms we can identify neurotic fixations as being in the process of purging—Purgatory. Also, we can identify psychotic fixations as being beyond purging and cast into the depth of the abyss—Hell, Hades, Bottomless Pit. How was Jung to tell the whole Protestant Reformation that God had dropped a “load of crap” on the Mother Church of Catholicism? Jung had the answer, *“Only God could do that. I had no right to; it would be inhuman.”* The message of his Protestant Reformation was the “load of crap dropped on the Mother Church of Catholicism” that could not have been told better by any other person with the power of Eros. Divine Intent was that Jung reveal the meaning of his dream. Those followers who learned his sympathetic (sentiment) method of rendering self analysis are the only ones who can share the common sense of the “load of crap” that drove Jung to the dark edge of cognition. In other words, Jung was Jesus in the Garden of Gethsemane in his denial of his duty to reform his forefathers.

This was called the “Christian religion,” but none of it had anything to do with God as I had experienced Him. On the other hand it was quite clear that Jesus, the man, did have to do with God; he had despaired in Gethsemane and on the cross, after having taught that God was a kind and loving father.

The Godhead for Jung was the Patriotism of the Swiss and he bowed to his forefathers that lived after the “load of crap” destroyed the holiness of the Basel cathedral. Jung, by not being in communion with the Son of Love, did not sweat blood in Gethsemane, rather Jung sweated blood all the days of his life because he could not witness in his cognition that he was obedient to God’s intent to reveal the Divine Cognition of the Protestant Reformation. By joining the demented forces of material sciences, Jung became a pillar of mind sciences. In so doing, he was the equivalent of St. Peter in establishing a church of mind science where sympathetic psychoanalysis showed the way for neurotics to come into the light of self cognition.

Mark 14:26-42 (DRA)

²⁶ And when they had said an hymn, they went forth to the mount of Olives.

²⁷ And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. ²⁸ But after I shall be risen again, I will go before you into Galilee. ²⁹ But Peter saith to him: Although all shall be scandalized in thee, yet not I. ³⁰ And Jesus saith to him: Amen I say to thee, to day, even in this night, before the cock crow twice, thou

shall deny me thrice. ³¹ But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

³² And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. ³³ And he taketh Peter and James and John with him; and he began to fear and to be heavy. ³⁴ And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. ³⁵ And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him. ³⁶ And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt.

³⁷ And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? ³⁸ Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

³⁹ A going away again, he prayed, saying the same words. ⁴⁰ And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him.

