

Psychic Birth and Rebirth Within Christian Tradition

Part I: A Catholic Patient's Tortuous Path Towards Individuation

Part II: From the Father to the Holy Spirit

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Abstract: A very Catholic upbringing had led the patient to consider religion primarily from the point of view of submission to a severe and punishing God. In the course of analysis, she progressively detached herself from this rigid interpretation of the Evangelic message, which had been conveyed especially by her father.

For a certain time, however, this conscience evolution was accompanied by dreams indicating an unconscious sense of guilt towards what another part of herself considered illicit insubordination to religious authority.

This conflict between conscious wish and unconscious resistance led us to question ourselves about a possible incompatibility between the words and spirit of Christ and the birth and development of a personality in general as well as within the Jungian individuation path in particular.

Zusammenfassung: *Geburt und Wiedergeburt in christlicher Tradition.* Eine sehr strenge katholische Erziehung hatte die Patientin dazu geführt, Religion vor allem als Unterwerfung unter einen strengen und strafenden Gott zu betrachten. Im Laufe der Analyse entzog sie sich langsam dieser steifen Interpretation der evangelischen Botschaft, die ihr vor allem durch den Vater vermittelt worden war.

Für längere Zeit jedoch wurde diese bewußte Entwicklung von Träumen begleitet, die ein unbewußtes Schuldgefühl gegenüber jener „subordinationswidrigen Haltung“ ausdrückten.

Dieser Konflikt zwischen bewußtem Wunsch und unbewußtem Widerstand hat uns dazu geführt, die Frage aufzuwerfen, ob das Wort und der Geist der christlichen Botschaft und die Geburt und Entwicklung einer Persönlichkeit im allgemeinen und im besonderen innerhalb des Jungianischen Individuationsprozesses unvereinbar sind.

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Part I: A Catholic Patient's Tortuous Path Towards Individuation

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We would like to present you the psychological birth of a Catholic patient. On the basis of it we would then like to discuss following theoretical question: Is psychological birth and rebirth possible within Christian religion, in particular Catholic religion?

In her adolescence, the patient (L.) had a recurrent nightmare: she was lying on the beach, when suddenly the water level started to rise menacingly and the weather turned cloudy, until a gigantic tidal wave came nearer and nearer, forcing her to rapidly collect all the things that were scattered on the beach and to run away . . .

One night, in early adulthood, the same dream ended in a different way: to escape the wave, the patient and her sister ran up a mountain on the top of which they saw a chapel. They decided to enter into this chapel and once her sister and herself were safely sitting on one of the wooden church-benches, L. said: *"That's enough, I am tired now, no matter what occurs, I am in a safe and sacred area."* From that moment, the nightmares ceased.

Commenting on this dream L. said: *"At that time, my father was still alive. My brother was a baby and we all lived in an atmosphere of severe education, my sister and myself had to respect a rigid daily routine. We were not allowed to have a group of friends to go out or pass the holidays with. Our life beside school had to be spent entirely within the family otherwise – my father said – we might appear women with easy virtues."*

The dream of the Chapel made me feel well for a long time: it explained to me what I had to do, it told me I just had to wait, protected, without leaving my instincts, my unconscious pursue me with its unfulfilled wishes and desires. When I was 20 my father died. But it was only several years later that I started to question my attitude towards life. I felt that we are not supposed to just sit down and wait that external events occur but that we have to actively structure our life. Only I didn't absolutely know how to do it. So one day – I was thirty years old – I decided to start an analysis."

I think this dream shows us quite clearly what kind of choice the patient made in order to escape the "waves of her menacing unconscious": she flew into the salvific Church – mother and father at the same time – in an attempt to escape from the dangers of inner and outer life. The price she however had to pay for it was, as we will later see, obedience.

When even younger, L. had another recurrent nightmare: she was swimming in a lake located in a marvellous place and felt a positive paternal presence. Then, suddenly, at the bottom of the lake a deep crack developed drawing everything towards its center. She started fleeing in order not to be drawn towards the bottom herself.

"What immediately comes to my mind" L. said "is the disappointment my birth represented for my mother. My mother wanted a boy and when she was pregnant of me she always spoke about Dr. Kildare, who was a fascinating doctor in a TV serial. She said she wanted a boy as beautiful as Dr. Kildare. The fear to disappoint and be disappointed has always been a major theme of my life, because the fear of not being accepted caused me to never accept myself. During my childhood, I was often

mistaken for a boy: for my very short hair, for my behaviour, for my preferences for masculine clothes and games.

