

Practice - Newsletter - Christmas 2022

Christmas theme

The light within us - good and evil



Those who read my newsletters monthly know that I share C.G. Jung's view that the calendar year has various therapeutic time qualities. Jung referred to the church year and once said that the church year is basically a therapeutic year. So the different qualities of time offer us different therapeutic possibilities in our individuation process. The next quality of time that the church and calendar year offers us is Christmas.

to speak. Above this deepest, holiest, divine core of the collective unconscious, or around it, besides the ancient, archetypal, mystical images and symbols that we may never have been aware of, lie vast amounts of unconscious material, piled up, repressed, split off, forgotten, denied, etc., in the course of human history. We also almost never become aware of parts of the collective and personal "superego." It is those intrapsychic, but also social forces, which reflexively repel, repress and deny everything that just does not fit into the individual or mass consciousness. All this is part of the personal, but also of the collective unconscious, which according to C.G. Jung connects all people on this planet. On the collective unconscious in turn builds the personal unconscious, he explained to us.

So, when the Christian religion speaks of Jesus as the "only-begotten" ('born into') Son of God and Son of Man, it gives us, according to my understanding, also a hint to that divine core of the collective unconscious, which is born into all of us, as a spark of the superconscious, collective divine. So in each individual there is a part of the divine, of which all individuals are part, part of the whole creation. So it is a paradox: God is around us and inside us, both at the same time. All the unconscious material, the many splits, repressions, denials etc. prevent us from seeing this clearly and from perceiving the connection of the divine in us with the divine around us. Sometimes we get an inkling of it, but then it gets lost again in the chaos of our self-created worlds.

Except at Christmas time, the veil that lies before the Divine is thinner. We put up lights everywhere, illuminate the houses inside and outside, actively think about what we can do good to each other, when we can meet, with what we can make other people happy. In the meantime, it has become a global, cross-cultural and in some cases cross-religious celebration that is predominantly material. However, despite all the commercialism and hullabaloo, it can never completely hide its spiritual character. The light is simply too bright. This light comes from the divine that was born into us, and every year at the darkest point of winter we remind ourselves that it simply cannot go out, no matter how ugly, violent, irrational and paranoid this world may become, no matter what we do to ourselves and others in our fear, small faith and delusion.

We have a split relationship with this light, as we do with so many things. But this light, which we already loved 2000 years ago and then crucified, we still long for and are still afraid of at the same time. It is indeed as Nelson Mandela said, "Our deepest fear is not to be insufficient. Our deepest fear is to be powerful beyond measure. It is our light, not our darkness, that we fear most."

And what does the light say to this fear? Throughout the Bible, it repeatedly says two famous words, and they are: "Fear not!". One of these passages we find in the Gospel of Mark: "But when ye shall hear of wars and of the cry of wars, fear not: for it must so come to pass. But the end is not yet." (Chapter 13, verse 7)

At the end of this year 2022, this seems to me to be the appropriate passage, because the war cries have become loud again. But why does the light tell us that it has to happen? Perhaps because common sense would tell us so, because things are subject to the law of cause and effect and because we always reap what we sow. Propaganda and war cries, of course, always accuse only the respective opposing side as the sole culprits, as monsters and madmen, vicious beasts and so on. And indeed, there is always this isolated view that constitutes an aggressor and the many facts that prove just that. And of course, an aggressor is to be stopped, we are allowed to defend ourselves and we don't have to let ourselves be slaughtered. But what actually happened before, what led to the aggression and why, and how should it continue afterwards? Does it make sense to try again and again unsuccessfully to wipe out diseases, pathogens, groups of people or individuals, to destroy them, to erase them from the map? Eye for eye, tooth for tooth, victim for victim, house for house? When will this stop? How long do we want to cling to the delusion that anything can be completely erased, that good can completely defeat evil? I call it the 100% lie. China is trying it again with its zero COVID policy.

And anyway, how would we then recognize the good if evil no longer existed? Seen in the light of day, it is a child's faith, naive, beautiful, well suited for Hollywood movies. In reality, good and evil must come to an agreement, negotiate peace, discuss conditions, take away the fear of evil, lead it to the light, let it find its place where it can be useful, serve the light, make itself useful as a little thorn in the flesh. The millennia-old propaganda lie that there are good and evil people is evil in itself, it increases the darkness. The light, however, taught us that there is good and evil in every human being, no one is exclusively good or evil.

In jurisprudence, but also in psychology and psychotherapy, we know the term "advocatus diaboli", the devil's advocate. It is a strategy that was developed by the church lawyers in canonization processes. One gathers all the counterarguments that doubt the canonization. This is done even in a seemingly malicious, polemical way. One provokes, traces weak points, throws "with dirt". Buddhism also knows such a culture of debate between masters and disciples in the monasteries. The students are forced by the teachers to resist fiercely and viciously, to find counterarguments to those of the teachers, to actively fight the teacher. In this way, the students are to be steeled and strengthened, develop courage, rise above themselves, confront counterarguments and accusations instead of simply swallowing unquestioningly everything they are told. The advocatus diaboli thus helps us not to become mindless yes-men, to be well prepared for debates, to be able to deal with words instead of

becoming violent. In the end, it helps us to recognize the truth, to strengthen ourselves in the truth, to steel ourselves and to develop a sovereignty towards evil that allows us to endure its ignorance. For this is what makes evil evil: the ignorance of good, of light and of truth. We have already noted above that this is our own ignorance that we find so hard to bear and that there are no good and evil in exclusivity. Therefore, a provocative question at the end: If those who consider themselves "the good guys" practice ignorance and no longer engage with the arguments of those they consider "the bad guys," no longer listen to them, declare them crazy, brand them as conspiracy theorists, imprison them, silence them, or kill them, are they still good and have they ever been?

Let everyone answer this question for themselves at the end of this year. Whoever finds the right answer will perhaps experience it, the birth of the light in oneself and around oneself, which we remember every year at the end of December and rarely think about what deep experience it actually is.

In this spirit, I wish you a blessed Christmas and a happy New Year.

Dates, important and current events:

Our practices will be closed from Dec. 23, 2022, to Jan. 08, 2023. We would like to thank all our clients and patients who have been loyal to us this year and wish you a peaceful and relaxing Christmas and a happy New Year.



Yours Joerg Schuber



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