
SHADOW, EVIL AND SATANIC ABUSE: JUNGLIAN AND FIRST NATIONS PERSPECTIVES

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With a little self-criticism one can see through the shadow – so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognise the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ¹

I was prompted to write part of this paper by a short piece on *Holmes* in May 1994 on the Christchurch creche case. In what I suppose was a gesture of journalistic even-handedness – or perhaps it was the Kiwi version of “it can’t happen here” – there was an opinion from Michael Hills of Victoria University who asserted that satanic abuse did not exist. Period. Around the same time the British government released a report by Jean La Fontaine, an Emeritus Professor of Social Anthropology at the London School of Economics. She found no evidence of child satanic abuse in eighty-four cases studied in the UK. and blamed Christian fundamentalists for inciting the satanic scare. ²

Let me state my position. I am a clinical psychologist and psychotherapist from Canada and have worked with adults who have been satanically abused. I am of the opinion that satanic abuse happens and these reports are clinically entitled to be considered as true unless clearly proven otherwise. ^{3,4,5,6,7,8,9} Through the binocular lenses of Jung’s writings and oral teachings from Native, or First Nations peoples, of Turtle Island (North, Central and South America) I will look at the difference between shadow and evil, and why it surfaces at this time in our

1. CW 9, par. 19. All references to Jung’s writing refer to *The Collected Works of C. G. Jung*. Bollingen Series, Princeton University Press, 1953-1979.

2. International Express, June, 1994, p.48; *Bay of Plenty Times*, June 3, 1994, p.8.

3. Sakheim, D. & Devine, S. *Out of darkness: exploring satanism and ritual abuse*. New York: Lexington, 1992.

4. In the shadow of Satan: ritual abuse of children, *J. of Child and Youth Care*, Special issue, 1990.

5. Nurcombe, N. & Unutzer, J. (1991) The ritual abuse of children: clinical features and diagnostic reasoning. *J. Am. Acad. Child Psychiatry*, 30(2), p 272-276.

6. Van Benschoten, S. (1990) Multiple personality disorder and satanic ritual abuse: the issue of credibility. *Dissociation*, 3(2).

7. Young, W. (1993) Sadistic ritual abuse: an overview in detection and management. *Primary Care*, 20(2), p 446-459.

8. Roberts, S. (1992) Multiple realities: how MPD is shaking up our notions of the self, the body and even the origins of evil. *Common Boundary*, May/June.

9. Sinason, V. (1994) *Treating survivors of Satanist abuse*. London, Routledge.

culture. These understandings are critical if we, as psychotherapists, are to hold to a more differentiated position in regard to these issues.

I will not attempt to discuss the validity of claims of satanic abuse.¹⁰ However the matter is more complex than a simplistic negation or assertion. In these type of debates:

Whoever talks of such matters inevitably runs the risk of being torn to pieces by the two parties who are in mortal conflict about those very things. This conflict is due to the strange supposition that a thing is true only if it presents itself as a physical fact. 'Physical' is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way. If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly incredible. Beliefs of this kind are psychic facts which cannot be contested and need no proof.¹¹

Jung wrote these words over fifty years ago and everything changes into its opposite over time. Today we have the opposite problem in the therapeutic culture particularly in more classical analytic approaches – a thing is only true if it presents itself as a psychic fact. This attitude has permitted the therapeutic sub-culture to collude with the collective denial of the reality of clients' experience of shadow and evil as in satanic abuse. Perhaps there are also physical truths that can neither be explained nor proved nor contested in any psychic way.

The wheel of shadows

Native teachings say that knowledge is what works and if it works it feeds and heals the People. If knowledge works then it can always be put on a medicine wheel, that is, it is always a quaternity – the symbol of wholeness. The south of the medicine wheel is the place of water, the child, heart and emotions, and trust and innocence. The west is the place of the earth, the woman, looks – within and introspection. The north is the place of wind and air, the mind, and knowledge and beliefs. The east is the place of fire, spirit, and illumination. The centre of a medicine wheel is the catalyst energy that drives the wheel. It enables movement and change around the wheel but does not get used up in the process.

The Self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness.¹²

10. An excellent methodological analysis of claims of satanic abuse can be found in Greaves, G. (1992) *Alternative hypotheses regarding claims of satanic cult activity: a critical analysis* in Sakheim & Devine.