To my wish not to disappoint my mother was later added my wish not to disappoint my father: as a consequence I developed an exaggerated sense of responsibility towards everybody – except, of course – myself. This has long hindered me from expressing myself and my personality freely. My father had following attitude: the more I was good, obedient and submitted to him, the more he gave me his love. I always tried to be good and obedient towards my father and in exchange my father had with me – as compared with my brother and sister – a more intense relationship. But at the same time he awaited from me always much more than from the others. I identified the figure of Jesus and God with him, in the sense that the better I was, the more often I went to church, the more I prayed, the more He would reward me. I was always very careful, because if I sinned, or was at fault, I feared that I would be punished. This feeling of punishment hindered me from seeing the beautiful aspects of life. All this was very painful for me.”

The effects this strong sense of responsibility had on L.'s unconscious are expressed in a series of recurrent pregnancy dreams which she had since the beginning of her analytical work. Three examples will give you the idea of the type of dream and its atmosphere:

“I am pregnant, but the idea of it terrifies me. I start asking myself if I should keep the child or not, if I should tell my fiancé C. or not. And then I think: no, I can't tell C., I can't keep the child, my life would change too much, I wouldn't be free any more, I would be trapped, I would be bound to a man only because he is my child's father, I wouldn't be free to leave him any more . . .”

“I am one-month pregnant. I am annoyed about it, I really don't feel like carrying on the pregnancy. I start thinking that an abortion could be the solution but then I start feeling guilty because of religion and the sin I would commit . . .”

“I am pregnant again. This time I am already giving birth. When I hear the child cry, I realize that it hadn't been difficult, that I had not suffered much pain. Immediately afterwards I get up, even though feeling a bit weak, because I want to call C. But the phone is busy, so I decide to inform him later and to go back to work. There, with astonishing indifference I tell my colleagues, who receive the news with equal indifference, that I had given birth to a child. Thereupon I start feeling panicked, again I think that I am no longer free, that I am bound to a man whom I do not really love . . .”

As pregnancy and delivery in dreams signify the development and birth of new elements of our personality, that is the emergencing from the unconscious into consciousness of new psychic aspects, we long wondered why in most dreams the thought of C. literally annulled this process.

But then L. had following insight: *“I have long thought about it, but only last night I got the answer: it is because I identify C. with my sense of responsibility. C. is a man with no psychic autonomy. He needs to be guided and he therefore accepts all my initiatives and decisions. As in life he is my partner, in my dreams he represents a part of myself. More exactly, C. represents that part of myself that silences all my feelings and wishes. It is this aspect, mirrored in C., that blocks me. Of course I also use him as an excuse for not being obliged to make my own choices and live my own life.”*

The unconscious took its “revenge” on L. for all the refused pregnancies: all along her analysis L. was haunted by her suppressed and repressed instincts that in her dreams appeared in the form of wild dogs that pursued her. As we have seen at the beginning, L. feared the natural tendencies of the unconscious and tried to find in the Church-Religion a protection from this fear. The dogs represent the neglected instinctual parts of her personality that unconsciously overwhelm her.

Here are three examples:

“I am on a hill. I am running away from somebody who wants to kill me. I am desperately trying to find a way out, when a shepherd dog stands in my way barking and snarling. Near some rocks I first see my mother and then a statue of the Virgin Mary. I kneel down and pray to her to save me from death. I am confident that she will help me.”

“I am at home. Suddenly I hear some noises and then I see a big white dog. I call my mother and my brother for help. My brother comes, takes the dog by the collar and draws him to the exit. I open the door and the dog goes away.”

“A man parks his car because he wants to get rid of a small, black and curly dog tightly twisted around his neck. The window is open and I think that if the dog is that enraged it might come out of the window and bite me. This is exactly what happens. The dog assails me, but doesn't really hurt me. It just tears my clothes off my body. I don't understand why the master, although hearing me shout, only gets off the car and calls him timidly. At this point, the dog changes into a little girl with curly black hair who starts shouting at me until I take her hands, hug her and tell her to let me go as I haven't done anything to her and I don't understand why she is so furious with me. I then menace her to give her a blow if she doesn't go away. At this point the man comes and takes her away.”