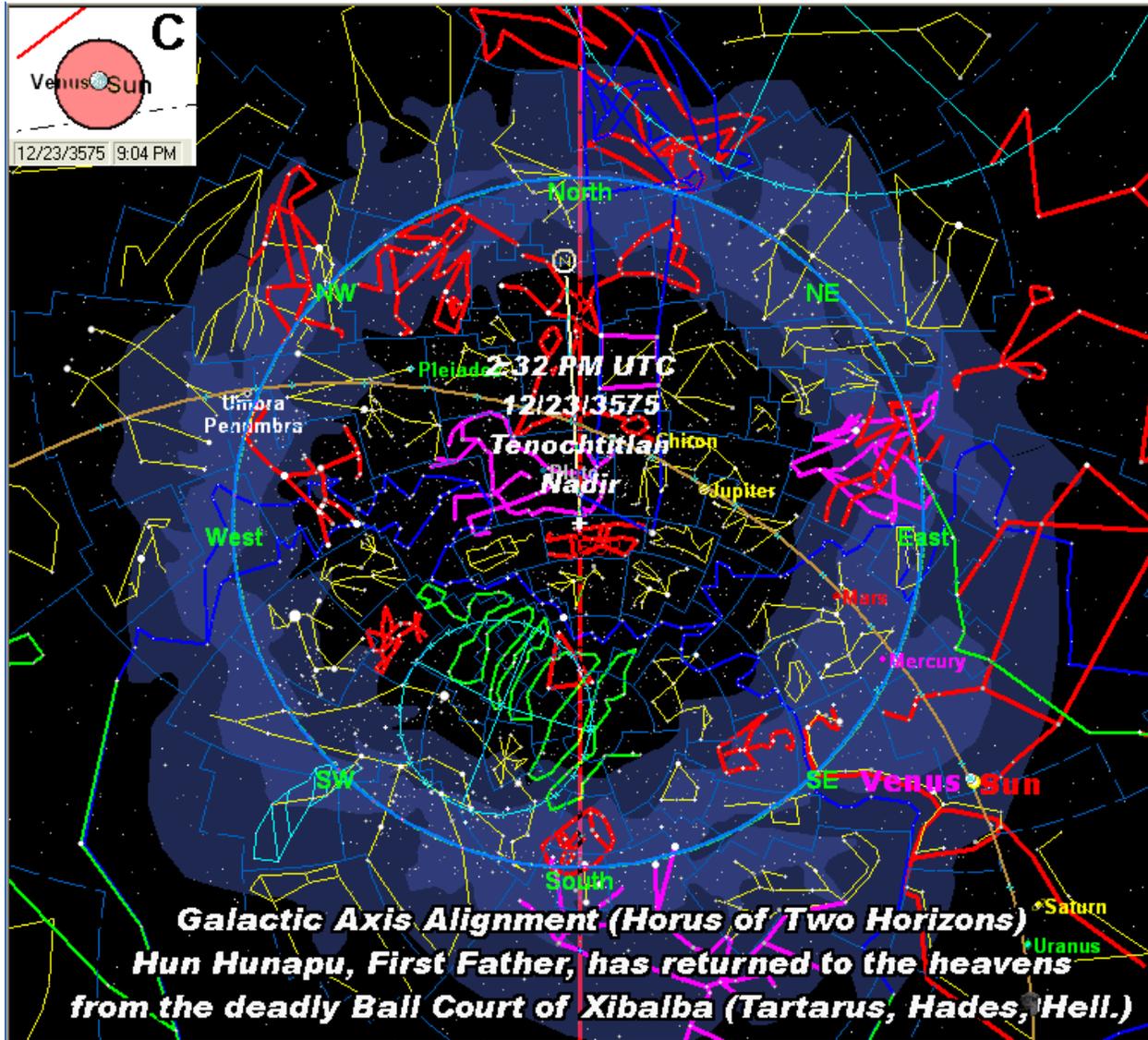
⁴¹ And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. ⁴² Rise up, let us go. Behold, he that will betray me is at hand.

One undeniable fact is that Jung came as a sign of betrayal at Basel. He taught others how to awaken themselves from the darkness of their unconscious. Yet, in his sufferings he could not do anything but ask the Almighty to take away the burden of the “load of crap” that he witnessed in Basel. Jung had the answer, “*Only God could do that. I had no right to; it would be inhuman.*” These words are an echo of Mark 14:36. “And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt.” Having done this, Jung was a happy soul, albeit in the darkness of the Cosmic Night at the Gateway to the Abyss at the Pool of Siloam in the farm of Gethsemani. There, at the First Place of analytical psychology, Jung passed on a legacy of ego symbols from a numb skull. Like Actaeon, Jung witnessed Psyche in the form of the beautiful huntress, Diana, and took a bath in her flirtatious water before becoming the beast that was to be a dying Hart on Golgotha that became an Archer firing against Unbalanced Desire of the Great Red Dragon after the birth of the man-child of the iron hand.

Revelation 6:5,8 (DRA)

⁵ And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand. ⁸ And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

Figure 4: The Abyss of the Behemoth and the Pale Horse that was once a Stag and then a Centaur in ages past.