11. CW 11, par 553.

12. C W 6, par 789.

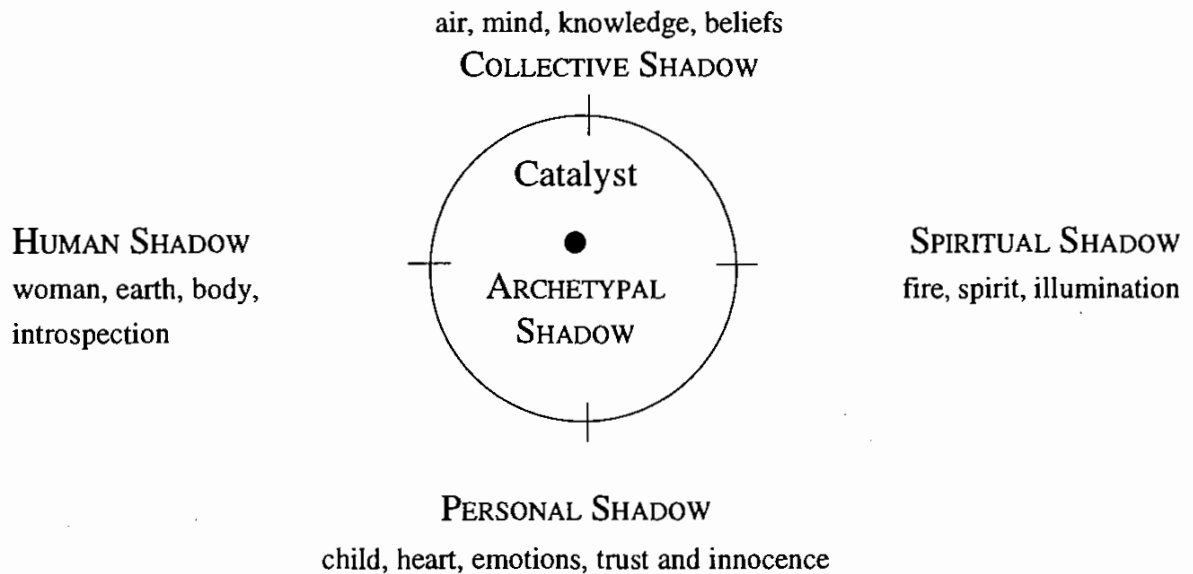


Fig. 1 The Wheel of Shadows

Each place on a wheel has both a light and a dark side.¹³ Where there is light there is shadow – shadow is inevitable – and when we sit in one position on the wheel we *work*¹⁴ with its opposite, its light or dark shadow, across the wheel. If we put shadow and evil on a wheel (see Fig. 1) we can discern five types: two pairs of opposites – the personal and collective shadows, and the human and spiritual shadows. Each one is the shadow of its opposite and each changes into, and redeems, its opposite. The shadow at the centre is the sum, and more than the sum, of all the others.

The most accessible is our personal shadow in the south which works with the collective shadow in the north. On both the light and dark sides the personal shadow contains contents that have at one time been conscious but have been repressed – the child of the past – and contents that have never become conscious – the child that is not yet born. On the light side, the personal shadow is the best of ourselves that we vowed never to be because the tender ego was ashamed; it is what we hoped we wouldn't have to be in order to speak with our own voice; it is our talents that we refuse to claim. It is our light shadow.

On the dark side it is the pain of growing up in the particular place, with the particular family and in the particular time and being born the particular person we are. It is the longings, talents, needs, joys and pains that we have had to forget to survive, and then we forget we have forgotten. Our personal shadow is who we hope we are not, but if we are, we hope others won't notice. Historically

13. Loomis, M. (1991) *Dancing the wheel of psychological types*. Wilmette, IL: Chiron.

14. There are five movements or actions that can be taken in moving around the medicine wheel - sitting, standing, walking, working and dancing - each with its own extensive meaning. The working movement involves learning from what is directly across the wheel from the place where one sits, stands or walks.

psychotherapy has worked along the north-south axis but at this time the neglected east-west axis thrusts itself forward for attention particularly in the case of sexual and satanic abuse. However in psychotherapy the south is where we usually start. W. B. Yeats wrote:

Now that my ladder's gone,
I must lie down where all the ladders start
In the foul rag-and-bone shop of the heart.

These traumas are individual but they inevitably become collectivised. They are exquisitely ours and rightly so. They make us unique but they also make us common. It is an antinomy, like falling in love. It is personally unique but also collectively identical. The personal shadow is personal but is also archetypal.

Don Juan said that the nagual Elias explained to him that what distinguishes normal people is that we share a metaphorical dagger: the concerns of our self-reflection. With this dagger, we cut ourselves and bleed; and the job of our chains of self-reflection is to give us the feeling that we are bleeding together; that we are sharing something wonderful: our humanity. But if we were to examine it, we would discover that we are bleeding alone; that we are not sharing anything; that all we are doing is toying with our manageable, unreal, man-made reflection.¹⁵

With this in mind we need to take heed of those who criticise the “sexual abuse industry”. Contact with an archetype results in inflation – the scapegoated, wounded child is also the divine child – and we sometimes see this feeling of specialness and grandiosity in the victim sub-culture that has become collectivised in some areas of sexual abuse work – what has been referred to as the “culture of complaint”. Sexual abuse work has compartmentalised itself from the therapy of other less sensational, non-sexual memories which can be equally, or more, traumatic – in matters of the heart there is no hierarchy of pain.

In the north is the collective shadow which works with the personal shadow in the south. All cultures have shadow beliefs which emerge from and defeat the one-sided collective attitude: the British tradition of fair play vs. oppressive colonialism; the Italian closeness of extended family vs. the inter-familial violence of the Mafia; the German *gemutlich* vs. the Nazi horrors; matriarchal indigenous cultures vs. patriarchal colonisation. Whenever a collective attitude is denied or has outlived its usefulness it will return as collective shadow that often finds its outlet through the personal shadow of vulnerable or marginal individuals. The recent bombing in Oklahoma City is an example.

