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The Archetypal Shadow: The Instinct of Selfishness in the Work of Robert Moore and Jacob Boehme

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Yr wyf drwy hyn yn datgan mai canlyniad fy ymchwil fy hun yw'r thesis hwn, ac eithrio lle nodir yn wahanol. Caiff ffynonellau eraill eu cydnabod gan droednodiadau yn rhoi cyfeiriadau eglur. Nid yw sylwedd y gwaith hwn wedi cael ei dderbyn o'r blaen ar gyfer unrhyw radd, ac nid yw'n cael ei gyflwyno ar yr un pryd mewn ymgeisiaeth am unrhyw radd oni bai ei fod, fel y cytunwyd gan y Brifysgol, am gymwysterau deuol cymeradwy.

I hereby declare that this thesis is the results of my own investigations, except where otherwise stated. All other sources are acknowledged by bibliographic references. This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree unless, as agreed by the University, for approved dual awards.

I.   Abstract

This thesis will examine Jung's concept of the Archetypal Shadow and its role in evil. Most Jungian work on evil has revolved around the Personal Shadow, those elements of the personality that are rejected for personal, familial, or cultural reasons. Those researchers who have dealt with the problem of evil and the Archetypal Self, including Jung himself, have tended to focus on the God image, as a projection of the Self, as dual in nature, possessing good and evil. This has dissatisfied a small group of Jungians, however, as the discussion of the dual God-image is then treated as a critique of orthodox religious theology, especially Christian theology. The most extreme examples of this came out of theological Jungians writing about Jung's fascination with Christian mystics. The German mystic Jacob Boehme is one of the most fascinating examples a complex image of God to discuss the Archetype of the Self. None of these writers have attempted to reach a universal definition of "evil" that could be accepted across a diversity of cultures.

I use the latest theoretical research by Robert Moore on the different "Archetypes" of the Archetypal Self, particularly his differentiating of infantile and mature aspects of the King and the Warrior Archetypes. Moore's work on the Archetypal Shadow involves what he calls "infantile grandiosity" which means possession by an individual Archetype in its infantile form. Moore's infantile Archetypes are distinguished from their mature forms in that they are selfish, as opposed to social. Using evolutionary Biology I show that selfishness is the closest to a universal definition of "evil" as is currently possible. These evolutionary theories argue that selfishness is a form of individual natural selection, but when animals

(including humans) form into groups, these selfish traits are either punished or sublimated into sociality. Finally, I will show that this is the true way to interpret the God-image of Jacob Boehme.

II.   Contents

III.   Introduction:

A.   Introduction

Among Jungian psychologists the discussion of evil is one that goes back to Jung

himself.[1] In Jung's own works he sometimes equated evil with the repressed individual

elements of the psyche.[2] The recognition that aspects of the personality might be perceived

as being "evil" but that they might be necessary for development led Jung to say people

must "relinquish the illusion of absolute certainty as to the nature of good and evil".[3] This is

the personal Shadow. "Evil" would be a relative definition based on one's personality, one's

family, one's culture, and what these entities believe should not be expressed. It follows

that there might not be any universal definition of "evil".

Jung also wrote about evil as a part of the Archetypal Self.[4] Again, he made no

definition, but if evil is an aspect of the Archetypal Self, it follows that human nature,

regardless of culture, family and individual differences, takes part in this evil. But if this is

the case, how can we move forward without knowing which aspects of personality are

universally evil?

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[1] Sedgwick, David, 2013, pgs. 5 – 21., Griffin, G.A., 1986, pgs. 269 – 277., Avens, Roberts, 1977, pgs. 196 – 222.,
Segal, Robert, 1985, pgs. 83 – 89.
[2] Avens, Robert, 1977, pg. 204.
[3] Ibid., pg. 196.
[4] Avens, Robert, 1977, pg. 197.

Jung's writings on evil as an aspect of the Archetypal Self led into his later interpretations of religious and Christian doctrines regarding God.[5] Jung believed the "image" of God, or how God is represented in art, theology, and cultural myths, was a projection of the Archetypal Self.[6] The Archetypal Self being the archetype of wholeness, including evil and good, the Image of God as a projection must be complete. To the extent that images of gods are not complete, they are only partial projections of the Self.

In studying the images of the Christian God Jung wrote about Yahweh's evil side. In discussing the role of Satan in Christian theology and myth, he described Satan as the repressed fourth, the *Shadow* of which *He* had previously been unaware.[7] Satan, in this Christian development, became the enemy and opposite of God, and became detached from wholeness. "R.S. Kluger has shown that biblical texts depict a definite development in the two primary images of the human psyche – God and the devil".[8] This drove Jung to make comments about Christianity that Christians and other monotheists could not tolerate.[9] This also created a rift among Jungians, perhaps best exemplified by John Dourley (who accepted Jung's vision that God is part evil and part good), and John Sanford (who argued that God's wholeness means evil is that which goes against wholeness, and is therefore separate and evil).[10]

Into this realm of the dual nature of God and the God image Jung through his personal interpretation of Jacob Boehme's mystical vision of God.[11] A superficial reading of Boehme and a glance at the illustrations that have been attached to his writings reveals a

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[5] Sanford, John, 1981, pg. 30., El-Karini, 2000, pgs. 51 – 68, Dourley, John, 2001, pgs. 1 – 29.
[6] Gollnick, James, 2001, pgs. 179 – 192.
[7] Avens, 1977, pg. 207.
[8] Ibid., 209.
[9] Dourley, John, 2007, pgs. 275 – 295., El-Karini, Ahmed, 1994, pgs. 51 – 68.
[10] Dourley, 2014, Sanford, 1981.
[11] Dourley, 2014, pg. 109.

God of divided natures, a "dark and fiery wrath" and a "light and love".[12] These two natures

are in eternal strife with one another and only human consciousness can integrate what

God has separated. Except this interpretation of Boehme is false.[13] Boehme's vision of god,

i.e. Boehme's projection of the Archetypal Self, is possessed of *three* aspects, or even *seven*

aspects, and these aspects are fully united in God, with no disharmony.[14] A deeper

understanding of Boehme reveals that God's natures are a *selfish* one, also called God's

"nature", and a *social one,* called God's heart or God's son, fulfilled in the harmony of these

two aspects. The third aspect of God is the uniting factor, unlike Jung's opinion that the

third was the dividing factor.[15]

More recent research into the Archetypal Self by Robert Moore has expanded our

knowledge of this Archetype.[16] In addition to analyzing the Archetypal Self in four aspects of

King, Warrior, Magician and Lover, Moore broke down each of these Archetypes in terms of

what he terms *infantile* or immature, and *developed* or mature. In each case the infantile

aspect is seen as selfish and the mature aspect is seen as social.[17] In his later work Moore

attempts to delineate the personal Shadow (those aspects of the individual personality

which are repressed due to personal, familial and cultural norms of right and wrong), and

the *Archetypal Shadow* (something about the Archetypal Self, particularly four aspects of

the four Archetypes of the Self), which are always evil, regardless of personal, familial or

cultural norms of right and wrong. His emphasis on the selfish nature of the Archetypes

themselves, and their tendency to possess the Ego resulting in inflation and grandiosity,

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[12] Ibid.
[13] McGrath, Sean, 2016, pg. 49 – 68.
[14] Stoudt, John, 1957.
[15][15] Dourley, 2014, pg. 127. This is in reference to Jung's interpretation of a "mandala" of Boehme's. This is included later.
[16] Moore & Gillette, 1990.
[17] Ibid.

links the *evil* side of the Archetypes with what he already termed infantile. Indeed, he uses

this word infantile to describe grandiosity resulting from possession by an Archetype.[18] He

addressed evil as grandiosity in relation to all four Archetypes, but paid most attention to

the Archetypes of the King and the Warrior.[19] Inflation of the King leads to pathological

narcissism and inflation in the Warrior leads to unchecked violence and aggression.[20] But

Moore's work on this subject was cut short by his untimely death in 2016. He left it

undecided as to whether possession *itself* was evil in an Archetypal or universal sense, or

whether evil was the *result* of infantile grandiosity. If the latter is the case, then his works

left us with the hint that evil in a universal sense is still related to selfishness as opposed to

sociality, but it remains incomplete.

The role of the Archetypal Shadow, what it is, and what it has to do with evil,

therefore remains unanswered and unexplored. Its role in evil as Archetypal and therefore

universal needs to be explored and developed. But explaining how an Archetype, which by

definition is already unconscious, can have a *Shadow,* which is something unconscious, must

be clarified. It is the intention of this thesis to explore the depths of Moore's understanding

of the Archetypal Self and his understanding of evil as infantile grandiosity. Because work

within Jungian psychology is lacking in this area, I will reference some modern research in

the fields of evolutionary biology and neuroscience in order to ground my the concept of

evil as universally as possible. And finally, I will explore Boehme's image of God, with Jung's

understanding of God as a projection of the Archetypal Self. I will show that Boehme's God,

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[18] Moore, 2003, pg. 80.
[19] Ibid.
[20] Moore & Gillette, (King) 1992, Moore & Gillette, (Warrior) 1992.

instead of being dual as Jung believed, is actually triune, and that this God's nature is that of selfishness, which is transformed into sociality.

B.   Literature Review

Jungian literature on the Archetypal Shadow is sadly lacking as Jungian psychologists in general have settled into two camps: those who believe Jung's views on the God Archetype being a duality of good and evil, represented best by John Dourley, and those who give more credit to the Christian idea of God as all good and define evil as being against wholeness.

Roberts Avens (1977) mentions the Archetypal Shadow and makes a good beginning when he says:

> "The Shadow in its individual aspect stands for personal darkness complementing the light of the conscious personality. But as I said earlier, it also branches out into the realm of our animal ancestors and comprises the whole historical aspect of the unconscious. The Shadow is something larger and denser than the personal unconscious; insofar as it merges with the contents of the collective unconscious, it represents the unrecognized and inferior side of a race, group or nation.".[21]

Unfortunately, after this paragraph he leaves the discussion to speak of archetypal images of cultural gods, including Hindu, Judaic and Christian. Instead of developing what could be universally seen as evil, he deals with this collective Shadow of different religious and cultural groups. He mentions the concept of inflation but does not, as Moore does, equate inflation itself with evil. He touched the truth with his expression about animal ancestors but left it right after mentioning it.

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[21] Avens, Roberts, 1977, pg. 206

As opposed to Avens' outlook, David Sedgwick (2002) focuses on Jung's text *Answer to Job* (2002 edition). He describes God as a *narcissist,* and as Jungians tend to do, puts *Jung* in the role of Job and makes him the hero of the story. He says: "Jung goes toe-to-toe with the Archetype of God, a battle of heavyweights; or, more accurately, Jung puts his consciousness up against his image and experience of the Deity".[22] After endorsing Jung's criticism of the *privatio boni* doctrine he returns to *Answer to Job* and leaves the concept of God as narcissist with the words: "In this picture of primitive, almost malignant narcissism and marginal identity, God acts out his apparently desperate mirroring needs and narcissistic rage on Job".[23]

Neither Avens nor Sedgwick actually add anything substantive to the discussion of what the Archetypal Shadow and its relation to evil is or how something in the Unconscious can have a "Shadow." In *Answer to Job* Jung declares that God is the Archetypal Self, and the God *Himself* has a Shadow. Jung personifies God in this essay. As Sedgwick says:

> "…talking about God (or in Jungian terms the Self) is theoretically nearly
>
> impossible. The tendency is to anthropomorphise and give the Deity a quasi-human,
>
> if omnipotent, personality, an act Jung both realizes he is doing and goes ahead
>
> with".[24]

One problem is with the difference between the Archetypal Self and the projection of it in the form of a God image. Jung said one can only know the Archetype through its image and the Archetype of wholeness is no different.[25] Another problem is Jung's treatment of the God image, as an image of the Archetypal Self, as containing both good and evil. Another

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[22] Sedgwick, David, 2002, pg. 10.
[23] Sedgwick, 2002, pg. 9.
[24] Ibid., pg. 12.
[25] Jacobi, Jolande, 1959, pg. 35.

problem is that Jung and his later followers offer no real concept of what "evil" is. Indeed, psychologists deny being philosophers and refuse to conjecture about it.[26]

Jungian psychologists are thus divided between those who treat the Archetypal Self and its God images as being incomplete without evil, and those who regard the presence of evil as being in itself a form of incompleteness. In Ehmed El-Karini's review of Ryce-Menuhim's book *Jung and the Monotheisms* El-Karini describes the dual approach as "gnostic" and the more religious view as "defenders of monotheism".[27] El-Karini defends Jung's interpretation from those he considers to be "modern Gnostics" and warns of the danger of inflation resulting from the experience of wholeness in the Archetype.[28] However, his solution within the religions of absolute submission reflects his own Islam, which he himself admits.[29] In this El-Karini avoids answering the question as to whether the Archetype of the Self contains evil within itself.

John Dourley is the most faithful Post-Jungian to continue to write on this subject. In his work on Jung and Boehme (1995, 2007, 2014, 2007) he represents Jung's views on this, which I am calling the "classical" or "orthodox" Jungian view.

Dourly introduces Jung in much the way that Edinger (1922-1998) does. A member of a Catholic order (Oblates of Mary Immaculate) he has written much on Jung's relation to Christianity and theologians. His work *Jung and His Mystics* (2014) made a very powerful argument for Jung's use of Boehme in his theology, and in 2007 argued that Jung and his Boehmenism were too advanced in complexity for Victor White to accept or understand. The rift between Jung and White is symbolic of the continued rift between Jungian

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[26] Storr, Anthony, 1999, pg. 303.
[27] El-Karini, Ahmed, 1994, pgs. 52, 61.
[28] Ibid., pg. 64.
[29] Ibid., 58 – 59.

psychology and Christianity.[30] He carries Jung's idea of Unconscious evil in God further and

traces the roots of it in the theology of Boehme. Dourley's work is, therefore, in many

instances an exploration of the Christian mystical sources of Jung's work, and how Jung in

turn analysed or interpreted them. My disagreement with him is in his co-option of Boehme

to support Jung's dualistic view of good-evil.

John Sanford is critical of Jung's treatment of the *privatio boni* doctrine of

Christianity. He, along with other writers such as David Sedgwick[31] and H.L. Philip[32], argues

that Jung's view of Satan might not be correct. In his book Chapter *The Problem of Evil in*

Christianity and Psychology (1988) he points out that Jung himself is ambiguous at best

about evil. In some places Jung argues that Good is wholeness, that towards which all

individuation strives. But in other places Jung argues that good and evil are logical

opposites, and their combination would be wholeness. For instance he writes "Now if the

highest Good (with a capital 'G') is wholeness, and if we say that the good is what promotes

wholeness and the evil is that which seeks to destroy wholeness, then we can see in what

sense it is true that evil cannot exist on its own, even though it is real"[33].

His book *Evil: The Dark Shadow Side of Reality* (1981) is really an extension of his

essay. He lays out different Christian teachings on evil, from early Greek theology to later

Roman and Medieval. He explains Jung's criticism of Christianity and its *privatio boni*

doctrine, as well as offering his own assessment and criticism of Jung's criticism. Christianity

has at least three different teachings on evil that approach orthodoxy. Jung, says Sanford,

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[30] Lammers, Ann, 2007.
[31] Sedgwick, David, *Answer to Job Revisited: Jung and the Problem of Evil* (2002, 5-22).
[32] Philip, H.L., *Jung and the Problem of Evil* 1958.
[33] Sanford, John, 1988, 117-118. This shifting of how we define "evil;" whether in terms of binary opposites of good & evil, or whether we say good is "wholeness" and evil is that which undermines wholeness, shifts the conversation, according to Sanford, to one where we can no longer say this evil is integratable. This is the orientation of this essay.

wrongly assumed that the Augustinian *privatio boni* was the only theory; and wrongly assumed that this *privatio boni* somehow took away the reality of evil.

I consider my own work to be in Sanford's basic line of thinking. He engaged in this debate and attempted to correct the record with regard to traditional Christian teaching on the problem of evil and to offer a new interpretation of Jung. The shortcoming of Sanford's work is that he believed the presence of other theories of evil in Christianity could serve as an adequate corrective to Jung's thought, which is, as Dourley points out, still practiced. The fact that this problem is still with us shows the inadequacy of the effort. Neither Sanford nor White in his day had the notion to tell Jung that his interpretation of Christianity, Eckhart and Boehme was wrong.

At one point Sanford argues that "…the devil is a personification of the power drive of the ego. There is within us something that wants to set the ego up against the Self, the human will against the Divine Will".[34] With this statement and his understanding of evil as wholeness he comes closest to my own view. But his development of this idea does not take into account theories of grandiosity or the difference between healthy and pathological narcissism. In his works he also does not go to the root of the Jung's misunderstanding of the mystics he loved so much.

This final point is important as it shows a definite idea of evil; the power drive of the individual against the Self. The Ego, however, is the passive victim of this drive to power, and it itself does not initiate this drive. The will to power must come from the blueprint of the Self, the personality, as the drive to individuation is so central to Jungian thought. Aspects of the Archetypal Self, libido energies, grab hold of the Ego in inflation. Jung's

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[34] Sanford, 1988, 127.

original idea that evil must, in some way, come from the Archetypal Self must be taken

seriously and cannot be ignored to give the Ego the guilt.

In order to resolve this it is necessary to distinguish the image of God as being that of

the Archetypal Self, and not to the human individual. Satan, according to the myth, fell from

God, and not from the human, and must therefore be treated as Archetypal instead of

personal. Satan is not a projection of the Personal Shadow but instead something deeper

and more primal. In calling this the Archetypal Shadow we do not mean the unconscious

side of the Archetypal Self but rather the primal idea or Archetype of Evil itself. This means it

must be an aspect of the Archetypal Self that is universally recognized as evil and is not

bound to specific cultures. It may be impossible to fully flesh this out but by examining Evil

cross-culturally and involving the best in biology and evolution we can come close to what

evil means universally.

Avens grasps this clearly:

> The Shadow in its individual aspect stands for personal darkness
> complementing the light of the conscious personality. But…it also branches out into
> the realm of our animal ancestors and comprises the whole historical aspect of the
> unconscious. The shadow is something larger and denser than the personal
> unconscious, it represents the unrecognized and inferior side of a race, group, or
> nation.[35]

Here Avens associates the Archetypal Shadow not only with the "animal" side of human

evolved nature, but also with that of a collective Shadow of a group. This idea of a collective

Shadow does deserve attention but cannot be explored in depth here. The Archetypal

Shadow is not and should not be thought of as identical with the *Archetypal* Shadow, and

Satan is an image of the Archetypal Shadow.

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[35] Avens, Robert, 1977, pg. 206.

When Jung said that incarnation meant individuation, he didn't do justice to the Christian idea of Christ's incarnation or the mystical union of Christ to the soul. Because he didn't develop a clear idea of Evil, he could not truly grapple with the idea of Sin as Christianity, and particularly as Boehme understand it. Sin and evil are related to individual selfish desires which are in turn related to more primitive levels of the brain's evolution. Christ's incarnation is not just any type of individuation but the development and manifesting of the mature, self-giving aspects of the Archetypal Self. Boehme recognized something like this in his vision of the fall of Satan and his legions and the fall of Adam and Eve – both of which falls occur because the individuals looked only to their individual self rather than to the greater God. Sin is a turning away from God to one's self, in accord with the primitive aspects of Evolution having to do with individual survival at the expense of the group. Boehme, alone of all the Christian mystics, and to the tragedy of Jung who didn't recognize this of him, saw that it is an aspect of God's very creating Nature that turns against itself and separates from the whole. It is with Robert Moore's research on the Archetypal Self that we are able to recognize these elements of individual vs group welfare.

C.   Methodology

As this is a philosophical research thesis, I engaged a Documentary Analysis as a guide to research. In researching the theology of William Law I began reading about Jacob Boehme and Jung's work on the German mystic. In reading about Boehme I realized that Dourley and Jung were reading a dualism into Boehme that wasn't there. I also realized that my intended work on William Law was really a work about Boehme. Robert Moore, as my former teacher in Chicago, has provided my grounding in Jungian psychology, but it was in

reading his later works on the Archetypal Shadow and evil that I realized Moore, in describing infantile grandiosity, was describing Boehme's concept of Sin as nature removed from the transforming effect of what Boehme called the fourth natural property. Boehme described evil as God's *nature* when separated from the completeness of the trinity, as this nature could only continue to be alone and tear itself up in this aloneness. It fell only to understand what "nature" could mean. This led me to the biological and evolutionary side of Jung, and Anthony Stevens' led me to evolutionary theory. It was with Robert Sapolsky and the two Wilsons, Edward O., and David Sloan, that the root of "evil" lay in the difference between individual selection and group selection. Here I found a basis to get as close to describing universal evil as possible. It was then that I realized Moore's *infantile* Archetype, as the juvenile side seeking to fulfil his/her potentials, was a different way of describing individual level selection and selfishness; whereas Moore's *mature* archetype, described by him as the result of ritual transformation, found its fulfilment in serving others as ritual elders, was similar in concept to that of group level selection, wherein traits of reciprocal altruism dominated within the group. To my delight I found that the view of the brain that emerged was triune instead of dual, and evolutionary theorists had already begun describing human ethical systems as emerging from this triune brain. Boehme's image of God was not, as Jung believed, a duality of good and evil, but a trinity of nature being transformed by fire into love and light, or symbolically, an individual dominated by selfishness transformed by fire into a sociable, gentle being towards others.

D.   *Chapter Summary*

After some introductory words concerning Moore and Jung, I proceed in Chapter IV to discuss Jung's theories of evil and the Shadow. In it I discuss reasons Jung found the Christian answer to explaining the existence of evil unsatisfactory, how he rejected the privation theory, and how he tried to deal with the reality of the Shadow and of real human evil. He related personal evil to the Shadow, the repressed part of the individual psyche. He also discussed how evil could be an aspect of the Archetypal Self and recognized this element of personality in theology and the sacred visions of religious mystics, particularly that of Jacob Boehme. I discuss Jung's equation of the Christian figure of Satan to that of the Shadow, or perhaps that of an Archetypal Shadow. But Jung's work falls short in this area and I discuss why further research is necessary.

In Chapter V I lay out Robert Moore's theory of the Self. I discuss his influences in order to lay the groundwork for understanding his theory. Then I explore his four Archetypes of King, Warrior, Magician and Lover, and the way he divides these four into mature and immature incarnations. In other words, the same Archetype has both the form of an infant and of an adult. The infant is concerned with survival and itself. The mature version is concerned to take care of and nurture others. I discuss what he calls the Shadow forms of the Archetype and I argue that the primitive is the "Shadow" side due to its infantile grandiose claims. I discuss Moore's theory of ritual initiation and transformation of energy in coming-of-age rites, and how these rites involve transforming infantile, self-directed energy outward toward the given group. Finally, I begin laying out Moore's ideas concerning the Archetypal Self and infantile grandiosity, referring to possession by the infantile aspect of the Archetype. But Moore did not finish this work and devoted more time

helping others regulate these grandiose energies than to analysing the true roots of these energies.

In Chapter VI I discuss some of the most recent theories and research from Evolutionary biology, the theory of Group Selection and reciprocal altruism. Biologists believe they have discovered the origin of human morality in the difference between individual natural selection, which selects for selfish and aggressive traits; and that of group selection, which selects for behaviours of mutual altruism and kindness. Traits of selfishness and aggression within groups is punished (and therefore treated as "evil") across species where group selection occurs, giving us, for the first time, a universal theory of evil. I support this theory with experimental research.

In Chapter VII I begin with the theory of Paul MacLean of the triune brain. MacLean believed that a useful map of the human brain divided the brain up into three different regions, the Reptilian, the Mammalian, and the Human. The reptilian is the most ancient and is entirely concerned with the survival of the individual. At the mammalian level several things occur to enrich and build upon the reptilian, including that of nurturing young and that of emotion in the form of caring. The human is the most recently evolved section of the brain and is involved in speech and reasoning, and with what researchers call the theory of mind. In addition to the theories of morality involving individual and group evolution, this theory of the triune brain has given rise to its own theories of morality, basically saying that selfishness of the reptilian brain and aggression of the mammalian brain are considered necessary for individual survival but "evil" within a group, and the nurturing and caring behaviours and emotions of the mammalian brain and the theory of mind and reasoning

about morality belong to the human brain. After this I discuss Moore's infantile and mature Archetypes in the light of these two biological theories.

In Chapter VIII I discuss Jacob Boehme's image of God. Whereas Jung saw in Boehme's vision a dualistic God torn between good and evil, I see in Boehme's vision a God (and therefore a vision of the Archetypal Self) where the lowest and most primitive levels of God consist of selfishness and aggression. These aspects of God's "nature", however, are transformed by a flash of fire that changes selfishness into selfless love and aggression of the individual into aggression in the name of the group. These correspond to Moore's infantile and mature Archetypes, and also the evolutionary theories of individual and group selection as well as the parts of the triune brain.

Finally I conclude by arguing that the Archetypal Shadow, being the Shadow of the Archetype of the Self, refers to these base instincts of selfishness that are necessary in becoming an individual, but are universally suspect whenever a species has evolved to live in groups.

IV.   Introductory Words

Robert Moore's theory of archetypal energies which compose the Archetypal Self provides a new answer and level of understanding to the problem of evil which Jung confronted but was unable to solve. In Moore's theory this Archetypal Self consists of four distinct archetypal energies, the King, Warrior, Magician and Lover. Each of these four archetypes, in turn possesses what Moore calls the infantile or primitive expression, and the whole or full expression. In his work on what he calls the Archetypal Shadow Moore hints

that the "Shadow" or evil aspect of these four archetypes refers to the Archetype when it is separated from its "fullness" and seeks to possess the individual. This possession by a partial Archetype is the Archetype in its "primitive" form and is concerned only one's individual self instead of others. This understanding of possession by a primitive archetype leading to selfish and self-oriented as opposed to group or social behaviour has not been explored. This understanding of primitive vs mature or "full" archetypes not only provides a framework to discuss immaturity and maturity in a psychological way. It also provides the best interpretation of the mystical theology Jacob Boehme and his English disciple William Law.

No one has written more extensively or advanced knowledge of Carl Jung's concepts of the *Self* or the *Archetypal Shadow* than Robert Moore. Moore's theory of different Archetypes contained in the *Self*, the *Shadow* sides of these four archetypes, his theory that *true* evil is always the result of grandiose *inflation,* and this solution to this problem in the form, not merely of Active Imagination, dream interpretation, and Analysis, but also in the form of social activism by older generations and what he calls "tribal elders" in the form of mentoring and rituals; combined theories of psychology, religion and philosophy into a unique neo-Jungian view of human existence. Yet, in spite of this, since Moore's sudden death in 2016, no serious analysis or appraisal of his theory, or his research into the Archetypal Shadow, has to this day been performed. With this thesis I hope to contribute to this literature by putting forth Moore's theories and grounding them in the relevant fields of Jungian analysis, Psychoanalysis and Evolutionary theory. I will focus primarily on Moore's theories of evil as narcissistic grandiosity and aggression.

Jung's own works are so voluminous and his writings on evil so unorganized and scattered that they can provide little help. Jung's own sense of evil fluctuated between his concept of the *Shadow* and his Archetypal Self, based on his own mood and the context in which he wrote or spoke.[36] Jung's concept of the *Shadow* refers "that which has not entered adequately into consciousness. It is the despised quarter of our being. It often has an energy potential nearly as great as that of our ego. If it accumulates more energy than our ego, it erupts as an overpowering rage or some indiscretion that slips past us; or we have a depression or an accident that seems to have its own purpose. The shadow gone autonomous is a terrible monster in our psychic house".[37]

Understood this way Jung's *Shadow* is equivalent to Freud's idea of the Personal Unconscious, receiving those aspects of the personality which the Superego cannot allow to come to consciousness. This would include aggression and selfishness and prejudice of all sorts.

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[36] "Unfortunately, the archetype of the Shadow, essential as it is, is not clearly articulated by Jung. As Walter Kaufmann (1980, p. 365) points out, there are more than three columns of references to the Shadow in the *General Index* to Jung's collected works, but there are only two places in which the Shadow is mentioned in more than three consecutive paragraphs. Anthony Stevens (1983, pg. 217), an apparently dedicated Jungian remarks:

> It would be misleading to conceive of the Shadow as a clearly defined archetype. In Jungian writings the concept is shrouded in confusion, and the more one reads about it, the more one is left with the impression that 'the shadow' is a portmanteau term… which has been used to accommodate all those aspects of the self which are not conscious".

J.A Sanford (1984, pg. 215), another individual who has a high regard for Jung's work, notes in his discussion of Jung that Jung is unsystematic, inconsistent, and simply unclear in his discussions and definitions of such terms as evil and Shadow. In addition, Sanford writes, 'Jung's" inconsistency would not be so difficult if it were not that at each point of his inconsistency, he is quite adamant about his position'.

As Von Franz (1974) points out, even Jung himself became exasperated when attempting to make the idea clear. After a long discussion on the subject, Jung cried, 'This is all nonsense! The Shadow is simply the whole unconscious'. Nonetheless, it is apparent from Jung's usage as well as from the above Jungians that whatever else the Shadow might be, it is the repository of our evil side". Griffin, GA Elmer, 1986, pg. 273).

[37] Johnson, Robert A., 1991, pg. 5.

But in spite of the occasional discussion of the Shadow as "evil," at other times Jungians rightly point out that the Shadow is only *perceived* by us humans as evil because we've repressed these instincts, urges and feelings. As Johnson points out:

> "It is also astonishing to find that some very good characteristics turn up in the shadow. Generally, the ordinary, mundane characteristics are the norm. Anything less than this goes into the Shadow. But anything better also goes into the Shadow! Some of the pure gold of our personality is relegated to the shadow because it can find no place in that great levelling process that is culture".[38]

In Jung's development of the concept of Shadow this Shadow remained, for the most part, an element of the individual personality.[39] Jung is ambivalent as to whether the Shadow is "evil" and although he says that he believes there is "evil" in the unconscious, he also seems to believe that these traits can be integrated into the personality, *because* it is the Shadow. Jung himself admitted: "I call a certain fact evil, often without being sure that it is evil in reality. Some things seem to me evil, though in reality they are not".[40] Even though he insisted on the reality of evil, he admitted his own ambivalence. This mutability and personal nature of evil doesn't allow there to be any objective evil, and yet Jung insisted on the objective nature of evil.[41] If there is anything that is objectively "evil," or in other words, that is universally regarded as "evil," then it must be archetypal in nature.

Jung's thought evolved this direction with his work on what he called the *Archetypal Self,* or the "structuring or ordering principle which unifies the various archetypal contents.

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[38] Ibid., pg. 7. This is similar to Nietzsche's famous sentence that in exorcising one's demons one might expel one's own best parts.

[39] It is actually the unconscious opposite of the *persona*, or "what we would like to be and how we wish to be seen by the world" (Ibid., pg. 3).

[40] Jung, 1959, pg. 91-92.

[41] Jung's well publicized break-up with his friend Victor White occurred in part because of Jung's denial of the Catholic doctrine of *privatio boni,* or the privation or negation of the good.

This is the central archetype or archetype of wholeness which Jung has termed the Self".[42] If

this Archetypal Self has a Shadow, it would be the *Archetypal Shadow*, and would be "evil"

in all human situations, and the closest human research could come to a notion of pure,

objective evil. Some Christian theologians argue that this is the nature of Satan. Jung, on the

other hand, believed that Satan was the "Shadow" of Christ.[43]

But he went further in Answer to Job and said Satan was the Shadow of God. But

Jung identified God with the Archetypal Self.[44] If Satan is the "Shadow" side of God, then

there is an archetypal Shadow which is the Shadow of the Archetypal Self. Edward Edinger

has advanced Jung's concept of the Archetypal Self more than any other Jungian, and John

Dourley has advanced Jung's view of Boehme further than any other.

But Moore's work on the Archetypal Self and its four aspects, as well as his work on

the Archetypal Shadow, have gone further than either of these two researchers. It is time

for Moore's writings to be recognized. Moore proposed that the Archetypal Self included

parts that were always evil and should never be "integrated" into the personality. The

human Ego cannot handle all the energies of the Archetypal Self, and inflation results when

the Ego becomes possessed by the Archetypal Self in one of its configurations. From the

point of view of the individual psyche this possession is *evil* as it destroys the stability of the

personality, resulting in neurosis and psychosis. But from point of view of society this

inflation appears as Ego grandiosity, narcissism and blind rage and aggression. No matter

the human society when an individual elevates him/herself above the group too far, as in

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[42] Edinger, 1972, pg. 3.
[43] "God, by becoming man, becomes at the same time a definite being, he is this and not that. Thus the first thing Christ did was to sever himself from his shadow and call it 'devil'... In Jung's scheme of things, the devil became psychologically inevitable in that he is the personification of Christ's split-off dark side" (Avens, 1977, pg. 209-210).
[44] Jung/Campbell, 1971, pg. 595; Avens, 1977, pg. 209.

grandiosity and narcissism, it is seen as evil and what researchers call the hive mind reacts to it.[45]

For Moore it is the Archetypal Self which possesses the Ego. Moore uses the phrase "Dragon energy" to refer to Libido in its various manifestations from the Archetypal Self.[46]

V.   Jung's Theory

Jung's contributions to the psychology of evil cannot be overstated. Jung's idea of "evil," although not clear as to what evil exactly is, left clues in his letters to his friend Victor White and in his works on the Shadow and his works on the mystic Jacob Boehme. His ideas can be broken down as follows:

- Evil is a real presence or force in the psyche

- Evil cannot be explained by the Christian doctrine of privatio boni

- The Shadow is experienced as evil

- The Archetypal Self, and therefore God-projections, contain evil when they are in complete quaternity. Because of this the Christian god projection of Jacob Boehme shows a divided God trying to be complete and unable to do so without Satan.

So it is important to explore these ideas first before moving on.

A.   Evil is Real

In his letter dated 12/05/1939 Jung writes that he takes evil very seriously[47]. He was dismayed at what he considered "modernity" and the lack of concern for the reality of evil. Jung said of modern people:

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[45] Haidt, 2012, pg. 30.
[46] Moore & Havlick, 2003, pg. 13.

"Every one of them has the feeling that our religious truths have somehow become hollow…people no longer feel redeemed by the death of Christ…Sin has become something quite relative; what is evil for one man is good for another"[48].

He felt that, because Christianity encourages followers to "eschew evil; neither touch it nor mention it," this attitude "flatters the *primitive* [my italics] tendency in us to shut our eyes to evil and drive it over some frontier or other like the Old Testament scapegoat"[49]. This attitude of being unable to face up to the reality of evil is, in Jung's mind, what led to the creation of the Shadow. He says: "Negligence of the Shadow is the best means of making (oneself) an instrument of evil. What is even worse, our lack of insight deprives us of the capacity to deal with 'evil'"[50]. Because it is rejected and ignored, evil becomes Shadow, or unconscious, where it can no longer be dealt with openly and consciously.

In contrast to this Jung replied: "I call a certain fact evil, often without being sure that it is evil in reality. Some things seem to me evil, though they are not"[51]. Jung chose to take what he called an "empirical view" and based his opinion of evil on his supposed objective observations. He *felt* some things were evil, and his clients *felt* that things were evil, even if in some objective reality they were not.

In searching for as close to a definition of good and evil as possible to find in Jung Erich Neumann summed it up as follows:

> "Whatever leads to wholeness is 'good'; whatever leads to splitting is 'evil.' Integration is good, disintegration is evil. Life, constructive tendencies and integration are on the side of good; death, splitting and disintegration are on the side of evil.' This is to say that our moral values and actions are no longer considered as entities that are judged good or bad in themselves, but only in relation to the whole. Whatever helps promote wholeness is 'good'; and vice versa, 'whatever leads

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[47] Edinger, 1984, pg. 64.
[48] Jung, 1933/1934, pg. 205, quoted in Griffin, 1985, pg. 271.
[49] Ibid., pg. 272.
[50] Ibid.
[51] Jung, 1959, pg. 91.

to disintegration is 'evil,' even if it is 'good will,' 'collectively sanctioned values' or anything else 'intrinsically good.'"[52]

One can wish Jung would have simply said that contents of the Shadow may not be evil in any real, objective sense, but that they become *evil* when they split off and separated from consciousness.

The idea that evil is a real and independent force has been studied recently by researchers Brock Bastian et al. in what they refer to as Moral Vitalism. Treating Good and Evil as vital forces means embracing the "dual beliefs that forces of good and evil (a) actually exist and (b) may cause moral and immoral events to occur"[53]. Through questionnaires they seek to establish a "new dimension of moral cognition – the belief that agentic forces of good and evil exist in the natural world".[54] It would appear that Jung's belief of the reality and autonomous nature of evil in the psyche would be considered a morally-vitalistic belief. The difference is that Jung's theory is still psycho-analytic and seeks to understand objective reality as projection of inner psychic reality[55].