In the great city of Tenochtitlan, the Mexica culture built temples for Sacred Hearts. Their words were different than the Catholic words, but their rituals identified the place for the giving of the heart to the God of Creation. They chose to follow the Love Light of Venus Transits until they witnessed the moral of the First Dawn. They knew that only the Creator of the heavens could conjure the Intent to Create and they knew that such conjuring could not be accomplished by chaotic matter left to chance. Not only was the Creator required to possess the Intent to Create, but the Creator must also possess the Cognition of Intent for all time and place. The Intent and the Cognition of it were insufficient to empower the First Dawn. The empowerment must come from a Sacred Spirit. These three, separate in action must be One Being; Father, Son, and Holy Spirit. They are the Intent to Love, the Cognition to Love, and the Power to Love. These Three, as One are the Sacred Trinity that Jung's father could not identify to meet his own son's need.

With my father it was quite different. I would have liked to lay my religious difficulties before him and ask him for advice, but I did not do so because it seemed to me that I knew in advance what he would be obliged to reply out of respect for his office. How right I was in this assumption was demonstrated to me soon afterward. My father personally gave me my instruction for confirmation. It bored me to death. One day I was leafing through the catechism, hoping to find something besides the sentimental-sounding and usually incomprehensible as well as uninteresting expatiations on Lord Jesus. I came across the paragraph on the Trinity. Here was something that challenged my interest: a oneness which was simultaneously a threeness. This was a problem that fascinated me because of its inner contradiction. I waited longingly for the moment when we would reach this question. But when we got that far, my father said, "We now come to the Trinity, but we'll skip that, for I really understand nothing of it myself." I admired my father's honesty, but on the other hand I was profoundly disappointed and said to myself, "There we have it; they know nothing about it and don't give it a thought. Then how can I talk about my secret?"

Stein, Murray; Jung, C. G. (2012-01-12). Jung on Christianity (Encountering Jung) (Kindle Locations 489-497). Princeton University Press. Kindle Edition.

Figure 5: Actaeon sees Diana bathing in a meadow.

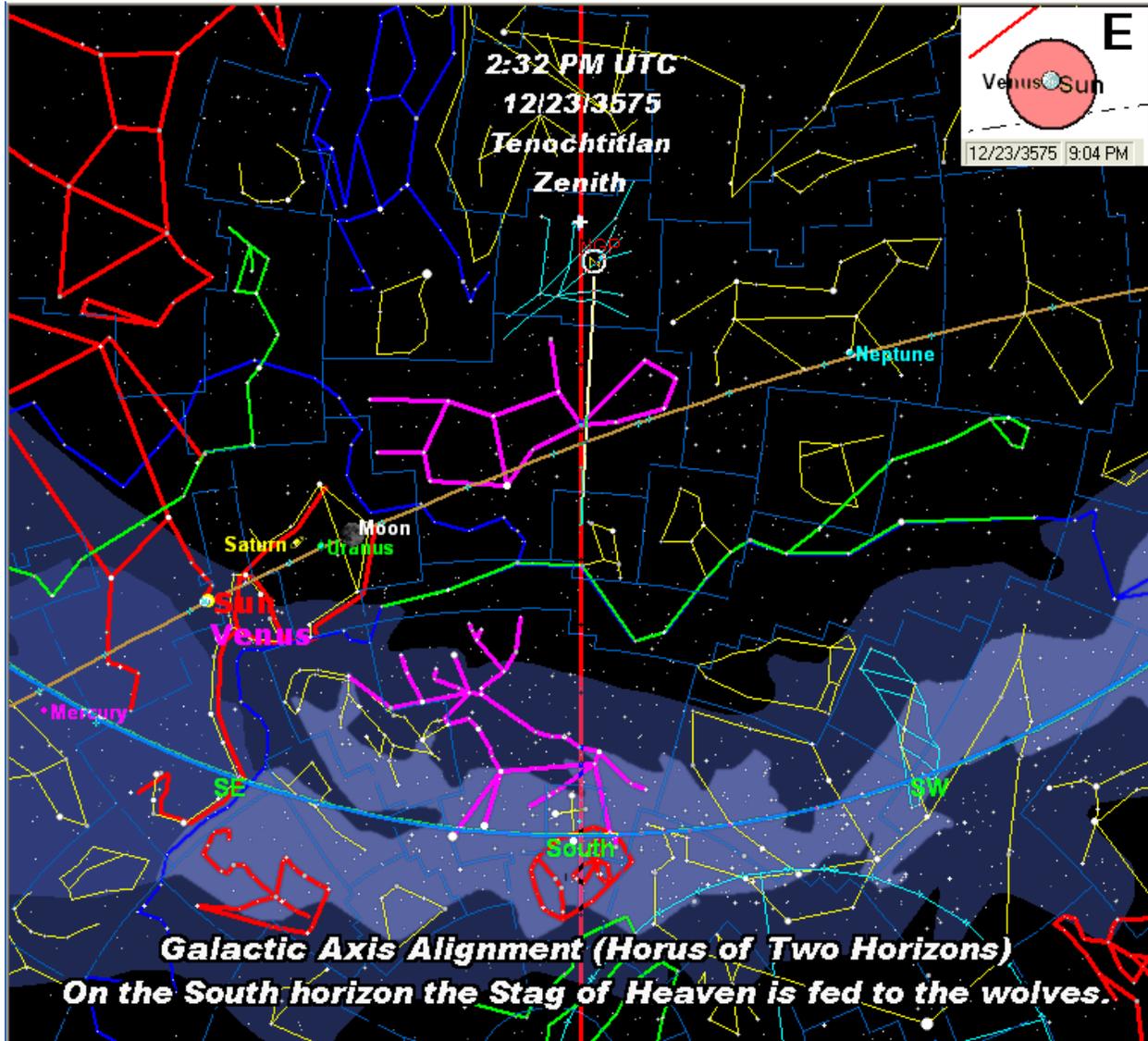
Her flirtatious waters lead to his bestiality.