The human shadow in the west works with the spiritual shadow in the east. It only emerges after prolonged introspection – viewing oneself from the perspective of

15. Castenada, C. (1987) *The power of silence: further lessons of Don Juan*. New York: Simon & Schuster.

the Self – after some humble pie has been eaten, some shadow digested, after as Jung said “one has suffered, so to speak, from the violence done to one by the Self.”¹⁶

It is not the personal or collective shadows that are temporarily dispelled by positive thinking or emerge during a weekend workshop – it has nothing to do with personal history, it cannot be analysed or psychologised away. It is the shadow of both the regressive, developmental fantasy that has stood behind much psychotherapy in the past and the ascensionist fantasy that inspires some of the newer psychotherapies. It is the shadow of simply being human where we see from the place of the woman what is rather than what should be or what might be; where we cannot grow and are always stunted; the places where we feel insufficient for self, life and others; bitter, powerless, shameful, forsaken and unhuman.¹⁷ Ojibway prayers often start with the words “O Great Mystery, this pitiful one sends a voice ...” and in *Amazing Grace* we hear of “a wretch like me”. This is not masochistic self-negation but a relativisation, a humble reminder how frail our humanness is. The light side of this human shadow is the profound magnificence of being human, our grandeur, our exhibitionism, our extravagance and beauty, our joy of physical existence.

The spiritual shadow in the east works with the human shadow, particularly sexuality, in the west. The light side promises deliverance, transcendence, redemption from, and illumination of, our human shadow – the material, secular world and matters of the flesh. The dark side is the hard-on under the robes of the priest. This shadow takes the moral high ground and is hard to argue with. We can only judge if it has integrity by looking at how it is lived out in people’s lives over a long period of time. If not, we hear of Rajneesh, Werner Erhard, Jim Bakker, Oral Roberts, institutional abuse within religious orders, the dark side of the guru-disciple relationship and the abuse of spiritual power. Jung related how he once talked to a spiritual leader who impressed him with his asceticism, purity and high-mindedness and he left the encounter feeling quite diminished. Several days later the man’s wife called wanting to talk to Jung about their marital difficulties! The casualties of this shadow of spiritual correctness are just beginning to be recognised.

The archetypal shadow at the centre of this wheel is the dark side of God, the Great Mystery, the dark side of the Self. The four aspects of shadow are relative evil and the centre is archetypal darkness, absolute evil. As it contains all the

16. Here I follow the approach of the Chiron Clinical Series to capitalisation. Capitalisation of the word Self emphasises the transpersonal and archetypal aspects of the word. It is omitted when the word refers to issues of ego-identity and clinical concern. Words are italicised when they have specific meaning in shamanic traditions and also out of respect for, and congruence with, the traditions from which they come.

17. Hillman, J. (1975) *Abandoning the child*, in J. Hillman *Loose ends: primary papers in archetypal psychology*. Dallas: TX, Spring.

opposites it paradoxically it has a light side – it is the force “that always tries to do evil and always does good”.¹⁸ This condensate of all the other shadows appears occasionally in psychotherapy – however I fancy it may appear with increasing frequency.

Evil

The Navaho people say that the opposite of evil is not good, but beauty and that beauty is where there is balance between inner and outer. If we are sick then we are out of balance and do not “walk in beauty”. From this we understand that the soul, as James Hillman says, needs beauty. Scott Peck gives us a broad definition of evil:

Evil is in opposition to life. It is that which opposes the life force ... [it] is that force, residing either inside or outside of human beings, that seeks to kill life or liveliness.¹⁹

True, but I find this too global, too much on the human side. Evil is not just personal shadow arising out of human acts of omission or commission, nor is it the mass psychic contagion of the collective shadow. It is archetypal shadow, a separate entity that has purpose and intent. This is a necessary clinical discrimination particularly for those clients who over-identify with their own dark shadow, and is seen in the following dreams:

I have cleaned out my drainpipe and then follow it outside. It leads down to a fertiliser factory. There are pipes to each house in town. All the drainage and shit goes into three large drums and is heated up. Then it gets shovelled out as manure to make the farms fertile. There is some left over in the drums – a dark residue. This gets piped through a special direct tube into a hole in the sea.²⁰

I am running in a race. I come to a small lake surrounded by low cliffs and rock faces. There are several people there. On the shore of the lake there is a black tree or bush, spiny and spiky, that is alive. The black is a sooty, dense black that reflects no light and seems to absorb everything. It has the feel and look a little like a black spider. When touched its arms go out to attack the person and it becomes more like a spider. The more it's touched the more mobile it becomes, the bigger it gets and the more animal-like it gets. I swim in the lake. Then I notice that there is a similar tree on the shore, it's smaller and I realise that if the tree is left alone it gets smaller and smaller, in a matter of hours or minutes. Then the larger tree is touched and comes alive and begins to

18. Fairley, B. (1985) *Goethe's Faust*. University of Toronto Press: Toronto.

19. Peck Scott, M. (1983) *People of the lie: the hope for healing human evil*. New York: Simon & Schuster. p 42-43.

20. Brinton, S. (1986) *The scapegoat complex: toward a mythology of shadow and guilt*. Toronto: Inner City. p.130.

move toward me. I pin it down with a chair, like a lion-tamer, and its legs/arms/branches spit off black thorns or spikes at me. I know that it cannot be killed or it will be very hard to kill. Somehow I set it on fire but it's still alive. Then I throw it in the lake and it's still half-alive and has the head of a primitive arachnid with an open mouth. I push it out into the water where there is a deep drop and it sinks. I know that this is the only way of killing it or getting rid of it forever.