The last dream appears particularly significant to me because it clearly shows that the enraged dog is a furious little girl – the patient's inner child – who has not been nourished enough by a good mother and has been repressed by an authoritative father. She has therefore not been able either to integrate her instincts nor to express them. So these revolt against her.

We have now reached the central theme of this work. In the course of her analysis, L., who – as we saw – had received a very Catholic education, started to be ever more critic and distant from the Catholic Church, its severe prescriptions and especially its stress on sin and guilt rather than on inner development and growth. This progressive estrangement from a severe and punishing God occurred in parallel, or better, in causal connection with the working through of the inner relationship to her severe and authoritative father. As the construction of a more benevolent and creative inner father figure progressed, L. joined the Charismatic Movement¹

¹ “The charismatic movement is an informal international and transdenominational fellowship of Christians who believe that the gifts of the Holy Spirit described by Paul in I Cor. 12:4–11 (‘Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are variety of working, but it is the same God who inspires them all in every one. To each is given a manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another the working of miracles, to another

We will now give a brief description of L.'s inner development on the basis of a few dreams of religious character.

First important dream in the third year of analysis: *"A man is looking for his child who has disappeared. A friend stands beside him. Suddenly another man appears and the friend says: it is Jesus. The father remains uncredulous. Jesus speaks to him and says that his child is far away but alive, and that He will save him. The father asks Him where his child is and Jesus using his finger as a pencil makes a drawing on a tree trunk. He draws wavy water and in it a child who tries to swim near a big whale. While he is drawing, the father looks around with a worried expression: he fears that somebody could harm him. The friend for his part is already thinking of the money he would earn if he sold the drawing."*

This is L.'s comment: *"To find Jesus in myself, as love for myself and for the others: this is how I see my attitude towards Jesus in this moment. In the past, I regularly went to Church and took the Holy Communion. But I did it mechanically, as something that had to be done; as something which I was educated to do; but especially because if I gave, I would receive. The more I would be good, the more I would have been rewarded."*

Meeting the Charismatic Movement made me change this attitude. I don't see God anymore as He who punishes but as He who gives me free will, and makes me feel his love from 'inside'. In some moments I felt this as a real inner explosion. But I also realize that if I hadn't made this psychological path I could not have opened myself towards a new concept of God and Jesus. If I had started with the Charismatics first, I would surely have been overwhelmed by it, I would have considered it again as an obligation, the way I had always seen religion before.

prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills') and in Gal. 5:22–23 ('But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law') are manifested in these times. The movement works in harmony with the established Christian churches and has been approved by the authorities of many denominations: Protestant, Roman Catholic, and Orthodox.

Participants in the charismatic movement emphasize the centrality of Christ and the unique instrumentality of faith in him. It is the same Christ who through his life, death, and resurrection saves and forgives the lost who also through his exaltation to 'the right hand of the Father' sends forth the Holy Spirit upon the redeemed. Participants in the charismatic movement also frequently point to the pattern of Jesus' own life, which includes both his conception by the Holy Spirit and the later descent of the Holy Spirit upon him. Jesus was therefore both born of the Spirit as Savior and anointed with the Spirit as he began his ministry. So it is said that correspondingly there is needed both a birth of the Spirit for salvation and an anointing of the Spirit for ministry in his name. This leads to the emphasis of charismatics on such matters as prayer, commitment, and expectancy as the context for the gift of the Holy Spirit.

Many charismatics affirm that in a spirit of prayer, commitment, and expectancy they were visited by the Holy Spirit. Such an event, it is claimed, did not occur by dint of human effort, not through some work beyond faith; rather it happened to those who in faith were open to receive what God had promised to give." From: Charismatic Movement (<http://mb-soft.com/believe/index.html>)

The swimming child is my inner child who has freed himself from the rules that have been in the years handed on to me by a certain type of family who has induced me to absorb, in a certain way, the rules of society. This had prevented me from being free to do what I felt."