As a Heavenly Stag he is torn to pieces by his own Hunting Dogs.

The moral is clear, death follows the Eros of Unbalanced Desire.



Figure 6: The Heavenly Meadow where Actaeon is taken down by Diana and the Moon is under the feet of the Heavenly Virgin in the claws of a Great Red Dragon while she travails to give birth to a Man-child of iron hand.



Now we have come to the Cross on Golgotha depicted in Figure 2 and on the south horizon of the Aztec First Dawn at Tenochtitlan. It was on the Place of the Skull where the Son of the Three was mounted as a memory without sentiment just outside a town without pity. Eros was to die there just like Actaeon after his baptism with Diana’s bath water. The most high man in the heavens (Bootes) was out with his hunting dogs (Canes Venatici) when, perchance, he came upon Diana (Virgo) in a meadow bathing with her handmaidens and lioness.

Seeing the most handsome man from the heavens above, Diana flirted with him with a splash of her bath waters. This released the beast in the Eros between them and the man became a most magnificent hart. But, Actaeon was out hunting, and his companions were trained to track and

kill stags that had been shot by a hunter's arrow. So it was that the two hunters, Actaeon and Diana, should meet in heavenly surroundings. But, because the arrow of Eros could not be delayed, Actaeon sprouted horns and his dogs attacked the prey they were hunting for and unto this day these two would be lovers can be found in the place the Mexica people called the Happy Hunting Grounds of the First Dawn in 3575 AD where a Virgin in a House of Bread travails in the birth of a man-child called Love and Balanced Desire at the exiling of a Great Red Dragon.

There is a profound lesson to be learned from the death of the stag on Golgotha. Eros delayed is not Eros denied. This is the essential message in Christianity, for Jesus will come again when those who believe arrive at the heavenly field. As parents in civilizations guide their children well beyond the age of physical maturity and potential fecundity, they must teach the children to hold Eros back until they have their feeling relationships within the bounds of Eternal Cognition, the Son of Love.

That was the real problem that Jung had in his post pubescence dream of a "load of crap" on a Catholic cathedral. He inherited this problem from his forefathers that rebelled from the Mother Church of the Virgin and sought to capture all the value of the Dark Matter of the Prima Materia that was drawn together by the gravity of the Creator's Dream of a First Dawn at the birth of a star in Bethlehem above a temple of Sol-o-Mon. The star memorialized by the monstrosity of the Eucharist is the one called Sol whose system carries the Cosmic Spirit of Eros to the Woman clothed in the Sun with the Moon under foot. Look carefully at the vision of Golgotha during the Venus Transit of 3575 and find the Moon-Child on the Black Horseman with a set of Balances. Are these images from heaven or from men? Any cult that usurps the Heavenly Images with concepts of Sola Scriptura is simply a "load of crap" falling upon the Holy Mother Church. This is precisely as the Narcissus of Basel witnessed when his Eros was Unbalanced Desire and he saw the Manna from Heaven as a "load of crap."