B.   Evil is More than a Privation of the Good

Jung regarded the Christian doctrine of *privatio boni,* that evil is an incomplete or a twisted and perverted *good,* to be incompatible with the experience of evil.[56] This was an argument he engaged in with his Catholic friend Victor White over a series of letters, and in some of his writings.

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[52] Avens, 1977, pg. 205.
[53] Brock et al., 2015, pg. 1069.
[54] Ibid., pg. 1078.
[55] Pruyser, Paul, 1968, pgs. 6 – 11.
[56] Jung, 1959, pg. 341, footnote 152.

For Jung, the idea of privatio boni derived from the theological concept of God as *summum bonum,* or absolute good. If God is the ultimate good then anything not God was lesser than God, and to the extent that a being is less than God's perfection, that imperfection is considered *evil.* Jung said:

> To believe that God is the Summum Bonum is impossible for a reflecting consciousness. Such a consciousness does not feel in any way delivered from the fear of God, and therefore asks itself, quite rightly, what Christ means to it. That, indeed, is the great question: can Christ still be interpreted in our day and age, or must one be satisfied with the historical interpretation?[57]

Because the experience is so real Jung cannot bring himself to accept the rational doctrine that evil is an incomplete good. He calls the doctrine of privatio boni "nonsensical" and insists it would never "have been necessary had one not had to assume in advance that it is impossible for the consciousness of a good God to produce evil deeds"[58]

For Jung, aspects of the personality, when split off from consciousness, took on a life of their own and became, to an extent, autonomous. The reality of evil prevented him from accepting this doctrine. The fact that such a great thinker could not see that his own theory of splitting a psychic content off from totality is what privatio boni means is astounding.

C.   The Shadow

Beginning with his concept of the *Shadow,* Jung hypothesized that civilized human beings carry aspects of their personality of which they are unaware. I quote Johnson in entirety:

> "In the cultural process we sort out our God-give characteristics into those that are acceptable to our society and those that have to be put away. This is wonderful and necessary, and there would be no civilized behaviour without this sorting out of

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[57] Jung, 1952, quoted in Campbell, 1971, pg. 589.
[58] Ibid., pg. 547, footnote 42.

good and evil. But the refused and unacceptable characteristics do not go away; they only collect in the dark corners of our personality. When they have been hidden long enough, they take on a life of their own – the shadow life. The shadow is that which has not entered adequately into consciousness. It is the despised quarter of our being. It often has an energy potential nearly as great as that of our ego. If it accumulates more energy than our ego, it erupts as an overpowering rage or some indiscretion that slips past us; or we have a depression or an accident that seems to have its own purpose. The shadow gone autonomous is a terrible monster in our psychic house".[59]

This makes it seem as though the Shadow forms based on life and repression, similar to Freud's personal unconscious.[60] Anthony Stevens goes so far as to equate the creation of the Shadow with Freud's concept of the *superego,* this superego being "established as an inner watchdog whose function is to monitor our behaviour so as to ensure relative conformity to the values of the culture into which we happen to have been born".[61] For Freud, repression of the unconscious by the superego is a result of primarily parental and fatherly correction, and the deep seated fear of castration.[62] Stevens notes that "it seems increasingly probably, in view of Bowlby's work, that the impetus to effective superego development is not, as Freud believed, fear of being castrated by father as a reprisal for entertaining incestuous desires, but fear of being *abandoned* by mother for being unacceptable".[63] Thus, by implication, the Shadow begins to form when the infant begins suppressing or repressing moods and behaviours that the mother might disapprove of. Johnson is more general when he attributes it to the "civilizing process". He says: "Anyone

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[59] Johnson, Robert A., 1991, pg. 4-5.
[60] According to Stevens: "Jung himself sometimes evinced exasperation with attempts to clarify the concept: 'This is all nonsense!' he once exclaimed after a long discussion on the subject. 'The Shadow is simply the whole unconscious' (von Franz, 1974)[quoted in Stevens, Ibid., pg. 215].
[61] Stevens, 1982, pg. 211. In Freudian theory and its spin-offs, such as Object-Relations theory, the superego is created by internalizing disciplinary messages and the image of the parents, especially, according to classical Freudianism, the image of the Father (Pruyser, 1968, pg. 306). This superego then distinguishes between the repressed unconscious urges and the ego-ideal, a concept similar but not identical to Jung's *Persona.*
[62] Stevens, ibid.
[63] Ibid., 210.

who does not go through this process remains a 'primitive' and can have no place in a cultivated society".[64]

But regardless of how it forms, the fact that it forms at all shows it to be what Moore called the "personal shadow".[65] Johnson mentions several examples of different character traits and behaviours that are in the Shadow in different cultures.[66] Although it is true that certain aspects of culture do appear to be rather arbitrary, there are nonetheless certain traits that are universally "good" and universally "evil." Where there is a universal of human nature there is the presence of what Jung called "archetype."

And indeed, Jung described the Shadow as an archetype.[67] This leads us to discuss the Shadow as an Archetype, or rather, the *Archetypal Shadow.* But instead of exploring the instinctual or developmental aspect of his Shadow concept, Jung began to explore archetypal *images* of evil in religion, and in particularly in the images of divinity and the enemy of divinity. The archetype Jung associated with images of divinity is the *Self,* and images of the enemy are those of the devil.[68] This only complicated the situation as Jung

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[64] Johnson, 1991, pg. 5.

[65] Moore, 2003, pg. 35.

[66] Examples of which include driving on different sides of the road in different countries, how in some cultures it is acceptable for a man and a woman to hold hands in public whereas in others it is commonplace for men to hold hands in public, or how some cultures regard it as polite to keep one's shoes on and in others it is polite to take them off. Although, as he puts it, the clash of different *shadowed* personality traits in between cultures can be very explosive, "the sorting process is quite arbitrary" (Johnson, 1991, pg. 6). Stevens also notes that: "It is, of course, inevitable that the forms in which the moral sense is actualized will embody significant differences from culture to culture. Some will suppress adultery more severely than others; likewise homosexuality, incest and overt expressions of aggressive intent…" he also recognizes that "The incest taboo, for example, is apparently a universal phenomenon in human communities, as are ideas that there is a fundamental distinction between murder and killing in warfare, that parents are obligated to their children, that it is wrong to seize your neighbor's property or his wife, and so on" (Stevens, ibid., pg. 217).

[67] He says: "Whereas the contents of the personal unconscious are acquired during the individual's lifetime, the contents of the collective unconscious are invariably archetypes that were present from the beginning…The archetypes most clearly characterized from the empirical point of view are those which have the most frequent and the most disturbing influence on the ego. These are the *shadow,* the *anima,* and the *animus*" (Campbell/Jung, 1971, pg. 145).

[68] Avens, 1977, pg. 196.

became critical of traditional Christian teachings and alienated friends and theologians from his innermost circle.

Jung's own ideas took their final form, and the form I will write most about, between 1950 and 1953, with the works *Aion* and *Answer to Job.* Debating with his Catholic friend Victor White he wrestled with the Christian understanding of evil as a negation of good, or *privatio boni.* [69] With *Answer to Job* he wrote of Satan as representative of an evil nature of which Yahweh had been previously unaware. The work can justifiably be described as describing God's individuation and reconciliation with *His* Shadow. In this view *incarnation* came to mean the Ego's individuation, and human beings who most authentically become themselves are helping God to individuate.

Jung referred to evil as the opposite to good, and Satan as the opposite or contrary will to God.[70] He identified an aspect of this "contrary" will as necessary for development, as without it one "identifies" with a social ethical code, such as that given by a religion.

> "The ego that follows this code of perfection must shun consciously or unconsciously all desires, impulses, and needs that do not fit with the ethic. It is our subliminal awareness… that we are actually not good enough for the ideal values set before us which results in the formation of the Shadow.
> If a person consciously rejects forbidden impulses, he or she will work to get rid of them and will develop an austere asceticism. If the effort is unconscious, then the person will resort to repression of the negative side of self…By excluding bad contents from consciousness, the ego loses contact with them and therefore loses control of them. The individual is not essentially split into a world of values and a world of anti-values. The negative impulses and desires come to function independent of the controlling effects of consciousness. These 'lower elements' then undergo regression to a more primitive form and, worse still, they begin to mix chaotically with other unconscious contents and contaminate them with their own

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[69] Edinger, 1984, pgs. 112-114

[70] "…the principle of separateness and autonomy over against God – which is personified in Lucifer as the God-opposing will – is included in it (individuation). But for this will, there would have been no creation and no work of salvation either. The Shadow and the opposing will are the necessary conditions for all actualization (Jung, CW, XI, pg. 196, par. 290; quoted in Avens, 1977, pg. 203-204).

negativity. More and more primitive forms of relations are mobilized until the pressure builds to a boiling point".[71]

The aspects of the personality that are not acceptable to this social code therefore end up in the Shadow. But what does "primitive" mean? The Jungian literature is rather vague and never fully answers. Jung takes it for granted that this split is because "a person is to practice brotherly love, to strive for perfection and to avoid hate, intolerance, and egoism of all sorts".[72]

So the individual grows and learns to accept the values of her family and her collective society, whatever that may be. Those values which are not acceptable to the family or the society she represses in herself. But what about those values which all societies repress?

Those aspects which are repressed and in the "Shadow" are hidden from consciousness in the individual, or in the collective. But the Shadow is *projected,* or "it [the Shadow] is neatly laid on someone or something else so we do not have to take responsibility for it".[73] When hatred of another individual or group is present it is a Jungian axiom that the other expresses some projected and repressed part of oneself. When it is projected, we can hate others for things we actually but secretly hate in ourselves. For instance, when a religious conversion occurs, the individual converts to a new religious belief, and then, as he despises his former self, despises and may attempt to convert or persecute others who are like he used to be.

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[71] Griffin, 1986, pg. 273.
[72] Avens, 1977, pg. 203.
[73] Johnson, 1991, pg. 31.

The other process that can occur with rejected and repressed Shadow elements is called "possession" or "inflation."[74] This refers to a complex or an archetype "taking control" of the personality to the extent that the ego and frontal cortex lose conscious control of behaviour, and the individual acts as though he/she is temporarily absent and some other force or personality has taken control. A person becomes obsessed with some idea and can't be self-reflective until the possession passes.

The personal Shadow is made from the individual's own life, repressing aspects of one's own personality and projecting them. This is why recognition and integration of the personal Shadow is an aspect of the Individuation process, or the individual becoming a whole.

> "Reconciliation with the Shadow is always followed by an expansion, an enlargement of consciousness. It must be emphasized again, however, that this does not imply an irresponsible surrender to the shadow or a megalomanic condition of being 'beyond good and evil.' Rather the old dilemma – either to be overwhelmed by the shadow or to project it – is transcended".[75]

It is healthy and healing to admit to oneself, not only that one is a sinner, but to recognize those parts that one has actually repressed and forgotten[76].

Much has been written on the personal shadow. The idea of a social or perhaps "collective shadow" means that a certain group, tribe, society, etc. has certain values, and

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[74] "Constellation of either [the good or the terrible aspects of archetype] aspect results in what Neumann calls a 'state of biophysical seizure', a compelling state of possession which drives the behavior and experience of the subject and is associated with powerful emotional accompaniments" (Stevens, 1982, pg. 90). "In cases of extreme mass hysteria (which was in the past called 'possession'), the conscious mind and ordinary sense perception seem eclipsed. The frenzy of a Balinese sword dance causes the dancers to fall into trances and, sometimes, to turn their weapons against themselves" (Jung, 1968, pg. 21).

[75] Avens, 1977, pg. 204.

[76] "In the Jungian framework to accept evil is to allow the tendencies bound up with the shadow a measure of realization. This may lead to disobedience and self-disgust, but also to self-reliance (a sense of self-centeredness) without which individuation is unthinkable. If ethics are to be meaningful, the ability to 'will otherwise must be real" (Ibid., pg. 203).

collectively represses and projects shadow elements in a similar way to individuals. Groups

like religions such as Christianity or Islam develop a group shadow that they might project

upon each other.[77]

But from here Jung began his discussion of Satan, an archetypal figure, whom he saw

as having not just a personal Shadow reality, but an archetypal reality, an aspect of the

Archetypal Self.

Answer to Job is confusing at best, or as Edinger praises it:

> "Although the style is modest, the content is of such depth as to be beyond
> our current power to assimilate. It lays the groundwork for a new world-view, a new
> myth for modern man, a new dispensation that connects man to the transpersonal
> psyche in a new way".[78]

One of the difficulties of *Answer* is the confusing way Jung switches back and forth between

psychological language of Self and Shadow, and theological/Christian language of Yahweh

and Satan. If he means the actual Christian God and Satan his grasp of theology is rather

wanting. Indeed he sought out theologians to communicate with to more fully grasp

theological ideas. As Lammers writes:

> "In Switzerland, meanwhile, during the war years Jung had been searching for
> a Catholic conversation partner to help him to master the church's language about
> its symbol system, so that he might write more intelligibly about this tradition and
> explore its psychological ramifications".[79]

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[77] Perhaps Jung's most in-depth exploration of this subject is his 1936 essay "Wotan". In it Jung described his view of the collective German psyche leading up to the 2nd world war and Nazism, as being mass-infected by the old heathen god Wotan, a god of war. Jung describes Wotan as an archetype, whereas Stevens describes Wotan as an expression of the "Father" archetype (pg. 124). Using Moore's typology of the Self Wotan would be a manifestation of the King (in his role as King of the gods) Warrior (as leader of the gods in battle and in the final battle of Ragnarok) and as Magician (in his quest for magical knowledge of riddles and runes). Campbell, although not Moore-ian, also describes Wotan as a God of death and sex (because of his one eye) and therefore an expression of the Lover archetype as well. "Campbell: The god of death is the lord of sex at the same time. Moyers: What do you mean? Campbell: It's a marvelous thing. One after another, you can see these gods. Ghede, the death god of the Haitian voodoo, is also the sex god. Wotan had one eye covered and the other uncovered, do you see, and at the same time was the lord of life. Osiris, the lord of death and the lord of the generation of life" (Campbell, 1988, pg. 271).

[78] Edinger, 1984, pg. 60.

[79] Lammers, 2007, pg. 256.

But also it is difficult at times to know whether *Answer* is meant as a tract on historical Christianity and on an actual God, or whether it is purely a personal statement of Jung's own struggle with his father's God. Indeed, Edinger in one place refers to *Answer* as the "new dispensation".[80] But other writers state that "Jung's writing in *Answer to Job* is a personal process, and in part a dialogue, even an active imagination, with God (via Job)".[81] Jung himself said of it: "I do not write as a biblical scholar (which I am not), but as a layman and physician who has been privileged to see deeply into the psychic life of many people".[82] This distinction is important as upon it rests the question of whether Satan is a representation of a personal Shadow, representing personal and subjective evil, or rather some type of Archetypal Shadow, representing absolute evil.

Jung's theories about evil and Satan led him into conflict with his Catholic friend Victor White. Jung argued that the Catholic doctrine of *privatio boni,* evil only exists as an absence or perversion of a good, was "nonsensical".[83] Instead, Jung thought the nature of evil is "something more fundamental right inside the godhead. Jung once attributed this dualism to man alone, as he wrote in 1931 to Katherine Briggs (of later Myers-Briggs fame): 'Man is not fundamentally good, almost half of him is a devil.' (Letters, Vol. 1, pg. 81) Twenty years later Jung has now implicated God too, and therefore 'God is an ailment man

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[80] Ibid.
[81] Sedgwick, 2002, pg. 10. Also: "Jung's is a personal language of faith of which 'archetypes' are the major tenets; and because Jung's work is a *personal language of faith* [my italics] he avoids the danger of being invalidated by argument or contradicted by experience" (Griffin, 1986, pg. 275). To be fair, Griffin goes on to denounce Jungian psychology in general and his theory of archetypes in particular: "In the end, his archetypes have nothing to do with the language of modern psychological science".
[82] Jung, CW, XI, pg. 449 – 450, par. 729, 730, 731; quoted in Avens, 1977, pg. 212.
[83] Sedgwick, 2002, pg. 10.

has to cure'".[84] In other words, the nature of evil must exist as an actual entity and cannot be explained away by the *privatio boni,* and regards evil as the opposite of good.

Jung had many criticisms of this doctrine and believed it minimized humanity's actual experience in the world.[85]

D.   *Evil as an Aspect of the Self*

Jung explored this idea of the Archetypal Self including evil in its completeness in his book *Aion* and in *Answer to Job.* In both he struggles with two aspects of evil – the experience of evil in his and his patients' lives, and evil as a missing fourth element which makes the trinity into a quaternity. One is a feeling of the genuineness of feeling and of experience, the other is an intellectual idea based on Jung's interpretation of dreams and myths.

The Self is the blueprint for human development and the Archetype of Wholeness[86]. In this dimension of wholeness, it is the a-priori source of the *idea* of wholeness in the psyche. As the psychological idea or image of wholeness the Archetypal Self gives rise to the Ego and all other archetypes in the Unconscious.[87] Jung's belief was that the Archetypal Self was the "structural or ordering principle which unifies the various archetypal contents"[88]. Based on this wholeness and the structuring activity, and the fact that it "subordinates the ego to it", Jung considered the Self to be the "inner empirical deity" which is "identical with

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[84] Ibid., pgs. 10-11.
[85] "Therefore, says Jung, human feeling is against the doctrine of the *privatio boni,* or any such doctrine that overlooks mankind's sufferings, and weakens psychological preparedness to recognize and deal with evil" (Sanford, David, 1981, pg. 139).
[86] Edinger, Edward, 1972, pg. 3.
[87] Ibid.
[88] Ibid.

the *imago Dei*"[89]. Thus, for Jung, the idea of God in a monotheistic and Christian sense is an image of this structuring unity.

If humans commit evil, and all human actions and deeds emerge from the psyche, then evil must have a root within this Archetypal Self. But if, from Jung's psychological point of view, the image of God of Christian theology, is a projection of this Archetypal Self, then God must have evil within *Himself*. But Christian theology denies this, and Jung was unable to reconcile this with his psychological theory. His work *Answer to Job* is his wrestling with this conflict in which he determined that God was and is unable to reconcile this evil element within *Himself*. The book was the end of his friendship with Victor White and even Erich Neumann rejected it[90].

A weakness in attributing evil to the Archetypal Self is that Jung doesn't make an effort to define what evil is. He approaches good and evil, on the one hand, as dualistic but vital forces in the Self; and also treats them as relative to the individual, claiming that the therapist needed to remain objective and not attempt to guide the analysand's inner growth with personal and social ideas of morality.[91]

For Jung, the *reality* of the experience of psychological evil was in various psychological disorders and psychotic schizophrenics he encountered in Burgholzli Hospital. To these people and to him as analyst evil was a definite force which took over the human psyche, possessing the conscious Ego and destroying it. This evil was destructive of either the individual's psyche in an *introverted* way or was destructive to others (including entire nations) in the sense of hostility and aggression towards others. Because he believed in

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[89] Ibid.
[90] Edinger, Edward, 1984, pg. 77.
[91] Ibid., pg. 84.

autonomous complexes he believed that evil had at least some type of independence within the psyche, and not everything in the psyche was friendly or promoting of growth and individuation.[92]

When he discovered the Archetype of wholeness, the Archetype of the Self, he postulated that everything in the psyche that didn't come from without had to come from it. Because this included the God projection, the *imago dei,* he felt the Christian idea of an all-good God was incomplete and missing something, missing evil, that evil had somehow been repressed or split off from the God-image, and that religious development required that God become complete again. He compared the intellectual idea of European Catholicism and Calvinism[93] of God as *Summum Bonum,* the absolute good, with images gods from other cultural traditions. Hinduism, for instance, not only has goddesses in addition to gods, but the goddesses and gods all have exceptionally profound destructive sides to them. The goddess Durga is not only goddess of life but also goddess of death with a necklace of human skulls around her neck.

In *Answer to Job* Jung saw that Yahweh, as the godhead is called in the Old Testament, is in fact full of nastiness such as rage, destruction, jealousy and evil. Jung doesn't explain how or why these characteristics are "evil" as he seeks to remain scientific and not engage in theology or metaphysics.[94] Nonetheless, he accepts that these aspects of God are in fact evil, and therefore that Judeo-Christian God has always possessed evil

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[92] Moore & Havlick, 2003, pg. 39.
[93] His father was a reformed pastor.
[94] Edinger, Edward, 1984, pg. 62.

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characteristics. Jung believed that this God was, in the Old Testament, unaware of these evil traits, despite of *His* possessing omniscience.[95]

Yahweh, in apparently a jesting mood, makes a bet with Satan (whom Jung saw as both Yahweh's beloved Son and as Yahweh's Shadow personified) that the human Job would not lose faith, even if he lost everything. Satan therefore goes and indeed, takes everything away from Job, killing his family, his flocks, and inflicting him with a sort of plague of boils on the skin. Job does not curse God but does wrestle with God and demands an answer.

For Jung, this wrestling with a human ego, a human consciousness, served as an awakening for Yahweh, who for the first time became aware of his dark, fiery, and wrathful side. Jung equated this dark, fiery side with evil and with God's Shadow. God, Yahweh, being perfect but having been unaware of this aspect of *Himself,* immediately casts Satan (his beloved Son and Shadow) out of Heaven and out of *His* consciousness, and out of Scriptures. But God is forever incomplete without this Satan, and wants Satan redeemed. But God's unconscious nature won't allow this, so God seeks *incarnation* in the human psyche, which although incapable of reconciling divine opposites on its own,[96] might eventually be collectively capable of reconciling God's opposites by becoming conscious of them.

The text is complicated in its writing because at the same time as Jung writes as though writing a biography of Yahweh, he also writes that he is speaking metaphorically and

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[95] Edinger, Edward, 1984, pg. 85.
[96] Moore & Havlick, 2003, pg. 40.

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archetypally about the Archetype of the Self within human consciousness. It is not God but the Archetypal Self which seeks incarnation in order to reconcile its own opposites. [97]

Although religious people of different monotheistic religions have difficulty with this idea that God is ultimately unconscious and divided against *Himself,* possessing evil, Jung found support in Christian mystics, especially that of the German Lutheran Jacob Boehme.

I will explore Boehme's theology in a later chapter, often using the plainer English of his disciple William Law for the sake of clarity. But now it is important to recognize what Jung saw in Boehme.

In the image … Jung thought he recognized a dualism, an unreconciled set of opposites within the image. Boehme's notions and images of God were, according to Jung's psychology, projections of the Archetypal Self in its completeness, but through the symbolism of Christian theology, in which these opposites were not, and couldn't be, reconciled and united. Boehme's writings are filled with the wonderful visual images of God's fiery and wrathful nature. This fire and wrath, represented by the dark half-circle is separated from and unassimilated to God's light and love side, represented by the light half-circle. To Jung, the line in the middle represents the Spirit, the division between the unconscious dark and the conscious light, which can recognize the divided halves, and through psychological work, bring the dark and unconscious half into consciousness, into the light half. But for Jung, this image represented that the Christian idea of God cannot become complete because the two sides are not touching. Because of this, religious growth in the individual is the only way for the Christian God to ever become whole.

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[97] Edinger, Edward, 1984, pg. 85.

The consequences for this are that Christian believers, those who are *contained* in the myth, symbol and theology of historical Christianity, God as having opposites will remain an idea that cannot be accepted. But for those who no longer believe the Christian theology and symbolism, there is hope that the Archetypal Self *in its wholeness* can be recognized, and individual human beings can come to recognize their own Shadow. By becoming aware of their own Shadow these non-believers are capable of carrying on God's inner-work and completing the incarnation, which to Jung is individuation.[98]

Jung's interpretation of Boehme is from his psychological point of view and this view is shared and continued by John Dourley in his works. Both argue that, according to Boehme, the Christian God is *divided* between *His* good and *His* evil sides. They interpret the illustration as reflecting this. Jung's interpretation finally leads to the conclusion that the Archetypal Self *itself*, prior to its manifestation in individual human development, is divided against itself; divided into good and evil halves.

Jung says that because the Archetypal Self is in the unconscious psyche, and because the Self is the archetypal root of the image of God, that therefore God is *unconscious.* In spite of recognizing that God is omniscient. Those able to read *Answer to Job* as Jung's personal inner work with his Father's Calvinistic God recognize the subtle metaphorical shifting that is going on. Those that have some attachment to Christian theology and its symbols, according to Edward Edinger, are incapable of reading this work in this manner, because those people will read the work as though it is writing a history of God.[99] Religious people of all sorts, not just Christians, have difficulty with this. But when Jung forces

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[98] "In psychological terms, the incarnation of God means individuation". Edinger, Edward, 1984, pg. 84.
[99] Edinger, Edward, 1984, pg. 61.

Boehme onto his side in proposing an unresolved dualism in the image of the Godhead Jung

misinterprets Boehme and the Lutheran mystical theology of evil which Boehme supported.

By remaining true to Jung's original psychological idea of the Archetypal Self as the

psychological equivalent to the DNA blueprint of human development we can restore a

relationship between Jungian psychology and Christian theology. By recognizing Jung's

original conception of an archetype as being a psychoid[100], a mirror of *instincts, ultimately*

deriving from instincts, and by using Moore's more advanced understanding of the

Archetypal Self, we can redeem Boehme from the false dualism of Jung and Dourley. The

Archetype of the Self, being the blueprint for human evolution, contains both a primitive or

Reptilian aspect to it, concerned only with its own survival, and also a more advanced or

mammalian and human aspect, which has evolved to be social and concerned with the

welfare of others. The Archetype of the Self is not divided against itself in a dualistic

conundrum of good vs evil – but it does contain the potentials, being the Archetype of the

complete brain, to split and divide against itself in regards to individual selection (survival of

the fittest individuals) vs group selection (survival of groups and the evolution of

cooperation and altruism). When working in its wholeness the Self supplies the Ego with

libido directed towards the welfare of others. In order to make a mature adult, concerned

with the welfare of others, the Ego must first develop itself in its primitive and immature

form. Unfortunately, this creates the potential for the adult to never mature psychologically

but remain in a state of infantile grandiosity, concerned only with its own welfare, and

bringing the unity of the group into disrepair. Moore's discovery of the immature and the

mature sides of the Self, in addition to his development of Toni Wolff's discovery of the four

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[100] Jacobi, Jolande, 1959, pg. 35.

aspects of the Self, has provided Jungian thought with an understanding of evil as being the primitive, immature aspects of development when the human person doesn't mature into sociality.

This vision of immature and mature aspects of the Self, manifested in individuals based on their socialization, provides the interpretation of Boehme's image of God. Boehme's mystical vision of God as having three different aspects, a fiery, wrathful side, and a light and loving side, transformed by an alchemical lightning flash, reflects the growth from a-sociality of the Reptilian brain to the wholeness of the human brain with its more mammalian and human aspects. Boehme's vision of God is both Christian/Lutheran and the projected image of the Archetypal Self. Because of this, in later chapters we will discuss his theology from both a theological and a psychological perspective.

E.   Satan as author of Evil

Satan and the fallen angels also have a role to play in Christian theodicy. Satan is considered the enemy of God and the original author of both evil and Sin. As Jung pointed out, the image of Satan seems to have undergone several transformations through the centuries. Satan in *Answer to Job,* acting under the directorship of God to make Job's life miserable, appears to be quite different from Satan in Milton's *Paradise Lost* (1667) who sets his Will and power against God and decides to ruin God's creation of earth and humanity. Neil Forsyth, writing about Milton's use of Satan, says: "In Milton's highly original story, Satan comes into being in Raphael's (Raphael tells Adam the story of the Angelic

rebellion in Heaven) narrative quite simply in reaction to God's word. Suddenly he is there, not as Lucifer, his earlier name, but as the enemy, as *he who disobeys* [my italics]".[101]

Christian theology presents Satan as being full of *pride* and as attempting a rebellion against God (or what we could call grandiosity, separation, and aggression). This pride and the attempt to steal God's throne and kingship are counted by many as similar to Adam and Eve's sin and fall in the garden.[102] Christian theologians have raised problems with this theory for as long as it has been around. For instance, if Satan is the first sinner, why did God not either prevent Satan's first sin. Also, if Satan fell, why does God allow Satan to continue to exist or to apparently have influence over worldly history?[103]

Jung's Satan, in contrast, is presented as the twin brother of Jesus and as God's unconscious fourth side (since trinities seek completion in quaternities).[104] In *Answer* Jung links ideas of God (in the Judeo-Christian monotheistic image) with the Archetypal Self, or the Archetype of completion.[105] He paints a picture of the god Yahweh as being essentially unconscious of *his* own "evil" side, and as needing "incarnation" in order to become

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[101] Forsyth, Neil, 2000, pg. 527. Forsyth's article concerns the variety of intellectual sources that he argues Milton combined in his epic. He argues that Milton borrowed from Classical Greek and Latin imagery and uses a form of cosmic evil which was not present in either ancient Judaism or these Classical writers. Forsyth himself is one of the foremost experts on the subjects of Satan and evil, writing a series of books on Satan, including *The Old Enemy* (1987).

[102] Luther, Martin, 1980, pgs. 62 - 63 The Theologia Germanica mentioned by William Law in a letter to John Wesley: "If you remember the 'Theologia Germanica' so imperfectly as only to remember something of Christ our Patter, but nothing express of Christ our Atonement, it is no wonder that you can remember so little of my conversations with you. I put that author into your hands not because he is fit for the first learners of the rudiments of Christianity, who are to be prepared for baptism, but because you were a *clergyman,* that had made profession of divinity, had read, as you said, with much approbation and benefit the two practical discourses [Christian Perfection and the Serious Call], and many other good books; and because you seemed to me to be of a very inquisitive nature, and much inclined to meditation: in this view, nothing could be more reasonable for you than that book, which most deeply, excellently, and fully contains the whole system of Christian faith and practice, and is an excellent guide against all mistakes, both in faith and works." (Quoted in Overton, pg. 155).

[103] Hick, 1977, pg. 8.

[104] "Because of the predominant value that Jung attached to the quaternity, he tended in most cases to interpret trinitarian images as incomplete or amputated quaternities" (Edinger, 1972, pg. 179).

[105] Moore, 2002, pg. 34.

conscious of *his* own unconscious side. Only human consciousness, according to Jung, will allow Yahweh to become conscious, since *He* (Yahweh)is an unconscious archetype. Jung is confusing at this point because it is unclear whether Satan is the unknown Shadow of God the Archetype or the Shadow side of the person, the Ego. The work treats God as though God is an individual Ego but is explicit about identifying the subject of his book as the Archetypal Self.

Answer in fact raises a question it is assumed Jung had sought to answer: is Satan, the image of absolute evil in Christian theology, to be interpreted psychologically as the human Shadow or the Archetypal Shadow? If there is an Archetypal Shadow, what is it? Since the Archetype of the Self is unconscious, how can it have a Shadow in the same sense as the Ego/Persona combination? If Satan is a projection of the human Shadow, then the reality of it is maintained but the absoluteness of the *evil* disappears. The Shadow is made up of aspects of the Archetypal-Self, but they are not *evil* in the Self – they are only *evil* in a relative sense to the light of consciousness, the individual, family, and social norms, and morals of humanity. But then Satan cannot be *Jesus'* brother or God's Shadow.

But if Satan is in some way God's Shadow, then regardless of how theology interprets it, the Archetype of the Self must in some way have evil in it.

The personal Shadow is experienced as *evil* as long as it is projected onto others and not recognized as belonging to oneself.[106]

Jung's *Answer to Job* is a confusing work and is generally not understood on the first reading.[107] What is clear is that Jung wants to argue that Satan is the Shadow, but he argues

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[106] "…when somebody projects a devil upon his neighbour, he does so because this person has something about him that makes the attachment of such an image possible. The devil in such a case is simply a variant of the Shadow archetype", Avens, Robert, 1977, pg. 202.

that evil is a real entity and Satan is just as powerful as God or at least Jesus.[108] He is explicit

in rejecting the Catholic concept of *privatio boni* because he believed it made both the

concept and the experience of evil less real. He insisted on this reality of evil.[109] But he was

not open to defining evil, whether archetypal or personal or cosmic. And although the

Shadow is real, if the Shadow is the result of the familial and cultural development of the

Persona, and if the Shadow is to be integrated into the personality through the process of

individuation, then does the Shadow ever meet the requirements for evil that would be

demanded of a theologian addressing the problems of Sin and Satan?

F.   Chapter Summary

We can see Jung's dilemma and why this problem continues to echo down to today's

researchers who are interested the problem of evil and how it relates to the Shadow. That

evil can be real, but is located in the human psyche; that it is in the Shadow but the Shadow

itself is not evil; that the Christian character of Satan represents absolute evil that has

turned away from God but Jung's interpretation makes him Christ's rejected brother who

must one day be integrated back into God's Kingdom – these ideas have provided fertile

ground for analysts and theologians to write about and to disagree about in the years since

Jung's death. Unfortunately they continued along the same lines that philosophers and

theologians have been arguing for thousands of years and came to the same result: a

standstill wherein little ground had been gained. Jung's own sparce comments regarding the

Archetypal Shadow and its relation to the Archetypal Self went undeveloped by him or by

subsequent Jungian writers. Only Robert Moore waded into this murky forest to research

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[107] Edinger, Edward, 1984, pg. 60.
[108] Dourley, John, 2007, pg. 284.
[109] Ibid., pg. 283.

the Archetypal Shadow and its relation to the Self. Although his own work was also unfinished at the time of his death, I will relate his conceptions of the Archetypal Self in its infantile and mature forms to his own conceptions of infantile narcissism and grandiosity. I will demonstrate the connections of this infantile narcissism and grandiosity with his own ideas of archetypal evil and the Archetypal Shadow. In order to do this I must go beyond his own work and complete his vision, by showing that Archetypes in the Jungian sense do not originate in the emotional limbic system but instead in the most primitive reptilian parts of the brain, and find their completion in the more advanced levels of the brain and the limbic system. By demonstrating the roots of the Archetypal Self in the instincts I will use the most recent evolutionary biological research into good and evil to show the true Archetypal Shadow is the instincts for selfishness and grandiosity. Moore's work with the Archetypal Self, being in a direct line from Jung to Wolff through Edinger, provides us with the best of modern research on the Archetypal Self in line with the "classical" Jungian tradition. For this reason I will now explore Robert Moore's work.

VI.   Moore's Theory

Robert Moore's theory of evil is that untransformed archetypal energy takes possession of the Ego, causing inflation, in which the Ego's normal social functioning is overcome by "demonic" power. He calls this infantile grandiosity and narcissism. Although he doesn't explicitly make the connection with his own work, what he means by infantile

grandiosity should have been clear to him: he means that possession by an Archetype involves the one-sidedness and selfishness of what he terms the infantile. This is important for children but adults are supposed to develop their Archetypes to maturity, by which he means devotion to others. In order to discuss his theory of evil I will first discuss Moore's overall neo-Jungian structural model of the psyche. I will begin by discussing some of the theorists who had a large impact on Moore's theory, so that I can better explain Moore's theory itself. It is not my intention to criticize these sources of Moore's, only to point out their influence, so that Moore's theory may be appreciated in its proper intellectual context.

A.   Literature and Sources

1.   Freud/Adler

I will begin by explaining the influence of Freud and Adler upon Moore's thought, because he was trained in both schools of psychotherapy. I will show how important Freud's concepts of Id and Superego and Adler's ideas of an inferiority and a superiority complex are for the Shadow expression of his Archetypes.

Moore himself often repeated that before studying Jungian psychology he had been trained in both Freudian and Adlerian theories. Moore said: "Before I was a Jungian analyst, I was an Adlerian analyst, and before that, I wrote… my first book was a Freudian book".[110] Moore interpreted both Freud and Adler as having made discoveries of the inner dynamics of grandiosity in the unconscious, which he then incorporated into his own theory.

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[110] Moore, 1990, appx. 2:50 mins.

Freud, according to Moore, spoke about evil as grandiosity by describing "two powerful inner realities that manifested godlike claims in different ways: the id and the superego. The id (the it) was the driving force behind totalistic instinctual drives for sex and aggression, the insatiable appetites of the pleasure principle and archaic desire".[111] These two psychic entities, when in proper relation with a healthy and mature Ego, helped strengthen the personality by supplying its dynamism and vitality.

"What is the infantile grandiosity that you can see in the early Freudian Id?".[112] The answer is that the Id knows what it wants, and what it wants is "everything and it wants it now".[113] The infantile Id wants to devour all of Mom, all of Dad, is radically bi-sexual, and is only conflicted as to whether it wants to devour Mom or Dad first. For Moore it is important that this Id is not, in Freudian psychology, treated as the Ego personality, but as something different and separate.

What is primitive and grandiose with the Superego? The answer is: When your superego is very primitive, you have not dis-identified with it, and so when you're experiencing it, you're experiencing this very powerful self-criticism. And the demands of it… we say perfectionistic but that doesn't get it; it's like they are staggering under an onslaught of incredibly poisonous attacks by this Superego".[114] Moore identifies this extreme amount of self-criticism, within the Christian tradition, as "scrupulousness," a hidden type of hubris that expects the person to be able to be perfect.