The second significant dream was made at the beginning of the fourth year of analysis: *"Looking at some photographs, I see a picture with many big stone crucifixes and a man who is transporting his own cross and has to plant it into the earth. Then I see C. and myself who are transporting the vertical stake of a crucifix made of sculptured terracotta. We look for a place to plant it. There are many holes in the earth, ready for having the stake planted in it. I try one of them but it does not fit. Then I see other holes in a swimming pool. While I am looking for a hole for my cross I am distracted by five men who carry a marvellous vertical stone stake with bas-reliefs representing praying faces. I think it is beautiful but exaggerated. I go back to my work of trying to plant the cross but water starts flowing into the swimming pool and fills it in short time. I think that I don't want to wet my hair; then I see C. swimming towards me and I am there, waiting for him to help me out."*

L.'s comment: *"The title I would give this dream is: life as a calvary, in the sense that in order to be reborn, to find who we really are, we have to undergo our personal calvary. The calvary is a transformation. After the Calvary Jesus died and then came the Resurrection, Pentecost and the descent of the Holy Spirit. These are very strong messages. As a Catholic I can say: I thank Jesus for what he has done, because he has shown us a way, given us a means of transformation. Whereas in the past, associating and comparing Jesus with us would have made me feel as if I had committed a sin, today I think that if God exists it is because he wants us to live our lives the way we feel is good for us."*

The cross has to be planted – but not in a predisposed hole – and this makes me think of the last book by Paolo Coelho 'El camino de Santiago', where one important step in his path towards Santiago de Compostela is to plant his cross. He tries in every way but does not succeed, so in the end he throws it casually on the ground and the cross plants itself. Throwing the cross means acting unconsciously, not by will power, letting oneself go; by this I mean following one's deep instincts and dismissing what one doesn't feel appropriate for one's own life. However, in the dream, C. bears the cross with me. That part of myself that I identify with C. appears still too strong and prevents me from planting the cross. As a matter of fact it is not because of C. that I don't succeed, but because I do not dare wetting myself, that means daring expose myself."

Towards the end of the fourth year of analysis dreams of guilt towards this new attitude start developing, as we can see from this example:

"I have just left the hospital (where L. works as a dietist) at the end of my turn of duty, when a gipsy- woman approaches me and begs for money. I give her some small coins. She accepts the money and immediately afterwards takes my hand and tells me, looking deep into my eyes: you have to be less curious and focus only on altruistic deeds. There are for example people who live their whole life taking care of their kidneys in order to offer them to somebody. Well, it really is not what I wanted or hoped to hear. I leave, because I am in a hurry but then another gipsy-woman approaches and says: You shall have no other God before me. I know what she means. And then another woman tells me: Trust God, He will take care of you and your problems."

L.'s comment: "I see the gipsy-woman as a homeless and neglected person, who does not take care of herself, who has no inner home, who is not in a state of integrity towards herself. It is a person who lives as a parasite, at other's expense. The figure of this gipsy woman is a part of myself that I hate, that in the past existed very strongly and still exists today even though not with the same intensity as before. It was this gipsy part of myself that identified Church, Jesus and God with powers that one had to respect absolutely. This gipsy woman, who is a sort of fortune-teller, is my old way to see the Church as something predictable, in the sense that she gave when I asked . . .

Today I say: this is too simple, I wish it were so, but it isn't, I can't pray and obtain what I wish. Even though I do not yet have enough experience with the Charismatics, I see that even though being very straightly linked to the traditional Catholic Church, their way of praying is completely different. Whereas in the past, when I did not say my daily prayers, I was scared that something negative might happen to me, today I let myself go to praying as an opening . . . it is difficult for me to explain what I mean when I say opening during prayer: I don't have this feeling all the time, but when I have it then I really feel completely well, because I really feel that there is a deep union: with God? with Jesus? with myself? I don't know, but in those moments I am joyful and I feel that this is certainly my path. Of course, when one goes through a process of individuation, one develops a completely different attitude towards religion and Church.

Today, when I go into a church to pray, I do not go there as a 'beggar' any more, but I just talk to God and this is a way of finding myself. This can, I think, be the association with psychology, to find God inside ourselves, God as an opening not as a closing."