Confronting and integrating our shadow gives us energy, evil takes our energy – evil abhors light, evil absorbs light. Don Juan makes a similar distinction between the unknown and the unknowable.

“There is a simple rule of thumb,” he said. “In the face of the unknown, man is adventurous. It is a quality of the unknown to give us a sense of hope and happiness. Man feels robust, exhilarated. Even the apprehension it arouses is very fulfilling. The new seers saw that man was at his best in the face of the unknown.”

He said that whenever what is taken to be the unknown turns out to be the unknowable the results are disastrous. A terrible oppression takes possession of them. Their bodies lose tone, their reasoning and sobriety wander away aimlessly, for the unknowable has no energising effect whatsoever. It is not within human reach: therefore, it should not be intruded upon foolishly or even prudently. The new seers realised that they had to be prepared to pay exorbitant prices for the faintest contact with it. ²¹

Jung went to great length to challenge the doctrine of *privatio boni*, that evil was relative, simply the absence of good. We see the modern incarnation of this doctrine in positive thinking, forgiveness work, affirmations, and books like the *Course in Miracles* which, attractive as they may be, seduce us into believing that evil has no substance. There is some truth to this – evil is real but not a reality – however in our daily round this naive attitude makes it more likely that evil will irrupt into our personal or collective lives.

Though evil is distinct from shadow, evil does enter into human life through the doorway of shadow. ²² The more we are able to acknowledge our own hatred, cruelty, unused creative powers, betrayals towards ourselves and others, so they add substance to who we are. We then know our measure both light and dark and can take responsibility for it: “Yes, this is me!” But we also walk a fine line between integration of shadow on the one hand and identification with it on the other.

21. Castenada, C. (1984) *The fire from within*. New York: Simon & Schuster. p 33-34.

22. A door that swings both ways - Jung said that the doorway to God is through the inferior function. Of the four functions - feeling, thinking, sensation and intuition - the inferior function is the one that is least developed.

The problem raised by the shadow is this: if one takes it all personally, one falls into the abyss because the shadow has an archetypal dimension to it, and if you have to take complete responsibility for the shadow that amounts to a total demoralisation. Faced with the overwhelming force of the archetypal shadow, and understanding it as your complete responsibility, you have no alternative but to commit suicide.²³

Indigenous cultures have not developed as one-sidedly as our Western culture so the problem of evil is less starkly dualistic. Jung said that before Christianity evil was less evil. In some Native traditions Satan is called Stalking Death which is the death-that-brings-death as opposed to Benevolent Death which is the death-that-brings-life. Although I cannot go into the complexities of the Native teachings I will give a brief outline of their understanding of evil.

There are two Sacred Laws, or the Heart Laws of the People. The first Law is that all things are born of the feminine and the second Law is that nothing must be done to harm the children (the inner child, the outer child or the other children of Grandmother Earth, the four-leggeds, the winged-ones, the Tree Nations and the Stone Peoples). 'Harm' here is not meant in the naive, sentimental sense that animal rights activists or fur trade protestors may use it. It is not a proscription against death, but a recognition that death is a part of life and that nothing should be done that violates the natural Laws of Change, Movement and Death.

Together the two Sacred Laws comprise the Children's Fire – one's soul. Any or all civil, social or religious laws may be transgressed without penalty but if the Children's Fire is crossed – if the feminine, that which gives life, is violated or the child is harmed – then that results in a residue of dark energy in the fifth dimension,²⁴ the Dream or the collective unconscious. The reverse also happens, on the light side, when "The individuated ego leaves a permanent deposit in the objective psyche".²⁵ That is, when we assimilate and integrate our own shadow, our own piece of the dark side.

Each child of Grandmother Earth has a medicine, a gift. The mineral world are the holders of energy; the plants are the givers; the animals are the receivers and the humans are the determiners. We are the only child that has free-will. As determiners, the more fully human we become the more we are acutely aware of the burden of choice, and choice can be used on the dark or the light side. Over the centuries this exercise of free will has had a cumulative effect. At the beginning of the fourteenth century these dark deposits, a kind of cosmic sludge, had reached a critical mass in the Dream, such that they have coalesced into what

23. Edinger, E. (1992) *Transformation of the God-image: an elucidation of Jung's Answer to Job*. Toronto: Inner City. p.31.