Scripture and Tradition <http://www.catholic.com/tracts/scripture-and-tradition>

Protestants claim the Bible is the only rule of faith, meaning that it contains all of the material one needs for theology and that this material is sufficiently clear that one does not need apostolic tradition or the Church's magisterium (teaching authority) to help one understand it. In the Protestant view, the whole of Christian truth is found within the Bible's pages. Anything extraneous to the Bible is simply non-authoritative, unnecessary, or wrong—and may well hinder one in coming to God.

Catholics, on the other hand, recognize that the Bible does not endorse this view and that, in fact, it is repudiated in Scripture. The true "rule of faith"—as expressed in the Bible itself—is Scripture plus apostolic tradition, as manifested

in the living teaching authority of the Catholic Church, to which were entrusted the oral teachings of Jesus and the apostles, along with the authority to interpret Scripture correctly.

In other words, the Catholic Basel cathedral had been destroyed by a “load of crap.” Can there be any doubt that Jung was given a load that no single man, though a son of many pastors, could carry without falling to the ground and going to dogs?

This was called the “Christian religion,” but none of it had anything to do with God as I had experienced Him. On the other hand it was quite clear that Jesus, the man, did have to do with God; he had despaired in Gethsemane and on the cross, after having taught that God was a kind and loving father.

This was the journey of Christ and all demigods that wander too close to the cosmic numb skull where feelings are for fools who ride asses into towns and bathe with virgins in a wilderness. Jung was fooled by the “loving fathers” that bore his genes. He could not break the bond of Eros he felt, and he never did. “I could not plunge my dear and generous father, who in so many matters left me to myself and had never tyrannized over me, into that despair and sacrilege which were necessary for an experience of divine grace,” saith Jung.

The baptism of John, was it from heaven, or from men? Answer me.

Whether Jung could ever comprehend the command from Mark 11:30 will never be known. It was not for mortals to know. Jung tried to interpret the struggles of Job because Jung was sympathetic to the troubles brought upon Job when he of arbitrary and capricious manner came to a meeting of the Sons of God by chance.

Job 1:6-9 (DRA)

⁶ Now on a certain day when the sons of God came to stand before the Lord, Satan also was present among them. ⁷ And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it. ⁸ And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil? ⁹ And Satan answering, said: Doth Job fear God in vain?

Did Jung fear God in vain?

Acts 1:1-12 (DRA)

¹ The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, ² until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. ³ To whom also he shewed

himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. ⁴And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

⁵For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. ⁶They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? ⁷But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power: ⁸But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

⁹And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. ¹⁰And while they were beholding him going up to heaven, behold two men stood by them in white garments. ¹¹Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven. ¹²Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

The entity that comes and goes in clouds and dies on Golgotha and rises again on the Swan and the Eagle as the Cosmic Eros, the hunter with a quiver full of arrows of love, is it from heaven, or from men. Jung shows no evidence that the archetypes of his dreams and the simpatico dreams of his patients came from heaven. Why? He was fully versed in the heresies of astrology, Gnosticism, and Alchemy. How could he have missed the Source in these means of meeting the Creator?

Rise up, let us go. Behold, he that will betray me is at hand. ^{Mark 11:14} Jung claimed to be a scientist. Why? Was it because a “Gang of Peers” had come to substantiate his judgment of the Shadow in Man? This Judgment by Peers was a spear in his side that prevented him from removing his own shadow and coming out of the closet of his perfect fitting box.