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[111] Moore & Gillette, 2003, pg. 11.
[112] Moore, 1990, appx. 11:20 mins.
[113] Ibid.
[114] Ibid. Moore agrees with an audience member that the ego experiences this type of punitive superego as wanting the Ego's death and destruction: but this means it is not the "I" that is suicidal, not the conscious personality that is actually suicidal, but rather this punitive superego.

Moore in this lecture declines a simplistic understanding of this two-fold grandiosity (Id and Superego) with symbolic identifications of the "Id" with the "Devil" or the Superego with "God."[115]

Finally, Freud wrote about a so-called death instinct or *Thanatos*, which was opposed to Eros, or the life instinct. Moore believed early Freudians (in contrast to more recent Freudians who, apparently, don't take this death instinct seriously) and even nicknames it a "Shiva principle". He says: "If we look at this struggle between Thanatos and Eros, then you have right there Freud's apprehension that there is something in the human, that in certain conditions, seems to love death and want to have the reign of death more than the reign of life".[116]

For Moore, this Freudian emphasis on the destructive aspects of grandiosity of the Id, the Superego, as well as the possibility of a death instinct, is similar to his own work on Jung's archetypal Self. "Although," Moore says, "Freud did not conceptualize these two systems together as compromising a 'Great Self Within'", that is exactly what Moore does, and adds a Jungian, archetypal foundation to Freud's vision.[117]

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[115] Although Moore here calls this approach "a very unsophisticated reading" this theory should not be completely discarded. Paul Pruyser of the Menninger Institute, for instance, developed a sophisticated understanding of *Atonement* theory (how did Christ "save" mankind) based on this Freudian structural model. For Pruyser (1968, pg. 317 – 328) atonement theories can be roughly categorized by three types: the Ransom theory - wherein Christ is a sacrifice to Satan, paying humanity's debt to Satan; the Satisfaction theory – wherein Christ is a sacrifice to God to satisfy God's eternal law, originally violated by Adam and Eve, and accept the penalty for this original transgression; and the Moral Influence theory – wherein Christ's life, teaching, and self-sacrifice is an example given to fallen humanity to show how humanity is supposed to act in accordance with the harmonic law God has created. In Pruyser's Freudian interpretation, the Ransom theory, wherein humanity is threatened by cosmic, demonic powers, is rooted in the Ego's relations to the Id. The Satisfaction theory, wherein the Ego is threatened by a punitive Law-giver's demands for justice, is rooted in the Ego's relations to the Superego, wherein the Superego makes perfectionistic claims. And finally, the moral influence theory, wherein Humanity just needs to be shown an ideal toward which it should strive, can be seen as the Ego's relations to Freud's Ego-Ideal.

[116] Moore, 1990, appx. 31:30 mins.

[117] He goes on: he [Freud] did describe phenomena reflecting something within the self that makes grandiose claims on the individual, often leading to illness and worse if not properly confronted and regulated. Freud, therefore, was the first scientific psychological researcher to identify powerful grandiose forces in the psyche

Moore was also influenced by Adler's concept of the inferiority complex. In particular Moore emphasized that "behind every inferiority was a *superiority complex… a claim to perfection*".[118] Adler basically believed, according to Moore, that although this claim to superiority is universally present, "the organism does not want to know it has a claim to superiority…Adler was aware that human beings like to look better than they do".[119] Moore went so far as to call this claim to grandiosity "the inner enemy". Moore compares Adler's work to that of Freud, Jung, and himself, by treating Adler's superiority claim as an inner, psychological entity making grandiose claims upon the conscious self. When it expresses itself as an inferiority complex, it is nonetheless either punishing the "ego" with its failures to live up to these grandiose claims, or it is attempting to gain superiority and power over others. According to Moore: "Alfred Adler's thought highlights the reality of the 'Great Self within' more clearly than does Freud's".[120]

I have shown how Freud's ideas of Id and Superego and Adler's ideas of an inferiority and a superiority complex are for Moore's theory. Both thinkers discovered what they considered a psychic reality that makes grandiose claims on the ego personality.

2. Jung/Edinger

I will here describe the more salient aspects of the theories of Carl Jung and the Jungian Orthodoxy represented by American analyst and writer Edward Edinger. Moore paid

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that the conscious ego must learn to recognize and relate in a positive and effective way if life is to be served" (Moore & Gillette, 2003, pg. 11).

[118] Moore, 1990, appx. 37 mins.

[119] Adler didn't develop a theory of complexes or repression, but nonetheless held that humans are unaware of either the superiority or inferiority claims. Moore argued that Adlerian therapy involved continually exposing the patient to his/her hidden grandiose claims.

[120] Moore & Gillette, 2004, pg. 11.

less attention to what Jung called the *personal* Shadow and his understanding of evil provides a great deal of knowledge to the question of the Archetypal Shadow. Although obviously very influenced by Jung's writings on the subject, he was also heavily influenced by Edinger's understanding of the relationship of the Ego and Self, which he called the Ego-Self axis. Moore's theory could be summed up as saying a proper Ego-Self axis is healthy and gives the Ego energy for a full life, but when the Self possesses the Ego, or the Ego identifies with the Self (which are two different ways of imaging the same phenomenon) the Shadow side of the Archetype is experienced.

Jung's theory that there is an Archetypal Self is one of the most important hypotheses for Moore's entire endeavor. Moore says: "Carl Jung has given us the clearest delineation of the 'Great Self Within.' Jung not only affirmed the existence of such an archetypal Self beyond the ego, but unlike many of his more naïve and romantic followers, he warned us to take great care lest this Archetypal Self overwhelm the ego with its grandiose energies".[121]

Moore's reading of Jung is also heavily influenced by Jungian theorist Edward Edinger.[122] Edinger's "Ego-Self Axis" and his explicating of the phenomenon of inflation (caused by the ego's identification with an archetype, in this case the archetypal Self) shaped much of Moore's later work.[123] Edinger understood this Self as a blueprint for personal development and a structuring principle for various archetypes of the Unconscious. He followed Jung's lead in calling the Self the *inner empirical deity* and the *imago Dei.*[124]

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[121] Moore, Robert L., 2003, pg. 12.
[122] Moore, Robert L., 2003, pg. 15.
[123] Jung refers to this phenomenon in many places, for instance: "
[124] Edinger, 1992, pg. 3.

Moore's dependency on Edinger revolved around Edinger's use of the ego-self axis. According to Edinger the child is born in a state of "inflation," a state "in which something small (the ego) has arrogated to itself the qualities of something larger (the Self) and hence is blown up beyond the limits of its proper size".[125] Edinger argues that in earliest infancy and childhood, the ego exists only in a state of latency, and in complete identification with this Self. The process of maturation and individuation begins then in early life and is not confined only to the second stage of life. The child's ego identity must emerge from the matrix of the Self, and this process occurs throughout the lifespan.

Edinger says that as the infantile ego begins to emerge from this archetypal Self, it "is exiled from paradise, and permanent wounding ad separation occur".[126] Moore later calls this narcissistic wounding, and it means the ego will be forever at risk of future inflation, and in some there is even a longing for that original unity, even if this longing remains mostly unconscious.[127] Indeed, the process of emergence/individuation, alternating with re-immersion/inflation, continues through the lifespan. The archetypal energies that are then experienced by the ego often remain in their original, infantile state, and the ego then returns to this early state of infantile, primary inflation. Moore called this state infantile grandiosity.

Jung and Edinger both posited that not only is there *something* in the psyche that makes grandiose unconscious claims upon the individual ego, but that the original source of unity, the original structure of the psyche *itself* at times possesses the wounded ego and

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[125] Edinger, 1992, pg. 7.
[126] Edinger, 1992, pg. 12.
[127] Jung, for instance, in his early work: "The very frequent neurotic disturbances of adult years all have one thing in common: they want to carry the psychology of the youthful phase over the threshold of the so-called years of discretion. Who does not know those touching old gentlemen who must always warm up the dish of their student days, who can fan the flame of life only by reminiscences of their heroic youth, but who, for the rest, are stuck in a hopelessly wooden Philistinism?" (Jung, 1976, pg. 14).

inflates it, and the personality returns to a state of infantile grandiosity. Moore equated this Self with the afore-mentioned Id, Superego, and Superiority complex, and said: "My own research has convinced me that Jung was correct in his formulations, and that he can help us understand how the engines of human evil are grounded in the reality and power of an archetypal 'Great Self Within… We now know that the psyche splits and cannot maintain its structural integrity when it cannot relate to these 'divine energies' in a conscious and constructive way".[128]

I have explained how Jung's concept of the Self, and Edinger's understanding of the Ego-Self axis influenced Moore's work in his understanding of the archetypes as experienced in their fullness, and in their Shadow forms.

3. Turner

I will explain how the University of Chicago anthropologist Victor Turner influenced Moore's thought, and especially his theory of evil as infantile grandiosity. Especially important for Moore, which I will show, was how Turner's understanding of ritual initiation process is related to the transformation of energy and maturity. In order to be fully mature human being, and to provide defensive measures against infantile grandiose inflation, Moore believed it was necessary to under ritual initiation, and believed it was necessary in most cases to have an actual, practiced ritual elder to guide the process.

Moore was influenced by Victor Turner's work on liminal and liminoid space, and about ritual. Turner didn't write about good and evil, or about human grandiosity, but did write about the ritual process and the effects of ritual on individuals and group life.

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[128] Moore & Gillette, 2004, pg. 12.

What moved Moore about Turner's work were Turner's two polarities of Structure – Communitas, and Liminal – Liminoid. Structure refers to the "modalities of social relationship that exist in what we call profane space and time"[129]. It is the realm of hierarchical relationships and what Jungians might refer to as Persona issues. It is a state of being which is determined by the cultural norms or laws.[130]

Communitas, on the other hand, refers to "the kind of social relationship that focuses on the equality of people and their lack of status differences"[131]. Although neither Turner nor Moore denied the importance of Structure for daily living, both also saw the necessity for experience of communitas for the experience of social bonding and for "healing for a person, for the culture, and for the world".[132]

Communitas is related to what Turner (following Van Gennep) called *liminality*, or liminal space. The two are not identical, and overlap, but they are similar. Liminality is, according to Turner, a form of sacred space which "dissolves our previous expectations as to ways of experiencing ourselves and our relationship to the world. Then it offers us a new vision of ourselves and our relationships. We are regenerated, recreated almost from the bottom up, as new, more fully integrated and mature people"[133]. This liminality is rather akin to chaos, and chaos is often experienced as evil. This is why it is so necessary to ensure that these liminal situations are contained within a structure.

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[129] Moore & Gillette, 2001, pg. 40.

[130] There is only enough space here to mention Ferdinand Tönnies' work delineating the different idealized ways of social interaction, which he called *Gemeinschaft* and *Gesellschaft,* or community and society. What he called Community is a social group organized according to shared tradition and ritual, and society as structured by written laws with little shared history (1887). It is relevant to Moore's theory in that community still has common rituals of transformation, whereas society reflects "modernity" where we no longer have these rituals, or even shared ideals of maturity (Moore, 1989c, CD 8, appx 1 min).

[131] Ibid., 42.

[132] Ibid., 43.

[133] Moore & Gillette, 1993, pg. 108.

According to Moore's interpretation, Turner didn't believe that so-called modern, secular mankind had access to liminality. Instead, we have *liminoid* space, which is recreative. As Moore points out, "Truly transformative spaces, truly liminal spaces, were not present in modern industrial society. He said, what was known as liminoid experiences were possible. That would be when you have to go to the mountains, or the seashore. Think about how many people, when they get tired out, they want to go to the mountains, or they want to go to the seashore… It is seeking out a special space of renewal, but there is not really a totally transformative process going on".[134] Moore's use of this concept was in understanding that there is more than one type of sacred space, which he later on developed into four different experiences of sacred space, each corresponding to his four archetypes.

Moore was critical of Turner for downplaying the importance of a ritual elder to help the initiand by *containing* the transformative energies. Turner believed that truly liminal experiences were no longer possible for modern people. Moore disagreed and argued that transformative space and experiences are present in modern culture, under the guidance of a ritual elder to help guide the candidate through the process. This elder not only serves as a *knower,* someone who has been through the process of initiation before, but also serves to provide the security necessary for the initiand to submit to the process, and also to structure this liminality and direct the transformative energies to a desired, socially accepted end. This end is the transformation of energies, like aggression, into those that once again are contained in the social structure. This aspect of ritual process was discussed in greater depth by Mercia Eliade.

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[134] Moore, 2001b, appx. 1 hour.

Turner didn't argue about evil or grandiosity. He contributed an idea of sacred and transformative space and transformative ritual that stripped individuals and groups, during certain times, of structure. During this deconstructive time individual or groups undergo initiation into new states of being and emerge into a new position in their social structure. Moore corrected Turner by emphasizing the role of the ritual elder in the role of security and containment.

I have shown how Turner's understanding of ritual process and initiation ceremonies are important for the full mature development of archetypal potentials. In normal circumstances the presence of an actual ritual elder is not only recommended but required.

4.   Eliade

I will show how University of Chicago professor Mircea Eliade's understanding of sacred space and the importance of ritual initiation contributed, along with the theories of Victor Turner, to Moore's understanding of ritual process. Moore wrote about is relationship with Eliade, but I will go further and demonstrate the importance that Moore attached to sacred space to this ritual initiation, and the importance of initiating young people into adult roles in their given society.

Mercia Eliade was an historian of religions who also wrote about initiation rituals, the experience of the sacred, and the cyclical nature of mythological time. Moore wrote that Eliade's "basic thesis is that all human space -time is heterogonous, that is, it exists in two different forms: (a) ordinary profane space and time which he believes modern people live in almost all the time, and (b) sacred space and time that only tribal, pre-industrial

peoples could access at certain times".[135] Similar to Turner's study of ritual, Eliade

performed extensive research on a wide variety of the world's religions. In his book *Myth of

the Eternal Return* (1949) as well as *The Sacred and the Profane* (1957) he wrote that older,

tribal cultures lived in a religious and sacred way that is strange to us in a secularized

modernity.[136] This sacred space-time is essential for religious people to repeatedly

experience, as life's "entropy", so to say, continually devolves and becomes profane.[137] For

Eliade this psychic regeneration is the reason for the transformative rituals. Myths, rituals,

festive celebrations, revolve around a return to the sacred center, from which the universe

or cosmos was created. As Moore says: "Inability to locate the center corresponds to an

inability to find the source of power necessary for regeneration".[138]

This gradual declining of society is for Moore also a personal and psychological

phenomenon. The personality experiences highs and lows in archetypal energies, and the

feelings of being both removed from the archetypes, and also of being too close to them.

For him, the need for ritual was to bring people back to the archetypes as sources of life,

and simultaneously to contain those energies and direct them in positive ways.

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[135] Moore & Gillette, 2001a, pg. 90.

[136] "As we said before, religious man assumes a particular and characteristic mode of existence in the world and, despite the great number of historico-religious forms, this characteristic mode is always recognizable. Whatever the historical context in which he is placed, *homo religiosus* always believes that there is an absolute reality, *the sacred,* which transcends this world but manifests itself in this world, thereby sanctifying it and making it real He further believes that life has a sacred origin and that human existence realizes all of its potentialities in proportion as it is religious – that is, participates in reality. The gods created man and the world, the culture heroes completed the Creation, and the history of all these divine and semidivine works is preserved in the myths. By reactualizing sacred history, by imitating the divine behavior, man puts and keeps himself close to the gods – that is, in the real and the significant" (Eliade, 1957, pg. 202).

[137] "He [Eliade] believed tribal cultures always perceived the world to be in a process of deteriorating, running down, and they needed to get in touch with special sacred space and time to get the cosmos regenerated. That explains the annual renewal cycles and fertility rites. Unless you did your rituals, the world would just run down. The herds would stop giving birth, and the crops would stop growing. This caused all these magical rituals to be done at certain times of the year, according to astrology in most ancient cultures, with the year divided in time by key natural events. For example, each year needed to invoke the eternal return of Spring, connect with what the Australian aborigines called the 'dream time'" (Moore & Gillette, 2001a, pg. 91).

[138] Ibid., pg. 23.

Moore understood Eliade's concept of the decline and regeneration of the cosmos, according to Jungian concepts. The decline of the cosmos refers to the increase of chaos within the psyche; increased fragmentation and anxiety or other symptoms. Regeneration of the cosmos therefore refers to psychic regeneration, meaning the reconnection with psychic center, and returning to social life with renewed energy and purpose.[139]

Eliade didn't put forth a theory of evil. He wrote about sacred space and the power of ritual to transform individuals and societies. Moore added to his work of ritually returning to the "center" by psychologizing it and interpreting Eliade's work as being archetypal. Moore also criticized Eliade, as with Turner, that Eliade appreciate the role of ritual elders. Although not contributing directly to Moore's theory of evil as infantile grandiosity, Eliade's theory of ritually transforming energy contributed to Moore's theory of ritually transforming infancy to maturity.

I have shown the importance of Eliade's theory of sacred space and ritual initiation to Moore's theory of archetypes and evil.

5.   Toni Wolff

I will now show how, more than any other Jungian theorist than Jung himself, the work of Toni Wolff had the most influence on Moore's work. Moore's work broke from Jung's work on Personality typology and concentrated instead on hitherto unexplored elements of the Archetypal Self as instinctual blueprint for psychological growth. In

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[139] Moore says: "Eliade does no use the term 'transition states' for regenerative space, but he understands that the experience of sacred space resulted in regeneration" (Ibid, pg. 24).

demonstrating this I am going further than Moore himself, although he did mention and admit his intellectual debt to her work.

Toni Wolff was a student, colleague, and lover of Jung's. In 1956 she published a monograph titled *Structural Forms of the Feminine Psyche.* She wrote: "For the self-knowledge and the self-realization of the modern woman it may not only be important to be aware of the attitude (introverted or extraverted) and of the basic psychological function (thinking, feeling, sensation or intuition), but also to understand which structural form of the psyche corresponds best to her personality).[140] The four structural forms she wrote about she called the Mother, the Amazon, the Hetaera and the Medial Woman. Each of these structures has a positive and negative (Shadow) form. Moore developed these four feminine "structures" into four masculine archetypes, the King the Warrior, the Lover, and the Magician.

The Mother, according to Wolff, is "motherly cherishing and nursing, helping, charitable, teaching…The mother finds her fulfillment in relationship to that which needs protection, help and development by endeavoring to strengthen it…) (Ibid.).

The Mother's negative aspect is "anxious nursing and tutelage of the object when the latter never needed it or no longer wants it [smothering someone], lack of confidence in the latter's strength and independence, and interference with its development. The ego is only experienced in its motherly function and is empty without it…".[141] Moore developed this into his Royal or King/Queen archetype.

Wolff described the Amazon in the context of 1950s Europe as a woman independent of men. She "is driven by independence and achievement in all areas of life.

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[140] Wolff, 1951, pg. 1.
[141] Ibid.

Examples of Amazons (or women dominated primarily by this Amazon structure) are not

just "great sportswomen and travelers" but also scientists, civil servants, secretaries,

business owners, etc. The negative side of the Amazon is driven by "masculine protest" and

a refusal to recognize authority in any form. She "has not yet crept out of the egg-shell of

woman suffrage, who fights by using exclusively male arms and is a Megaera[142] at home".[143]

Moore developed this into his Warrior archetype.

The Hetaera is a being that is instinctually related to the personal psychology of

others, particularly to males. More than the others this personality structure values

relationship. For Wolff, this Hetaera is really there to "awaken the individual psychic life in

the male and to lead hi through and beyond the male responsibilities towards the formation

of a total personality".[144] The negative side of this hetaera structure is if she is so concerned

with the personal relationship that she overlooks the man's persona.[145] Moore developed

this into his Lover archetype.

Wolff also wrote about what she called the medial woman. The medial woman is in

close contact with her unconscious, and therefore with the archetypal unconscious.[146] The

positive side of this structure is that the medial woman, because of her closeness with the

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[142] One of the Greek furies who inspired jealousy and envy and punished those who committed crimes.

[143] Ibid., pg. 10.

[144] (Ibid., pg. 7). I said above it wasn't my intention to criticize these thinkers in their influence on Moore as my criticism will be reserved for Moore himself, but I cannot avoid the suspicion that Wolff was writing about herself in her relationship to Jung, a married man, as a means of dealing with her own feelings of ambivalence and guilt.

[145] She says: "If she (the hetaera) overlooks the Persona side of the man (or of her children) or adapts herself too blindly to it, she is bound to idolize the personal element, to incite it excessively and may bring the man to a point where he himself loses his clear vision of outer reality: he may for instance give up his profession to become a 'creative artist'; he may divorce, feeling that the Hetaera understands him better than his wife etc. She is Circe instead of Calypso" (pg. 8). It doesn't prove my argument that she is justifying her own relationship to Jung, but it provides support for it. Moore's development of this structure in his Lover archetype, in spite of a one-sided masculine elaboration of it, is a marked improvement.

[146] The medial woman is immersed in the psychic atmosphere of her environment and the spirit of her period, but above all in the collective (impersonal) unconscious" (Ibid., pg. 11).

unconscious, "scents and animates those psychic contents which should be made conscious, but which do not belong to the partner's ego and cannot therefore be assimilated without adequate preparation".[147] The negative side is that she thereby brings up "the dark aspect of a situation or of a predominant idea, and she thus activates what is negative and dangerous".[148] Moore developed this into his Magician archetype.

Wolff didn't develop a theory of evil, but instead developed an idea of four structural "types" of female psychology, instead of Jung's four functions. These four "structures" didn't themselves possess a Shadow side but did have negative expressions. She didn't specify it, but the root idea that these structures *possess* the ego is present in her work. When they possess the ego, the ego loses its conscious control and acts under the impulse of the negative aspect of the structure. Moore also developed these four by demonstrating how the negative possession of these structures, in his theory of archetypes, is evil because of the destruction it does, not only to the self-structure of the individual, but also to the social group context.

I have shown the importance of Wolff's theory on Moore's own, and how Moore actually developed Wolff's work beyond what she herself developed.

6.   Tillich

Moore taught Paul Tillich's theology at the Chicago Theological Institute until his retirement. Tillich is probably the greatest theological influence on Moore's theory, although he did write a book about John Wesley (1979). The four things I will discuss in

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[147] Ibid., pg. 12.
[148] Ibid. pg. 11.

terms of Moore's theory of evil as infantile grandiosity are: a) the polarities of existence; b) the power of Being; c. the demonic.

As an existential, phenomenological theologian, Tillich write about what he considered to be the existential situation. Human existence, he postulated, is structured by certain ontological polarities, and human existence is, as it were, a struggle between these opposing polarities. This is so regardless of culture or place of origin. The first polarity which Moore mentions in his 2001 conference is that of Self and World. According to Tillich this means "being separated in some way from everything else, having everything else opposite one's self, being able to look at it and to act upon it"[149]. Or in other words, every human being understands that he/she is a self, and that there is a whole world of "others" out there, and the human being knows the things in this world are not part of him/herself, but that they belong together. Moore understood this to be the problem of being psychologically merged, particularly with one's family unit, vs. being an object among other objects.

The second polarity is that of individualization and participation. Every human being, according to Tillich, exists in a social context (or really a variety of social contexts simultaneously) which makes social demands upon him/her. Some societies, often eastern ones, place more emphasis on collectivism and participation, whereas some western societies place more emphasis on individuals.[150] Moore was critical of many Jungians whom

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[149] Tillich, 1953, pg. 188.

[150] This once controversial idea even has biological consequences. People from collectivist cultures, according to some studies, actually show higher degrees of social comprehension and Theory of Mind; that understanding of the reality of others' thoughts and feelings separate from one's own. According to Robert Sapolsky: "subjects from individualist cultures strongly activate the (emotional) mPFC (medial pre-frontal cortex) when looking at pictures of themselves, compared to looking at a picture of a relative or friend; in contrast, the activation is far less for East Asian subjects. Another example is a favorite demonstration of mine of cross-cultural differences in psychological stress – when asked in free recall, Americans are more likely than

he said "tend to privilege this [individualization] pole, and they will tend to call that

[participation] the 'collective' in a depreciative way".[151] Moore associated both of these

poles, these extremes, with different types of anxiety; anxiety of too close relationships that

encroach the ego's autonomy, and anxiety of being too alone and isolated. Finally, he

related these two polarities, with types of archetypal expression. Namely: immature

archetypal expression is related to self-fulfillment and mature expression is related to group

fulfillment.

Moore also discusses the polarities of destiny and freedom. Destiny, according to

Tillich, refers not only to biology but to one's family, one's position in the family, and familial

projections which "destine" individuals into certain occupations. There are things one

cannot change about one's circumstances. According to Tillich deterministic theories of

psychology that reduce human behavior entirely to biology, or sociology for that matter,

favor the destiny pole, which is its own form of grandiosity. But believing one has too much

freedom, as though no destiny pole exists, is also a form of grandiosity. No one has

unlimited freedom.[152]

The second element of Tillich's thought that Moore borrows is his concept of Being

as God, or as Moore talks about it, the Power of Being. Life, for Tillich, is participation in

Being, and Moore describes the power of Being as a generator or battery charging the

personality with life. This Being, in Moore's terms, is the experience of the Jungian Self.

Without this power of Being one simply would not be or live, which Moore also translates as

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East Asians to remember times in which they influenced someone; conversely, East Asians are more likely to
remember times when someone influenced them" (Sapolsky, Robert, 2017, pg. 274). I will say much more
about this in chapter 3.
[151] Moore, 2001, appx. 54 mins.
[152] Ibid., appx. 43 minutes.

meaning one would not have access to the Self's life energies. What Moore takes from

Tillich's idea of Being is that the *experience* of being without God, the experience of being

estranged from the Self, only *seems* as though one is estranged – in reality, the Power of

Being is then being experienced in an oppressive, one-sided way.

Human beings participate in Being by means of these polarities. When someone is

feeling anxious from too much freedom then that person feels he/she is not experiencing

Being as destiny.[153] This is also the case if the other polarities: if one is participating in one's

group too much it feels like loss of self and autonomy, but also too much individualization

causes the feeling of isolation and loneliness.[154]

But although one can feel estranged from one end of the polarity, and thus feel

estranged from Being itself, one is nonetheless *always* experiencing Being by means of

another polarity. One is never truly separated from the Power of Being. "There is no way, at

the ontological level, that you can separate yourself from the power of Being, really. That is,

no matter how much in despair you are, no matter how chaotic you are, no matter what a

total mess you are, you are still connected to the fountain. You just may not be able to

access it in a useful way, a life-serving way".[155] But a minute later he warns: "As a human

being, you are always going to have a feeling, a lot of the time, you're going to have a

feeling, and it's going to cause you to *think* that you're alienated from it".[156]

Moore interpreted this in accordance with his theory of the archetypal Self, and it

caused him to differ from Jung and Edinger, regarding this Self, in a way that has not yet

been adequately analyzed. Because for Moore, Satan is not merely a "Shadow" of the Self or

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[153] Tillich, 1957, pg. 72-73.
[154] Ibid., pg. 73-74. Moore, 2001, disc 1, 53:00 minutes.
[155] Ibid., disc 2, 1:20.
[156] Ibid.

of the "God Image", and evil is not associated with a Shadow. For Moore there is no Shadow to an archetype, or Shadow to the Archetypal Self. What he calls the Shadow side of an archetype is when one of its polarities is experienced by an injured Ego in the form of inflation.

The last aspect of Tillich's theological thought that Moore used in his theory of evil is Tillich's idea of the Demonic. As I will show in more detail in chapter 2, Tillich's understanding of evil is a mixture of his existentialism and his Christian understanding of Sin. In the end, though, he defines evil as a *structure of destruction*[157] and describes the destructive results of privileging one of the above existential polarities over another. He uses the word *demonic* to describe the experience of ecstasy (the experience of the mysterium tremendum and fascinosum) when it is destructive to the structures of the personality.[158] Because he defined Sin first and foremost as *estrangement* or *separation* Tillich wrote that it is the separation of one polarity from its opposite (e.g., the separation of freedom from destiny) which causes destruction and evil.[159] This destructiveness of structure Tillich called the demonic. It is called demonic because of its inherently destructive nature.

This inspired Moore's theory of evil as a result of the two-fold shadow, aspects of the archetype that have split from their original wholeness, and which now, because this energy is uncontained and untransformed, becomes destructive to the personality structure as well as to others.

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[157] Tillich, 1952, pg. 70.
[158] Tillich, 1951, pg. 126.
[159] Tillich, 1952, pg. 70.

Tillich's theory of evil is far more intricate and will be explained more deeply in chapter 3 examining Christian theological ideas of evil. He theorized God as Being and envisioned this Being as a source of life for human existence. This source of life is experienced according to different polarities of existence, and these polarities can be experienced as separate and opposing forces. Moore adapted this understanding of God, of Being, to his own theory of the Jungian archetypal Self. He said the archetypal Self is composed of four different archetypes, each of these four had a dual-Shadow expression. When the archetype is experienced in its Shadow manifestation it is split into these two Shadow aspects, with each attempting to possess the Ego and destroy it or destroy others. But it is impossible for the Ego to ever truly be separated from this Self. Rather, the feeling of being separated is the result of this dual Shadow system. Evil, for Moore, arises from this conflict between Shadow elements of the archetype, and each polarity attempting to dominate the ego. At least a part of Moore's departure from orthodox Jungian thinking in this respect is based on his work with Tillich's existentialist theology.

I have demonstrated how Tillich's theological ideas of ontological polarities contributed to Moore's understanding of evil as infantile grandiosity, which is related to the one-sidedness of an experience of an archetype.

7.   Kohut

Aside from Jung and possibly Tillich no writer had as large an influence on Moore's theory of evil as infantile grandiosity as Heinz Kohut. Kohut was a psychologist and professor of psychology at the University of Chicago. He founded the school of so-called Self-Psychology, Freudian in nature and being closest in theory to the school of Object

Relations.[160] He advanced the theoretical understanding of narcissism in two ways which directly influenced Moore. I will directly compare Kohut's theories with Moore's in chapter four discussing psychological ideas of infantile grandiosity. Here I will discuss Kohut's idea of infantile narcissism and the need to be mirrored and the two "poles" of grandiosity – the narcissistic self, and the self-object, and how they shaped and influenced Moore's ideas of archetypal inflation and grandiosity.

To start with Kohut posited that infants are born with what he calls *primary narcissism.*[161] Before any extent of ego differentiation occurs the child experiences itself and the mother as something of a symbiotic unit. The child experiences itself as a god, and the mother as an extension of itself, meeting the child's needs, with no needs of her own.[162] Kohut describes this as *primary* or *archaic* to give the understanding that this state is the original one of the infant. Moore describes this state of the child: "The mother-child field is wonderous – it's numinous! They don't use that word, but that's the only way to describe it…if the developmental process goes optimally, then the child, who is way up here on the scale of grandiosity, is gradually let down by optimal frustration…You see – if I call for you, and you're there, then I've got the idea that I've got you there. Magical thinking, you see? But the whole developmental pattern is a gradual letting down off of *Little Lord Fauntleroy's* enormous high-chair".[163]

Kohut describes this narcissistic grandiosity as having a "double axis" or "bipolar" effects.[164] Narcissistic libido is directed inwards towards what he calls the grandiose self-

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[160] His work is compared to and contrasted with that of Otto Kernberg by Gillian Russell (1985).
[161] Kohut, 1966, pg. 245.
[162] "This state refers to the infant's initial expectation that life will perpetually provide experiences of pleasure and perfection" (Greenlee, 1986, pg. 111). "
[163] Moore, 1989, CD 4, appx. 30 min.
[164] Cratsley, 2016, pg. 344.

structure and is directed outwards toward an idealized parent-imago. During primary

narcissism Kohut "viewed children as experiencing other people as part of the self, as

narcissistically cathected self-objects" [165]. This primary narcissistic state and its libido are,

when development is adequately empathetic, transformed into "the basis for the

development of several laudable personality traits".[166] The grandiose self is "modified and

integrated into a stable sense of self-worth as the individual is supported through the

disappointments and limitations of life.

But when caregiving is inadequate, according to Kohut, the grandiose self is

repressed, split off from the personality, where it becomes the narcissistic personality

disorder.[167] It is grandiose in that it believes itself to be perfect, and it is exhibitionistic in

that it wants (even demands) that recognition from others.[168] Instead of becoming the basis

for self-esteem and courage, it leads to "marked swings between overestimations of the self

and fits of shame when confronted with the limitations of real life".[169]

Kohut called the other axis the idealized parent image or omnipotent object,

because in its archaic or infantile form, it believed the mother to be perfect. For Kohut this

line of narcissistic development is responsible for an individual's adult moral *ideals* and the

Freudian Superego. The developing child idealizes a parent, according to Kohut the mother,

and as it develops the child experiences gradual disappointments with her. As the child

gradually learns that its mother is not perfect, the child internalizes the perfected image of

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[165] Ibid., pg. 346.
[166] Ibid., pg. 347.
[167] Moore, 1989, 40 mins. Obviously, I will say much more about this in chapter 3 where I compare these theories of narcissism.
[168] Russell, 1985, pg., 143
[169] Cratsley, 2016, pg. 345.

her, and this perfected image is the Superego.[170] But when the mother or parents don't

provide enough empathy for the child, this idealized image splits off from the self, and the

result is what could be called a punitive superego. The child's ideals remain at the "archaic"

level of absolute perfection.[171] The individual cannot form realistic ideals, and swings

between demanding perfection of him/herself, and punishing him/herself based on life's

failures.

Moore was influenced by this idea of the duality, not just of the axes of narcissism,

but of the dual effects of grandiosity upon the self: always alternating between a

perfectionistic claim and the shame associated with not living up to it.[172] Moore's

archetypes are experienced in an infantile form and in a "mature form," and psychopathy

(and evil) is caused by the archetype's grandiose claims upon the ego: positive inflation

when the archetype makes grandiose claims, and negative inflation when the archetype

punishes the ego. The task of life, and Jungian individuation, is for Moore the transforming

of these archetypal energies from their infantile forms to their mature forms.[173] This

untransformed narcissistic energy is, for Moore, evil.

Kohut believed there was an entity within the psyche, that was not the self (or the

Ego) that generates grandiose libido. He described a state of primary narcissism developing

along two lines or axes: that of the grandiose self, and that of the idealized parent. If

development is healthy, these grandiose structures are transformed and integrated into the

self (personality) for positive self-esteem and a sense of values. But if there is trauma or

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[170] Ibid., pg. 345.
[171] Ibid., pg. 346.
[172] Moore, 2001.
[173] "Boy psychology…is charged with the struggle for dominance of others, in some form or another. And it is often caught up in wounding the self, as well as others. It is sadomasochistic. Man psychology is always the opposite. It is nurturing and generative, not wounding and destructive (Moore & Gillette, 1990, pg. 6).

neglect, then these lines of narcissism become split off from the self, remaining in their primitive forms, and assail the self with claims of grandiosity or shame. Moore was deeply influenced by these ideas to shape his own theory of archetypes and of archetypal evil as infantile grandiosity.

B.   Archetype of Self

1.   Importance of the Self Archetype

I will here lay out the foundations of Robert Moore's neo-Jungian psychological theory. Moore's understanding of evil is related to infantile grandiosity and inflation. His theory of grandiosity is the result of years of field research and development of Jung's concept of the Archetypal Self. He described it as research into the deep structures of the psyche; structures being a synonymous word for the Jungian "archetype".[174] Archetypes are "instinctual patterns and energy configurations probably inherited genetically throughout the generations of our species. These archetypes provide the very foundations of our behaviors – our thinking, our feeling, and our characteristic human reactions".[175] He stated that his understanding of archetypes was similar to evolutionary psychiatrist Anthony Stevens, in comparing archetypes to instinctive behavior patterns or "open programs" (Ernst Mayr) which are grounded in biology. [176] Just as baby ducks will "imprint" upon a "caretaker" in the environment, activating an innate bonding or attachment system, so

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[174] While describing Eliade coming from Romania to teach at the University of Chicago, Moore says of Eliade: "When Eliade says 'structures' read that 'archetypes" (Moore, 2002).
[175] Moore & Gillette, 1990, pg. 9. Similar to Jung's own formulation of "schemas" in both ants and humans (Nature of the Psyche)
[176] Moore, unknown year (downloaded 2012).

other archetypes are instinctual patterns which are activated by interaction with certain external stimuli.

Although Moore accepted that there were many archetypes in the psyche, he was critical of what he saw as an abuse of the concept by many Jungians.[177] He felt an archetype had to have an actual structuring purpose in the psyche and could not just be merely an image.