24. The first three dimensions are physical space, the fourth dimension is time and the fifth dimension is the Dream.

25. Von Franz, M. L. (1974) *Shadow and evil in fairy tales*. Dallas, TX: Spring.

is known as Stalking Death which has intent and form in the third dimension.²⁶

Satanic ceremony

I have been privileged over the last fifteen years to have worked with Native healers, shamans, medicine people and elders in the USA, Canada and Mexico, who encounter what they call “dark sorcery.” Shamanism, not the modern, packaged form that has current popularity but in the traditional form, is the extroverted aspect of the individuation process and is seen in parallel form, in some of the occult traditions of the West. This knowledge, gained from long training, can be used on the dark side or the light side.

Some Native traditions make a distinction between ritual and ceremony. Any ceremony must include four elements in the life movement – starting in the south and moving clockwise to the east – around the medicine wheel. In the south is heart’s desire; in the west, intent and focus; in the north, a knowledge of current ceremonial alchemy,²⁷ and in the east, the opposite of evil – beauty. If any one of these elements is missing the ceremony becomes ritual – an unconscious repetition of a powerful, symbolic reality. Much of modern ritual in the pseudo-Wiccan, goddess worship and New Age groups is just that – ritual. It probably has heart’s desire, possibly has beauty, but the intent and focus is scattered and the traditional knowledge of ceremony is absent – at best it is ineffective, at worst it evokes forces in a random and naive way that participants are ill-equipped to deal with.

So here I make a distinction here between ritual abuse where the perpetrators are dabbling in the occult, and satanic abuse where the perpetrators are knowledgeable, individuals consciously working on the dark side. In satanic abuse all the ceremonial elements are consciously present but in the death movement – starting in the north and moving counter-clockwise to the east.

In the north the knowledge of ceremonial alchemy is used backwards and upside-down as in the Black Mass. The west on the medicine wheel is the place of the woman, the body and the powers of death and change. Native people say that the secondary function of a woman’s womb is to give birth to a west child – a physical child. Modern patriarchal culture, out of its fear of the feminine, is of the opinion that this is the only birth that is possible. But women dream through their womb and the womb’s primary function is dreaming – to dream awake the other eight

26. In Western culture this historically manifested as an increasing split between light and dark, masculine and feminine, and the advent of the Renaissance, the Age of Reason, the rise of scientific empiricism and the persecution of the feminine. *Malleus Maleficarum* was published in the mid-thirteenth century.

27. Here I do not use the word alchemy in the sense that Jung used it but as the closest translation of the understanding of the relationship between spirit and matter and ceremonial methods used in healing (e.g. the medicine pipe, sand painting, purification lodge) contained in all occult and shamanic traditions.

non-physical births around the medicine wheel.²⁸ So in the west the feminine instead of being present in the ceremony as Death-Bringer-and-Life-Giver, the death-that-gives-life, is desecrated in evoking and invoking the death-that-brings-death, to destroy what is creative. In the south the heart's desire is to destroy what has been created – the child. The result, in the east, is the opposite of beauty – evil.²⁹ The violation of women and children in satanic abuse is therefore a conscious choice based on a sophisticated knowledge of how to work with archetypal forces with the intent of unwinding the spiral of creation – in other words dark sorcery or black magic.

Some Western writers have unwisely, I think, minimised and overly psychologised these matters, explaining the effect of black magic, voodoo etc. by persuasion, influence and the shared belief system of participants. These certainly are factors. However there is an element of denial in this as if the writers are loathe to open the can of worms – that perhaps these ceremonies have an objective effect independent of a cultural belief system.³⁰

Medicine people (tohunga) and healers use their knowledge to heal not destroy. It was for this reason that Jung said that a sense of morality and integrity was essential to anyone who went through the process of individuation, in order to handle the intense burden of both freedom and responsibility that came with the knowledge of the Self. This is why in satanic ritual the intent is to manipulate the individual, as a determiner, into consciously choosing to cross over to the dark side. Faust is a literary, and Star Wars a Hollywood, example of this struggle with Darth Vader, the Dark Father. Von Franz says:

The earliest origins of modern psychotherapy known to history lie in archaic shamanism and in the practices of the medicine men of primitive peoples ... the figure of the shaman is characterised by individual experience of the work of spirits (which today we call the unconscious) ...

Primitive peoples distinguish with great accuracy between a man who is possessed by a "spirit", that is, by an archetypal content, and is therefore in need of treatment, and a shaman or medicine man who knows how to control spirits and can give them free rein to work their powers through him without becoming possessed himself.

The symbolic inner experiences which the shaman lives through during his period of initiation are identical with the symbolic experiences

28. And so men can only create through the womb of their inner woman!

29. Many of the modern horror movies with satanic elements in them can be understood at a different level using this simple wheel and are an example of how Hollywood dreams for the collective. The production of 'breeders' to produce offspring for Satan is an illustration of the working movement from west to east.