The last important religious dream, one year later, concerns the Crucifixion:

"On a very high, hanging rock, I see the Crucifixion: Jesus in the centre on the cross with the two robbers on his sides. Around it and underneath are people. A man leaves the group and walks towards the cross but a very strong energy prevents him from going on. He insists but does not succeed, on the contrary the rock starts to tremble so violently and everybody starts leaving. There are many people in the rock itself and they also start to come out and leave; many animals go with them.²

On the rock, a group of vestals in black dresses also decide to go away, advised by their guide, a young woman; she was the person who had hindered the man's ascension. An elderly woman then appears and starts shouting at the vestals not to abandon the scene. Between the two, both very powerful women, a fight begins in the form of thrusting at each other energy waves, lightnings, that collide violently. The old woman with all her strength and an enormous effort is still able to block the other one but she knows that the other one is stronger and that she will be able to keep her under control only for a short time. The other knows this too because she smiles in a devilish way."

L.'s comment to the dream: "Here we have the crucifixion, that means the resurrection, the rebirth. It is not the Calvary any more, it is a step further: In this moment

² It is interesting to compare this part of the dream with the gospel of Matthew (27,50–54) 'And Jesus cried again with a loud voice and yielded up his spirits. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.'

of my life, I see the crucifixion as a point of passage, a transition, a form of victory after a fight. What comes to my mind now, is that in Catholic religion the Holy Spirit is given to man by baptism, and this is called the gift of the Holy Spirit. As a matter of fact, when we are born, we are unconsciously ourselves. However, later on, we become conditioned and lose this sense of being ourselves and the contact with our unconscious. To find our way back to Holy Spirit represents the third phase, in which we get in touch with the unconscious and with the deep layers of our Self. (Astonishingly enough, L. knew nothing about Jung's Trinitarian theory that we will see later on).

In my eyes today, she says, God is the one who allows to reach the Truth in different ways, on the basis of how one really is. For me, this personal path associated to spirituality has been fundamental, because I do not see in it an illusion but the truth (here she quotes Freud, again without knowing it)."

After this dream, several positive developments occurred in L.'s inner and outer life, that we would like to exemplify with two dreams, one about dogs and the other about pregnancy:

First dream: *"This night I dreamt that around me were a lot of puppies that I defended with all my energy, even with rage, against C.! One of the puppies I did not manage to save. It died. But there were many others left."*

L.'s comment: *"Compared with the past, when I was constantly chased by furious dogs from which I desperately tried to escape, what strikes me in this dream is their harmlessness and my fury in defending them. Whereas in the past I simply fled from the dogs, as I fled from myself, today that I understand that I have to greatly respect the furious dog that is in me, the furious dog has become peaceful."*

In these years I have learned the pleasure of being well with myself without giving too much of myself to others. It was so tiring to be forced to give so much in order to receive so little that I needed to put an end to this attitude. Today I give what I am, I don't think I owe anybody anything, nor that anybody owes me anything for what I have done. Whereas in the past I was able to suppress whatever negative feeling I had, today I am no longer able to do so. For example: as soon as in work, in sentimental life or in family life my sense of responsibility towards anybody emerges, I have a sort of immediate refusal of this feeling, I really can't bear it any more."

Furthermore, I have also reached what I wanted most: the ability to feel a desire for something. Many times in the past I thought that I was supposed to wish something but did not really feel the wish for anything. Recently, I have felt such a strong desire for something that I felt an inner fire, a great warmth in myself."

Now, I would like to start making concrete changes in my life. I know that in order to do this, I have to make a personal effort, whereas in the past I thought that something exterior to me would happen that would magically change my life. Today I say that if something happens it is because I believe in it very firmly."

Last dream: *"I am with Enza and we are both pregnant. For the first time I don't feel it like a limitation, even though I don't think of C. – who is the father – as the appropriate man."*

Enza is L.'s friend who had introduced her to her analyst. We think that no further comment is needed.

Part II: From the Father to the Holy Spirit

Erika Gsell

I will here briefly discuss the theoretical question concerning the possibility of psychological birth and rebirth within Catholic Religion.

L.'s initial attitude reminds us strongly of Sigmund Freud's (1960) interpretation of religion in "The Future of an Illusion". Herein he asserts that religion is the repetition of the experiences made in childhood, when – to overcome one's feeling of insecurity in front of menacing forces – one relied upon the father, whom one admired and feared and whose love and protection one was able to obtain obeying to his commands and prohibitions.