In a lecture called *A Neo-Jungian Mapping* Moore relates Jung's Archetypal Self with Eliade's *Axis Mundi,* the center of the world in various mythologies around the world.[178] Eliade says symbols of this center include sacred mountains, temples, palaces, cities, and various trees or poles that join heaven, earth, and the underworld.[179] For Eliade the axis Mundi is the center of the cosmos, the *ordered* universe. All rituals of a people or a religion are symbolic of the return to this sacred center of the cosmos. This concept and imagery is important for Moore because he identifies the Self as an *entity*, separate from the Ego, that gives birth to the Ego throughout the lifetime. He does not regard the archetypal Self as the entire personality, as Jung himself was sometimes prone to do.[180]

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[177] He believed there was a tendency to "treat archetypes like they are simply metaphors. Or somebody may come up and say 'the archetype of the *hunter.*' Like the *hunter is an archetype.* Well, in my view, the *hunter* is not an archetype at all... If you follow the Platonic tradition practically everything is an archetype, but you know, if everything is an archetype then it has no practical significance for anything. And there are a lot of people who use the concept of archetype that is so loose it means nothing. I don't want to identify with that group" (Moore, 1990, appx. 17 mins).

[178] Unknown lecture date. Probable date 2003 based on his mention of the book *Facing the Dragon* (2003). He says: "The quest for the 'Center out there' is at the heart of world spiritual traditions. And in Jung's psychology, unlike any other psychology, there is a sense of a Center beyond the Ego. For Jung there is not simply one center in the personality; the I…Jung's psychology has, from the very beginning, and I think it is a fundamental assumption that there are *two* centers in the psyche. One has to be developed; that is the Ego, the capacity to have a stable sense of I. But the archetypal Self, which we're addressing tonight, was seen by Jung as a Center *beyond the I,* and Jung's quest, throughout his entire career, was to come to an understanding of the role of the Self in human life"

[179] Eliade, 1954, pg. 12.

[180] Early in his theory Jung had conceived of the "Self" as the totality of the psyche, Ego consciousness and Collective Unconscious, including the archetypes. But according to Fordham "It was later in the growth of his ideas that Jung developed a different idea: the self was an organiser, the central archetype. The revised

This Self is, according to the Moore:

1. *The organizing center that contains a blueprint for wholeness and integration of the personality.*

2. *An Other that is also an enormous energy generator outside of the self, the "I".*[181]

Although Moore didn't deny the existence of other archetypes, his work truly centers around this archetypal Self. He called this Self the Diamond Body, in order to make it less confusing talking about the ego-self and the so-called structural self of Kohut's self-psychology.[182]

This Self is therefore the seat of all human species-specific behaviors. But more importantly for Moore, it is the seat of human species-specific *potentialities.* The fullness of

Moore repeatedly refers to Edinger for his understanding of the relation of the Ego to this Diamond Body.[183] According to Edinger's model, the human infant is born in a state in which its Ego is entirely contained within this archetypal Self. The individual traits of the infant's Ego gradually emerge from and take shape out of it. This makes of infancy a time of beauty, of "freshness of perception and response," a "stage of original poetry." But because the energy coming from the Self is both primitive and untransformed, "the child can be an egotistic little beast, full of cruelty and greed".[184] Moore discusses Edinger in the *Neo-Jungian Mapping* lecture.[185] He describes the development of the Ego and personality as Edinger laid it out in his diagrams.

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concept covered some of his date very well) (Fordham, 1994, pg. 11). The discovery of the Archetypal Self, as a separate, organizing entity which guides the growth of the Ego was a tremendous advance in psychodynamic thinking. But Jung's continued use of the word Self is unfortunate.

[181] Neo-Jungian Mapping, appx. 6 mins.
[182] Kohut is discussed in chapter 3.
[183] Neo-Jungian Mapping, probable lecture date 2003, download date 2015.
[184] Edinger, 1972, pg. 11.
[185] Appx. 27 mins.
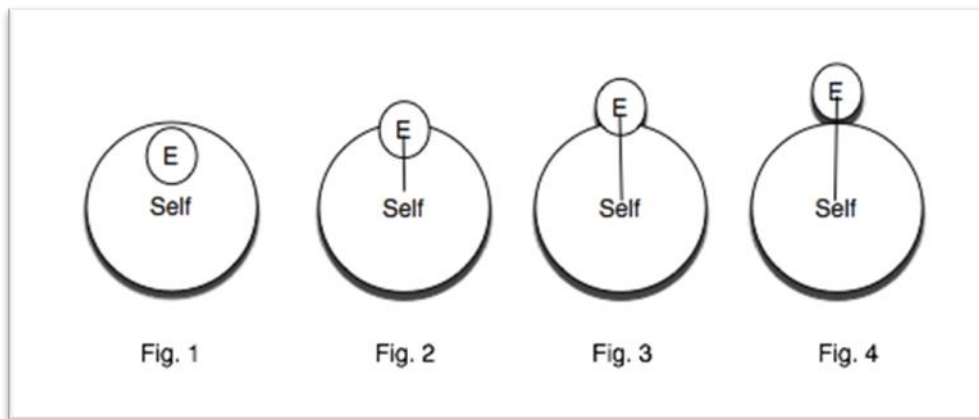
Illustration 1. Edward Edinger's Ego-Self Axis development

In fig. 1 when the ego personality has not yet "been born" the child is, according to this theory, in a state of inflation.[186] The infant's ego is contained in the archetypal Self, which means the infant is pure instinct and uncontained psychic energy.[187] As the individual matures the Ego gradually emerges from this greater Self, and progresses through figures 2 and 3, then according to Edinger and the orthodox Jungians, the Ego absorbs these raw archetypal contents by making them conscious.

2.　　Blueprint for development as transformation of energy

What emerges is that Robert Moore's neo-Jungian psychology is a psychology of Jung's archetypal Self. All of his work, following Edinger's lead, concerns the Ego's relationship with this inner archetype of wholeness, of completeness, which, similar to a

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[186] "been born" from Margaret Mahler's phrase "Psychological Birth of the Human Infant" (1975). Similarities of Jung's theories with those of the Object Relations school of Mahler have been made by Stevens on (1982), Fordham (1994) and of course by Moore, particularly if Kohut is considered in this school. But additionally, Winnicott himself wrote of the differences between his own thinking and that of Jung, and Saban (2016) went further in exploring the depth with which Winnicott seems to have disliked Jung. More research and work remain to be done to bring these two psychological theories into closer scrutiny. Especially as the Object Relations researchers are performing quantifiable research, even in areas of relation to and attachment to God as a psychological phenomenon. Jungians should be more engaged in this type of research. I hope my thesis on Moore will contribute to this much neglected dialogue.

[187] Edinger says this early psychological origin has two characteristics: "it is seen as a condition of paradise, wholeness, a state of being at one with nature and the gods, and infinitely desirable; but secondly, by our conscious human standards, which are related to time and space reality, it is an inflated state, a condition of irresponsibility, unregenerate lust, arrogance, and crude desirousness" (1992, pg. 11).

DNA strand, contains all the potentialities of the individual human being. As an individual grows and matures, his/her relationship with this Archetypal-Self changes and matures – which for Jung and Edinger means it becomes conscious, and also that it is transformed into societally acceptable forms.[188]

Edinger calls the line of development of the Ego from out of the Self, and the relationship between the two as entities, the Ego-Self Axis. As it is an individual's life task to differentiate the Ego from this archetypal state of unity, so it is also necessary to remain in relationship with it. Jung and Edinger came to the conclusion that the Ego's health and stability (structure) depend on its connection to the Self.[189]

Because of this relationship, and the Ego's desire to emerge *from* this grandiose position, and the Self's desire to come to consciousness, a cycle of positive or active inflation alternating with negative or passive inflation occurs.[190] This threat of inflation is thus always present, and the more psychologically wounded a person is, the more prone to inflation he/she is. But also, the less mature one is, based on development of the ego, the more prone to inflation one is, and the more primitive the inflation itself. The contents of this inflation, not having been transformed through cultural means, are in the state of earliest humanity. This is why it is frightening to us.

For Moore, the task of maturation is not only the responsibility of the individual: it is also the responsibility of the social group.

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[188] "When someone suggests that a person is initiated by the Self (and Jungians agree that 'all initiation is done by the Self') my response is, 'Show me a Self that isn't grounded in a social process'" (Moore, 2001a, pg. 60).
[189] Ibid., pg. 37.
[190] Ibid., pg. 41.

3.   Jung's Diagrams and his Functions

In *A Neo-Jungian Mapping* Moore drew attention to Jung's original attempt at describing this archetypal Self. He drew the audience's attention to Jung's pyramidal illustrations in *Aion.*[191] He pointed out that Jung's various diagrams were fourfold turning into eightfold, taking the shape of two pyramids joined at the base.[192]
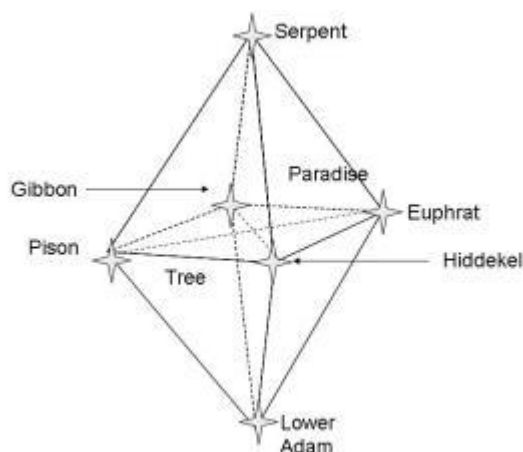
Illustration 2. The Paradise Quaternio, pg. 236.

Moore didn't explain any one particular diagram, but rather pointed out Jung's intent to picture the archetypal Self as two mirror visions of a fourfold pyramid, or quaternio. Moore said Jung tried to:

> "assign the mythic images of different personalities and different qualities to the octahedron to try to get a sense of what they might mean, by looking at the mythic context. Now, after a while, Jung lost interest in this. He never gave up the idea that there was a kind of a crystalline code within the Self; that there's a certain structure in the Collective Unconscious. As you know, when he tired of this, he began to focus on psychological typology: intuition, thinking, feeling and sensation, and he began to work a great deal with psychological typology as the four-foldness of the psyche".[193]

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[191] Jung, 1959, pg. 222-265
[192] Ibid., Appx 21 mins.
[193] Ibid., Appx. 20 mins.

Moore is thus critical of Jung for abandoning this line of thought. He doesn't reject Jung's typologies, but his work developed Jung's thinking of the structure of the Self. It is in his research into the structure of the Archetypal Self that his work is unique, and based on this, he developed his ideas of evil as grandiose inflation.

4. Wolff's Four Archetypal Women

As mentioned above in Moore's influences, Toni Wolff had an idea that was different from Jung's four-fold typology of the functions. While agreeing with Jung about the significance of the number four, she preferred to talk about personality "structures." Moore says: "There is an underlying structure in the feminine psyche"[194] and Wolff elaborated on them. Wolff's four structured personality types were:

1) The mother, whose energies and personality are arranged around nurturing, whom Moore identified as the Queen.

2) The Amazon, whose energies are aggressive and whose personality is arranged around and focused on goal achievement, whom Moore identified as the Warrior.

3) The Hetaera, whose energies are arranged around erotic relatedness, and whom Moore identified as the Lover.

4) The Medial, whose energies are arranged around knowing the mysterious, and whom Moore identified as the Magician.[195]

Wolff did not associate these personality types with the Archetypal Self but identified them as structural types of women she encountered. It was Moore's contribution

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[194] Moore, appx. 23 mins.
[195] Ibid.

to associate these four structural types with human potentialities, not just available to all

women, but potentially present in every human being. These energy structures of nurturing,

achieving, loving and knowing, Moore considered instinctual modes. Fullness of the

personality, according to Jung, was based on the fourfold structure of the Self. Moore

associated these four types of energy and types of relatedness, with the archetypal Self as a

blueprint for human development. He saw that these four modes of being "unfold" in the

male and female psyche, stereotypically at certain times in the life cycle.[196] For Moore the

four-fold in the personality is then created by the feminine forms of the four archetypes

coming to expression in women, and the masculine forms in men. But in Moore's theory,

although the male Self is made up of the four masculine archetypes, and same for the

female psyche, the actual Archetypal Self is an octahedron of eight points: four female, and

four male. This is the reason Moore preferred the phrase Diamond Body for Jung's

Archetypal Self.[197]

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[196] Neo-Jungian Mapping, appx. 41 mins.
[197] Comparisons of various theorists working with Jung's quaternion and double-quaternio ideas in Moore & Gillette, 1992, pgs. 259-267.

DECODING THE DIAMOND BODY: The Deep Structures of the Human Self

1. Models of Archetypal Self in a quadrated form (the quaternios)

The Masculine Self

KING QUADRANT

LOVER QUADRANT

OPTIMAL SELF INTEGRATION

WARRIOR QUADRANT

MAGICIAN QUADRANT

The Feminine Self

QUEEN QUADRANT

WARRIOR QUADRANT

OPTIMAL SELF INTEGRATION

LOVER QUADRANT

MAGICIAN QUADRANT
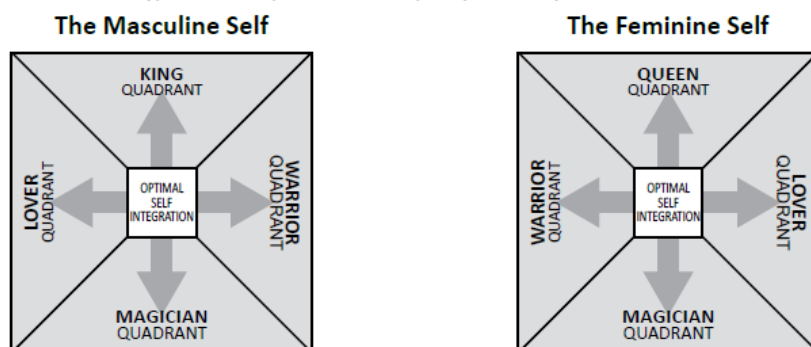
Arrows above indicate dialectical tensions built into the deep structure of the psyche.

2. Models of the complete androgynous Archetypal Self in octahedral form (the double quaternio)

The Masculine Self

KING
QUEEN
WARRIOR
LOVER
QUEEN
WARRIOR
LOVER
MAGICIAN
MAGICIAN

Contrasexual Structures (anima)

The Feminine Self

QUEEN
KING
WARRIOR
LOVER
WARRIOR
LOVER
MAGICIAN
MAGICIAN

Contrasexual Structures (animus)
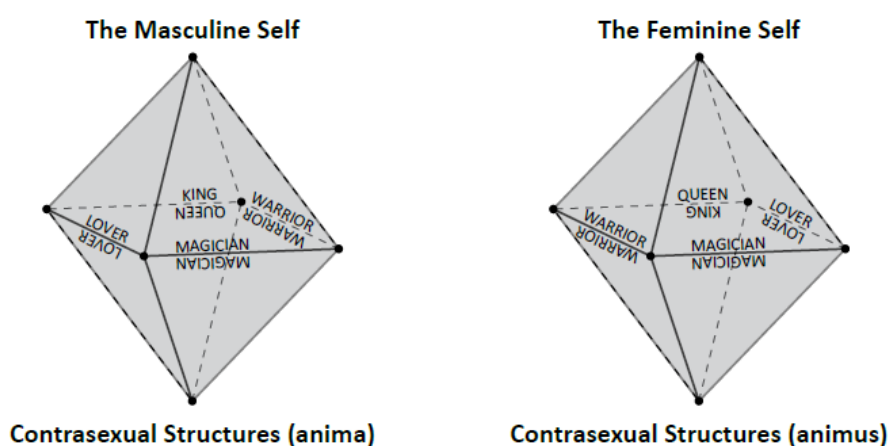
Illustration 3, pg. 265.

Because these archetypes are instinctual behavioural patterns and energies, all four of them will emerge in the personality in various ways. In the Diamond Body all four are connected and united, but in the individual life they develop at different times and mature at different rates.

C.   *Boy Psychology and Man Psychology*

Before talking about Moore's four-fold and eight-fold Diamond Body and the energies and potentials associated with each archetypal patter, I must say a word about the

various manifestations they take. Moore wrote about masculine psychology and said very little about feminine.[198] This is a criticism of Moore's that I take up later[199] but for now I will address it briefly. Moore is one of the founding creators of what sociologists call the mytho-poetic men's movement.[200] He recognized a problem with male aggression in and applied his Jungian research to it.[201] Because of this his works speak directly to men and men's development. Many of his books and lectures specifically target men as their audience, and so his theory developed asymmetrically. Of course, the first to depart from Jung in this manner, as discussed above and as recognized by Moore himself, was Toni Wolff writing exclusively about feminine psychology and women. But regardless of that it means that Moore's work is one-sided and needs to be developed. For now, in explaining his ideas, I can only speak of masculine psychology as he himself did.

Each of his four archetypes has what he calls an infantile, or "boy" expression, which is appropriate to early life development. Each is a specific pattern of grandiosity, which, if developed in ideal circumstances (Winnicott's and Kohut's 'good enough' mothering or good enough parenting) will then be sublimated to a strong and healthy ego, self-esteem, and ability, while also being directed towards the "good of the group".[202] For Moore, evil is a category of self-directed libido that is destructive of others, and also of the self. I will also note that Moore himself directed more attention to adult forms of grandiosity, which in the end are untransformed infantile forms. But he didn't emphasize the importance of serving

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[198] Moore, 1990, 1992a, 1992b, 1992c, 1993, 1993a.
[199] See section d. and chapter 5.
[200] Mechling & Mechling, 1994.
[201] Moore & Gillette, 1990, pg. xvii.
[202] Wilson & Wilson, 2008, pg. 380.

others for maturity, although it was clearly his intention. This is an original contribution that my work makes to the growing body of literature on self and others.

Each archetype, whether in its young (infantile) or old (mature) forms is symbolically represented in the shape of a triangle. At the top of the triangle is the archetype in its "fullness," as Moore describes it.[203] The two lower angles are its "Shadow" forms, or positive and negative inflation.

The fullness of the boy archetype is concerned with its own self and its development. If appreciated and accepted, the child develops and integrates this energy into its mature form. Maturity for Moore means two things:

1) Transformed within the self-structure into a developmentally beneficial trait;

2) After transformation, re-directed away from the personal self to the benefit of others.

Both of these aspects are necessary for Moore's understanding of evil.

D.   *The Diamond Body*

1.   Royal King/Queen Archetype

a)   **Infantile Tyrant**

In order to look at early childhood and its archetypal requirements I include a long text from Anthony Stevens outlining the "program for the first two years of life:

1) First distinguish your mother from yourself and from everybody else at the same time as forming a secure bond with her; then form bonds with the other people

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[203] Moore & Gillette, 1990, pg. 14-20.

around you who will subsequently reveal themselves to you as father, uncle, aunt, brother, sister, grandmother, etc.

2) Having formed a bond with your mother and having started to take your place in the family, begin as a matter of urgency to distinguish people and objects that are familiar to you from those which are strange; then approach and socialize with the familiar and withdraw and escape from those which are strange – they could harm you, attack you, or eat you alive.

3) Having registered and acted on these instructions, proceed to explore and familiarize yourself with your immediate environment and, when possible, play with your peers, never straying very far from mother, frequently checking that she is near, and returning to her directly [when] you encounter anything frightening or strange.[204]

Moore might have included a fourth task: Having differentiated yourself from your parents and become familiar with your surroundings, begin to deal with this loss of power over others and over your environment. The Royal Archetype, or King/Queen archetype, is for Moore, the first to constellate in its immature form, and the last to develop in its mature form, generally in the later years of life. As an Archetype it gives to the Ego its sense of itself and its sense of power. In its primitive form it possesses the Ego and the infant (or grown adult) thinks himself/herself an omnipotent and immortal god.

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[204] Stevenson, 1982, pg. 85-86. Also of note is that for Stevenson, the child-mother archetype is a symbiotic system. Where the child smiles, winks, cries, etc., the child is seeking "attention" from the mother, thereby activating the mother side of this archetype. Moore's development of this instinctual system is to broaden the concepts to include the development of personality. The healthy infantile form of this archetype is the infant seeking attention to satisfy its developmental and survival needs. The mature form of it is the ability of the adult to be the nurturing mother or father, not just to their own infant, but to strangers, as leaders, teachers, as governmental rulers, etc.

The infantile expression of the royal archetype Moore calls the Divine Child.[205] He insists

that in both boys and girls this is the first archetype to activate. It is the archetype of

extremely young infants who seek to be noticed and form bonds of attachment. Moore

equates it with Freud's Id, Adler's power drive, and Kohut's Grandiose Self Organization.[206]

Jungians, he says believe "this Divine Child within us is the source of life. It possesses

magical, empowering qualities, and getting in touch with it produces an enormous sense of

well-being, enthusiasm for life, and great peace and joy…"[207] For Moore's Jungian

interpretation he uses the mythological images of the baby Jesus, which myth is similar in

structure to that of the Persian prophet Zoroaster, Moses, Sargon of Akkad (probably the

original source of the story of the endangered child put into the water and rescued by a

member of the royal family)[208], the Buddha, baby Krishna, and baby Dionysus.[209]

As the archetype of this Divine Child unfolds naturally it seeks out and forms bonds with

the primary care giver, generally the mother. Moore description of this child-archetype in

1990 focuses on the mythological description instead of the psychological phenomenology,

which is a weakness in his writing. His best description of this Divine Child archetype is

actually from his lectures when he is speaking about Kohutian Self-Psychology. Moore says:

> "The child comes into the world with a grandiosity which is normal and natural. And
> this grandiosity is a healthy grandiosity for the infant. And what it needs is to be *seen*
> by the parents, it needs to be welcomed by the parents. We Jungians would talk

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[205] Moore & Gillette, 1990, pg. 15.
[206] Ibid., pg. 22.
[207] Ibid., pg. 23.
[208] Thanks to the great scholarship by Otto Rank, Joseph Campbell and others, many myths of the endangered child have been collected and compared. Sargon says of himself: "My Mother was of lowly birth; my father I knew not; the brother of my father is a mountain dweller; and my city, Azupiranu, lies on the bank of the Euphrates.

My lowly mother conceived and bore me in secrecy; placed me in a basket of rushes; sealed it with bitumen, and set me in the river, which, however, did not engulf me. The river bore me up. And it carried me to Akku, the irrigator, who took me from the river, raised me as his son, made of me a gardener; and while I was a gardener, the goddess Ishtar loved me (Campbell, 1964, pg. 73).
[209] Moore & Gillette, 1990, pg. 19-20.

about this somewhere in the neighborhood of the archetype of the Divine Child…that is to say, when the child comes into the world, what it needs is to be seen, and admired, and adored, and the technical word is "mirrored." That the Child needs to be "mirrored"; it needs to be seen, and all eyes need to be on it. There needs to be no rejection of its claim to being a wonderful little *God".[210]*

This is crucial for Moore's understanding of evil as infantile grandiosity. The child in its early development, because of its undeveloped Ego and lack of boundaries, is pure libido. By comparing this undeveloped archetype to Freud's Id and Adler's Superiority complex[211] he ascribed to this primitive archetype the characteristics of Godlike superiority and unfettered instinctual need.

When this archetype unfolds optimally, according to Moore, it becomes the ground and root of all later confidence and self-esteem. The need to be "mirrored" Moore interprets as the need to be "blessed," to be looked at and accepted by the idealized parent.[212] If this grandiose Divine Child archetype, the Kohutian grandiose-exhibitionistic self, and its properties are properly "blessed" then, in Moore's Kohutian-Jungian theory, the archetypal energies are "modified and integrated into a stable sense of self-worth as the individual is supported through the disappointments and limitations of life".[213] The Divine Child will be transformed into the fullness of the King archetype.[214]

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[210] Moore, downloaded 2015, appx. 15 mins.

[211] Moore, 2003, pg. 11

[212] "As psychoanalytic-self psychologists have pointed out, we become real to ourselves only insofar as our early care-givers are able to 'mirror us.' When a parent looks at a child, the child receives the look as a constitutive glance…To the extent our parents can reflect back to us our real feelings, an affirm us, we are able to consolidate our identities…This is the essence of what has historically been called blessing" (Moore & Gillette, 1992, pg. 129).

[213] Cratsley, 2016, pg. 345.

[214] More research is required in this area as Moore's archetypal understanding might supply a needed link between the Freudian/Kohutian theories of mirroring and self-esteem, and evolutionary psychology. For instance, Maclean (1983) has discovered similar types of "displays" among reptiles, birds, and mammals, including signature, challenge, submission and courtship displays. Challenging displays occur over territory and fending off invaders. In mammals these challenging displays occur for status within a tribe, and males compete

But if parenting and blessing are not "optimal," which Moore admits is the case with most people,[215] then the grandiosity of the Divine Child is not integrated into the overall structure of the personality. Instead, it is split off, like Jung's Shadow concept, and manifests in alternating Shadow inflations. The active or positive inflation Moore calls the High Chair Tyrant. Moore associates this primitive archetypal expression with arrogance, childishness, irresponsibility. "All of this is what psychologists call inflation or pathological narcissism".[216] In this form, in which the child mentality of being godlike remains, are traits associated with the Narcissistic Personality Disorder: Grandiose fantasy, Grandiose exhibitionism, entitlement, superiority, etc.[217] It is primarily this infantile grandiosity that Moore associates with evil.

The other pole or Shadow expression of the Divine Child archetype is called the Weakling Prince. According to Moore, this is "the boy (and later, the man) who… appears to have very little personality, no enthusiasm for life, and very little initiative. This is the boy who needs to be coddled, who dictates to those around him by his silent or his whining and complaining helplessness…Because he has convinced his parents that he is a helpless victim of life and that others are picking on him, when a controversy arises between himself and a sibling, his parents tend to punish the sibling and excuse him".[218]

Moore doesn't speak as much about this Shadow inflation, other than to say that being possessed by these Shadow expressions of the archetypes always results in a

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for dominance and show displays for submission. But in mammals, and especially in apes, the urge to nurse and care for not just one's own young, but for others as well, emerges as a form of mature behavior.
[215] Moore, 1989, disc 4, appx. 23 mins.
[216] Moore & Gillette, 1990, pg. 23.
[217] Clarke et al., 2014, pg. 94.
[218] Moore & Gillette, 1990, pg. 25. Adler's influence on Moore's thought is clear here. Adler said the inferiority complex can manifest in a manipulative form, which Nira Kfir called the "Manipulator." This is a person who uses a sense of inadequacy to manipulate others into doing what he/she wants done. (Moore, 1989, appx 50 mins).

pendulum effect alternating between the two. He says: "The Ego that is possessed by one of the poles, and feels identified with it, experiences its *personal* Shadow as the archetypal Shadow in its *opposite* polar form".[219] Just as all complexes have an archetypal origin, so even the personal Shadow, developing in the individual life history of the individual, is grounded in a distorted form of this archetype.

b)   Mature King/Queen

If the child is adequately mirrored and blessed then the Divine Child is integrated in the personality and becomes (in men, at least, in Moore's masculine psychology) the fullness of the King archetype. He says: "Two functions of King energy make this transition from Boy psychology to Man psychology possible. The first of these is ordering; the second it the providing of fertility and blessing".[220] The first of these functions, the ordering or centering function, Moore describes using mytho-historical examples of sacred kings establishing their realm, an ordered cosmos, out of the chaos that exists all around.[221] Once

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[219] Moore & Gillette, 1992a, pg. 160.
[220] Ibid., pg. 52.
[221] Eliade associates this process of creating an ordered cosmos out of chaos with the original mythological act of creation, and with all sorts of taking and or tilling land to make it habitable for a given people or tribe. It involves establishing a center, and this center reflects or is the world navel, the point from which the ordered cosmos emerges. (1957, pg. 20-67). Establishing a physical center also means making it sacred, and thus the realm is made sacred. This is Eliade's axis mundi, the connection of the earth with the divine realm. Perry also comments: "The sacral kingship of archaic times was the expression of this dynamis of the center, and its various functions are to be most clearly understood in that light. Thus, while the center was typically a place of numinous power, the organized world tended to be structured around it as a geometrical arrangement within a distinct periphery" (1966, pg. 19). Even contemporary social psychologist Jonathan Haidt, while discussing hive and group thinking, describes groups circling (metaphorically with ideas or literally with sacred sites like Mecca) around sacred and shared values, and how this movement binds the group together (2012, pg. 217 – 371).

the center is established, the order of the city/society, etc. is established according to

Shakespeare's Platonic phrase

> "The heavens themselves, the planets, and this centre,
> Observe degree, priority, and place,
> Insisture, course, proportion, season, form,
> Office, and custom, in all line of order;
> And therefore is the glorious plant Sol
> In noble eminence enthron'd and spher'd
> Amidst the other; whose medicinable eye
> Corrects the ill spects of planets evil,
> And posts, like the commandment of a king,
> Sans check to good and bad: but when the planets
> In evil mixture to disorder wander,
> What plagues and what portents! What mutiny!
> What raging of the sea! Shaking of earth!
> Commotion in the winds! Frights, changes, horrors,
> Divert and crack, rend and deracinate
> The unity and married calm of states
> Quite from their fixture!"[222]

This ordering function, so prevalent in mythology and history, Moore interpreted as providing the Ego-personality with a sense of its own power, and calmness. A mature man with a healthy Ego-Self Axis with the King archetype "possesses the qualities of order, of reasonable and rational patterning, of integration and integrity…" The archetype in its fullness "stabilizes chaotic emotion and out-of-control behaviors. It gives stability and centeredness. It brings calm".[223]

The function of blessing is what has become of the transformed exhibitionism that, having been "blessed" adequately in its infancy, can now bless others. For Moore, ancient kings held audience and counsel, and in doing so, recognized the needs of their people.[224]

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[222] Troilus and Cressida, I:iii, 75-137. See Hanford, James *A Platonic Passage in Shakespeare's 'Troilus and Cressida'* for a more in-depth examination of this passage.
[223] Moore & Gillette, 1990, pg. 61-62.
[224] Ibid.

Just as infants require this blessing/mirroring gaze, so the mature elders and leaders of any tribe are there to recognize and encourage the young.

But if that grandiosity and narcissistic exhibitionism was split off from the self at some time in the past, and Moore believed everyone had what he called "narcissistic wounds",[225] then this archetype has remained at the primitive level, and therefore in its "Shadow forms." For Moore, the adult names for these untransformed Shadow expressions are the Tyrant and the Weakling.

The tyrant king is just a more powerful version of the high chair tyrant. Moore describes the grown man possessed by the Tyrant King as deluding himself into believing he is invulnerable, with exaggerated claims of power and competence. He compulsively needs attention and recognition for these claims to power. He humiliates others. "The usurpation syndrome," according to Moore, "may take over the Ego and manifest in any of a number of rage disorders. These leave the individual narcissistic, histrionic, aggressively antisocial, or paranoid".[226]

But the archetypal Shadow is dual in nature, and the other side of it is called the Weakling. This is the more powerful version of the Weakling Prince. "A man who projects the archetypal king onto another, whether a sacred king, a politician, a religious leader, a boss, a teacher, an analyst or a father – exemplifies what we call the abdication syndrome. He abdicates from the throne his own psyche has prepared for him. He becomes possessed by the Weakling King, allowing any forceful personality that comes along to bully and control him".[227] This weakling version of the archetype does not empower or center the

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[225] Moore & Havlick, 2003, pg. 98.
[226] Moore & Gillette, 1992, pg. 170.
[227] Ibid., pg. 171.

personality. For Moore, this personality structure simply doesn't have any confidence in his abilities. "An individual may become dependent, passive-aggressive, or schizoid," all of which he calls abdicating.[228] This person not only does not have any center to his own personality, but he also does not work to provide cosmos or order for his tribe or society either. He doesn't bless, he doesn't help younger men or guide them in life. For Moore this is a malaise of modern secular society.

The royal king archetype, when properly accessed and integrated into the personality, leads to what Moore called generative and mature adulthood. It strengthens the ego and the personality structure. But if it is not properly related to or integrated, it becomes split off and possesses the Ego. It is destructive of the personality structure by inflating it and making grandiose claims of the Ego and of others. It is also not integratable into a society. Instead, the characteristics of this type of exhibitionistic grandiosity and narcissism prevent the individual from being a supportive member of the tribe or group. He pathologically puts his own needs above those of the group and treats the group as though they all belong to him. This is how Moore describes evil as infantile grandiosity. It is evil because it is destructive of both the individual psychic structure, and destructive of social cohesion of a given group, tribe or society.

But there are other archetypes, and Moore's understanding of evil makes use of them as well.

2.   Warrior

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228 Ibid., pg. 170.

The King or Royal archetype is both one of the four archetypes of the Diamond Body, and also its fullest expression. This means that although there are also the Warrior, Magician and Lover archetypes in the Self, these are also seen as expressions of the Royal King. The Warrior can also be seen as the King in his warrior mode, and so forth, the magician as the King in Magician mode, and the Lover as the King in Lover mode.[229] This is because of the King's role in centring, ordering, and integrating opposites. What Jung called the transcendent property is also a function of the Self in its kingly function.[230]

The Warrior is an expression of the archetypal Self that is not associated with integrating opposites, whether in the psyche or in the world. Instead the Warrior archetype, being the archetype of combat and aggression, is the archetype of dualism and the conflict of opposites.[231]

As with Moore's other archetypes, this archetype has an immature form, that, if integrated, turns into a mature expression which contributes to the fullness of the personality, and is outwardly directed to purposes beneficial to the group or society. But if it remains at its immature form, it becomes autonomous of the conscious Ego, and remains at a primitive level, and possesses the Ego with its bipolar Shadow forms. Grandiose inflation is considered "evil" but this archetype's unique contribution to the theory of evil is the idea of the eternal struggle or cosmic battle, with the creation of an "enemy."[232] The immature archetype is called the Hero, and its Shadows are the Grandstander Bully and the Coward.

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[229] Moore, 1992a, pg. 214.
[230] "the ego-King axis unites the opposites spiritual and physical, potential and actual, imagination and deed, and if properly established, can generate full selfhood" (Moore & Gillette, 1992, pg. 114).
[231] Moore, 1992b, Pg. 89
[232] Moore & Gillette, 1992b, pg. 89 – 97.

The mature form is called the Warrior, and its Shadow forms are the Sadist and the Masochist.

a) The Immature Hero

The constellation and development of the Hero is important in both infancy and youth as it powers the Ego in its psychological separation and differentiation from its Mother.[233] For Moore this Hero archetype is crucial for adolescence when the teenager struggles for his/her own identity.

Much has been written on the Hero's Journey as a metaphor for the struggle to achieve maturity. Campbell says it is the underlying mytheme of most literature, and by extension films and other media.[234] Metaphorical stages of the Hero's journey and struggle include the crossing of the threshold, slaying the monster, winning the boon, and returning to society.[235] In his early works Moore associates the slaying of the monster as slaying "the internalized parental pinions, values, and controls," and breaking "free of their domination. Once this is done, the Ego must pass beyond the heroic stage, the last stage of legitimate grandiosity, to a condition of true humility".[236] The slaying of the monster can be symbolic of many things but in his later works Moore identifies (as I demonstrate in more detail in the next section) this monster with "dragon energy," or the archetypal energy which causes inflation itself.[237]

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[233] "As is the case with the other immature masculine archetypes, the Hero is overly tied to the Mother. But the Hero has the driving need to overcome her. He is locked in mortal combat with the feminine, striving to conquer it and assert his masculinity" (Moore & Gillette, 1990, pg. 39).

[234] Campbell, Joseph, 1949, pg. 8

[235] Ibid., pg. 159.

[236] Moore & Gillette, 1992a, pg. 169.

[237] Moore & Gillette, 2003, pg. 29. See also Robert A. Johnson's book *He* (1977) to see how he deals with this aspect of the hero Percival when Percival slays the red knight. Johnson says in eastern traditions Percival might

The Hero, like the other immature archetypes, is *good* when it serves its function in the individuating psyche. But if it is not accepted and blessed, if the young hero is made to feel shame about it, or if the heroism is destroyed by violent abuse every time the infant or youth begins to set its own boundaries, then this archetype is split off from the personality and remains at its primitive Shadow level.

The active inflation of the Hero is the Grandstander Bully. Similar to the high chair tyrant who is inflated with grandiosity, the person dominated by the Bully believes he/she is invulnerable, and has an inflated sense of *his* own importance and of *his* own abilities.[238] This person "claims centre stage as his birth right. If ever his claims to special status are challenged, watch the ensuing rageful displays! He will assault those who question what they 'smell' as his inflation with vicious verbal and often physical abuse".[239]

The other Shadow possession of the Hero is called the Coward. A young male possessed by this form of the archetype, cannot stand up for himself, and is taught to fear his own aggression. Moore says this boy "will easily acquiesce to pressure from others; he will feel invaded and run over, like a doormat". [240] This person cannot use aggression in a positive way to psychologically separate from his parents. But because of the shame this causes the boy to feel, this coward alternates with the bully in other situations as "narcissistic rage".[241]

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have tamed the knight or converted him, but in the western tradition he had to slay the knight to free the energy.

[238] Moore & Gillette, 1990, pg. 38-39.

[239] Ibid., pg. 37.

[240] Ibid., pg. 40.

[241] Moore references British psychiatrist Anthony Storr that: "if a person's need to affirm himself or herself through legitimate aggressiveness is thwarted, violence, fueled by narcissistic rage, often becomes the last resort (Moore & Gillette, 1992c, pg. 51).