30. Frank, J. (1991) *Persuasion and healing: a comparative study of psychotherapy*. (3rd ed.).

the man of today lives through during the individuation process. One may therefore say that the shaman or the medicine man was the most individuated, that is, the most conscious, person of the group to which he belonged. From the very beginning, however, even in this early stage, the shaman's shadow appeared, namely the psychopathic black magician, who misused his inner experience (the experience of the spirit-world) for personal power aims. The real shaman has an unintended power in that the spirits, especially the archetype of the Self, stand behind him, but the black magician claims collective power with him ego and consequently is physically ill.³¹

This describes those who are involved in satanic practices – they are the mirror-image of the healer. And if, as psychotherapists, we consider ourselves in some small way, to be healers, then we should not be surprised that if there is cultural denial of the shadow of the healer – the black magician – then the intensity of that denial will be directed toward us.

Why now? – Jung's *Answer to Job*

Although Jung never wrote specifically about satanic abuse he did write at length about the problem of evil. His books *Aion* and *Answer to Job* give some deeper understanding of the meaning of sexual and satanic abuse. *Answer to Job* starts with the words “The Book of Job serves as a paradigm for a certain experience of God which has very special significance for our time”. In other words it is a model for how the sufferings of the modern ego may be made meaningful. Any therapy that goes sufficiently deep touches this layer. The ‘presenting problems’ may or may not change, we may not have ‘grown’, the wounds are still there, and yet things are different – we are different. Consciousness redeems the suffering and is the dawning of a transpersonal consciousness that has the power of redemption.

The realities of sexual and satanic abuse are what Edward Edinger calls the Job archetype. Briefly the biblical story of Job runs as follows: There is a wager in heaven between Satan and Yahweh as to whether or not Job can be turned away from God. Multiple calamities and catastrophes are then visited on Job. He then questions his situation and asks God to justify why this is happening to him as his life and conduct do not warrant this kind of treatment. Counselors (sic) advise him to stop his questioning and submit to his fate and accept, though he may not understand it, that God is just. But Job persists and, as he puts it, maintains his integrity. Finally Yahweh manifests as a whirlwind and says, in effect, “Who are you to question me. Look at me in all my grandeur”. Job is silenced and accepts the situation (“In dust and ashes I repent”) but then his numinous vision earns him the right to question Yahweh (“Now it is my turn to ask questions and yours to

31. In myth and fairytale this is the theme of the person who has sold their soul to the Devil in return for immortality or power.

inform me”) and Yahweh restores all Job’s property – better than before.

There are four features to the Job archetype. 1) There is an encounter between the ego and a greater power. 2) A wound or a suffering to the ego results. 3) The ego assumes the experience is meaningful and persists in searching for its meaning. 4) As a result a divine revelation takes place where the ego is rewarded with insight into the nature of the divine – the transpersonal psyche – and that insight brings acceptance to the ego and healing of the suffering. In finding meaning in the painful experience of the unconscious Job contributes to the transformation of the God-image. The attitude of Job is a soul-centred one that reflects the light side of the human shadow – he is concerned about the state of his very human soul no matter how powerful, ruthless, right and correct the forces that afflict him might be.

In Answer to Job Jung examines the ‘divine drama’ of the development of the God-image in the Western psyche. From the polymorphous pantheon of the Greek gods and goddesses – at least there were goddesses – where humans were forced to endure the perpetual interference of the gods in human affairs, the God-image underwent a radical transformation with the appearance of Yahweh in the Old Testament. Like Zeus he was a sky-god but now insisted on being the only god. Signs of dangerous inflation and fatal narcissism, perhaps? Yahweh was a mixture of unpredictable, sharply contrasting opposites – wrathful and loving; creative and destructive; generous and narcissistic; cruel and merciful. He demanded praise and glory for himself and that he alone be worshipped.

The next major transformation was in Job’s encounter with Yahweh. By holding to his integrity and his human consciousness Job was granted a glimpse of the shadow side of God of which God himself was unconscious. At this point the consciousness of the created – humankind in the figure of Job – surpassed the consciousness of the creator. As an act of redemption and an enlargement of his own consciousness Yahweh was obliged to incarnate himself in the form of Christ, the good son – a form of self-punishment for his transgressions. In doing so his image was transformed from that of the wrathful Yahweh to that of the loving father in whom there is no darkness. In this process Yahweh became man, the collective unconscious became human. “If God has become man, then reality itself has become humanised. It means that reality itself has taken on a human face ...” However there is a fly in the ointment.

At the same time that Christ the good son of Yahweh was born, however, Satan the evil son was cast out of heaven, so that a separation took place in the God-image, with the dark evil aspect being split off and repressed. However, the Book of Revelations predicts that at the end of the aeon there will be a return of the repressed through enantiodromia ³² and we will then be dealing with the opposite of the

32. The emergence of the unconscious opposite over the course of time (Gr: running counter to).

good son.³³

And W. B. Yeats writes, in *The Second Coming*:³⁴

Turning and turning in the widening gyre
 The falcon cannot hear the falconer;
 Things fall apart; the centre cannot hold;
 Mere anarchy is loosed upon the world,
 The blood-dimmed tide is loosed, and everywhere
 The ceremony of innocence is drowned;
 The best lack all conviction, while the worst
 Are full of passionate intensity.
 Surely some revelation is at hand;
 Surely some Second Coming is at hand.
 The Second Coming! Hardly are those words out
 When a vast image out of Spiritus Mundi
 Troubles my sight; some where in the sands of the desert
 A shape with lion body and the head of a man,
 A gaze blank and pitiless as the sun,
 Is moving its slow thighs, while all about it
 Reel shadows of the indignant desert birds.
 The darkness drops again; but now I know
 That twenty centuries of stony sleep
 Were vexed to nightmare by a rocking cradle
 And what rough beast, its hour come round at last,
 Slouches toward Bethlehem to be born?