Erich Fromm (1979) stresses how complete submission to a powerful divinity – as a way of overcoming feelings of powerlessness – is typical of the authoritarian religion, as opposed to humanitarian religion, where virtue is self-realization and not obedience. Humanitarian elements find their powerful expression in Christian mysticism, that focusses on the experience of the inner strength of man, his similarity with God and the idea that God needs man as much as man needs God.

This leads us to the concept of the relativity of God. As Carl Gustav Jung (1925) points out, the concept of the relativity of God – as expressed in particular in the writings of the medieval thinker Meister Eckhart – implies a reciprocal relation between God and man wherein man is function of God and God a psychological function of man.

Whereas for the orthodox metaphysic conception, God is absolute, in that he exists for itself, from the psychological standpoint, Jung states, the image of God is relative, because it is the symbolic expression of unconscious processes which, as such, can perform acts or results that would not be attained by conscious will.

The discovery and the formulation of the relativity of God is one of the essential steps towards a psychological interpretation of the phenomenon of religion. As Jung (1951), (1942/1948), (1940/1962), (1944/1952) points out, the psychological perspective is only concerned with the study of Christian symbols and images in terms of their psychic function, and not with metaphysical explanations, that is with their truth or falsehood as expressions of religious faith. Whereas the believing person is free to consider metaphysical explanations concerning the origin of these images, he says, the intellect has to limit itself to the principles of scientific explanation. The psychological perspective far from degrading the value of these symbols, confirms their essential nature as part of the human psyche.

In the Jungian interpretation (1942/1948), (1951), (1944/1952) Christ represents the archetype of the Self³. He is to be considered the symbol of the archetypal God image⁴, whose descent to hell and resurrection have psychological equiva-

³ According to Jung's analytical psychology, the Self is that entity which comprises not only the conscious but also the unconscious psyche. The Self, which represents psychic totality, differs from the Ego that represents only the center of consciousness, thus only a part of the total psyche (1928/1966), (1944/1952).

⁴ However, Jung specifies, in comparison to the original Christian God image, that included even the dark animal side of man, the Christ symbol appears a somewhat incomplete symbol of the Self because of its exclusion of this "inferior" aspect of the personality and its externalization. To be whole the archetype must express both good and evil (1951).

lents in the integration of the collective unconscious⁵. This integration plays an essential part in the psychic individuation process, that leads to the development of the wholeness of the human being and therefore to his symbolic psychic rebirth. This process has according to Jung (1934/1969) a healing effect on the individual and therefore is the amplest aim and strongest desire of all human beings.

Therefore, Jung states, from a Christian point of view, there is nothing essential to object towards a person who would feel compelled to realize the task that nature has imposed on man: individuation and recognition of totality or wholeness (1951). On the contrary, the process of individuation has a religious function as it brings into the sphere of consciousness the image of God and its emanation (1944/1952).

I would like to conclude highlighting one more aspect of Jung's psychological attitude to religion which appears extremely interesting to me in the context of the preceding clinical case: it is his psychological approach to the dogma of the Trinity (1942/1948).

From a psychological perspective, Jung states, the Trinity expresses man's need for spiritual development and independent thinking on an individual and collective level.

The Father represents the early state of development of consciousness, in which one is still a child i.e. dependant on certain preexistent ways of life. It is an unreflected state passively taken over without any moral or intellectual judgment.

On a second level, the focus is on the son who prepares himself to take over the role of his father by forming a violent identification with him and subsequently symbolically "killing" him. This is not in itself an advancement, because no real detachment from the father has occurred. It does however force the individual to discriminate and reflect rather than to simply act out of necessity and ignorance.

The third level finally transcends the son and recognizes the unconscious and its subordination to it. The progress in the third phase therefore means an acknowledgment of the unconscious, if not a submission to it. The submission to a metaphysical entity is – considered from a psychological point of view – the submission to the unconscious. This metaphysical entity, which is difficult to determine but which can be experienced on a psychich level, is defined as Holy Spirit by religious language, i.e. a healing, wholemaking spirit that the personality claims.

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⁵ The collective unconscious is considered the deepest layer of our unconscious that, unlike the personal unconscious, does not derive from personal experience but has general nature and is inherited. Its contents are innate dispositions of our psyche, comparable to patterns of behavior, called archetypes, which can produce – when they are stimulated through internal or external necessities – archetypal images (1935/1954).

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