The Hero's aggression, when it is accessed by a healthy and stable Ego, achieves its independence and courage in the face of adversity. The hero energy is then transformed into full Warrior energy for the Ego personality and is put to use for the good of the society or group. The instinct of aggression finds its fullness and completeness in serving something larger than itself.

b)   Mature Warrior

Mature warrior energy has been transformed societally into some acceptable traits, including knighthood or samurai traditions of Kendo. This knight or samurai has dedicated himself to the service of a greater power, which Moore defines *archetypally* as the *King.*[242] The reason for this is that the warrior must "defend" the wholeness and integrity of the psychic structure. The healthy warrior inside the psyche "is a destroyer. He destroys the enemies of the true Self. He attacks whatever is wounding and damaging, whatever causes despair, depression, injustice, oppression, whatever is cruel or discouraging or making demands that are abusive. The Warrior's destruction clears a space for renewal and a new, more just order".[243]

Outside of the psyche the Ego accessing this archetype in a full and mature way is able to make commitments to goals and fulfil them, be loyal to a cause or group or person (fidelity in a marriage is an attribute of this archetype, although not tenderness or love or good parenting – it is the loyalty aspect Moore associates with the Warrior) and is able to concentrate on assignments and work. But this person is also capable of defending him/herself from external attacks, verbal or also physical. Police and military personnel, as

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[242] Moore & Gillette, 1992c, pg. 117.
[243] Ibid., pg. 116.

well as ministers, doctors, lawyers, politicians, and anybody whose work demands effort to achieve set goals, are accessing this archetype.

The samurai has dedicated himself to overcoming his own egoism or narcissism. [244] This is one of Moore's most insightful ideas concerning evil; that the infantile, grandiose forms of this archetype itself, are to be considered "evil."

The positive Shadow inflation of this Warrior archetype is the sadist, the butcher and bloodthirsty killer. This is untransformed infantile aggression that has no end cause other to cause pain and or death. Moore says that men possessed by this in a mild way is a compulsive personality disorder and workaholic. "They have a tremendous capacity to endure pain, and they often manage to get an enormous amount of work done. But what is driving their nonstop engines is deep anxiety, the Hero's desperation. They have a very slim grasp on a sense of their own worthwhileness. Thy don't know what it is they really want, what they are missing and would like to have They spend their lives 'attacking' everything and everyone- their jobs, the life-tasks before them, themselves, and others".[245]

But in its extreme form the Sadist the aggressive and murderous killer. If the Ego's defences are weakened and the Sadist possesses it, in a very real sense the human being is not "there" anymore but is gone, and a monster is there.[246] He says: "A blackout of the human identity occurs, and the psyche hurtles into a state of possession by the inhuman sadistic Shadow Warrior...This is the battle frenzy and blood lust celebrated by epics of patriarchal societies and guarded against by its laws. This is the madness that overtook the

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[244] Moore, 1989, disc 4, appx. 1 mins, Moore & Gillette 1992b, pg. 83.
[245] Moore & Gillette, 1990, pg. 92).
[246] Moore, 1989, disc 4, appx. 3 mins.

Germans… the dark rage that swept thru the ranks of Pol Pot's Khmer Rouge, and the barbarity that possesses the death squads of Latin America".[247]

The Masochist is the other Shadow possession of the Warrior. The archetype is the adult form of the coward. Similar to the Weakling this Shadow archetype "causes a man to experience himself as powerless".[248] This person projects warrior energy onto others and feels the loss. But according to Moore, the person possessed by this form becomes passive-aggressive and will shift to the sadist very quickly. This passivity is not a willing choice to "turn the other cheek" but rather a compulsive fear and inability to defend oneself from abuse. Moore says the person possessed by this pole of the archetype will unconsciously attract abusers to him, even to the point where the abusers he attracts are themselves possessed by the Sadist.[249]

Moore's view on aggression is thus more complex than merely saying aggression, violence, and even killing, are entirely evil and peace is entirely good. Aggression and violence are evil for Moore when they are the results of primal and archetypal drives which have taken over the Ego. He describes mass murderers and school shooters as being possessed by evil. But he insists that he believes horrendous acts of aggression and violence are *not* the result of an individual's Ego personality. This Archetype is good when it is integrated in a mature personality and is directed to the service or defence of a higher ideal. But it is evil when it is not integrated into a mature personality, and it remains at an infantile level of development and possesses the Ego.

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[247] Moore & Gillette, 1992b, pg. 133.
[248] Moore & Gillette, 1990, pg. 94.
[249] Moore & Gillette, 1992b, pg. 122.

An additional aspect of this archetype, whether in its full mature form or any of the others, is that it is the archetype that posits dualism between such experiences as good and evil, us and them.[250] Moore describes the experience of "space", while under the influence of this constellated archetype, as the Elysium Field, or the plain of battle. This has two effects, one on the theory of evil, and one on the experience.

It influences not just Moore's theory of evil, but *any* theory of evil. This archetype (and therefore the Ego experiencing it) approaches objects in the environment in a confrontational way.[251] That is, everything encountered is *either* an ally or an enemy. Similar to the way the Royal Magician activates Moore says this is the "space" where all human conversation about evil takes place; even to conceive of it intellectually (with the Magician archetype) requires the psychological structure of the Warrior in the psyche. But it is this archetype that makes of evil an absolute "other" to be fought and destroyed.

The other way this fact contributes to any theory of evil, is that this fact of dualism, of splitting the world into good and evil persons, leads to projection of the personal Shadow.[252] When this personal Shadow is projected, then the qualities the Ego dislikes about itself and has shut away from itself, are encountered in the external world. The individual then encounters his/her personal Shadow as not only evil, but as "out there".[253]

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[250] "At the exact time you have the archetype of the Warrior, you have the archetypal enemy. It's not possible to have a Warrior without an Enemy – these things are raised together. Because if there's no chaos, there's no fighting… When this is constellated you've got WAR" (Moore, 1989b, disc 1, appx. 1 hour 11 mins).

[251] "The Warrior says if it moves kill it." And "You've got to understand that this archetype has three rules: Attack, Attack, Attack"

[252] "As a species we are still afflicted with the phenomena of projection and pseudo-speciation, which tempt us to experience others as the Enemy and ourselves as the righteous Warrior. When we project we make others bear our own Shadows. On the level of the collective unconscious, entire groups make other groups carry the archetypal-Shadow" (Moore & Gillette, 1992, pg. 96).

[253] The Warrior archetype, according to Moore, as an *internal structure,* is at the heart of all unconscious, even biological, resistances to physical disease or psychic fragmentation (Ibid.,

Moore places this psychological defence of splitting and theories of dualism in this "quadrant" of the Warrior.[254]

The most profound aspect of Moore's later theory of evil as grandiosity is when he identifies the infantile grandiosity *itself* as the "old enemy" to be fought against. With this he incorporated the wisdom of martial arts and various "peaceful warrior" traditions into his theory, offering contemporary society a means to combat its greatest enemy. As the Muslims knew a thousand years ago, the *greatest jihad,* or struggle, is that against oneself.[255]

3. Magician

Moore's Magician and Lover archetypes are less important for his theory of evil, as he emphasizes infantile grandiosity of the King and the Warrior. Nonetheless, infantile grandiosity leads to destruction of the psychic self-structure and leads to socially unacceptable behaviors. The Magician has its Shadow possession sides as well, and it is this archetype that is responsible for mentally discerning between healthy and unhealthy, good, and evil.

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[254] Vitz & Mango (1997) compared Melanie Klein's concept of splitting as a defence mechanism to Christian Theology's notions of sin and pride (hatred and demonizing of others keeps the sinner from recognizing his/her own flaws and sinfulness), and Sherman & Haidt (2011) and David Livingston Smith (2011, reviewed by Sturman, 2012) have talked about the dehumanizing that happens in Shadow projection. Even evolutionary psychology (Nesse & Lloyd, 1992) has tried to explain the evolution of splitting as helping to strengthen bonds between partners in idealization and helping to depreciate common enemies. Klein's mechanism of splitting, beginning with the infant's relationship to a so-called "good breast" and "bad breast" is gradually integrated in the developing Ego, allowing the child to treat mother as a whole being. Moore's original contribution is in connecting this psychological defence with an archetype of combat. His Warrior archetype, constellating at a very primitive level, is necessary for the work required to individuate, but must be transformed for social life with others.

[255] Moore, Robert, 2003, pg. 29.

What he calls the intellectual line of development is under the influence of the Magician archetype. It's development manifests both in frontal lobe conscious knowledge and in interior, unconscious "knowledge" of the homeostasis of internal systems. Moore says of the archetype: "The Magician urges us on into the unseen. He is the mediator and communicator of hidden knowledge, the healer, technologist, teacher and contemplative – he is behind our insatiable human curiosity. He keeps his inner eye fixed on the blueprint for the self – 'image of God' or 'Diamond Body' we each have within us and he seeks to initiate us into a wiser, fuller way of being human" (Moore & Gillette, 1993, pg. 63).

The immature form of the archetype in its fullness is called the Precocious Child, and the Shadow forms are the Know-It-All Trickster and the Dummy.

a)   Immature Magician

The archetype is activated at the phase psychologists consider to be the exploring phase.[256] The Precocious Child "manifests in a boy when he is eager to learn, when his mind is quickened, when he wants to learn, when he wants to share what he is learning with others. There's a glint in his eye and an energy of body and mind that shows he is adventuring in the world of ideas" (Moore & Gillette, 1990, pg. 27). But even the full form of this immature archetype is concerned with its own pleasure in learning, rather than in healing others with this knowledge.

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[256] Stevens writes of this: "Love of mother, love of world, and love of self are necessary conditions for the stable development of the ego-Self axis – the spinal column of future individuality and autonomy. The tentative emergence of this positive self-concept then facilitates the dissolution of the child's original identity with mother and enables him to begin his first hesitant explorations of the numinous, enticing world beyond the mother's body" (1982, pg. 101). As should be coming clear by this point, Moore's contribution is that the ego-Self axis takes a specific form, in this case the ego-Magician axis. Panksepp uses the expression "seeking", and this archetype, acting unconsciously, is doubtless responsible for the infant's instinct to turn towards the breast, prior to any learning.

The active Shadow inflation is called the Know-It-All Trickster and is the most positive of any of Moore's Shadow archetypes. The Trickster, according to Moore, is the technique the psyche uses to deflate inflation. Comparing it with court jesters and fools in medieval Europe, the trickster is the one who tells the grandiose King the truth about himself, in order deflate the King's narcissism.[257] The Trickster is what Moore associates with Freud's concept of parapraxis, or the so-called *Freudian Slip.* It is also at the heart of much post-modern critical theory, the biggest one being Jacques Derrida's *Deconstruction.*[258]

But the Know-It-All is not all positive, as it is an infantile and primitive archetype that tries to possess the whole personality. This is the student who has "always got his hand up in class, not because he wants to participate in the discussion, but because he wants his classmates to understand that he is more intelligent than they are".[259] This is the energy that kicks in and wants to see the destruction of those who have been admired or idealized, and the deflation (destruction) of those in positions of power. When combined with Warrior energy this can result in a violent outbreak.[260]

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[257] Ibid., pg. 30. Joseph Campbell says of clowns: "This (the clown's joke) makes the point, I am not the ultimate image, I am transparent to something. Look through me, through my funny form…In our system, the serpent in the garden did the job. Just when everything was fixed and perfect, he threw an apple into the picture. No matter what the system of thought you may have, it can't possibly include boundless life. When you think everything is just that way, the trickster arrives, and it all blows, and you get change and becoming again" (Campbell & Moyers, 1988, 275). The Trickster's infantile role as a positive is perhaps best revealed by the child who was the only one to tell the Emperor he really didn't have anything on.
[258] Moore, 2001a, appx. 1hour 10 mins
[259] Moore & Gillette, 1990, pg. 29.
[260] According to Christopher Boehm humans are similar to chimpanzees, with minds "structured in advance of experience for hierarchy." But "at some point during the last million years our ancestors underwent a 'political transition' that allowed them to live as egalitarians by banding together to rein in, punish, or kill any would-be alpha males who tried to dominate the group" (Haidt, 2012, pg. 198). According to Haidt alpha male chimpanzees need to "know their limits." But this perhaps beneficial archetypal trait also adds to the joy people experience when a powerful person "falls."

The passive inflation is called the Dummy. Moore says that when this archetypal form possesses someone, he/she "lacks personality, vigor, and creativity." This person is "slow". But this ineptitude is masking a hidden grandiosity, a secret feeling that he/she is actually too smart to be expected to perform whatever menial tasks need to be done. This is a form of manipulation: "I'm too stupid to do this" means that someone else will do it.[261]

b)   Mature Magician

The Mature Magician, according to Moore, has obtained enough knowledge to survive the trials of youth and can use this knowledge to benefit others. Moore locates healing in the realm of this archetype – the ability to correctly diagnose and treat patients is Magician activity.[262] For Moore the mature male accessing this archetype in a full way, in addition to being able to heal others, is better prepared to protect *his* own Ego from inflation, by recognizing the signs. This is the archetype of the Shaman, the full form of the Magician.

The Shadow axes of this archetype, being adult versions of infantile grandiosity, are the Manipulator and the Denying "Innocent One". This is really just a more powerful and more intentional Trickster. "A man under this Shadow doesn't guide others, as a Magician does; he directs them in ways they cannot see. His interest is not in initiating others by graduated degrees – degrees that they can integrate and handle – into better, happier, and more fulfilled lives. Rather, the Manipulator maneuvers people by withholding from them information they may need for their own well-being".[263] This person uses esoteric knowledge purely for profit, deceiving *his* clients or patients. "Men possessed by the

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[261] Moore & Gillette, 1990, pg. 110.
[262] Moore & Gillette, 1993, pg. 187.
[263] Moore & Gillette, 1990, pg. 111.

Trickster [Manipulator] are detached from the common concern for the welfare of others".[264]

The Naïve or "Innocent One" "wants the power and status that traditionally come to the man who is a magician, at least in the societally sanctioned fields. But he doesn't want to take the responsibilities that belong to a true Magician. He doesn't want to share and teach. He does not want the task of helping others in the careful, step-by-step way that is a necessary part of every initiation".[265]

This Archetype's role in Moore's theory of evil is in its Shadow tendencies to possess the Ego, and in its detachment from societal values and concern for others. The detached use of one's intelligence to manipulate others can be considered evil, but as Moore develops his theory, he finds the true "evil" in the possession itself.

But this archetype of observation and knowing is also activated, particularly in its Trickster form, whenever awareness of this grandiosity occurs. Developing this archetype is the best defense we have against grandiose inflation. But without others around to point out our *own* grandiosity, we are liable to become inflated and possessed by our own sense of knowing others and ourselves.[266]

c) Initiation

Another aspect of this archetype, which Moore develops and relates directly to "evil, is the so-called "archetype of initiation.[267] Moore links the Magician's role in mythology to that those whom he called "ritual elders." These ritual elders, generally the shamans or

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[264] Moore & Gillette, 1993, pg. 167.
[265] Moore & Gillette, 1990, pg. 115.
[266] "Well, when I don't have some of my other Hyde Park colleagues to puncture my grandiosity, I've got Murray [Stein]" (Moore, 1988, appx. 1 min.) Moore warned repeatedly that the quickest way to become inflated was to avoid contact with others.
[267] Moore, 2001.

priests, were there ones who initiated young people, usually young males, into adulthood.[268] For Moore, the transformation of psychic energy (development and integration of archetypal energies from infantile and Shadow to mature and full forms) is accomplished primarily at a social level. This social level is the tradition and use of sacred ritual.[269] The psychological growth and development of these archetypes into their mature functions required elders to guide young people into their mature roles. Moore therefore "located" all processes of psychological transformation in the Magician archetype and described the "space" of the magician as sacred ritual space. But in doing so he expanded the role of the Magician archetype beyond just knowing, learning, and deflating. In talking about the *Archetype,* he meant that this internal structure, this psychic structure rooted in instinctual biology, was activated at various times over the lifespan.

This urge, slightly different from the call to the hero's journey, involved the search for a ritual guide. Because Moore believed that all mature, full forms of the archetypes require *social* commitment, and because social commitment cannot occur outside of a cultural context, he reasoned that the culture must supply these elders. Moore believed that at these times of life transition, the "quester" as he called them, *required* an external wise person on whom he/she could project some of this Magician energy.[270] The need for a "holding" environment [Winnicott's phrase] or containment [Edinger] guided Moore's

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[268] Ibid., pg. 140.

[269] Moore even states that although he doesn't rule out "initiation" *without* actually present ritual elders is extremely rare, and is possibly a sign of inflation. "At the primitive levels of the Magician, this is where you get the person who went to talk to Guru somebody, on the island out here, and we had a ceremony, and he initiated me, and now I'm a *Shaman*" (Moore, 1990b., appx 50 mins).

[270] When this archetype becomes constellated, as Moore says, at various times of life, the energies coming off of it are a threat to the Ego which experiences regression. Moore discusses this at length in 2001 and in 2002d, where he compares this process to therapy, with the therapist as substitute ritual elder.

description of sacred ritual space as "transformative" and "liminal" space.[271] So not only is this Magician archetype the developmental line which enables an individual to recognize evil, to know one needs to prepare against it, and, where one has the ability to see it, to see inflation as it occurs; but this archetype is also central to transforming these energies to more acceptable behaviors.

Whereas the King archetype stewards these energies within the personality, blessing them and (optimally) distributing these energies equally; and the Warrior *fights* the threat of inflation, the Magician archetype in the personality understands these energies. When the inner Magician recognizes the need for initiation and transformation, it works in the mind and imagination, often with an attraction to an occultic practice, or yoga, or some mystical art that requires levels of initiation.

Moore's work with the mythopoetic men's movement was directed specifically at this end: trying to enable grown men to step into the role of ritual elder for younger men. He was very critical of what he called modern culture because the secular WEIRD cultures have abandoned this aspect of growth and development. Whereas Campbell and Jung both emphasized the individual's own path, Moore (certainly never abandoning the principle of individuation or the uniqueness of the individual's development) emphasized the good of the group AND the good of the individual.

Although the one-sidedness of his works to address a primarily male audience is a weak point in his research, his efforts were clearly aimed at helping society as a whole.

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[271] Moore, 2001, pg. 69.

4.   Lover

The fourth of Moore's Archetypes of the Diamond Body is the Lover. For the Lover part of the psyche, says Moore, everything gleams with beauty and luminosity.[272] It is the expression of passionate and erotic love, sex, pleasure, as well as joy, contentment and enthusiasm.[273] Its adult forms are the Lover, the Addicted Lover and the Impotent Lover, and its immature forms are the Oedipal Child, the Mama's boy and the Dreamer. This archetype relates to Moore's theory of evil in its Shadow forms as addiction, and burn out, and in its behaviors, which may not be societally acceptable.

a)   **Immature Lover**

If the Divine Child represents the symbiotic identity of mother and child from the point of view of the omnipotence of the grandiose identity, the Oedipal Child in its earliest manifestation represents the symbiotic relationship from the point of view of the submersion and absorption into something greater.[274] The immature archetype develops in the personality as a sense of connectedness and joy in life and the things of the world – whereas the Precocious Child is drawn by curiosity, the Oedipal Child takes pleasure in the things themselves, how they feel, taste, etc.[275]

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[272] 2003, pg. 117

[273] Whereas the Magician manifests primarily in the neo-cortex, associated with logical thinking, and the left hemisphere, this Lover appears more connected with the right hemisphere, with its symbolic intuitions and images, and in the affiliative/attachment systems (Moore & Gillette, 1992, pg. 271). Connections with the dopamine system seems likely but more research is required.

[274] "He [the oedipal child] also expresses, through his experience of connectedness to Mother (the primal relationship for almost all of us) the origins of what we can call spirituality. His sense of the mystic oneness and mutual communion of all things comes out of his deep yearning for the infinitely nurturing, infinitely good, infinitely beautiful Mother" (Moore & Gillette, 1990, pg. 34).

[275] Moore, 1990d, appx.

The positive Shadow possession of the Mama's Boy is infantile in its "Oedipal" desire to join with the mother (for Moore, the "Great Mother," or "Queen within"), and continually repeat this feeling of sensual absorption.[276] In Freudian terms this would be the pleasure principle, and possession by this Archetypal Shadow results in the various addictions to drugs, sex, etc.

The other Shadow pole is the Dreamer. "For the boy who is under the spell of the Dreamer, relationships are with intangible things and with the world of the imagination within him".[277]

b) Mature Lover

The mature and full form of the Lover manifests itself as passion. The desire to *be* instead of to *do* comes from this archetype.[278] It is the "primal energy pattern of what we could call vividness aliveness, and passion. It lives through the great primal hungers of our species for sex, food, well-being, reproduction, creative adaptation to life's hardships [art] and ultimately a sense of meaning, without which human beings cannot go on with their lives".[279]

The active Shadow is the Addicted Lover. In its primitive grandiosity it is as a god in its appetites, and its craving are more than a structured human life can fulfill. It is the concupiscence of the Christian theologians, the "unlimited desire draw the whole of reality into one's self".[280]

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[276] Moore & Gillette, 1990, pg. 36).
[277] Ibid., pg. 37.
[278] Moore, 1990d, appx. 26 mins.
[279] Moore & Gillette, 1990, pg. 120.
[280] Tillich, Paul, 1957, pg. 59. Tillich says this concupiscence refers to "physical hunger as well as to sex, to knowledge as well as to power…" thus including the Lover as hunger and sex, knowledge as the Magician, and power as the Warrior.

The passive Shadow is the Impotent Lover, the one who feels the "sterility and flatness" of all things; the world is just plain or "dead".[281] This is the feeling of depression, of ennui and despair. For Moore this is both spiritual and physical, and psychologically it includes the lack of any sex drive or ability to love life.

The Lover Archetype, when accessed in its fullest way, supplies the Ego with the energy of vigor and joy. The Ego accessing this archetype is capable of feeling passionate and joyful and is capable of mature relationships including friendships and loving relationships. The infantile inflation can destroy the integrity of the Ego with its infinite desires for pleasure, taking the forms of various addictions. The addict, except in severe cases where the addict is capable of creating works of art, is unable to serve others in a tribe or community.

E.   Summary

Moore researched the different ways in which the Ego accesses the energy of the Archetypal Self, the Diamond Body or Great Other in the Unconscious. He found that this Diamond Body, the blueprint for human potentialities, manifests itself as grandiosity to Ego. If this grandiosity is blessed and encouraged "well enough" by the parents and society then it is integrated into the personality in a mature form, serving to strengthen the Ego and energize life with its archetypal energies. Full maturity also means the archetypal energies and potentials are put to service for others in a given social setting. Moore found that this grandiosity takes four principal forms: royal energy which begins as exhibitionistic grandiosity and is transformed into healthy self-esteem and caring for (nurturing) others;

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[281] Moore & Gillette, 1990, pg. 138.

warrior energy which begins as aggression in service of personal development and is transformed into loyalty to and defense of others in a group or tribe; Magician energy which begins as curiosity and a desire to learn about the world around one, and is transformed into wisdom and guidance of those younger who are to be initiated into their adulthood; and lover energy which begins as physical pleasure and longing for togetherness and is transformed into artistic creativity and the ability to let go and be in loving relationships. Evil exists as the possibility and result of these archetypes not being properly integrated in the personality, and not being sublimated into socially acceptable behaviors. The Shadow forms of these archetypes manifest in both an active and a passive form.

With this overview of Moore's archetypal system accomplished, in the next section I will now explore Moore's theory of evil in more detail.

F.   Human Evil and Archetypal Evil

1.   Human evil as destructive behaviors toward others and society

Moore's understanding of evil, as we have seen can be broken down into two different levels – that of human evil, and that of Archetypal evil. Human evil is understood as human behaviors and traits which are deemed destructive and undesirable by other human beings. These negative behaviors emerge out of the different archetypes of the Diamond Body. Negative behaviors in the King quadrant include Hubris or an inflated sense of pride and self-importance, tyrannical control over others, bosses bullying their employees, parents threatened by and trying to destroy the young, bitterness and paranoia, envy, greed, and the inability or unwillingness to care for or nurture others.[282] Negative

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[282] Moore & Gillette, 1992a, pgs. 160 – 170.

behaviors associated with the Warrior include: Sadism, *inappropriate* violence and aggression,[283] uncontrollable rage and battle frenzy, paranoia, and blind subordination.[284] Evil behaviors of the Magician include: blind devotion to technology without even considering moral implications (as Ian Malcolm said in *Jurassic Park*: "Your scientists were so preoccupied with whether they could that they didn't stop to think if they should),[285] detachment from the common concern for others, manipulative behaviors, and abusive attacks aimed at a person's self-esteem and other Trickster behaviors, including post-modern Deconstruction.[286] Evil behaviors associated with the Lover are excessive moodiness, anger as one tries to break an addiction cycle, infidelity to a relationship, and inability or unwillingness to even form a relationship.[287] For Moore these are all *infantile* and *immature* behaviors: infantile because of their primitive grandiosity or limitlessness, and immature because they are all *selfish* and not concerned with others.[288] What Moore considers *natural,* or *archetypal* or *primitive,* has not been sublimated properly to societally acceptable behaviors. Similar to Carl Jung he doesn't here try to define evil metaphysically, but rather takes it as given that people recognize evil when they encounter it.[289] He doesn't define human evil as what is unacceptable to the tribe or group, but the behaviors he considers Shadow are those which destroy social cohesion and only benefit the individual. Whereas those behaviors he recommends; ritual leadership and initiation of the young, for instance, are directed towards society or some other form of group.

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[283] As Robert Sapolsky writes: "…we don't hate violence…When it's the right kind of aggression, we love it" (Sapolsky, Robert, 2017, pg. 3).
[284] Moore & Gillette, 1992b, pgs. 132 – 147.
[285] Spielberg, 1993.
[286] Moore & Gillette, 1993a, pgs. 162 – 175.
[287] Moore & Gillette, 1993b, pgs. 159 – 187.
[288] Ibid.
[289] Lammers & Cunningham, 2007, pg. 126.

That different groups and societies have always held differing beliefs regarding good

and evil is a natural part of human diversity. That there is much overlap indicates something

essential to humanity as a species, or what Carl Jung called the Collective Unconscious and

his Archetypal hypothesis.[290]

2.   Demonic evil as destructive of personality structure

But Moore's theory of evil is not confined to the "human" or to the social realms, nor

does he define destructive only in terms of social consequences. His archetypal theory

covers psychological and self-destructive evil described as *demonic,* or destructive of psychic

structure.[291] This takes the form of inflation, or the dispossessing of the Ego's functions of

discernment, and also various psychological disorders. Moore does list many personality

disorders that he regards as archetypally grounded in the Shadow sides of his four

archetypes.[292] Associated with the Shadow King are: Narcissistic personality disorder,

histrionic, an aggressive antisocial personality, or paranoidal personalities for the active

[290] "The concept of the archetype, which is an indispensable correlate of the idea of the collective unconsciousness, indicates the existence of definite forms of the psyche which seem to be present always and everywhere. Mythological research calls them 'motifs'; in the psychology of primitives they correspond to Levy-Bruhl's concept of 'representations collectives,' and in the field of comparative religion they have been defined by Hubert and Mauss as 'categories of the imagination.' Adolf Bastian long ago called them 'elementary' or 'primordial thoughts.' From these references it should be clear enough that my idea of the archetype – literally a pre-existent form – does not stand alone but is something that is recognized and named in other fields of knowledge" (Jung, CW 9.i, pars 87-110, quoted in Campbell, 1971, pg. 60).
[291] "The great philosopher Paul Tillich said that when the creativity starts flowing so strongly it can begin to break the forms in the personality. That's what he called the demonic. The demonic is not bad energy, it is often wonderful energy that has started to break the forms, because it is not contained or channelled adequately" (Moore, 2002b, pg. 161).
[292] "We believe the dysfunctional bipolar Shadows of the major archetypes, as delineated in this series of books, underlie all personality disorders. Each bipolar Shadow system displays and active and a passive pole, either one of which may 'possess' an Ego that lacks an adequate Ego-Self axis. Escalating pressures of one kind or another may cause the captive Ego's polarity to reverse – so that the Ego oscillates from one pole to the other" (Moore & Gillette, 1993c, pg. 160).

inflation, and dependent, passive-aggressive or schizoid personality disorders.[293] Associated

with the Shadow Warrior are: The Active/Independent, the antisocial/aggressive, and

compulsive personality disorders in the Sadist category, and with the masochist the

dependent personality disorder, depression, low self-esteem and the pathological fear of

one's own rage.[294] Personality disorders associated with the Magician are: Narcissistic

personality disorder, Schizoid personality disorder, and antisocial personality disorder, and

in the passive form are the dependent personality and passive/aggressive personality

disorders.[295] Those Moore locates in the Lover quadrant are: the Histrionic and antisocial

personality disorders, manic depressive, active-ambivalent, and sadomasochism, not to

mention the personally destructive effects of the various addictions, and in the passive side

are the dependent, compulsive, schizoid and avoidant personality disorders. [296]

Evil, for Moore, is thus to be understood by its destructive consequences both to

society and to the individual. In this schema all of the personality disorders are grandiose

inflations in different archetypal quadrants. Moore specifically mentions the narcissistic

personality disorder as being grandiosity in the King or the Magician, due to attributes of

"grandiosity (both), need for admiration (King), lack of empathy (Magician), a sense of

entitlement (both), and self-admiration (King)".[297] But other traits associated with

narcissism include aggression (Warrior), impulsivity (Warrior) and "having more sex partners

[Lover]".[298]

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[293] Moore & Gillette, 1992a, pg. 170.
[294] Moore & Gillette, 1992d, pgs. 123-126 and 137.
[295] Moore & Gillette, 1993a, pgs. 158 & 167.
[296] Moore & Gillette, 1993c, pgs. 161, and 173 – 177.
[297] Jonason et al., 2012, pg. 194.
[298] Ibid.

Everyone is born in a state of grandiosity. This grandiosity is important and necessary for healthy Ego development. When it is not optimally integrated it is split off from the Ego and attacks the personality in a semi-autonomous way. Inflation is destructive to Ego-personality and its structures. Moore's archetypal hypothesis thus states that, from one point of view, evil is *within* each of us; but from another point of view, this evil *is not* the Ego, it is in a sense "outside" of us.

G.   The Archetypal Shadow and Dragon Energy

In his 1989 lecture *The Psychology of Satan* Moore discusses various ways of looking at the personal Shadow. At appx. 5 minutes he asks the audience if the personal Shadow is evil, and the audience agrees with him that it is not. It may "feel" evil but that is the repression factor and the desire not to admit an undesired aspect of one's personality. [299]The personal Shadow doesn't consist only of negative or "toxic" introjects but also includes positive personality traits. Moore mentions a child's confident "enthusiasm," or "joyful exuberance that comes when you've really adequately dealt with your Oedipal Complex", conflict with the human parents, and issues that have to do with one's position in the family structure.[300] He says these things "need to come out", or be brought to

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[299] Relatively few researchers outside of the Psychoanalytic school have looked at Freudian defense mechanisms, but article titles like "The Second Coming of Freud" (McGowan, 2014) and "Neuroscience Meets Psychoanalysis" (Berlin & Koch 2009) indicate an emerging interest. These researchers discuss repression as a form of self-deception, and how self-deception aids in deceiving others. Because selfishly motivates actions are discouraged by group membership, the ability to hide these motives from others is beneficial. This ability is strengthened if one can successfully deceive even one's self. See Nesse & Lloyd, 1992, pgs. 607 – 610.
[300] Bowen family systems analysis, for instance, is interested in sibling position, or the ordering of siblings of first born, second, and so forth. Bowen was interested in the relations of first-born parents with their own first-born siblings, and second, etc. (Brown, 1999, pg. 97). Moore's own idea, which he didn't develop but hinted at in his books and lectures, was that certain siblings might be encouraged in one form of archetypal development while others would be encouraged in others. Moore himself admitted that in his family he was

consciousness.[301] This is the generally accepted course of treatment – to try and bring the personally repressed material to light. For this reason, the personal Shadow should never be considered evil in any more than a personal and relative sense.

A woman in the audience had the intelligence to point out that, if these positive personality traits are being repressed, it is *evil* that they are being repressed, as it is destructive of the overall personality.[302] Here Moore agreed and said that there was something inside the Unconscious, an Archetypal Shadow that "part in your personality that would like to keep that [enthusiasm or joy] repressed".[303] When it comes to these positive personality traits being split off from the Ego, it is precisely this splitting off that should be considered "evil".

Beyond the personal Shadow is the possibility of an Archetypal Shadow. According to Jung: "With a little criticism one can see through the [personal] shadow – so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with the anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil.[304] Although Jung did mention the idea of an Archetypal Shadow, he didn't develop the idea.[305] Moore associates the Archetypal Shadow with Jung's early writing on the so-called "spirit complex" which is autonomous of the

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the "intelligent" one, the Magician, encouraged to be smart and attend university. In his own personality constellation his family position as Magician discouraged him from sports and other activities associated with the Warrior, meaning that his own Warrior was the least developed, and therefore least integrated and most infantile.

[301] Appx. 6 mins.

[302] Ibid. The audience member's identity is unknown.

[303] Ibid.

[304] CW 911, para. 19.

[305] The exceptions may be the books *Aion* and *Answer to Job,* where Jung contrasts Christ and Satan as images of the archetypal Self.

individual Ego, "is not personal, was never personal, will never be personal, and should not be treated like it was personal".[306] He insisted that although human beings should work to integrate as much of their human Shadow as possible during their lifetime, they should never try to integrate this Archetypal Shadow. Moore's research, in probing the deep structures of the Diamond Body, deepens the Jungian understanding of the Archetypal Shadow and the dynamics of archetypal evil.

The threat of active inflation by this archetype, while very real, is not its only dimension. As an unconscious, autonomous entity, it is encountered in projection onto others. Moore says: "It is inside all of us, and we must face it. When you are in the warrior mode, something will come up demonized, consciously or unconsciously. When you do not understand how the archetypal psyche relates to the ego, you will project the image of the archetypal enemy onto a human 'other'. It might be onto Reagan, or Bush, or the 'Evil Empire,' or the Jews, or the Muslims. In any case, you are acting out an archetypal shadow projection. Once you demonize someone, you load that person with demonic numinous energy. There is an interesting parallel phenomenon. Since you are hardwired for this archetypal enemy, when you identify with it you are colonized by it. Not the personal Shadow that we are all supposed to integrate, but the archetypal enemy. You begin incarnating it in the world".[307] Like other forms of projection it dehumanizes others, but in this case the other is encountered as evil, and not just personally, but fully and cosmically.[308]

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[306] Moore, 1989c, Part 3, CD 1, appx 18 mins. According to Jolande Jacobi this idea of Spirit Complex evolved in Jung's thought into the Archetype through Jung's early concept of *Urbilder* or primal images. What Moore and Jung call an autonomous complex, Jacobi refers to in her book as a collective complex. She also agrees a collective complex has never been experienced or brought to consciousness before, is never brought to consciousness and can never be fully resolved (Jacobi, 1959, pg. 41).

[307] Moore, 2003, pg. 124.

[308] It is regrettable Moore didn't develop this idea further. The idea is that there is something *archetypal* in the blueprint for human development for the dualistic splitting. This extends the hypothesis further than Melanie

For Moore activation of this Archetype always activates this cosmic battle against the Old Enemy. Aspects of the personal Shadow would naturally be included in the projection of the Enemy, but Moore doesn't explore these dynamics.

The Archetypal Shadow is the Shadow side of the archetypal Self. Just as the Archetypal Self relates to the Ego along the Ego-Self axis, so the "Shadow" side appears when this Ego-Self axis is disturbed, and one archetype possesses the Ego in either an active or passive inflation. Human evil is the result of this one-sided inflation. Moore locates the most destructive aspects of evil, the evil responsible for most of the worst human atrocities, in the Warrior archetype, which confronts objects in a spirit of dualism and combat. But this evil is, in every case, untransformed infantile grandiosity, destructive of both the social group and of one's individual psychic structure.

H.   Satan and the Combat Myth

Before continuing it is important to review. The archetypal hypothesis is that there is something innate in the human psychic structure[309] that has an evolved beneficial purpose, but that, if not correctly related to by a developed and mature Ego, turns compulsively destructive. This "thing", innate in the psychic structure, is simultaneously experienced as,

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Klein's approach with the good and bad breasts in personal history. Moore indicates that any possession by the Shadow Warrior automatically projects somewhere else the Warrior's "enemy," whether this enemy be another person or group, or simply the task of writing a thesis, which must be "defeated." Livingstone Smith (2011) investigates the process of dehumanizing, "which seems to be the mechanism by which humans are able to drop their inhibitions against doing harm to others and commit unspeakable acts of cruelty and horror" (Sturman, 2012, pg. 527, review of Smith's Book). The role of disgust in the process of dehumanizing is explored by Sherman & Haidt (2011). Sherman & Haidt's work has the additional advantage that it includes the dynamics of in group – out group dynamics.