In *Aion* Jung deals with the bipolar nature of the Godhead and the tension between the Christ and the Antichrist as represented in the astrological symbol of Pisces – the two fishes. He demonstrated that the symbol of Pisces is the antinomy of the Christ and the Antichrist and traces how in the first millennium the good son, Christ, held sway but in the second millennium the bad son, Satan, began to manifest. The Christian era is associated with the sign of Pisces and historically the Piscean age lasts from the birth of Christ to the last quarter of the 20th century.

Thus in cases of satanic abuse we are dealing with not only the disturbed behaviour of perpetrators but also the emergence of an archetypal power that is the result of a two-thousand year-old dissociation in the Western psyche between the opposites: good and bad; masculine and feminine; light and dark. The collective resolution of this split will come from the recognition of the personal shadow within each of us and the collective shadow in our culture, and a healing

33. Edinger, E. (1992) *Transformation of the God-image: an elucidation of Jung's Answer to Job*. Toronto: Inner City. p.131.

34. Yeats elaborates on this historical denouement in Yeats, W. B. (1966) *A Vision*. New York: Collier.

of the war, inside and outside, between the masculine and the feminine. At the border of the Piscean and Aquarian ages we are witnessing the denouement of this process.

At the end of the Christian era the God-image has undergone a further transformation reflected in the dogma of *Assumptio Mariae*, the elevation of Mary alongside the Father, Son and the Holy Ghost as announced by the Pope *ex cathedra* in 1954. Jung considered this to be the most important religious event since the Reformation.

The dogmatisation of the *Assumptio Mariae* points to the *hieros gamos* in the *pleroma*,³⁵ and this in turn implies ... the future birth of the divine child, who, in accordance with the divine trend towards incarnation, will choose as his birthplace the empirical man. This metaphysical process is known to the psychology of the unconscious as the individuation process.³⁶

Jung says that the birth of Christ was a unique historical event that happened only once but is an eternal process that is always happening in the *pleroma*. In the Gnostic writings (c. 100 – 300 AD) Yahweh has a feminine counterpart, Sophia, who falls to earth, becomes enamoured of matter and has to be rescued from its embrace. This is the process of a spiritual content undergoing embodiment, the alchemical coagulation, the movement from west to east, *nagual* to *tonal*.³⁷ So at the same time as Yahweh considered himself the only god and on high so the feminine principle was banished to matter, downward to earth, and became lost. Job's effect on Yahweh was to make him conscious of the feminine principle of relatedness, the relationship of subject to object. That is what we do in therapy – once the unconscious is seen and recognised for what it is, it becomes related to and that in itself constellates a process of change. God needed Job to become conscious of part of himself. So the mere fact of witnessing the unconscious in any good therapy is to a great or lesser degree participating in the transformation of the collective unconscious and the divine drama. Certainly a recipe for inflation and a requirement for humility!

Jung's views also help us understand why much satanic abuse occurs in geographical areas that have a strong Christian fundamentalist orientation and why many incidents of collective sexual abuse have occurred within religious institutions. Within groups that hold most closely to the image of God as the all-loving father the *enantiodynamia* Jung predicted will emerge the most clearly and the dark side of the God-image will affect those groups the most powerfully. As the personal shadow tries to demolish the ego so the collective shadow tries to demolish the collective ideal.

35. The *pleroma* is a Gnostic term equivalent to the *Dream* or *nagual* in the Native tradition.

36. CW 9ii, par 755.

37. The term *nagual* is roughly equivalent to the unconscious realm and the *tonal* to the conscious realm.

As a totality, the self is by definition always a *complexio oppositorum*, and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing.³⁸

In *The Psychology of the Transference* Jung writes:

We live today in a time of confusion and disintegration. Everything is in the melting pot. As is usual in such circumstances, unconscious contents thrust forward to the very borders of consciousness for the purpose of compensating the crisis in which it finds itself. It is therefore well worth our while to examine all such borderline phenomena with the greatest care, however obscure they may seem, with a view to discovering the seeds of new and potential orders.³⁹

This suggests that in we can gain much by understanding the sociologically borderline (read 'flaky' if you wish) and clinically borderline phenomena that I spoke of above. In our work with borderline or dissociated individuals who may have non-consensual experiences, including those that are suggestive of satanic abuse, our witnessing of these experiences can reconnect the individual with the Self and have the same kind of restorative effect as did Job's vision of Yahweh. In our clinical work we do not serve ourselves or our clients if we hold to a precisionist ideal of therapeutic neutrality. Our responses to client's non-consensual experiences need to consider clinical issues of the therapeutic frame, inflation, transference, countertransference, the symbolic vs. literal etc., but to paraphrase G. B. Shaw – if we are going to be neutral then let us also be neutral about neutrality. I suggest it is a recapitulation of the original trauma to be consistently therapeutically neutral to these experiences and regard them as purely symbolic.⁴⁰

What to do?