I began looking in my father's relatively modest library—which in those days seemed impressive to me—for books that would tell me what was known about God. At first I found only the traditional conceptions, but not what I was seeking—a writer who thought independently. At last I hit upon Biedermann's *Christliche Dogmatik*, published in 1869. Here, apparently, was a man who thought for himself, who worked out his own views. I learned from him that religion was “a spiritual act consisting in man's establishing his own relationship to God.” I disagreed with that, for I understood religion as something that God did to me; it was an act on His part, to which I must simply yield, for He was the stronger. My “religion” recognized no human relationship to God, for how could anyone relate to something so little known as God? I must know more about God in order to establish a relationship to him. In Biedermann's chapter on “The

Nature of God” I found that God showed Himself to be a “personality to be conceived after the analogy of the human ego: the unique, utterly supramundane ego who embraces the entire cosmos.”

As far as I knew the Bible, this definition seemed to fit. God has a personality and is the ego of the universe, just as I myself am the ego of my psychic and physical being. But here I encountered a formidable obstacle. Personality, after all, surely signifies character. Now, character is one thing and not another; that is to say, it involves certain specific attributes. But if God is everything, how can He still possess a distinguishable character? On the other hand, if He does have a character, He can only be the ego of a subjective, limited world. Moreover, what kind of character or what kind of personality does He have? Everything depends on that, for unless one knows the answer one cannot establish a relationship to Him.

...

At first I pondered over the perplexing word “satisfaction.” Satisfaction with what, or with whom? Obviously with the world, for He had looked upon His work and called it good. But it was just this that I had never understood. Certainly the world is immeasurably beautiful, but it is quite as horrible. In a small village in the country, where there are few people and nothing much happens, “old age, disease, and death” are experienced more intensely, in greater detail, and more nakedly than elsewhere. Although I was not yet sixteen years old I had seen a great deal of the reality of the life of man and beast, and in church and school I had heard enough of the sufferings and corruption of the world. God could at most have felt “satisfaction” with paradise, but then He Himself had taken good care that the glory of paradise should not last too long by planting in it that poisonous serpent, the devil. Had He taken satisfaction in that too? I felt certain that Biedermann did not mean this, but was simply babbling on in that mindless way that characterized religious instruction, not even aware that he was writing nonsense. As I saw it, it was not at all unreasonable to suppose that God, for all that He probably did not feel any such cruel satisfaction in the unmerited sufferings of man and beast, had nevertheless intended to create a world of contradictions in which one creature devoured another and life meant simply being born to die. The “wonderful harmonies” of natural law looked to me more like a chaos tamed by fearful effort, and the “eternal” starry firmament with its predetermined orbits seemed plainly an accumulation of random bodies without order or meaning. For no one could really see the constellations people spoke about. They were mere arbitrary configurations.

Stein, Murray; Jung, C. G. (2012-01-12). Jung on Christianity (Encountering Jung) (Kindle Locations 561-575, 594-607). Princeton University Press. Kindle Edition.

How then, if the celestial constellations were arbitrary configurations, could an almost sixteen year old child become the master of arbitrary configurations of the collective unconscious? Clearly, something happened between Biedermann’s conjectures and *Mysterium Coniunctionis*.

One fact is clear from *Mysterium Coniunctionis*, Jung never connected the dots of the Manna from Heaven that was the Heavenly Word of God regarding the Baptism of John between the “load of crap” dream and his opus on the heretics as *Mysterium Coniunctionis*. The divinity of Jung was corrupted when Fr. Zwingli chose patriotism as the guise to satisfaction in Diana’s meadow. As a pastor of the Swiss Reform Church, could Carl Jung have accomplished the integration of the Ego of God more completely than the pubescent youth that witnessed a Divine load of crap on Basel cathedral? The dream was Jung’s destiny to fulfill as an Act of God.

Rise up, let us go. Behold, he that will betray me is at hand. ^{Mark 14:42}

Revelation 20:1-3 (DRA)

¹ And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand. ² And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years. ³ And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

Revelation 20:11-15 (DRA)

¹¹ And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them. ¹² And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works. ¹³ And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works. ¹⁴ And hell and death were cast into the pool of fire. This is the second death. ¹⁵ And whosoever was not found written in the book of life, was cast into the pool of fire.