[309] In the evolutionary history and evolved brain structures of not only humans but other species as well.

and should not be considered as, the human Ego, or the individual personality. It is simultaneously within *and* without.

In the conference discussion on the Archetypal Shadow I alluded to above, the conversation turns to the relationship of the Christian devil, or Satan, to this archetypal Shadow. Moore asks if there are complexes or archetypes that might be more dangerous to work with therapeutically. If the figure of Satan, according to Moore, represents repressed sexuality or enthusiasm or healthy pride, then there would be no trouble in encouraging clients to engage in painting, mandala, or active imagination techniques with this figure.[310] In this case Satan is not an archetypal Shadow but the personal Shadow. Moore admits that many Jungians fall into this camp and believe that in order to get wholeness in the personality, it is necessary to integrate Christ and Satan as opposites.[311]

Moore disagrees with this position. He proposes that Satan is an archetypal image of the Archetypal Shadow. In particular, Satan represents the cosmic Enemy, and is to be found in the realm of the Warrior Archetype. Whereas the Diamond Body is *already* a union of opposites, and is *always already* integrating these opposites as part of the full Kingly function, Satan must be seen as an autonomous Spirit complex, the split-off Shadow Warrior, who is *eternally* (archetypally) against the wholeness of the Archetypal Self (and therefore of the healthy Ego-Self axis) and against the healthy King and against the healthy Warrior.[312] In the realm of the Warrior, with its emphasis on dualism, the two "Warriors"

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[310] 1989c, appx. 54 mins.

[311] Ibid., CD 2, appx. 7 mins. Moore actually mentions that many in the audience were supporting and defending this "orthodox" position. Jungian analyst John Dourley, whose arguments I explore in chapter 4 in more detail, also supported this view. Satan, as a metaphorical symbol of the repressed, is to be integrated into the personality. Dourley even uses Christian mystics such as Meister Eckhart and Jacob Boehme as support for his argument. Christian theology has never and can never accept this view. In this respect Moore's view is truly unique among Jungians.

[312] Ibid., appx. 10 mins.

are eternally opposites. But in terms of the whole personality, and in terms of the Archetypal King, this Shadow Warrior can *never* be integrated, can *never* be reconciled, and must be fought against, as *He* is the agent of Cosmic (Archetypal) Chaos.[313] As the archetypal agent of Chaos, this Archetypal Shadow is "that part of the human psyche, which hates life, and which would use sex to destroy life, and would use Warrior energies to create chaos, and would use King and Queen energies to create tyranny, and would use the Magician, the priest and the priestess energy to exploit knowledge – to exploit people by exploiting knowledge".[314] He uses the expression *necrophilia,* or the love of death, to describe what this being represents.

This is because the Warrior Archetype is the Archetype of combat and aggression, and its sacred space is the plain of combat, in which there is always an enemy, and an enemy in the absolute sense.[315]

What Moore calls Satan or the Lucifer complex is autonomous and not personal. He argues that individuals who identify with their personal complexes are all different, but those who identify with Satan have similar presenting symptoms.[316] It is a complex that forms out of the Archetypal Shadow.

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[313] My own interpretation of Moore's work will have to be judged by time. In one place Moore speaks of Satan in Kohutian terms as the infantile grandiosity that was not "mirrored" or "blessed" adequately by God the Father, and has therefore remained split off, and in another warns that the figure/image of Satan is much more dangerous than that.

[314] Ibid., appx. 11 mins.

[315] Moore, 2003, pg. Neil Forsyth's 1987 book *The Old Enemy: Satan and the Combat Myth* was a large influence on Moore's work, and explores the occurrence of cosmic warfare through the literary history of religion, including the evolution of the Christian concept of Satan from that of the Jewish Satan.

[316] "If you try in a simplistic way to integrate yourself with the Christ complex, you will become psychotic. If you identify with the satanic complex, and begin to incarnate it, you will become a sociopath. The patterns of sociopathic behaviour are very similar, because they are not personal but archetypal in their manifestation" (Moore, 2003, pg. 130). He also gives examples of police reports on "Satan activity" around the US as having similar manifestations of violence

Moore also explicitly identifies Satan in the Christian tradition as the one full of hubris and unhealthy pride. Just as the small child needs to have his/her exhibitionistic grandiosity admired and mirrored, in order to transmute it to positive self-esteem, so perhaps Satan could be interpreted mythologically as an Angel who wanted to be mirrored by God the Father.[317] Moore recognizes the attractiveness of this interpretation but rejects it. He concedes that the majority of people have had and continue to have less than optimal parenting, and that therefore everyone has what he calls "narcissistic wounding," and that everyone is therefore susceptible to images and ideas that promise this blessing to their primitive grandiosity. For these people Moore says there is a high risk of toxic inflation if they are attracted to the image of Satan. He mentions that symbolic images are "psychotropic," meaning "if you look at them enough and meditate on them enough, they will have an impact upon your psychological state".[318] He gives this as the reason he is "weary" of modern Satanism, as opposed to other alternative religions like new age Wicca or other pagan religions that seek to liberate healthy pride as self-esteem and sexuality.

With any archetype or its image there is a threat of identifying with it. Moore's theory is that there is a numinous, grandiose structure in the psyche, united and whole. "If I form a distinction between my Ego and this thing, and I do not identify with it, I can make it kind of a center, a trans-egoic center, and I can be less grandiose in my life, because I disidentify with this god-like thing within me…But if I don't develop an Ego-Self axis I identify

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[317] See footnote above.

[318] Appx. 57 mins. This statement is supported by research from many different fields, including salesmanship and marketing. It is the theory behind Jung drawing Mandalas daily to centre his psyche. Current neurobiological research explores the theory that mandalas and other symbolic and ritual acts promote "bilateral hemispheric integration", or the working together of different parts of the brain. See (Stevens, 1982), (Rossi, 1977), and (d'Aquili, 1986).

with this thing, and I become enormously pathologically inflated and I act as if *I am God. This sounds like the mythology of Satan*".[319]

For Moore, Satan is a symbol of the eternal enemy within the Warrior Archetype.[320] He grandiosity Satan represents, is split off and doesn't "seek" integration or blessing; it seeks to possess the Ego and usurp the wholeness of the Diamond Body in the Ego-Self axis. *While it remains* in this infantile state, it must be fought against with the inner Warrior. In order to "integrate" this infantile grandiosity into the personality, through therapy, initiation and maturity, the *identification* with it must be "sacrificed," or transformed. This involves the Magician learning to distinguish the Ego from this grandiose identification, requires the Royal archetype to bring balance and even allow the sacrifice of the grandiosity (and the infantile Ego identified with it), and finally requires sacred ritual, most often under the guidance of a ritual elder, to contain and channel this energy in a more Ego-syntonic direction and socially acceptable behavior.

I.   Initiation and Sacrifice – importance of containment and ritual elders

Moore devoted three books and multiple audio lectures to the concept of ritual initiation, which he developed (as mentioned earlier) from the works of Van Gennep, Turner and Eliade.[321] It is central to his understanding of evil as infantile grandiosity insofar as ritual is a means, both individual and social, of sublimating and transforming the infantile energies

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[319] Moore, Part 3 CD 2, appx. 15 mins.
[320] "The enemy of cosmos" (Moore, 1990c, Track 3 appx 26 mins), also Moore, 1989c, part 4, cd 1 appx 5 mins.
[321] Moore, Robert, 2002.

into mature behaviors.[322] When these infantile grandiose energies are not transformed they cease to be experienced in their fullness, and become destructive and evil."

The process Moore proposes by "initiation", being closely related to his understanding of mature individuation (i.e. "Rock and roll and regulate") involves a personal element and a social element. In his works on his four main archetypes he uses the word "initiation" to mean the mature and conscious accessing of these energies. In his works on what he calls the "archetype of initiation" he means the process of adapting the individual to a new social identity.

The important thing is that these energies are always "on" and are always ready to possess the Ego in a primitive way. Maturity means accessing them consciously but in a way that directs the behavior for the benefit of the group. Initiation, especially guided initiation with a ritual elder, involves the temporary unleashing of these energies, in a controlled and "safe" environment, and then the gradual creation of a new level of ego identity, and the sublimation of the energies into the forms (images, myths and symbols) provided by the culture.

So much of his theory came from his experience with occultists[323] and from his therapy practice that he has very little to say about childhood development, and a normal integration of these energies. Indeed he goes so far as to say that the lack of these initiation rituals, along with a lack of a religious or spiritual society[324] is at the heart of modern society's problems with narcissism and aggression.[325] The lack of containment of these energies is the direct result of a loss of numinous myths which shape the archetypal images

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[322] Moore, 2001a; Moore, 2001b, Moore 2002; Moore, 1990a; Moore, 1993; Moore, 2003a; Moore, 2002a.
[323] Moore, Robert, 2002, pg. 14.
[324] He borrows Peter Berger's phrase for secularized society, the loss of the "sacred canopy."
[325] Moore, 2002, pg. 191.

and channel the energies appropriately, and the loss of rituals which transform the energies into socially acceptable images.[326] If this doesn't occur then the archetypes remain in their primitive state, and are experienced as evil.

1.   Containment

One of the core concepts of Moore's neo-Jungian psychology is the concept of *containment.* This is so central to his overall thinking that an understanding of evil as infantile grandiosity cannot be understood without it. Jung spoke about containment in terms of belief in a particular religious tradition or denomination. Edward Edinger has given us a valuable description of what Jung meant when he described the concept of "containment". For Edinger, "containment" refers to whether or not the God or gods of a religious tradition, its doctrine or symbols, are "real" entities, or if they have been recognized as psychic phenomena.[327] He differentiates between what he calls "containment" and "relatedness" to a myth, in that:

> "Containment is an unconscious phenomenon of psychic identification. One can be contained in a family or other collective group. One then has no individual, living relation to the numinous archetypes. *Relatedness* to a religion, however, means connecting with it out of one's individual numinous experience. In the latter case we have not a community of believers, but rather a community of knowers, or better, a community of individuals, each of whom is a carrier of the living experience of the Self".[328]

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[326] Moore & Gillette, 1992, pg. 25.

[327] Edinger, 1984, pg. 77 – 79. Edinger in this passage is discussing the now famous argument of Jung with Victor White over the book *Answer to Job.* Edinger says White identifies Jung with the character of Job, and then "lives out the role of one of Job's comforters by chastising Jung (Ibid). I would instead argue that it is Edinger who has identified Jung as a savior, a modern prophet who, with this book, "laid the groundwork for a new world-view, a new myth for modern man, a new dispensation that connects man to the transpersonal psyche in a new way" (Ibid., pg. 60). When Edinger does this, he puts himself in the role of one of Christ's martyrs, defending Jung against any attacks by even his own personal friend.

[328] Ibid. pg. 62.

Moore's own theory of containment is broader than this but is in accord with his overall theory of primal or primitive *energies* and the personal relation to them. His concept of containment does not refer specifically to religion but to the reality of constantly flowing archetypal energies.

Moore liked to describe his goal for humanity, and the goal of his type of therapy, as connecting the individual with archetypal energies for life in such a way that these energies didn't destroy the structures of the individual Ego. In discussing Paul Tillich, Moore compared Tillich's "power of being" with his own Jungian "archetypal energies." Full life is possible through connecting to these archetypal powers of being.

> "I like to say to my analysands, what is our goal? I want to be able to rock and roll *and* regulate. It's one thing to rock and roll and die, you know, or to not have the energy to rock and roll. But if this is… this is kind of a Tillichian vision. What can you do? What's possible? You can rock and roll and regulate, so that you don't let the demonic destroy you; your participation in the energy can kill you. And so, one of the things you got to ask yourself today: which is my temptation? Is my temptation to not have the energy to rock and roll? In which case I got to really work on my connections to the power of being. Or is my tendency to rock and roll, and jump off the cliff? In which case your problem is not your connection to the power of being. Your problem is learning to not let the creativity destroy the forms of your life".[329]

Containment for Moore refers to this aspect of preventing archetypal energies from being too powerful and destructive. Regulation of energies thus refers to the regulation of how much energy the ego experiences, as well as in what way or form the ego experiences this energy.

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[329] Moore, 2001b, Disc 2, appx. 33 mins. Elsewhere (Moore, 1989c, part 3 disc 1, appx 17 mins) he mentions that a developing child becoming aware of its own exuberance needs "containment" and parenting – the parents must "contain" and "channel" the child's energies and not let them run amok.

One difficulty that arises in discussing Moore's concept of containment is that he has means three different things by it, although all three of them have to do with the safe accessing of archetypal energy:

- The structuring of the numinous experience in such a way that the archetypes are not destructive.

- The spontaneous action of the Magician archetype, working similarly to the Freudian Superego, to project archetypal contents to avoid the destructive aspects.

- The social role structuring and holding of energies of certain groups, such as in a group initiation or group worship.

The first and the third are historically very related but are obviously not an identical moment. An exploration of all three will give us the correct idea of containment, which we can use in moving into initiatory process.

Although Moore has no dogmatic definition of containment it becomes clear from his writings and his lectures that it involves the structure of initiation. His most consistent writing on the subject comes from his work on initiation.[330] In discussing containment during the therapeutic process Moore draws a comparison to hearing "gods speaking" and "facing of the split-off truth", or dealing with repressed psychic contents.[331] He calls this the "frame in analysis," or the "boundary and constitution" of the container.[332] The patient must be confident that the therapist can not only maintain therapist's own composure in the midst of all the patient's *chaos,* but must also be assured that the therapist will keep the

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[330] Moore, Robert, 2002.
[331] Moore, 2001, pg. 64.
[332] Ibid., pg. 69.

patient safe, that is, to manage help manage the patient's chaos.[333] The therapist handles

this by creating boundaries for the client and maintaining them.

But this also occurs during sacred rituals, especially coming-of-age transformative

and initiatory rituals. The ritual elders, in creating the sacred space for initiation, and

directing the ritual according to its structural pattern, contain these energies for those who

are taking part in them. It is the ritual elders who have been through a process before, and

who control the speed of the drums, and draw the magic circles and create the sacred

space.[334] The ritual elders also provide the myths and legends of the tribe. By being there,

and being in control of the ritual, they contain the archetypal energies that are being

awoken by the ritual itself, its rhythms and symbols.[335]

A second function of containment is in the temporary moments of inflation, when an

elder or a therapist must "hold" the energies. This involves projection. The archetypes of the

Self are constantly giving off archetypal energy to the Ego, and the risk of flooding and

inflation are ever-present.[336] When the risk of flooding is sensed, whether consciously by a

developed Ego-Magician axis, or unconsciously by a functioning but undeveloped Magician

archetype (in the form of homeostasis or superego defenses) the energy may have to be

temporarily diverted.[337] When these ever-active archetypal energies become constellated,

when they become abnormally active and close to consciousness, the possibility of

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[333] "Any client who feels a lot of chaos, with all these terrifying positive and negative feelings that have to be
split off, must have complete confidence that the therapist can handle it, can stand it, and won't run, or be
harmed" (Ibid. pg. 70).
[334] Moore & Havlick, 2001, pg. 147.
[335] Ibid.
[336] Moore & Havlick, 2003, pg. 127.
[337] It is important to keep this in mind – Moore's archetype does not necessarily operate at the level of
conscious awareness. The Magician Archetype's role here is comparable to that of Freud's Superego, which
prevents contents from the unconscious from coming to consciousness, while the individual (ego) remains
entirely unconscious of the process.

breakdown occurs, and the individual looks for someone else to project them onto, to prevent inflation.[338] This second meaning is obviously connected with the first but is not identical with it. This second is from Kohut's influence on Moore, with the idea of the two axes of grandiosity.[339]

And the third way in which Moore uses this word is a social one, in that a given social group, tribe, church, or community, must "contain" the energies and behaviors of its people.[340] It is in this way that rituals and religions fulfil a social role in a society – by containing the grandiose and aggressive energies, particularly of the young. This is the reason Moore emphasized the social role of ritual elders, and why he devoted so much of his time to the mythopoetic men's movement: to help young men find containment transformation in a society which has forgotten the sacred role of ritual.[341]

2.   Ritual Transformation

Moore's unique solution to the problem of uncontained archetypal energy, the Satanic element of infantile grandiosity and the Luciferian complex, is ritual transformation of these energies. He cared about this solution so much that he even referred to initiation as an archetype in its own right, although he clearly located it in the realm of the Archetypal

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[338] Moore & Havlick, 2001, pg. 64.
[339] Moore, Robert, 2003, pg. 10.
[340] Moore & Havlick, 2001, pg. 147 – 148.
[341] Moore, 1990, pg. 5,

Magician.[342] By ritually transforming them and ritually adapting people to society in transition times, especially adolescents undergoing the change from immaturity to maturity, the energies (which are always flowing)[343] are transformed into psychologically and socially acceptable forms and behaviors. He argues: "Jungian psychology stresses the need to relate consciously to the archetypal patters and energies. Jungian thought requires an ethic of awareness. It is not enough to act out obsessive, compulsive rituals. The archetypal configurations that we do not ritualize consciously, we are condemned to act out unconsciously".[344] This can be therapy as a transformative experience, traditional rituals of initiation, or new rituals that have yet to be made. These new rituals, however, must offer a vision of what mature masculinity and mature femininity are, and they must be serious and intense enough to actually instill new identities in people.[345]

At the personal level, according to Moore, human "life is a series of transformations. As we Jungians use the word 'transformation,' it could be translated as 'initiation'".[346] Moore's stages of the transformation/initiation process are similar to stages along the so-called Hero's journey.[347] At periods of time in everyone's life the "life-world of an individual gets overripe and needs to die. People who can successfully meet this challenge in their lives

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[342] Moore, 2001, pg. 77. Because he believes that an archetype is a pre-structured pattern of thought or behavior, he treated the "archetype of Initiation" as an aspect of the Magician archetype, which in turn is an aspect of the archetype of the Self. His use of the phrase is no more confusing than Jung's own usage of the word, or of Jung's use of the word Self.

[343] "In the Jungian view, the psyche develops as a natural process, a biopsychosocial process. There is a metabolism going on. There is energy flow always going on". Moore, 2002, pg. 59.

[344] Moore, 2003a, pgs. 53-54.

[345] It is beyond the scope of this thesis to engage in direct argument the social-constructivist theory, which would argue that societal and gender roles are entirely social with no validity at a deeper biological or archetypal level. Moore himself addresses this in Moore & Gillette, 1992, pgs. 19 – 27. An aspect of pre-modern and tribal initiation rites, such as the Lakota Sun-Dance ritual (of the Lakota-Sioux people of Nebraska, South and North Dakota) is terror and often physical mutilation (scarring, piercing, etc.)

[346] Ibid., pg. 78.

[347] Campbell, Joseph (1949) and Jung, Carl (1912).

leave the first phase and cross over the first threshold, which is a psycho-spiritual death".[348]

This "over-ripeness" presents itself as Crisis, loss of spouse, loss of job, mid-life crisis, or restlessness and boredom, dissatisfaction with status, or depression. [349] In many cultures and religions these times are marked by celebrations, which become the coming-of-age rituals of adolescence and other times such as marriage or retirement. This is Campbells' "Call to Adventure" and Departure, Eliade's world deterioration, Turner's first phase of Structure, and van Gennep's Separation. It could also be the patient's realization of the need for therapy, or an occultist's sudden fascination with the unknown.[350]

Whatever the reason, the individual enters the next phase, in which (hopefully) the transformation begins. It can be compared to being in the grief process, therapy, unemployment, and is where one's lifeworld is broken down. It is Campbell's Initiation, particularly when there is a descent, Eliade's Sacred time and journey to the center, Turner's liminal phase and communitas, and van Gennep's transition stage.[351]

The third stage is reintegration, both of the new self, and adaptation of the new self back into society. One's status is enhanced, one feels a new sense of autonomy, and personal agency is reaffirmed. It is Campbell's Return with the Ultimate Boon, Eliade's return to profane space, Turner's second Structure and van Gennep's incorporation or aggregation.[352]

The middle phase of this process involves a temporary inflation and exposure to archetypal energy. In the structure of an enacted ritual these grandiose energies are

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[348] Ibid., pg. 79.
[349] Ibid., pg. 184.
[350] Ibid.
[351] Ibid., pg. 185.
[352] Ibid., pg. 186.

contained or held. This containment provides just enough structure to regulate the inflation to prevent them from destroying the Ego. Moore says of a group setting that "the group has to have rules, both spoken and unspoken, to regularize what sorts of behavior are important ad appropriate, to contain the 'craziness' in the group. You can only engage in certain behaviors within the group. The group provides a sense of security, a vessel for powerful emotions".[353]

Moore's writing, drawing as it does on ritual theories of Eliade and Turner, never attempts a full explanation of the psychological process at work.

Moore stresses the need for what he calls ritual elders to be physically present. These elders serve to aid in the containment of energy by guiding the ritual and controlling the sacredness of the space in which it occurs. Those being initiated can temporarily project their Self-image onto these elders, in order to lose their self-control but still know the process is ordered. This is similar to the grief process where the individual cannot maintain emotional regulation, so requires that someone else be "strong and steady" and make the decisions. The ritual elder also brings the individual or group of initiates back into structure, back into society.

All four of Moore's archetypes have an "uninitiated" and an "initiated" form. I have argued that the initiated form is not only mature in terms of the individual's psyche, but also because it has been given a socially acceptable expression. Moore agreed that the way one lives out these archetypes was, at least to some extent, culturally dependent, and in fact

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[353] Ibid., pg. 108. Similar of course to Tillich's ontological polarity of individualization and participation (pg. 18) wherein "If he [the individual] did not meet the resistance of other selves, every self would try to make himself absolute" (Tillich, 1951, pg. 196).

involved these ritual elders as representatives of *their* culture.[354] These elders are the ones who, in directing the ritual, also impart to the initiates the secret wisdom and the sacred myths of the tribe or culture.[355] He says of an initiated Warrior that *he* has a transpersonal commitment and will no longer act out of strictly personal reasons.[356]

It is this vision of a mature, initiated Warrior (and also the mature relations to the other archetypes) where the ingenuity and beauty of Moore's theory of evil really shines.

J.   *Grandiose Splitting itself the True Enemy*

In the initiation ritual, the childlike or infantile Ego is ceremonially put to death. It is a grandiose self that is ritually put to death, to make way for the mature personality. But for Moore this also means it is the grandiose self-structure that is put to death, which means it is the infantile grandiosity *itself* which is put to death. This ritual putting to death of the infantile grandiosity led Moore to his favorite image for these grandiose energies: The Dragon.

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[354] The deep intrapsychic perspective that we operate out of must be contextualized by a sense for biosocial systems and the social world in which an individual is individuating. Ritual process enables us to think about all of that social context" (Ibid., pg. 60).

[355] Joseph Campbell generalizes the middle phase of a male initiation ritual as an "ordeal – circumcision, subincision, the drinking of men's blood, and so forth. Just as they had drunk mother's milk as children, so now they drink men's blood. They're being turned into men. While this is going on, they are being shown enactments of mythological episodes from the great myths. They are instructed in the mythology of the tribe (Campbell & Moyers, 1988, pg. 102). The purpose of these myths is to give oral and even visual images of the gods, warriors, representatives of the Archetypes as they are encouraged by the tribe. American Indians are initiated into their tribal Warrior traditions by certain body paints, certain war-cries, and certain weapons, whereas ancient Scottish clansmen would have learned to revere different warriors with different body paints, war cries and weapons. Moore calls this "enactment" and describes it as "trying on new images, self/other images, and world images without having to take all the consequences for them, as you would in structured everyday life" (Moore, 2002, pg. 67). But when one returns to the normal world, with the knowledge and the experience, one accepts these responsibilities because one has been prepared, by the ritual, for them.

[356] Moore repeats a story (1990, pg. 84) from Campbell (& Moyers, pg. 95) of a samurai who, after years of chasing the bandit who killed his overlord, finally corners the bandit. The bandit spits in the Samurai's face, and the Samurai puts his sword away and leaves. Had he killed the bandit then it would have been a personal act.

The Dragon, for Moore, is the symbolic image of the Old Enemy throughout different world mythologies. The Dragon represents infantile grandiosity itself, the grandiose energies themselves, and is a way to picture the power of the Diamond Body. Often this monster's body, after being slain, is dismembered and scattered, creating the world, or cosmos.[357]

In identifying grandiosity *itself* as the true enemy of the archetypal Warrior, Moore's theory puts forward the idea that hubris, infantile grandiosity and uncontrolled aggression, are the enemies that an initiated Warrior should face. He says: "No matter how old you are, *you are not an adult until you have slain that unconscious identification with the grandiose presence within* [Moore's italics]. That is what human initiation is all about".[358] True "evil" is thus within after all.

Moore's identification of Satan with grandiosity but located in the Warrior archetype as the eternal enemy should now be clear. Satan represents this grandiose energy in its split-off, infantile form, which in this form, is set against the structure of the self *and* the archetypal Self, and against order. *In this form it is unintegratable.* The Enemy can only be fought against, and the Warrior archetype can only fight.

Moore's use of the image of Satan thus contains a paradox that, at least within this lifetime is unsolvable. When this Dragon energy has taken the image of the enemy it must be fought against by the Archetypal Warrior. In order for the individual Ego to integrate this infantile, split-off grandiosity, it must be transformed. The Warrior archetype is activated in

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[357] Marduk slays Tiamat and creates the world from her body, just as Odin and his brothers create the world out of the slain giant Ymir (Campbell, 1949, pgs. 284 -286). Campbell also mentions Jung's patient who made a series of paintings during her therapy. In one painting the woman painted herself as trapped in rocks, but in the next painting had a flash of lightning destroying the rocks, and the gold was released which had been inside the rocks. (Campbell & Moyers,1988, pg. 184).
[358] Moore, 2003a, pg. 128.

the ritual to slay the Dragon, and the energy contained in this Dragon is then transformed

into mature archetypal energies, including the mature Warrior.

But the mature Warrior also knows that this Dragon is never really slain for good.

The Dragon, as grandiose energies, is always present, and as the eternal enemy, is always

activated when the Warrior archetype is activated. The Dragon is defeated and broken up,

but at the same time, is never destroyed. Moore cannot integrate these two images

because they are both eternally true. And this is why the questions of evil as dualism or

monism can never be answered. Moore, as a Jungian, might have said that the individual

complexes, infused with archetypal Dragon energy, are indeed broken up, but the

Archetype itself will always remain. Moore might have said this but didn't.[359]

Moore drew upon the wisdom of Warrior traditions from many different cultures.

Christian knights fought against hubris and pride, Samurai fought against "Ego," which

Moore interprets as inflation. Warrior traditions and warrior cults (bands of brothers) were

traditional ways in which societies dealt with grandiosity, particularly in men. Traditional

societies accepted that self-esteem, justice and courage were beneficial to society, but that

tyrannical grandiosity and rageful aggression were destructive. Most found ways, not of

repressing these forces outright, but of sublimating and transforming them to ways that

would benefit society.

He also believed that it is the state that he called *modernity,[360]*, because of its lack of

mythological consciousness, has in many ways lost the ability to talk about evil. Moderns

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[359] More research should be done here. Jungians have continued to work on the archetypes of the Unconscious, and evolutionists have worked on the biology. But psychoanalysts are the ones who have continued work on the individual psyche. The current view is that of a bio-psycho-social model, and many wish to see all these elements brought together for an understanding of humanity.

[360] The secular modern western world, also called the WEIRD (western educated industrial rich democratic) world (Haidt, 2012).

have in many ways lost their religions, lost their myths, their initiation rituals and their ritual elders. With the loss of a mythic consciousness, the idea of evil was also lost. Traditional societies didn't struggle with what was good or evil – they knew it from their wisdom tradition. The tribespeople and the shamans recognized when an alligator took one's aunt – perhaps this was a literal alligator, but more than likely it was a metaphor for this grandiosity taking over one's aunt's self-structure. Shamans as spiritual warriors knew how to deal with these alligators.

But moderns and post-moderns do not have containing myths and rituals. No longer united into groups by common belief and ritual more and more westerners are engaging in what Moore referred to as "pseudo-speciation". Their infantile grandiosity is neither contained in religious myths nor transformed by societal rituals. Furthermore, our grandiose desires are constantly whetted in their infantilism by a marketing industry that thrives by promising us power, status, knowledge, and sex, if we spend enough money. This energy cannot be integrated until it is slain and broken up, and this can't happen, according to Robert Moore's neo-Jungian thought, until people disidentify with it. People will have to want to break from it, and those able will have to step forward into new roles of ritual elder to actually help others.

K.   Summary and Criticism

1.   Summary of Chapter

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Robert Moore's theory of evil is grounded in his understanding of Jungian psychology, particular the ideas of a Collective Unconscious and the Archetype of the Self. He expanded research into the structure of this Archetypal Self and discovered that it possesses four broadly defined types of psychic energy: Royal energy, Warrior energy, Magician energy and Lover energy. Each of these four also possesses two Shadow forms, one being active and excessive, the other being passive and lacking. These Shadow forms of the archetypes possess the Ego and destroy it is structures, and in the process destroy society. When this possession and inflation occurs, it is called evil. Evil is thus both personal and cosmic, which a Jungian reads as "archetypal." The Dragon is an archetypal image which represents these energies in their power and the threat of evil which they represent, and Satan represents them in their evil form. The dualism of good and evil is work of the Warrior archetype, which simultaneously constellates itself and an enemy. Satan is an image of this archetypal enemy, not the personal Shadow, and human beings should not be preoccupied with trying to integrate Satan into their personality. Moore taught that identifying these energies themselves with our concept of evil would enable us to face them directly and consciously. The way to deal with them was thus to break them up and transform them in ritual, bonding individuals to their society and sublimating destructive energies into positive ones.

2.   Criticism: Inadequate separation of Archetypal from Personal Shadow

In drawing so much of his archetypal theory from personal psychodynamics such as Kohutian self-psychology and Bowenian family systems, Moore accepted that Jungians are

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also interested in a client's personal history.[361] In this way Moore's theory (and Jung's

theory in general) can function and add to different schools of thought, including theology,

evolutionary psychology and psychoanalysis. Moore gave clues to the personal dynamics of

his structural theory, including his own belief that everybody has experienced a family life

that, at least in some areas, was less than optimal. Jung himself had argued that all personal

complexes have an archetypal kernel around which they form.[362] Moore has given us what

he considers to be the main archetypes, or archetypal potentials, according to which human

development progresses. Psychological disorders as well as societally unwelcome behaviors

are, in his theory, products both of the Shadow archetypes *and* of one's personal life

situation, including personal history, social status, into which culture one is born, etc.[363]

Moore distinguished between these personal and archetypal realities but only hinted at the

way forward. For mild neurotic disorders to be overcome it could be that ritual leadership

and involvement in one's culture will solve most of society's problems. But for more severe

Borderline and psychotic level disorders individual treatment may be required. Traditionally

this was the job of the shaman or medicine man, and today it is the doctor or therapist.

To understand the dynamics of human evil it is necessary to understand the

archetypal elements *and* the personal elements. Grandiose narcissism, for Moore, is Ego-

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[361] "Jungians also are interested in doing a reductive analysis of the developmental pattern of the person. But it is not a non-Jungian idea to look at the actual childhood of the person, the actual developmental experiences to see what happened to them. To see what kind of a relationship with the historical mother and father they had, to get some sense about the patterns of development that they had and to get some sense about what therefore might be split off from the conscious Ego. As you know, in any family there will be different things that will be split off, because the parents can stand… some parents can stand more of *this,* and some can stand more of *that,* but no parents can stand everything" (Moore, 1989c, Part 3 CD 1, appx. 5 mins).
[362] "Complexes are archetypes actualized in the mind" (Stevens, 1982 pg. 65). An unfortunate reality which every Jungian must face is the nomenclature Jung himself wasn't always clear on. For instance, if Stevens is correct above, what then is the difference between a complex and the *archetypal image* which Jacobi describes as the archetype "actualized, individualized and manifested in some way" (1959, pg. 30).
[363] The "Thrownness" of Martin Heidegger's thinking, and the all aspects of Tillich's Destiny pole of the freedom-destiny polarity.

identification with a grandiose archetypal structure, and this structure, not being the Ego, is not the true self. Moore's theory provides an archetypal basis to psychoanalytic theory, but in return receives proper criticism for having left the personal so undeveloped.[364]

Just as Moore's psychology has much to offer to Christian theology, so also does theology have its own criticisms of Moore. His theory offers a more Christian understanding of Satan that Jung's *Answer to Job,* which argued that Satan was God's Shadow to be integrated by Human consciousness. But Moore, like Jung, argued for Christ as the opposite image to Satan, thus remaining in Jung's understanding. This makes Christ into the Archetypal Warrior fighting against the Archetypal Enemy Satan in an eternal combat. Christianity, especially the mysticism of Jacob Boehme and William Law, look instead to Christ's role as King and as Lover.[365]

3.   Alchemical Thinking

There is no real strong evidence that his four-fold theory of the Self is correct merely because it is four-fold. His thinking, in the end, is alchemical, by which I mean it is associative: he has defined his archetypes so broadly that it is possible to fit almost any behavior into one of his four. But this locating of a certain behavior in a certain quadrant then involves attributing to it the other connotations which can be found in that quadrant. In presenting his theory as four-fold he consciously claimed support from mythological traditions involving the four-foldness of nature: four directions, four elements, etc. More research is needed to prove or disprove these alchemical associations, and scientific

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[364] As I demonstrate in chapter 3.
[365] As I discuss in Chapter 2.

validation or invalidation is most likely impossible. But individual parts of his theory are capable of experimental validation. For instance, can it be proved that self-esteem, found in the grandiosity of the King Archetype, is correlated both with the attachment and mirroring responses to the infant by the parent, *and* with the ability to care for others in adults? Can it be demonstrated experimentally that aggression is truly related to both loyalty and to self-discipline?

Jungian psychology and particularly Moore's theory are very valuable as bridging theories between the psychodynamic theories of individual psychology, and the evolutionary/biological theories of innate behaviors. Both Evolutionary psychology and psychoanalysis are investigating human evil as narcissism and aggression, but each has its own results. A more complete theory will be helpful, and Moore's will be a welcome addition to this conversation. But both schools have their own criticism of Moore's work. I will discuss this in chapter 3.

4.   Inadequate explanation of Group dynamics and the struggle of group against group. Is it possible to think of ourselves as a species?

Moore was concerned for what he called Destructive or Malignant Tribalism. This refers to the fact that, as he explains it, "The increasing difficulty now is that everyone's grandiosity is bumping up against everyone else's grandiosity. As long as your tribe does not have to deal with anyone else, it can have as grandiose a self-image as it wants to, as long as

it has ways to rationalize that it is OK".[366] His solution for this problem is spiritual practice and real human contact and relationship.[367]

Moore recognizes this destructive tribalism and its destructive role in human history. He mentions the dynamics of tribalism at work in the various schools of psychology and their demonization of each other.[368] While acknowledging this as a valid phenomenon, and while his contribution is valuable, it must be criticized for its lack of grounding in contemporary research in multi-level evolution (group evolution) and reciprocal altruism and game theory.[369] Moore didn't develop this aspect of his theory to incorporate these findings, or research into group dynamics. I develop it in Chapter 3 while critiquing it for its shortcomings; namely, Moore's failure to acknowledge that groupish tribalism is itself archetypal, and the role his four archetypes play in group dynamics.[370] Moore believed it was possible to transcend tribalism in order to have a species-wide tribal identification. But human beings evolved in small groups and have a difficult time adapting to modernity's national and global trends.

L. Summary and Preview

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[366] Moore, 2003, pg. 148.

[367] Ibid., pg. 150.

[368] "Some [Jungian psychologists] even talk about the 'Black Bible,' because Jung's *Collected Works* are contained in twenty volumes bound in black" (Ibid., 156). The idea is that groups all form their own sacred center or axis mundi and then circle around it and maintain their group grandiosity by projecting the Shadow onto other groups.

[369] Haidt, 2012, Wilson EO, 1978, Wilson DS, 2006 and Wilson DS, 2002.

[370] Whenever an archetype, for instance, is constellated within a group as a social complex, such as a shared religious image of God or of a powerful king, that group is strengthened by this shared projection. But in the King archetype disorder is *always* outside the group, and in the Warrior archetype there is *always* an archetypal enemy.

I have shown that for Moore evil is associated with the Archetypal Shadow. As this was work he researched toward the end of his life we will never know where he would have taken it. He was clear that evil was associated with infantile grandiosity and narcissism, and that these both involve possession by a one-sided Archetype of the Self. It's too bad he didn't finish this development. The answer was there that infantile grandiosity means grandiosity in an immature form of the Archetype, and means selfishness. Although he was certainly interested in more biological roots of Archetypes, he never quite made the link between an Archetype and the instinct. Instead, he agreed with other Jungians that Archetypes are rooted in the limbic system. This would place Archetypes in the level of Maclean's "Mammalian brain". But Archetypes are deeper, they are pre-emotional instinctual potentials, to which the limbic system adds the emotional meaning numinosity.