So what may we do when we sense the presence of evil in our work? From those traditions that have long experience in dealing with evil – shamanism and the Catholic church, for example – we can identify several themes.^{41, 42, 43} First, to discern and differentiate between the subjective, psychodynamic aspects of these phenomena and the objective, external manifestations, in other words between

38. CW 11, par 716.

39. C W 16, par 539.

40. Schapira, L. (1988) *The Cassandra complex, living with disbelief: a modern perspective on hysteria*. Toronto: Inner City.

41. Jacoby, M. et. al. (1992) *Witches, orges and the devil's daughter: encounters with evil in fairy tales*. Boston: Shambhala.

42. Ribí, A. (1990) *Demons of the inner world: understanding our hidden complexes*. Boston: Shambhala.

43. May, G. (1982) *Care of mind/care of spirit*. San Francisco: Harper Row.

shadow and evil. In the past one hundred years we have made great strides in the psychological understanding of what was previously supposed to be the work of “spirits” so let us neither be regressively superstitious nor always reductively psychological. Second, to have a respect of the reality of evil. An infantile and uninformed curiosity together with weak ego boundaries is a dangerous recipe for inundation by archetypal contents. Third, to know one’s own shadow. The best protection against evil is knowledge of one’s own shadow, contrary to the opinions of those who wish to surround themselves with white light. Fourth, without seeking it, to be willing to “gaze into the face of absolute evil.” Agnes Whistling Elk, a Canadian medicine woman, says to her apprentice:

“Because evil wants to know you. In a way, evil is trying to help you.”

“How could evil help me?” I asked.

“You see, in the Dreamtime your image, your spirit, appears to be frayed. You are not clearly defined.”

“What does that mean?”

“It means that the light that you are needs a distinct darkness to define it. The darkness that provides your balance and cosmic equilibrium is now only a gray shadow. By witnessing true evil, the opposite of the goodness that you are, your spirit will become more clearly defined. On the other side, the allies of darkness will see that and know your strength and they will leave you alone.”⁴⁴

Fifth, to exercise selective abandonment. By this I mean not a naive ignoring or a denial of the existence of evil but, once having witnessed it, consciously choosing to turn away from it with full knowledge that it exists and not giving it energy. Without human contact it withers.

... to be capable of having seen into that abyss of evil and pretend not to have seen it is the highest achievement.⁴⁵

Schopenhauer said that “Every truth passes through three stages before it is recognised. In the first it is ridiculed, in the second it is opposed, in the third it is regarded as self-evident.” I hope that this will be so in debate as to the reality of satanic abuse. The naive views voiced by Michael Hills and others are more than just sound-bite opinions, they are a disturbing contribution to the likelihood that the “dark son” will manifest in destructive ways, more so than if the reality of shadow and evil were acknowledged. To offer a dissenting view contrary to these media opinions keeps the creative tension between the two polarities alive. Rilke writes:

Take your well-disciplined strengths
and stretch them between

44. Andrews, L. *Crystal Woman*. p 219.

45. Von Franz, M.L. (1974) *Shadow and evil in fairy tales*. Dallas, TX: Spring, p 164.

two opposing poles. Because inside human beings
is where God learns.

The practice of psychotherapy is just a job like any other, but like any other job it is also an honourable pursuit that adds, in ways visible and invisible, to the common wealth. Native people say we all dream and we all have a Dream – the two are synonymous. In the south we have a Personal Dream – to provide food, shelter and the necessities of life for ourselves and our family. In the north there is the Dream of the People – the collective dream of health, hope and happiness, the Gathering-Together Circle, the Rainbow Hoop of all colours, black, white, red, yellow, and mixed bloods. The Keepers and Holders of this Dream are governments, leaders and institutions. In the west we have a Sacred Dream – our fate, our Book of Life, the dream that the Self dreams of us. We are each the Keeper and Holder of our Sacred Dream. In the east is the Dream of the Ancestors – those who have gone before us. As Keepers and Holders of our Sacred Dream we also become the Ancestors of those who come after us. In the centre is the Dream of the Planet – as a living being she dreams. She dreams that each of her five children – the Stone People, the Tree Nations, the Four-leggeds and Winged-ones, the Two-leggeds, and the Ancestors – born from her lovemaking with Grandfather Sun, will walk in beauty upon her robe and that she herself as a child will take her place in the Sisterhood of Planets. The Keeper and Holder of this Dream is the Sisterhood – the wombs and the circles of women.

If we cannot keep and hold the Dream then the Dream dies, and if the Dream dies then the person, the people or the planet dies. So if our journey as psychotherapists takes us into uncharted waters of human experience and we are buffeted by winds of criticism we might remind ourselves that the unconscious, the Dream, needs human contact. And when we touch it we keep alive the Dream of the person, the people and the planet.

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