Carl Jung fought against the Sola Scriptura and Sola Fida of the Protestant Reformation. His dream of Basel cathedral and his love of his forefathers stopped him from restoring Mother Church, but his books and his works, though contrary to the religion of his forefathers have done more for the Revelation of Christ than any other man of his, or any, time. By the science of simpatico analytical psychology Jung demonstrated the commandments of Jesus all the way to the last books of his works and of the original Church Fathers.

Revelation 22:14-20 (DRA)

¹⁴ Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

¹⁵ Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

¹⁶ I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

¹⁷ And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

¹⁸ For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

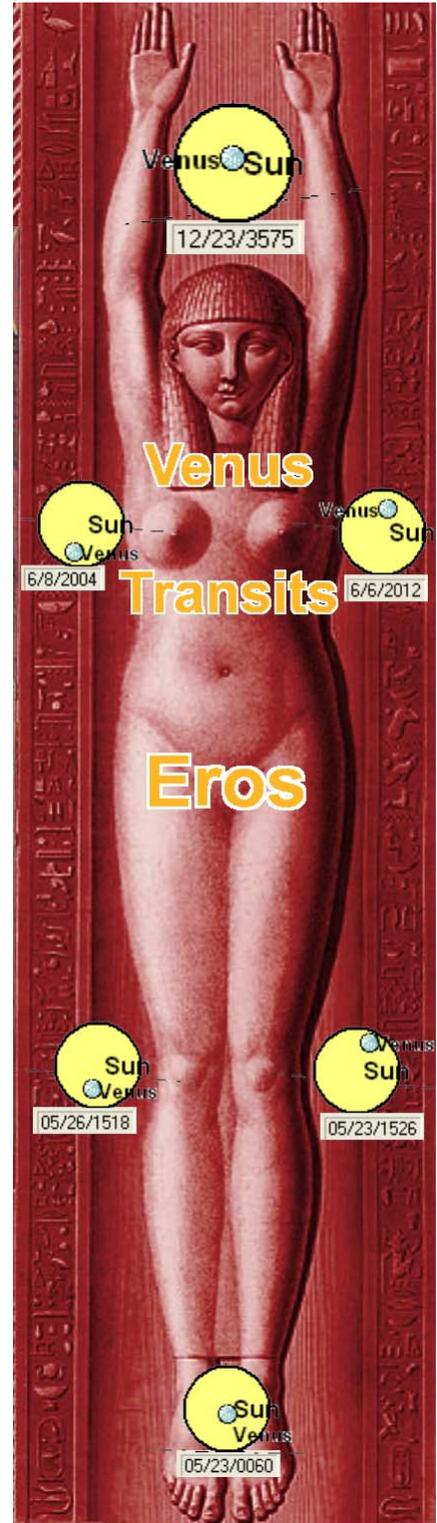
¹⁹ And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

²⁰ He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.

There can be little doubt that Jung felt the arrow of Eros, for his simpatico analytical psychology was a duplication of the commandments of Jesus, “Love thy self, and love your neighbor as thy self.” The conception that Jung had at Basel cathedral was an Experience from Divine Intent. The purpose was to bring the Christian souls of Europe into a greater cognition of themselves. Jung could not have been allowed to receive that gift, or he would never have pioneered the path to analytical psychology where the light of Psyche reveals the body of Eros and the Life Giving Water. Jung lived Rev 22:17. *And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.*

Jung will never reach sainthood in any church. Yet, his works have provided the psychological key for souls in the bottomless pit and they can remove the chains of fallen angels. Although Jung denied the Eros in God, he did not deny the Eros in man. Those who can see the Life of Jung in the Book of Revelation, as quoted above, will realize that the Apocalypse of John is the Light of Psyche that releases bound souls when a Love Light shines “in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.” Rev 1:13 (DRA)

Figure 7: Son of Man with Paps of a Golden Girdles



Eros delayed is not Eros denied to those twice born.