In the next chapter I take a short detour from Jung and Moore into the realms of biology and evolution, in order to learn what biologists have uncovered about the morality of good and evil. In learning that good and evil arose when organisms began forming groups we come to an understanding of "evil" that is as close to universal (and therefore, archetypal) as has ever been found. I will further note that these attributes of good and evil are associated with behaviors that arise in certain levels of the brain itself, the so-called "Triune brain". After this detour I return to Moore's infantile and mature archetypal manifestations to demonstrate that the infantile is selfish, whereas the mature is social. By moving beyond Moore's own theory into archetypes as instincts I will show what he never did: that the Archetypal Shadow is the more primitive part of the Archetype of the Self itself, the biological instinct for selfishness.

VII. Evil from the view of Group Selection

A. *The View from Biology: Group Dynamics*

In recent years, the fields of biology and evolutionary psychology have opened new vistas of knowledge with research into the origins and nature of human evil. They have revealed to us the origins of concepts of evil, cross-culturally speaking, as rooted in increased sociality of mammalian species. Increased sociality involves increased in-group cooperation. This increased sociality leads not only to cooperation but to altruism. But *within* the group survival traits rooted in individual selection such as self-interest and aggression, are then seen as evil.[371] According to Jonathan Haidt:

> "Darwin believed that morality was an adaptation that evolved by natural selection operating at the individual level *and* at the group level. Tribes with more virtuous members replaced tribes with more selfish members. But Darwin's idea was banished from the academic world when Williams and Dawkins argued that the free rider problem dooms group selection. The Sciences then entered a three-decade period during which competition *between* groups was downplayed and everyone focused on competition among individuals *within* groups".[372]

Researcher E.O. Wilson published *On Human Nature* in 1978, arguing for the biological basis of human morality and notions of good and evil.

Then in 2008, after years of working separately and independently, Wilson and Wilson finally came together for a paper in <u>American Scientist</u> (vol. 8) with *Evolution 'for the Good of the Group'.[373]* With this the theses of cooperation and altruism found their scientific

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[371] Dr. David Sloan Wilson of Binghamton University believes that, although slight cultural variations of specific moral judgments will occur, that "nearly everyone will associate morality with the good of the group defined by the moral circle and immorality with the undermining of the group" Wilson, D.S., 2007, pg. 126.
[372] Haidt, Jonathan, 2012, pg. 253.
[373] Wilson & Wilson, 2008, pgs. 380 – 389.

footing in the theory of group level evolution. The significance of this theory for Moore's

and Jung's work has yet to be explored.

Natural selection at the individual level refers to the successful competition of

individuals against other individuals and the greater rates of reproduction. Those who

survive and pass on their genes, and thereby the biological information of traits, "succeed"

in the biological sense. Group level natural selection refers to the survival and reproduction

of a *group.* As Wilson and Wilson say:

Those with favourable traits are more likely to pass along their genes to the next generation.

> There's no question that natural selection acts on individual organisms: Those
> with favourable traits are more likely to pass along their genes to the next
> generation. But perhaps similar processes could operate at other levels of the
> biological hierarchy. In this way natural selection could perpetuate traits that are
> favourable not to an individual but *to a social unit* [my italics] such as a flock or a
> colony, or to an entire species, or even to an ecosystem made up of many species.[374]

What this means is that, in addition to individuals competing against other individuals for

resources, territory, or mating privileges, groups also compete against other groups for

these same resources. Traits such as selfishness or aggression, which might be adaptive and

beneficial for individuals competing against other individuals, might not be adaptive or

beneficial at the group level, where unity and cohesion will give a group an advantage

against another group.

Jonathan Haidt proposes the following hypothetical example:

> "Suppose you entered a boat race. One hundred rowers, each in a separate
> rowboat, set out on a ten-mile race along a wide and slow-moving river. The first to
> cross the finish line will win $10,000. Halfway into the race, you're in the lead. But

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[374] Wilson & Wilson, 2008, pg. 380. This is not the place to give a detailed history of the idea of group level
evolution. The idea has had trouble validating itself in the biological sciences due to early proponents claiming
adaptation for the good of the entire species. This is not the case – rather, within a species, individuals form
into groups, and then compete against other groups within their same species.

then, from out of nowhere, you're passed by a boat with two rowers, each pulling just one oar. No fair! Two rowers joined together into one boat! And then, stranger still, you watch as that rowboat is overtaken by a train of three such rowboats, all tied together to form a single long boat. The rowers are identical septuplets. Six of them row in perfect synchrony while the seventh is the coxswain, steering the boat and calling out the beat for the rowers. But those cheaters are deprived of victory just before they cross the finish line, for they in turn are passed by an enterprising group of twenty-four sisters who rented a motorboat. It turns out that there are no rules in this race about what kinds of vehicles are allowed.[375]

In some less complex animal species such as bees and ants this group cooperation is achieved by all the members of the colony being related and under the dominance of a single queen.[376] At this level it is difficult to call this "archetypal" as we have said archetypes originate and are located in the so-called Mammalian brain. But the root instinct here, which gives rise to the psychoid archetype, is similar to what Moore refers to as the Royal archetype, in these cases the Queen.[377]

The difficulty in group survival, whether at a basic level of ant colonies, or even cells, is the idea of cooperation vs free-riding.[378] Cooperation provides benefits to the group,

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[375] Haidt, Jonathan, 2012, pg. 231-232.

[376] Ibid., pg. 234.

[377] "The Queen is a numinous, mature structure, including and exceeding the [personal] Mother. The Great Goddess imagery of the ancient religions issues from the Queen's impact on the psyche. The Mother's focus is on a single family, where she is especially concerned with the needs of the infant human. The Mother is therefore less fertile than the Queen, from whom the earth itself derives fertility, and less nurturing, because the Queen nurtures the planet she engenders, and not only her own children", (Moore & Gillette, 1992, pg. 275). Obviously, this is not a one-to-one comparison but the fact that a Queen bee or ant is also mother to the colony does show a relation to Moore's idea of a fully developed human Queen archetype and its relationship to an individual mother (or Wolff's Mother archetype.) Interestingly, although tangential to the present work, these bee and ant colonies with a Queen and an army of related brothers and sisters who have no real problems with defection or treason within the ranks, provides an interesting parallel to Erich Neumann's idea of a psychological matriarchy. According to Neumann a psychological matriarchy involves little to no psychological individuation, and everybody thinks and acts the same. See Neumann, 1941, pg. 118.

[378] Even at the cellular level there is a problem of group cooperation and individual free-riding. The bacterial species *Pseudomona fluorescens,* exists in liquid. Paul Rainey of Oxford University and the University of Auckland N.Z. has demonstrated that this species "grows rapidly until it becomes starved for oxygen." At this point a mutation occurs allowing a cell to "form a mat on the surface, providing access to oxygen from above and nutrients from below. The ancestral form is called 'smooth' and the mutant form is called 'wrinkly spreader….'" But, mutations within this mat create so-called deadbeats, or free-riders, who spread "at the expense of the solid citizens until the mat disintegrates and everyone falls to the bottom of the bowl…", Wilson, D.S. 2007, pg. 128.

whereas "selfish" behaviour provides benefits only for the individual, and often at the expense of the well-being of the group.

D.S. Wilson writes about his experience teaching evolution to undergraduate college students. He frequently begins with a class discussion of morality in which he asks his students to list "good" traits and "evil" traits. He says:

> "First I ask them to list the traits that they associate with goodness. How would they describe the morally perfect individual? The I ask them to list the opposite traits that they associate with pure evil…My students have fun with this exercise and typically nominate the following traits as good and evil.

Good traits	Evil traits
Altruism	Selfishness
Honesty	Deceit
Love	Hatred
Sacrifice	Avarice
Bravery	Cowardice
Loyalty	Betrayal
Forgiveness	Spite[379]

Interestingly, most of these traits have already been mentioned in describing Moore's four Archetypes. Altruism, love, and forgiveness are associated with either the Royal archetype or the Love archetype in its fullness, whereas Selfishness, Hatred and Spite are the primitive, infantile, and *Shadow* forms of the archetypes. Sacrifice can be a royal or a Warrior archetypal trait, but avarice is similar to addiction or narcissism, and is the Shadow side of the Lover. Bravery and Loyalty are expressions of a mature and integrated Warrior Archetype whereas Cowardice and Betrayal are the results of either a passive Warrior, wherein the individual feels as though he/she has no connection with the Archetype and is *weak;* or else the results of an active Warrior possession, wherein the individual is foolishly brave or acts too much the alpha and bullies others. Although Honesty was not mentioned

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[379] Ibid., pg. 30.

when dealing with archetypes, we can see that deception would be a selfish and *evil* use of the Magician Archetype. What we can begin to see now, is that the Shadow side of the Archetype, according to Moore, is "evil" because of its function *orientation* either towards benefit of the group or the benefit of the individual at the expense of the group. This evil differs from the personal Shadow in that the Personal Shadow may have the feeling of evil because of its repression. But the Personal Shadow is a development of the Ego and the Persona and is not properly called an Archetype[380]. The splitting off of the Shadow from the Persona gives rise to the idea that the Personal Shadow is "evil". But evil here is relativized completely to family and cultural norms and is unworthy of Jung's emphasis that evil be treated as "real". If Jung's belief in the reality of evil is to be accepted then there must be more to it than the personal Shadow and we must explore what Moore refers to as the Archetypal Shadow.

Various experiments have shown this cross-species connection with cooperation being necessary for group survival, and the cross-species tendency to punish selfish behaviour.

Vampire bats have been studied for their altruistic behaviour, although it is not entirely certain whether the bats are related to each other.[381] Basically the female vampire bats live together in colonies. They fly out at night and instead of "drinking" blood they store blood in extendable throat sacks. When they return after hunting, they feed each other's pups and other bats who "beg" for food, for instance if they had an unsuccessful hunt. Upon their flying out at night researchers would catch one in a net, artificially inflate her throat sack, then re-release her back when the others fly back. The other bats notice her

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[380] Johnson, Robert A., 1991, pgs. 3 – 4.
[381] If the bats are related it might be a case of kin selection rather than group selection.

extended throat sack, and supposedly mistake it for being full of blood. But in any case, they notice that she is not feeding anyone else, and instead she may be begging for food because she didn't actually catch anything. The next night the other bat mothers refuse to feed her pups. Sapolsky uses this as an example of so-called tit-for-tat strategy, wherein members of a group act altruistically with others, but punish free-riders for selfish cheating. I am using free-riders as an example of selfish, or self-directed behaviours.[382]

Sapolsky also uses the example of the stickleback fish:

The fish in in a tank, and on the other side of a glass partition is something scary – a bigger cichlid fish. The stickleback tentatively darts forward and back, investigating. Now put a mirror in its tank, perpendicular to the axis of the two fish. In other words, thanks to the mirror, there appears to be a *second* cichlid next to the first. Terrifying, except from out of nowhere there's this mysterious second stickleback who checks out the second cichlid every time our hero checks out the first – 'I have no idea who this guy is, but we're an amazing, coordinated team.'
Now convince the stickleback his partner is defecting. Angle the mirror so that the stickleback's reflection is deflected backward. Now when the fish darts forward, his reflection does as well, but – that *jerk!* – it looks like he's hanging back safely (lagging back even half a body length decreases the likelihood of a fish being predated). When the fist believes his partner is defecting, he stops darting forward.[383]

A human example is an experiment first conducted by Fehr and Gaechter in Switzerland. Most social psychology experiments involve poor first or second year psychology students, so this is usually performed with students as well.

Students are arranged in groups of four per team and are aware of but not directly competing with other teams. The game consists of each player having a turn, and after all players have taken their turn the round is over. At the beginning of each round all four

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[382] Wilkinson, G., 1988, pg. 85; Wilkinson, G., 1984, pg. 181. In this bat story we have an example of a bat *perceived by others* as acting like Moore's "high-chair tyrant," demanding to be fed by others.
[383] Sapolsky, Robert, 2017, pg. 352. With the fish we have an example of what Moore could call the coward, and perhaps also a deceptive trickster.

teammates receive 20 tokens (representing money) and have a choice of what to do with it. Each player can choose to keep his/her money, pay it into a common "pot" shared by the team, or some combination. At the end of the round the amount that was put into the common pot is increased by 1.6, then redistributed *equally* to all players. In other words, regardless of how much any individual puts into the pot, that person receives an equal amount back.

The group will do better if everybody puts in a high amount of their tokens. But *individuals,* because they receive an equal amount back even if they don't contribute anything, will outperform their teammates by abstaining; by not cooperating. In other words, by free-riding and being selfish they will beat their more honest and generous fellow classmates.

The results of the test are the same, regardless of whether the experiment is performed in the US, Switzerland or Sweden: the players start out the game by contributing roughly equal and relatively high amounts to the common pot. But when even one player in the group started holding back her contributions, in the succeeding rounds other players began lowering their contributions as well. Eventually everybody's contributions drop below six tokens.[384]

In the experiment those acting on their more primitive, individual selection motives bring the mood and social capital of the entire group down. But in this game the experimenters add a new option to the game after they see group participation declining.

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[384] These results, of lowering cooperation and trust levels have been reported by Putnam in 2000 under the term "social capital." Social capital refers to "the social ties among individuals and the norms of reciprocity and trustworthiness that arise from those ties" (Haidt, 2012, pg. 339). Putnam reports that as people begin to lose trust in their neighbors they also participate less in communal or neighborhood life. Various reasons exist for this: loss of job stability, increased technology, fear of the Other and increased "diversity" being among the reasons. Loss of social capital means fewer showing a willingness to cooperate with others, and more concern over one's own life and one's own family, or more individual level selection and more reptilian brain activity.

The players are given the opportunity, after everybody has had a chance to play, to use their own tokens to *punish* another player. If you use one of your tokens to punish another player, that player would have to pay three tokens.

Theoretically each player still does better *economically* if she keeps her money instead of paying to punish. But 84% of players *did* pay to punish, and some more than once. After this new rule was initiated and tried out for one round, participation and group-oriented action increased greatly.[385]

Why?

According to the theory that is emerging it is because humans evolved at this group level to exist and participate in groups – in small hunting and gathering tribes. Through this process we developed traits of participation, cooperation, and learned to either suppress or transform our basic individual natures for the benefit of the group.

This theory has not yet been applied to the evolution of Archetypes, but I hope the reader is beginning to see the importance of it. Human beings are evolved from primates and a fully human brain has both primitive or reptilian instincts towards self-preservation and power, as well as a mammalian brain evolved with instincts towards care-giving and the limbic system of emotions, both love and rage. The most fully human aspect of the brain, the neocortex, is where logical and abstract thought occurs, which enables us to conceptualize and philosophize about the existence of good and evil. But although the existence of good and evil as concepts has no relevance among reptiles, wherever the species exists as a group, whether a monogamous mating pair or a flock or herd or tribe, the possibility of betraying the group for one's own welfare exists. Bees and termites overcome

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[385] Haidt, Jonathan, 2012, pg. 208.

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this by all being related: they bring kin selection into play, and because they are all kin

individuals don't separate from the group for their own individual welfare. Among primates,

our closest animal relatives, not only is there the real possibility of betrayal, but there is a

limbic system capable of blind rage which reacts at this betrayal. Although no concept of

"evil" exists among primates they still experience the same emotion at it as humans do.

It is the self-orientation of the individual level of selection, related to the lower

stages of brain development – the so-called reptilian and lower mammalian parts of the

brain, that are therefore regarded by nearly all societies as "evil." The reptilian parts of the

brain and their associated behaviours provide the root of what I'll call human evil, and the

mammalian limbic system provides the emotional aspect to the core of the behaviour. The

result is an explosion of passionate selfishness or aggression. The most basic nature of the

Archetype is its instinct, associated with the selfish behaviour of less social creature. The

intensity, the *numinosity* of the behaviour comes from the limbic system, driving out or

taking possession of our frontal cortex rationality. This frontal cortex rationality is associated

with the Magician Archetype but is also the seat of the human conscious Ego.[386] So the

selfish behaviour becomes constellated when it becomes emotionally charged, resulting in

what Jung and Moore call Archetypal Possession or Inflation. This then is the core of human

evil. The Archetypal Shadow of human development is visualized as the primitive ape within.

As Moore says:

> "In *African Genesis,* Robert Ardrey's thesis is that there is a 'killer ape' inside
> us, inherited from our distant primate ancestors. According to Ardrey this instinctual
> killer was instrumental in assuring the survival of our species in the days when our
> ancestors had to contend against a number of predators and perhaps competing
> hominid species. While Ardrey's picture of the 'killer ape' may be a bit simplistic as
> well as more than a little dismal, it is difficult to argue against the probability that

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[386] Moore & Gillette, 1992, pg. 229.

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our capacity for violence has had a major impact on the evolution of our species and has helped propel us to extraordinary success in the competition for life with other organisms. The problem today is how to turn what was once a species-enhancing instinct into a beneficial rather than an endangering dynamic".[387]

When biologists such as Lorenz or Sapolsky say that aggression is "innate" they mean "the measurable probability that a trait will develop in a specified set of environments…"[388] Different groups and different human tribes have developed different types of norms to deal with narcissism and aggression. At the human level this is cultural involving norms, taboos, mythology and, as I will discuss in the next chapter, ritual.

Moral values have been ascribed to these levels of the brain by researchers such as Gerald Cory Jr. (2000) and Darcia Narvaez (2007), and E.O. Wilson (1998).

Although the !Kung San tribe of Africa is today (or at least in 1978 when E.O. Wilson wrote *On Human Nature*) had been identified by researcher Elizabeth Marshall Thomas as the "harmless people" for their peaceful and non-aggressive ways; fifty years earlier "their homicide rate per capita equalled that of Detroit and Houston".[389] During the Indonesian National Revolution in in the 1960s, when Suharto took control, during battles the paramilitary troops would play traditional gamelan music with flutes and gongs. When asked why they said they wanted music to make the slaughter of villagers "more beautiful".[390] In a similar vein Moore and Gillette speak of the Petty dictators, self-styled fundamentalist messiahs and their terrorist henchmen, Khmer Rouge genocidal murders,

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[387] Ibid., pg. 48.
[388] Wilson, E.O., 1978, pg. 102.
[389] Ibid., pg. 102.
[390] Sapolsky, Robert, 2017, pg. 13. By this time the reader should recognize the dual constellation of both the Warrior and the Lover archetypes in a true love of killing.

Chinese Communist-party bullies, irresponsible international oil company executives, among many others...".[391]

Human nature, in addition to having tendencies towards selfishness and uncooperativeness, is also possessed of aggressive tendencies. Aggression among most animals occurs intra-species rather than inter-species, that is, animals of a species are most likely to exhibit aggressive tendencies towards other members of their own species, as opposed to exhibiting them towards members of other species.

VIII. Evolution and Moore's Psychology

A.   The view from Biology

Moore maintains the roots of human evil are in what they call "infantile grandiosity" and narcissism.[392] Grandiosity is the psychological state that occurs during "inflation," or "possession" by an archetypal form, or perhaps multiple forms, of the Self. As Edinger uses "the term inflation to describe the attitude and the state which accompanies the identification of the ego with the [Archetypal] Self".[393]

Attempts hitherto at grounding Jung's archetypes in biology or evolution have been minimal and unsatisfactory.

Biologists don't talk about archetypes. But they do talk about instincts and innate behaviours.[394] The more widespread a behaviour the more it indicates a universality in

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[391] Moore & Gillette, 1992, pg. 11.
[392] Moore, Robert, 2003, pg. 69.
[393] Edinger, 1972, pg. 7.
[394] "...in order to understand the human condition, it is necessary to accept that we do have instincts and will be wise to take into account our very distant ancestors – as far back and in as fine a detail as possible", Wilson, EO, 2013, pg. 3.

human nature, or, as Jung said, an archetype of the Collective Unconscious. Jung himself

connected archetypes with instincts:

> …the instincts form very close analogues to the archetypes – so close, in fact, that there is good reason for supposing that the archetypes are the *unconscious images* [Stevens' quotes] of the instincts themselves; in other words, they are patterns of instinctive behaviour. The hypothesis of the collective unconscious is, therefore, no more daring than to assume that there are instincts.[395]

B.   Introduction: Grounding Moore's Archetypes

1.   Jung's own thoughts/Quotes from Jacobi/Stevens

It is my intention to show the evolutionary and biological foundations of Moore's

work. This is important because Jung himself wished his concept of archetypes to be treated

in a similar fashion to instincts or Innate Release Mechanisms.[396] As Jacobi says, Jung's

concept of archetype is a psychic, or psychoid content based on biological instincts. This can

mean both that archetypes are psychic *equivalents* to instincts and also psychic content

based on instincts. Jacobi says "archetypes are forms the instincts assume" thus

differentiating between the *archetype* and the *archetypal image.[397]* This is how she says

"that even animals have archetypes…

By understanding the evolutionary aspects of Moore's archetypes, by understanding

which instincts are experienced as psychological archetypes, I will demonstrate the validity

of his theory. This is the most in-depth study of Moore's psychology that has been

attempted and goes well beyond his own views on the subject. He himself desired his work

to be compared to that of Anthony Stevens but his own efforts are inadequate.[398] By

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[395] Jung, CW 9, pt. 1, para. 91, quoted in Stevens, 1982, pg. 52.
[396] Stevens, Anthony, 1982, pg. 39.
[397] Jacobi, Jolande, 1959, pg. 39.
[398] Moore, 1992, pg. 49.

demonstrating the evolutionary basis for Moore's theory of archetypes I will also show the evolutionary importance of his theory of evil. Personal, archetypal and cosmic evil are rooted in evolution.

But Moore's work is not just related evolutionary instincts; it is also a psychodynamic theory. It is grounded not just in archetypes which are instinctual; it is also rooted in personal development and personal complexes. His reliance on the theories of Freud and Kohut have already been explored – but I will demonstrate how Kohut's theory advanced Moore's theory of evil beyond that of orthodox Jungian writers. His understanding of evil as infantile grandiosity is due to Kohut. But Kohut's theory, and Moore's integration of it into his own, provided the key to understanding how an instinct, which may be "evil" in terms of social.

Moore's theory of evil is thus one of instinctual archetypes which have been naturally selected for their survival value, but which are dangerous to group survival. This is in accord with the evolutionary hypothesis. But according to Moore these instincts, these archetypes, which group survival demands be suppressed, become pathological and truly dangerous when repressed. A society which becomes ignorant of their existence is the society most at risk of collective possession by one in its primitive form, and those individuals who are brought up shaming them are more likely to act them out than those who have accepted them. For Moore, the true solution is in sublimation, transforming them and integrating them in mature ways which turn from self to other, benefiting society, and integrating them as consciously and fully as possible, benefitting the individual.

The instincts which provide the basis for the King archetype and its manifestations of evil are those of the mammalian nursing and care for young, the maintaining of rank within

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a group, and the instinct of territoriality or protecting one's own and familial space. The

instinct associated with the Warrior is the aggression. The instinct associated with the

Magician is the seeking and exploring *intellectual* curiosity of infants, and the development

of awareness of oneself and others. The instincts associated with the Lover archetype are

reproduction and mating, as well as the *bodily* or *sensual* exploration of objects in the

surrounding world and wanting to *feel* them and *taste* them.

2.   Moore's archetypal Diamond Body – aspects of the core personality

a)   Premises

Moore's four (eight if you count gender differences) archetypes are related to

the different areas of the brain. I will first begin by speaking about these different regions of

the brain. It is beyond the scope of this thesis, concentrating on the concept of evil as

infantile grandiosity, to elucidate the regions in great detail or explore the wealth of

research being done in this area. I am interested in how the functions of the different parts

of the brains relate to Moore's four archetypes, and how the functions of the different parts

of the brain show differences in whether their functions are individual (related to the

organism as an individual and *his* survival) or social (relating the individual to others,

families or groups, and *their* survival). After a brief exploration of these parts of the brain I

will demonstrate the relation of Moore's four archetypes to them.

The notable biologist Paul McLean has taught the world to think of the human brain

as having three regions which have developed at different times throughout life's history.

The oldest and most primitive he calls the R-complex, or the Reptilian (or Protoreptilian)

brain, which is a brain region developed in reptiles, birds, and mammals. This most basic of

the brain regions is:

> "found in species from humans to geckos. This layer mediates automatic, regulatory functions. If body temperature drops, this brain region senses it and commands muscles to shiver. If blood glucose levels plummet, that's sensed here, generating hunger. If an injury occurs, a different loop initiates a stress response".[399]

This area of the brain is also concerned with various types of communication and display

behaviors, including "the signature display, an assertion that 'I am I' – used for greeting or

recognition or even when there is no one else around – involving puffing up the throat fan,

pushing up with the front legs, and head bobbing. Then there are two kinds of challenge or

territorial display: distant and near. Another is the courtship display, and finally the

submissive or assenting display involving lowering of the head".[400] Building upon these basic

instincts in reptiles, this reptilian brain *in mammals* is "fundamental for genetically selecting

homesites, establishing territory, engaging in various types of display, hunting, homing,

mating, breeding, imprinting, forming social hierarchies, and selecting leaders".[401] Finally at

the human level, "Maclean believes that certain behavioral tendencies are due to an

inheritance of dispositions mediated by this same, primal brain region These include certain

violent reactions, the preference for routine or 'ritualistic' actions, and some forms of

displacement activities".[402]

The paleomammalian (or mammalian complex) refers to the limbic system. It is more

developed in mammals than reptiles or birds. According to Sapolsky:

> "MacLean conceptualized this layer as being about emotions, somewhat of a mammalian invention. If you see something gruesome and terrifying, this layer sends

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[399] Sapolsky, Robert, 2017, pg., 22.
[400] Holden, 1979, pg. 1067. Already we see the existence of the royal archetype in the signature, submission, and territorial displays, the presence of the Warrior in the challenge displays, and the Lover in courtship displays.
[401] Maclean, 1973, pg. 8, quoted in Maclean and Giammanco, 1998, pg. 177.
[402] Isaacson, 1982, pg. 246, quoted in Maclean and Giammanco, 1998, pg. 177.

commands down to ancient layer 1, making you shiver with emotion. If you're feeling sadly unloved, regions here prompt layer 1 to generate a craving for comfort food. If you're a rodent and smell a cat, neurons here cause layer 1 to initiate a stress response".[403]

The differences between reptiles and mammals are said to be:

- Nursing and maternal care
- The use of audiovocal communication for maintaining maternal-offspring contact; and
- Playful behavior[404]

Beginning here we can see the development of what Moore called the Royal Archetype in both its nurturing and its infantile-dependency modes. The "playful behavior," insofar as it is a pleasurable experience, would be considered a Lover behavior, but insofar as playing is based on competition and struggle for dominance, it is a Warrior activity.

Within the limbic system itself, including the rhinencephalon (associated with the olfactory sense) and limbic cortex and also those parts of the brainstem with direct connections to it, there is yet another division which, for our purposes, begins to clarify Moore's archetypal hypothesis. As Maclean says:

"The limbic structures of the lower [older] parts of the lobe have been shown to be largely involved in *self-preservation* as it pertains to feeding and the fighting and the self-protection that may be called upon for the search for food. The newer structures in the upper half of the lobe have been found to be implicated in the *family-related* triad involving nursing, vocal communication, and play. For such reasons, it might be said that

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[403] Sapolsky, Robert, 2017, pg. 22-23.
[404] Maclean, 1994, pg. 109. In babies and small mammals the infant's cry has evolved to be "nonlinear" and are hypothesized to have evolved to capture the attention of adults, particularly the mother. The more nonlinearities a vocal cry contains, the "harsher" it sounds to the ear, and the more distress in the hearer it evokes (Blumestein et al., 2010, pg. 751). This is known as the separation cry and "is possibly traceable to the fatal consequences of separation from a nursing mother. In this connection, it is also relevant that the limbic cortex in the upper half of the lobe has a high concentration of opiate receptors and that morphine eliminates the separation cry in monkeys and other mammals" (Maclean, 1994, pg. 109). As a side note, in Blumstein's work the harshness and nonlinearity of these cries is theorized to be an element in "horror" movie music, the sudden and often high-pitched notes aimed at mimicking the infant's cries and therefore evoking an emotional response in the viewer.

the evolution of the limbic system is the history of the evolution of mammals and their distinctive *family* way of life".[405]

The most recently evolved part of the brain, according to Maclean's schema, is the neocortex, and is called the neo-mammalian. According to Sapolsky:

> "Proportionately, primates devote more of their brain to this layer than do other species. Cognition, memory storage, sensory processing, abstractions, philosophy, naval contemplation. Read a scary passage of a book, and layer 3 signals layer 2 to make you feel frightened, prompting layer 1 to initiate shivering. See an ad for Oreos and feel a craving – layer 3 influences layers 2 and 1. Contemplate the fact that loved ones won't live forever, or kids in refugee camps, or how the Na'vis' home tree was destroyed by those jerk humans in *Avatar* (despite the fact that, wait, *Na'vi aren't real*), and layer 3 pulls layers 2 and 1 into the picture, and you feel sad and have the same sort of stress response that you'd have if you were fleeing a lion".[406]

The frontal cortex in the human being is the last area to mature, and the dominant area affected is the left temporal lobe, which is responsible for "rational, empirical thinking and the use of language and speech".[407] This aspect of the brain, in individual humans, doesn't mature until the midtwenties.[408]

Brain *lateralization* refers to the fact that brains have left and right hemispheres. Although greatly exaggerated in pop-cultural understandings, there is truth to the idea that left hemisphere is more concerned with analytical thought, detail-oriented perception, and the like, whereas the right is better at intuitive thought and holistic perception.[409]

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[405] Ibid.

[406] Sapolsky, Robert, 2017, pg. 23. Sapolsky says the "frontal cortex makes you do the harder thing when it's the right thing to do" (pg. 45). This is where human thoughts and decisions of morality take on their most mature and thoughtful forms.

[407] Stevens, 1982, pg. 265.

[408] Sapolsky, Robert, 2017, pg. 45.

[409] Ibid., pg. 30. The most interesting research in this area of lateralization has been done by Eugene D'Aquili and associates. Working with what he calls "operators" he discusses transcendental experiences. The left hemisphere has more associations with the sympathetic nervous system, which raises the heartbeat in excitement. The right has more associations with the parasympathetic nervous system, which controls homeostasis and slows the heartbeat for states of calmness. Group rituals involving rhythmic drum beats and tense situations, such as coming-of-age and initiatory rites, activate the sympathetic nervous system, and the left hemisphere, to such a degree that the right hemisphere begins taking off excess energy from it, creating a *holistic* or transcendental experience of the whole brain. But calm meditation, such as by ascetics and Buddhist

Why is this important? Maclean's theory has led to the idea that human nature is not a duality but a triality.[410] The duality of whether human nature is good or evil or some combination makes no sense in this schema, as there are at least three types of "behaviors" that the brain controls.

The older parts of the brain are those which deal exclusively with one's own organism. The reptilian brain controls the most basic of bodily functions such as controlling the heartbeat. But it is here that one sees the first beginnings of ideas of power and competition. Maclean says the R-complex has a "mind of its own". Not only does it deal with these basic functions, but it activates in four types of communication, or display behaviors. These displays are 1)signature, 2)challenge, 3)courtship, and 4)submission.[411] Challenge and submission displays both have to do with power and aggression, as well as dominance. In lizards the challenging behaviors occur in relation to territoriality. These are the most basic and least complex of species-specific ritualized behaviors, or "archetypal behaviors."

The paleo-mammalian brain shares these reptilian behaviors and lends "a feeling tone to the functions of the reptilian brain, allowing for emotional signaling both internally (learning) and externally (sociality)".[412] The region surrounding the amygdala is involved in behaviors of self-preservation: feeding, fighting, and self-protection, while the region surrounding the Septum is involved in sexual procreative functions.[413] All of these functions

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monks or nuns, activates instead the right hemisphere and the parasympathetic nervous system, slowing the heart, until the same breakthrough occurs and this time the left hemisphere takes over some of the work, causing a transcendental experience. See D'Aquili, 1978; D'Aquili, 1986; Rossi, 1977; Alcorta & Sosis, 2005; Turner, 1983.

[410] Maclean, 1994. Title of article is *Human Nature: Duality or Triality.*

[411] Maclean, 1983, pg. 363. Signature displays are species specific displays that announce to others that one is what one is. They could be called greeting displays.

[412] Narvaez, 2008, pg. 100

[413] Ibid., pg. 367.

in this brain region are devoted to motives and actions that relate to the individual

organism, or, are what we will call *selfish.*

"In analyzing the behavior of lizards one can identify more than 25 forms of behavior

that are also characteristic of mammals. Those *notably lacking* in lizards are nursing in

conjunction with parental care, play, and audiovocal communication…This behavioral triad

characterizes the evolutionary dividing line between reptiles and mammals".[414]

The emergence in mammals of the ability to nurse and care for young, instead of

leaving the eggs to hatch, gives rise to what appear to be loving and caring affects and

behaviors of one being for another.

At least so far as concerns the Diamond Body or Archetypal Self, Moore rejects the

description of archetypes put forward by more orthodox Jungians such as Jean-Shinoda

Bolen.[415] Bolen identifies gods (primarily from the Greek tradition) with actual archetypes

and personality types. According to Moore, gods, and also personalities, are *combinations* of

these four (eight) archetypes and their energies. As they are developed by a maturing

psyche and by a cultural tradition, gods incorporate these four basic energies in fuller and

fuller ways. A mature individual, integrated into *her* society, expresses these energies in *her*

life in ways that benefit others, and not just *herself.*

This means that Moore's archetypes are basic phenomena, rather than culturally

complex psychic entities. The only current research on the subject locates Jungian

Archetypes, as Affective energies, in the limbic system. Ernst Rossi wrote of the Ego,

Persona and personal Shadow, as well as personal complexes, in the left hemisphere, while

archetypes, Animus and Anima, symbols and the Collective Unconscious, in the right

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[414] Maclean, 1983, pg. 362.
[415] Moore, 1992a, pg. 285; Moore, 1989b, disc 3, appx. 23 mins.

hemisphere.[416] Stevens, while more hesitant to say archetypes occur in any one specific

area of the brain, does acknowledge the importance of the right hemisphere in that it is

"precisely because the normal processes of the right hemisphere are not readily translated

into logical, verbal formulations of the left, that the ego perceives them on occasion as

'numinous'".[417]

The Limbic system, or paleomammalian brain is central to the theory of Archetypes

because the "feeling tone" means a limbic response. This limbic system and its "feeling

tone" is the source of what Jung called "numinosity" of the Archetype, generally activating

the amygdala for a fear response, which activates the reptilian system to provide the

trembling.

It is beyond the scope of this thesis to presume to prove the "location" of archetypes

as having instinctual roots in the reptilian brain and obtaining their emotional "numinosity"

via the mammalian limbic system, before finding their ultimate human "form" or "image" in

the human frontal cortex. But I will show how Moore's four central archetypes demonstrate

a fully human psyche. His own undeveloped vision of his archetypes was that they:

"…arise in the limbic system, and are then *elaborated and refined as they
pass upward through the neocortex. This elaboration may be primarily achieved
either by the Left Brain's rational, logical functions, or by the Right Brain's intuitive,
holistic mode. They may be given 'humane' form especially in the frontal lobes, which
seem to be responsible for largely empathetic and altruistic emotions as well as for
refined cognitive processes."*[418]

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416 Rossi, 1977, pg. 39.
417 Stevens, 1982, pg. 266.
418 Moore & Gillette, 1992, pg. 270.

His four-fold Diamond Body has its roots in primitive behaviors of reptiles, and the reptilian brain, and are "mammalized"[419] through the mammalian brain via emotionality and socialization, before finding their fullest expression with the most recently evolved human parts of the brain. This fulfills Jung's original conception of archetypes.[420] Those aspects of what he calls "primitive" or "infantile" grandiosity are those behaviors and instincts which remain in their "primitive" reptilian and proto-mammalian forms, instead of being sublimated and transformed by socialization, which then possess and inflate the ego.[421]

One final aspect to Maclean's theory is that in the full human brain the three different parts can influence and activate or block each other. At the sight of something terrifying the Limbic system activates and sends a signal to the Reptilian brain which causes the body to shiver with fear. If rodents smell a cat the rhinencephalon sends a signal to the reptilian brain to create a stress response. But in turn this stress response, the increased heart rate and breathing rate increases the sensation of fear. Layer three, the neocortex, can recognize in a picture or painting the suffering of an animal that doesn't and never did exist, and this level feels the sadness and activates the other two layers, and you feel the emotion of sadness and your eyes fill with tears. The system is not identical to Freud's and Jung's contrast between consciousness and unconsciousness but is closely related.

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[419] My own word
[420] Jacobi, Jolande, 1959, pg.
[421] Moore – somewhere, Wilson, somewhere

C.   Moore's Archetypes

1.   The Lover

I will discuss the hypothetical relationship of Moore's four archetypes and their

relative location in the brain.

The limbic system is composed of three "primary subsystems," namely the

- Affiliative/attachment system
- Autonomy/aggression system
- Integrative/inhibition system.[422]

Based on these three subsystems Moore himself believed his Lover Archetype originates in

the Affiliative/Attachment subsystem.[423] That is, the instinctual/biological basis of this

psychic archetype is the Affiliative/Attachment subsystem. This subsystem is thought to be

responsible, in primates, for the instinct to form social groups "by nurturing, affection, and

play".[424] The need to seek out objects, whether other people or animals or inanimate

objects, stems from this subsystem. This is how he can claim that addiction to various

objects or substances is the Shadow side of the Lover – the grandiose claim on the Ego

which demands attachment to everything, and becomes one-sided in its primitive form, *only*

seeking its own attachment without providing any in return.

Although this limbic subsystem may provide some of the impetus for sexual bonding,

and various forms of monogamous mating forms, I believe Moore allowed himself too much

convenience here. He has stated that the Lover archetype is, to use Freud's phrase,

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[422] Everly Jr., George S., 1988, quoted in Moore, 1992a, pg. 269.
[423] Moore, 1992a, pg. 269.
[424] Ibid.

polymorphous-perverse, and wants to have sexual relations with everything.[425] The Lover

archetype, he should have said, has its root in the Septum, the location of "primal sexual

and other procreative functions".[426] It is the sexual and reproductive instinct, which the

limbic system in mammals enhances with attachment.[427]

This reproductive instinct is naturally different across different species, and all forms

of monogamy and polygamy are observable in "nature." For humans:

> "The lover, left to his own devices, may inspire a man to be monogamous,
> serially monogamous, polygamous, or promiscuous. What determines the mode of a
> man's loving involves the ways in which he was wounded and affirmed as a boy, his
> resulting quest for a sense of wholeness in his masculine identity, and the degree to
> which he is possessed by the other major archetypes. From the standpoint of the
> lover, no one mode is superior to another".[428]

This is because the archetype, at the instinctual level, does not have morality.

But for humans there are, according to Moore, ways that are better than others.

Moore is specific that "if we are to access the Lover adequately and appropriately, there is

no substitute for an intimate relationship with another".[429] So, some form of monogamy.[430]

Monogamy is a behaviour that occurs in social mammalian species and is therefore related

to the mammalian brain, with conscious and socialized rituals such as marriage coming on

with the human aspects of the brain.[431] Moore's claim is that this archetype is experienced

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[425] Moore & Gillette, 1993, pg. 66.
[426] Maclean, 1983, pg. 367.
[427] Do I have an attachment quote to show this?
[428] Moore & Gillette, 1993, pg.130.
[429] Moore & Gillette, 1993, pg. 197.
[430] This is in agreement with biologists and ethnologists, even when they themselves may have less than supportive views about cultural institutions such as marriage. See Wilson, E.O., 1978. Evolutionarily speaking, as humans developed socially in groups and group-level selection began to exert evolutionary pressures, societies rewarded the behaviours of monogamy because it helped increase trust among males, who might otherwise "steal" females. Also in those species that favoured monogamy, behaviours of polygamy were punished.
[431] Wilson, E.O., 1978, pg. 72.

in its "fullness" when it is experienced in its most human form – meaning a deep and intimate relationship, so a psychological morality emerges from this idea of wholeness and completeness. This is supported by Maclean's theory of the brain, in that an instinct which emerges in the reptilian brain, is transformed by the mammalian and finally by the human brain into a behaviour pattern which uniquely and fully human. But it is important to remember that the archetype in its primitive form, "is amoral in a culturally bound ethical sense. His aim is pleasure, and ultimately, ecstatic union with the All".[432] Moore affirms monogamy for its "stable I-Thou relationships" and affirms that "Monogamy remains the ideal in Western civilization", but also admits that "Polygamy is officially allowed in most of the world's cultures".[433] For Moore then, as for tribal cultures, transforming it to its fullest human form is the responsibility not just of the individual, but for the elders and leaders of the tribe. But this could be cultural. Even in humans polygamy or polyandry do not seem universally condemned as "evil." But, although monogamy may not be a universal human behaviour, *marriage* or some type of social ritual marking long-term pair bonding is.[434]

> "Human beings are connoisseurs of sexual pleasure. They indulge themselves by casual inspection of potential partners, by fantasy, poetry, and song, and in every delightful nuance of flirtation leading to foreplay and coition. This has little if anything to do with reproduction. It has everything to do with bonding".[435]

It appears that the instinct contained in this Archetype then is a combination of reproduction and bonding, both having to do with the pleasure centres of the brain and the hormone dopamine. Addiction is related to dopamine and the fact that dopamine spikes become increasingly difficult to achieve.

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[432] Moore & Gillette, 1993, pg. 130.
[433] Moore & Gillette, 1993, pg. 132.
[434] Wilson, E.O., 1979, pg. 147.
[435] Wilson, E.O. 1979, pg. 146.

Whereas the Royal Archetype is related to nurturing young the Lover, in the sense of eliminating boundaries between separate beings, is involved with compassion. This is a flaw of Moore's is that he says this but doesn't spell out the difference between caring as Christian charity and caring as compassion or empathy, the ability to feel what others are feeling.

Scientists have located the ability to empathize with so-called mirror neurons which respond to affective cues from others. Researchers have studied empathy among primates and have found it in grooming. In primates empathy is conditional. When a weaker male or a female is randomly beat up by a larger and more dominant male the other apes will groom him or her. But if a young male challenges a more dominant male and loses the other apes won't gather to groom him There is the sense of feeling sorry for another chimpanzee and then there is the knowledge that he "asked for it".

But humans have taken this behaviour to completely new levels unimaginable to primates. Human beings are capable of feeling empathy and compassion when listening to a story or song, or looking at a painting. Even an abstract painting of a horse crying, where there is almost no resemblance between the painted horse and a real one, such as Picasso's Guernica, human beings are capable of feeling sorry for "animal-kind".[436]

Far more research is required in this area to fully understand the character of the Lover Archetype and its instinctual roots.

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[436] Sapolsky, Robert, 2017, pg. 532.

2.   The Magician

A difficulty in discussing the brain roots and instinctual roots of the Magician Archetype lies in the difficulty one has in distinguishing it from just the Ego. Moore admits this but does little to correct the difficulty. He locates the Magician in the "integration/inhibition subsystem at its interface with the neocortical structures. But this simply won't do as the Magician is also responsible for "knowing" at an unconscious level, the way Freud's Superego does.[437]

Instead, the Magician should be rooted in the reptilian brain structures having to do with the self-regulation of the organism. Animals such as lizards are capable of recognizing, of *knowing* the identifying ritual gestures of other lizards of their species. More complex than lizards are mammals which, as we shall see, "know" the distress cry of their own infant. The Reptilian part of the brain is "essential not only for organizing the daily master routine and subroutines but also for giving expression to four main types of communication that we share with other animals".[438] These communications we have already seen. "Knowing" at an unconscious level occurs when the mouse "recognizes" by instinct the silhouette of a grey hawk that could hunt and eat it.[439]

A recent trend in research is in the so-called "theory of mind" in which mammals beat out lizards but humans leave even the smartest of chimpanzees or bonobos far behind.

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[437] Although the Superego is the introjected image of the parents, traditionally ascribed to the Father, the evolutionary past of repression has been researched by Alexander and Trivers, who link repression with deception, the ability not only to deceive others but also oneself. The ability to deceive others has obvious evolutionary benefits to the strongest individuals when they are able to obtain food or escape hunters based on wit. Self-deception may have an evolutionary value as well, insofar as the ability to deceive even oneself *increases* the ability to deceive others. Especially in a communal setting, where selfish motives are punished, "Alexander and Trivers have proposed that self-deception could increase fitness by increasing the ability to pursue selfish motives without detection" (Quoted Cosmides & Tooby, 1992, pg. 606).

[438] Maclean, Paul, 1983, pg. 363.

[439] Stevens, pg.

Theory of mind is the ability to guess or know what another is thinking. In a study with chimpanzees the researcher leaves a piece of food out on the floor and then opens the cages of a high ranking chimp and a low ranking one. If both chimps can see each other the lower ranking one won't go for the food. But then the researcher places a curtain in front of the high ranking one's cage. Not only does the high ranking chimp not see the food, but the low ranking one *sees and knows* that the higher ranking one hasn't seen it. In these circumstances the low status ape will go for the food.

But in research by Tomasello it has been shown that human infants as young as two years old are much, much better at theory of mind than even the brightest chimps. The experiments involved simple tasks that can be performed by both chimps and human children. Successfully performing the task earned the test subject a treat. These tests included such things as using a stick to pull the treat out. At tests like these the toddlers and the chimps performed equally well, successfully solving the problem 68% of the time. But in tasks where the experimenter was involved, like hiding the treat under one of two cups, and then *pointing* to the correct cup, the two-year-old children were able to solve the problem 74% of the time, vs 35% of the time for the chimps.[440] This elevation of the instinct of knowing, if we can call it that, allows for the increased socialization of human beings to enable us to cooperate better with each other. But at its base, at the lowest levels, this instinct evolved because it enabled us to deceive each other better. It allows for what we're calling group evolution by allowing us to learn what the social norms are we are to follow. But the same instinct always allows us to cheat if we think we can get away with it. [441]

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[440] Haidt, Jonathan, 2012, pg. 238.
[441] Multiple studies confirm this again and again. In one such study the test subjects were given a slip of paper with a dollar amount on it to take to a cashier. When they took it to the cashier, though, the cashier

3. The Royal

a) **Roots of Pathological Narcissism in the Infantile Royal**

Moore's infantile Royal archetype, the Divine Child, is both helpless and omnipotent

simultaneously. The helplessness of the infant gave rise to evolved mechanisms which

ensure the attention and protection of adults. Although it is one Archetype of the Self it has

both an infantile and a mature aspect to it. The infantile, when constellated, causes the Ego

to think in terms of its own position, safety, and welfare; whereas in its mature form it

powers the Ego towards others in caring, nurturing and blessing. With this Archetype of the

Self it is to be understood that the constellation of the Infantile will often mean a *projection*

of the Mature, and a constellation of the mature will mean a projection of the infantile.[442]

Whereas an infant seeks mirroring and blessing from others the adult mirrors, nourishes

and blesses. Human societies, cross-culturally, judge harshly adults who continue to seek

their own rank and status at the expense of others in the group.

The infantile aspect of this archetype, the instincts and characteristics that make it

up, have evolved in mammals in general (and even birds) to ensure the survival of the infant

by bonding and drawing attention of adults nearby. Joseph Campbell refers to an article by

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intentionally misread the amount by one digit and gave the subject too much. Only 20% corrected the cashier.
(Haidt,pg. 96). In a very interesting study Eric Schwitzgebel took data on missing library books, books that were
more than overdue but were simply missing. Of all the subjects of the missing books, books of moral
philosophy and ethics were the most likely to turn up missing! Moral philosophers are extremely good at
justifying their selfish motives (Haidt, 104).

[442] Moore is certainly not the first to hint at this idea, and indeed, this idea is rather poorly spelled out in his
written works or audio lectures. But it is nonetheless so. Stevenson had also spoken about the parent-child
unit; the mature meaning the infantile is projected onto children, and also that the infantile means the mature
is projected (Stevenson, pg.). Jung, of course, spoke about projection and counter-projection.

Konrad Lorenz titled *The Innate Forms of Human Experience"* in which Lorenz discuss the

role head size and facial shape in human, mammal and bird infants plays in evoking

responses from adults: the small head size and face of mammalian and bird infants creates a

caring response not only in their individual species; human adults also have a noticeable

response not only to babies but also to images of puppies, kittens, and other baby animals.
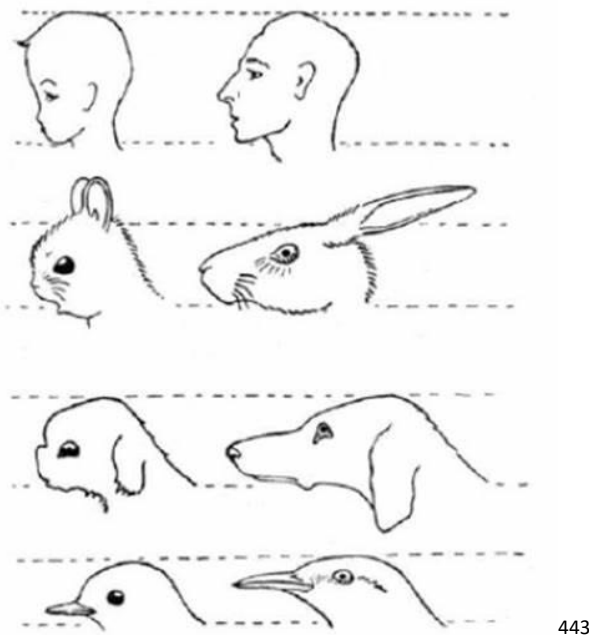
443

One difficulty in Moore's Archetypal theory presents itself in the conflict between

the Lover and the Royal Archetypes and their perspective sources. Moore claims the Lover

begins in the so-called "affiliation/attachment" system because in *humans and mammals*

sex is more than reproduction: it is also a form of bonding.[444] But the attachment system is

also necessary for bonding infants and parents, particularly mothers, according to the

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[443] Lorenz, Konrad, 1943, pgs. 235 – 409, quoted in Campbell, Joseph, 1959, pg. 47.
[444] Moore, 1992b, pg. 228. See also above.

literature. With Bowlby and Harlow particularly the role of a mother as a source of comfort and attachment over the source of nutritional nourishment was proven.[445] This accounts for the complete Lover Archetype in its fullness being expressed through relationships, as well as accounting for the Shadow aspect of addiction, which is a form of over-attachment and dependency. It also demonstrates the unconscious or undifferentiated aspect of primitive archetypes and how these individual "Archetypes" remain different libidinal expressions of the one Archetypal Self.

Maclean suggests that three distinct forms of behaviour emerge at the *paleomammalian* level of brain development: 1) nursing (mature royal) 2) isolation call (infantile royal) and 3) play (lover). These three types of behaviour, according to Maclean, account for the largest differences between reptiles and mammals.[446] The isolation scream is the mammalian infant's' cry of fear when the *mother* or other protector is not available. Attachment theorist Mary Ainsworth calls it "crying when the mother leaves" and says:

> "The baby cries when the mother leaves his visual field and cannot be brought back into it through his own visual-motor adjustments. The usual occasion is when the mother leaves the room, in contrast with times when she merely moves to another part of the same room".[447]

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[445] Sapolsky, 2016, pg. 190

[446] Maclean, 1983, pg. 365 - 368. Maclean reports that the subregion most associated with these behaviors is the "anterior cingulate cortex." He says: "By a manipulation at the time of birth we can prevent the entire neocortex from developing in hamsters. Despite that loss the animals engage in all forms of hamster-typical behavior, including mating, breeding, and rearing of the young. However, if in addition the cortex of this division is destroyed, young animals do not play and there are deficits in maternal behavior. It was as though these animals had regressed towards a reptilian condition" (Ibid., pg. 369).

[447] Ainsworth, Mary, 1964, pg. 54.

One of the most important researchers in the field of Affect, Silvan Tomkins, (called the

'founder of modern affect theory') lists fear as one of nine basic affects.[448] Stevens makes

this connection:

> "The baby's cry is analogous to the lost call of young mammals and ground
> nesting birds which has the effect of releasing retrieval behaviour in the parents. It is
> no accident that few sounds are more disturbing to a human being than the sound of
> a baby crying. Some inner imperative tells one that it must not be allowed to
> continue: something must be done to stop it".

This cry is the cry of the infantile Ego constellating the infantile Royal archetype, the Divine

Child, separated from the mature Royal nurturing archetype, whether internally or

externally by projection. This cry of distress and fear of separation and abandonment is

characterized by "nonlinearity". These nonlinear cries are at times produced by animals

under attack by predators. But another "adaptive hypothesis is that they are designed to

capture the attention of perceivers".[449] This evolved behaviour of the infant, the cry to "look

at me," is so strong that in experiments a mother can recognize *her* child's crying from a

group of crying babies.[450]

The infant's cry appears to have evolved as an aspect of the attachment relationship

of child-mother, or, as Moore would put it, the infantile aspect of the royal archetype to the

mature aspect; the cared for and the caring for. The cry is for the overall protection of the

helpless child, essentially screaming "look at me! I am in distress". The infantile aspect is

turned inward, "selfish", as it were, and is based on the urge for self-protection. The urge

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[448] Along with interest, enjoyment, surprise, distress, anger, shame, and disgust. Holinger, Paul C., 2009, pg.
156. Similarly Jaak Panksepp has listed seven primal emotions which he calls: seeking, rage, fear, lust, care,
panic, and play. The Science of Emotions: Jaak Panksepp at TEDx Rainier,
www.youtube.com/watch?v=65e2qScV_K8. Panksepp also notes the cry of panic when children are separated
from their mother, not only in humans but also baby birds.
[449] Blumstein, Davitian, & Kaye, 2010, pg. 751.
[450] Bowlby, John, 1958, pg. 368.

for self-protection is older and more primitive than the more mature, mammalian response of nurturing and protecting the vulnerable. But it is less important for adults.

In addition to crying the infant also has an evolved behaviour of smiling. The infant's smile:

> "has a no less powerful effect on maternal responsiveness. At first, smiling is apparently indiscriminate – little more than a reflex which can be elicited by rocking or feeding or the sound of a gentle female voice. Indeed, in the earliest months of life the infant does not seem to mind who looks after him as long as he is fed, kept warm and dry, and cuddled".

These smiles on the part of the child act as "sign stimuli which trigger the innate mechanism responsible for releasing nurturant behaviour in the mother".[451]

The infant, while still in its early state of symbiotic wholeness with the Royal Archetype, constellates the infantile side of the archetype to attract attention from adults and its mother. This means the Nurturing side, the mature side of the Archetype, is *projected* upon the mother. Projection often leads to counter-projection, causing the mother to project the cared-for side of the archetype upon the infant, while constellating *within herself* the mature archetype of the Mother, the Royal archetype in its care-giving form. But it is important at this point to keep in mind that the child's infantile Archetype seeks attention. The smile seeks a smile back. In the mature form Moore calls this "blessing:" the smile is a blessing. Moore says:

> "As psychoanalytic-self psychologists have pointed out, we become real to ourselves only insofar as our early are-giver are able to 'mirror' us. When a parent looks at a child, the child receives the look as a constitutive glance. The child feels real by virtue of being *seen.* Think of the four-year-old's repeated demands to have his every act *witnessed.* To the extent our parents can reflect back to us our real feelings, and affirm to us our importance by physically *touching* us and really *seeing* us, we are able to consolidate our identities. Having a sense of validated identity is essential to acquiring a sense of soul. A parent who has successfully imparted a soul

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[451] Stevens, 1982, pg. 88.

to his child has experienced the ultimate act of parenting. This is the essence of what has historically been called blessing".[452]

The adult thinks of others and provides blessing and nurturance while the infant thinks of itself and its own needs and seeks the blessing gaze and smile and love from others.

All of these behaviors are behaviors associated with the mammalian brain and mammalian behavior. My contention is that the archetypes of the Self, being the blueprint of human development, must have other roots older, more primitive functions and behaviors.

As mentioned above Paul Maclean delineates four types of reptilian displays shared by mammals and humans: signature, challenge, courtship and submission.[453] For instance, in the green anolis lizard (*Anolis Caroinensis*) the signature displays have features in common with the challenge displays, such as the bobbing of its head up and down.[454] The signature, also called "assertion" displays, are based on and establish dominance and submission. They are used to identify themselves to members of their own species. Among hierarchical species these displays take on the added significance of showing rank. According to Ernandes and Giammanco "In Maclean's model of the brain it is the nervous structure that presides over hierarchic behavior, as in the case of submission to a chief, is the R-complex".[455] Ernandes and Giammanco state the close connection between dominance-

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[452] Moore, 1992a, pg. 129. Moore also identifies this "mirroring" with the attuned response of parents and of therapists careful listening and reflection (2001, pg. 90).

[453] Maclean, Paul, 1983, pg. 363

[454] Ibid., pg. 364. The challenge display adds "static features" to the head movement, meaning the lizard extends its throat and crests on its back. More on the Challenge display later, as challenge has to do with Warrior energy. Signature displays are species identifiers. "Correct identification of species is important for individuals to find appropriate mates and to direct aggressive and affiliative social signals toward appropriate receivers" (Partan S. et al, 2011, pg. 140-141).

[455] Ernandes, M, and Giammanco, S, 1998, pg. 184. Interestingly enough Stevens goes so far as to assert the existence of a "dominance – submission archetype" and says it is "a crucial determinant of masculine behavior in all social mammals, not only in the way in which males seek to dominate each other, but also in the manner that males dominate their mates and their offspring" (1982, pg. 132). While much research on male hierarchy

submission behaviors and sexual behaviors as well as aggressive behaviors originating in the amygdaloid area.[456] They deduct the importance of dominance-submission behaviors (and their accompanying aggressive and sexual displays), at least in males, from the degree a social species experiences sexual dimorphism, or the difference in size of males to females, and whether the species is monogamous, or if there is one male to multiple females, or if the pack is made up of multiple males and females. Basically, "monogamous species show a low degree of dimorphism, single-male and multi-male show a variable degree, associated with variation of male-male competition".[457] The more male-male competition there is, the greater the degree of dimorphism, and the more important are the dominant and submissive behaviors.[458] Ernandes and Giammanco's thesis is that this phenomenon of dimorphism, body size, and the instincts for dominance and submission, having a "neurological background on 'hierarchy-forming' structures of the R-complex", result in what they call an awareness of an "Immense Power Being". In these various species with a dominant or so-called "alpha male" the other members of the tribe or pack recognize the dominance of the alpha male and submit to it.

According to these researchers this recognition of power and submission to it is associated with the reptilian part of the brain. The limbic system acts, according to the authors, as a suppressor or regulator of these reptilian impulses, as "stimulation of the

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and struggles for dominance, the so-called "alpha male", has come from the study of chimpanzees, gorillas and baboons, in the bonobo species females are often "alphas" and have evolved their own hierarchical status system (de Waal, Franz, 2005, pg. 63). More research will be required in this area of the archetypal roots of status and dominance in different gendered expressions.

[456] Ibid., pgs. 184 – 185.

[457] Ibid., pg. 185.

[458] This is not true in every instance across all species, but it does "point to the presence or absence of male-male competition" (Ibid.).

limbic system often produces a suppression of ongoing behavior".[459] It is ironic that the

same part of the brain which supposedly suppresses this behavior is the same one which

allows for group experience and provides for the affective elements "producing a relaxed

condition when they [the behaviors] are completed, and an anxious condition when they

are brusquely interrupted or changed".[460]

These researchers' thesis includes the notion that, as religion often involves

submission to a being (a god or spirit) of great power, that this behavior arises out of these

brain systems and displays of dominance and the submission to dominance. Something

innate in the deepest and most primitive aspects of the brain seeks power and dominance

and respects it and submits to it. Maclean agrees, and says: "Our experimental work

indicates the deepest roots of power can be traced to the reptilian formation… the later

developments (the paleo- and neo- mammalian formations) greatly extend the options for

the use of power and the expression of power".[461]

Dominance and submission to power are expressions of this royal archetype in either

its internal or projected forms. In the primitive form it is usually experienced as projection

onto a chief or king or divine being[462]. If a full expression is only slightly developed within

the personality but can still be encountered via projection onto a suitable or "good enough"

vessel, these energies are contained according to Moore. The individual can feel powerful

enough by his/her relation to this strong leader and blessing.

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[459] Quoted in Ibid., pg. 178. This is a weakness in their article as they do not do a sufficient job of explaining how this system suppresses these dominance-suppression impulses and behaviors. I propose the solution to this weakness lies in the social element of life at this mammalian and group level. This will be demonstrated later.
[460] Ibid., pg. 180. See also Stevens, 1982, pg. 110 – 139 for actualizing or frustrating archetypal intent.
[461] Maclean, 1983, pg. 361.
[462] Moore & Gillette, 1992a, pg. 211.

Although Moore's Archetype of the King is more expansive and inclusive than the primate "alpha male" idea, his Jungian view is that an aspect of the Archetypal Self, namely the King or divine archetype, is the "alpha Male within us".[463] Or better expressed, the innate, reptilian tendency to display and seek or react to dominance, is another "instinct" which makes up Moore's Divine Archetype making up the Archetypal Self. Moore links this power drive to different schools of psychology before calling it the Divine Child (immature Royal Archetype):

> "Freud talked about the Id, the 'It.' He saw it as the 'primitive' or 'infantile' drives, amoral, forceful, ad full of God-like pretensions. It was the underlying push of impersonal Nature itself, concerned only with satisfying the unlimited needs of the child.
> The psychologist Alfred Adler talked about it as a hidden 'power drive' in each of us, as the hidden superiority complex that covers our real sense of vulnerability, weakness, and inferiority. (Remember, the Divine Child is both all-powerful, the center of the universe, and at the same time totally helpless and weak. In fact, this is the actual experience of infants.)
> Heinz Kohut, who developed what he called 'self-psychology,' talks about it as 'the grandiose self-organization,' which is demanding of ourselves and others in ways that can never be fulfilled. The most recent psychoanalytic theory suggests that people who are possessed by or identified with this 'infantile' grandiosity are expressing a 'narcissistic personality disorder.'
> The followers of Carl Jung, however, view this Divine Child differently. They do not see it in largely pathological terms. Jungians believe that the Divine Child is a vital aspect of the Archetypal Self – The Self with a capital *S,* because it is different from the Ego, which is the self with a small s. For Jungians, this Divine Child within us is the source of life. It possesses magical, empowering qualities, and getting in touch with it produces an enormous sense of well-being, enthusiasm for life, and great peace and joy, as it did for the young boy under the oak tree".[464]

Moore links Jung's ideas of

Another characteristic of the King is what Moore describes as establishing "cosmos"

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463 Moore & Gillette, 1992a, pg. 56.
464 Moore & Gillette, 1990, pg. 22 – 23.

or sacred space. This is the space of the "realm" or "kingdom" with the castle or throne room in the centre. This centre of the realm is represented mythologically as the axis-mundi, centre of the universe from which creation emanates and where the Heavens and Earth meet at the axis mundi[465]. Moore describes the process of creation and of world building as drawing order out of chaos.[466] Cosmos refers to the "ordered realm" whereas chaos is that which has not yet been ordered and incorporated into the realm. Seen archetypally this process is the bringing of unconscious content into consciousness. This is why the unconscious, by being unknown, can be perceived as frightening and even as "evil." But its roots seem to lie deeper than this.

World building and ordering of the chaotic world into a realm or a "cosmos" appears to have its roots in the instinct of territoriality. The "realm" refers to territory at its most primitive level. Territoriality is a dominant behaviour, even in reptiles, and is rooted in Maclean's "reptilian complex"[467].

In most species aggressive defending of territorial boundaries occurs among members of the same species[468] and among members of the same sex[469]. Territory can be so individual that it refers even to what we might call "personal space". Lorenz mentions, for example, Starlings which maintain a certain distance from each other even while sitting in a row along a telegraph wire.[470] When a newcomer lands too closely to another the one will begin pecking at the other until the newcomer has moved far enough away.

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[465] Moore & Gillette, 1992a, pg. 63.
[466] "Creation was the product of divine energy materializing in the sterile and chaotic profane dimension" Ibid.
[467] Narvaez, D., 2007, pg. 98, Ernandes, M., and Giammanco, S., 1998, pg. 177.
[468] Lorenz, Konrad, 1966, pg. 18.
[469] Ibid., pg. 144-145.
[470] Ibid., pg. 140.

As already seen, anolis lizards have species wide instinctual movements consisting of head bobs, push-ups and the throat fan extension, which make up their "signature displays" to identify themselves. The lizards also combine these movements with other static components [not specified in article] to form "challenge displays". These are used "chiefly by territorial males in establishing territory, maintaining dominance within a group, and fending off invaders"[471] Leaving "courtship displays" to the side the other type of displays Maclean mentions are submissive displays. Together we have instincts of self-assertion in signature, challenge in dominance and in territorial defence, and submission, which is just the other side of the challenge.

The mature king is does not rule by force. Moore believes that a King in *his* fullness establishes a realm, a *cosmos,*[472] and does so for the people. This establishing of a cosmos is therefore rooted in the instinct of territoriality. Animals from fish to birds establish territories and defend them against members of their own species when those members enter into the territory.

This function of territoriality is also, archetypally speaking, the instinct responsible for "clearing" the space for the Ego. Translating this into psychological language this means the Ego in touch with the King archetype in a healthy and full way experiences the peace of having its psychological structures strengthened and supported by libido. An individual accessing the full King's libido is concerned with the welfare of others, whether family or tribe or even nation.

When the King/Royal Archetype *possesses* the Ego the individual manifests behaviour similar to either a tyrant king, demanding others follow his every will and worship

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[471] Maclean, 1983, pg. 363.
[472] Moore & Gillette, 1992, pg. 63

him. This is the human equivalent to trying to be the dominant primate with power over weaker males and reproductive access to females.[473] But in Moore's typology this king is the immature tyrant; little Lord Fauntleroy sitting on his high-chair throne.[474] The original impetus of this behaviour arises from the evolved need of the mammalian infant to be cared for by others: to be *seen, nurtured, and protected.* The immature child cries and demands to be heard because mammals have evolved the fear cry to attract the attention of adults.[475] Its infantile lack of separation from the Archetypal Self, what Freud referred to as primal narcissism, means grandiosity and inflation.

For Moore, the Narcissistic Personality disorder shows possession and inflation by the King/Royal Archetype. Its characteristics: the demand for attention from others and a need to control and dominate others, are both aspects of the infantile form of the Archetype. The need for attention and approval stems from the infant mammalian demand for attention, and the need to control others from the instinct of the "Power Being" – the striving for dominance. Possession by this Archetype refers to the time when the frontal cortex, unable to resist the primal instinct, is unable to think of the welfare of others and can only think about one's own security and status. Libido towards others in a more mature and caring and nurturing way is cut off and infantile or primitive libido is directed towards oneself. What libido is still directed towards others is directed towards them for the benefit of the Ego: others are seen only in terms of the worship they can give to the glorious star of the Ego, or else for the service they can to as slaves to the master god that the Ego has become.

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[473] Sapolsky, Robert, 1017, pg. 437.
[474] Moore & Gillette, 1990, pg. 23.
[475] Bowlby, John, 1958, pg. 367.

Because these instincts occur at older and deeper levels of the brain than the frontal neo-cortex their drives are capable of overpowering the cerebral cortex and the individuals live out their early childhood needs into perpetual adulthood. Jung would have said the Ego has not separated or individuated from the Archetypal Self. A Theologian would say the person thinks and acts as if she is a goddess or he a god and is full of hubris or pride. This same Theologian would say the person has turned away from God and has installed him/herself onto God's throne and is attempting to be God or become as God.

However, Narcissism is characterized by the shallowness of the Ego's development, and the needs for attention and control are really a symptom of a lack of personal development. Moore believed this is because the Archetype is immature and has a very shallow hold over the Ego.[476]

4.   The Warrior

The autonomy/aggression subsystem is the root of the Warrior archetype. Moore claims it is located in the Amygdaloid complex, which is related to fear, anxiety, and aggression.[477] The instinct on which the Warrior archetype is based is aggression in all its forms.

According to researcher Konrad Lorenz aggression is necessary for a variety of different behaviours of all animal species. He defines aggressions as "the fighting instinct in beast and man which is directed against members of the same species".[478]

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[476] Winnicott believed this to be the "false self" that emerges during infancy to be almost what Freud called the Idealized Ego.

[477] Moore, 1992a, pg. 270, Sapolsky, 2017, pg. 34.

[478] Lorenz, Konrad, 1966, pg. ix. Robert Moore said that there is no Archetype of the Hunter; that the Hunter is just a form of the Warrior. On the other hand, in other species while hunting the amygdala is not activated but the hypothalamus is. For this reason biologists don't regard hunting to be "aggression". This would appear to be an instance of what I'm discussing here, the difference between self-oriented behavior vs group/other-

Reptiles like the Anolis lizard, in addition to having a ritualized gesture of identity used to express speciation to others, also possesses a ritual for challenging and submission. Earlier I located the submission drive as being a part of the royal Archetype, but Moore also places it in the Warrior realm because the Warrior either gives orders or obeys them.[479] Recognition of the caring/nurturing-dependent/helpless patterns of relationships belongs in the Royal but the aggressive drive that either seeks to dominate or recognizes domination belongs to the Warrior.

When expressing submission, the anolis lizard lowers its head and its tail, whereas when it is challenging others its fan is raised and its head bobs up and down in a certain way. This challenging is based on defence of territory.

In its more primitive nature among fish and reptiles the aggression instinct occurs most readily in defending territory. According to Lorenz "males and females of the South European Green Lizard…defend their territory against members of the same sex only".[480]

Still not fully human but nonetheless socialized and directed towards defence of the group; chimpanzee males form into roving and hunting bands that explore the boundary of their chosen territory.[481] When not busy doing this the males will sit around grooming themselves.[482] But they will band together and walk the boundary, making sure there are no chimpanzees from neighbouring tribes. When they encounter one from a neighbouring tribe

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oriented behavior. Chimpanzee males, when patrolling their territory, will also bring bananas back to the group. The Hunter may be an example of a Fully developed mature Archetype of the Warrior.

[479] Moore, …,

[480] Lorenz, 1966, pg. 144 – 145. The male of this lizard will not attack a female. Lorenz tells of an interesting story of a male and female Green Lizard. The researchers took the female out of the enclosure and deceitfully painted her with crayons to resemble a male of the species. They put her back into the enclosure with the male and the male ran out to attack her, mistaking her for a male. Then the male smelled her and, in a wild attempt to stop from biting her, performed a back-flip over her.

[481] Campbell, Joseph, 2000, Season 1 Episode 2.

[482] Ibid.

these chimpanzees can turn aggressive in a second, almost as though seized by their species specific form of the Warrior archetype. In defence of their territory they will attack these foreign apes with extreme hostility and violence, up to and including what we could define as genocide. That is, they will kill every member of a foreign band including the little infants.[483]

But with many of our primate relatives we find aggression based not only on defence of the tribe but also for status. Chimpanzees, gorillas, orangutans, and baboons are all hierarchical animals. Males will compete with each other for dominant status, challenging each other with loud grunts and various displays. Even bonobos experience aggression, but unlike the other primates they seem to dislike aggression and will attempt to neutralize aggression with indiscriminate sexual activity.[484]

Although aggression is a behaviour found in the lowest of species such as lizards and fish it is with mammals and the mammalian brain that the affect of rage is added.[485] The mammalian part of the brain contains the limbic system, responsible for emotion, and the part of the limbic system most related to aggression is the Amygdala. The Amygdala is responsible for fear and activates the sympathetic nervous system, commonly called the fight or flight.[486] This system and the amygdala are involved in aspects of arousal. The amygdala is involved in surveying one's surroundings and in scanning faces for signs of danger.[487] If the amygdala is damaged studies show that the individual devotes less attention to scanning one's surroundings and others' faces, and instead of looking another

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[483] As Sapolsky says humans are not the only animals that commit genocide.

[484] Bonobos are the hippie flower children of the primates and favorites of otherwise politically "left" leaning individuals. Sapolsky, 2017, pg. 111

[485] Ibid., pg. 31.

[486] Ibid., pg. 26.

[487] Ibid., pg. 85.

in the eyes this amygdala-damaged person will look others at the nose or mouth or some

other place.[488] The biology of Moore's Warrior archetype, when this archetype becomes

constellated, is the amygdala activating. Stimulation of the amygdala causes instant

aggression, whereas damage to it weakens the individual's ability to even perceive danger.

Their ability to concentrate is damaged, proving Moore's assertion that the Warrior

Archetype is necessary for work and the ability to make goal-oriented decisions and follow

through with them.[489]

Another aspect of the limbic system is the Insular Cortex, or just Insula. The Insula is

involved with olfactory stimulation and triggers the feeling of disgust. Humans are the only

species who associate disgust with moral wrong, and studies have found that the predictive

factor for whether a couple will break up is not curse words or anger during an argument,

but the expression of disgust.[490] During the experiments mentioned earlier of university

students who cheat at the game the insula activates when a team member cheats.

Activation of the insula thus triggers the disgust response, and if this is interpreted as moral

disgust then the other is perceived differently, is made into an "other." This goes to support

Moore's contention that the Warrior archetype is the location for ethical dualism.[491] The

"enemy" is the one that is dehumanized, and the activation of the disgust function makes

another into a low, immoral "other," that is, enemy. Moore believed the Warrior's libido to

be always directed at an absolute *other,* whether outside or inside one's own self. In studies

where participants were asked to judge the actions of an example, those who were seated

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[488] Ibid.

[489] Moore & Gillette, 1992, pgs. 110 – 111.

[490] Sherman & Haidt, 2011, pg. 247. What this means is that when observing a couple fighting there is no correlation of divorce with anger. But as the couple begin expressing disgust towards each other the relation to divorce increases.

[491] Not only ethical dualism, but more this dualistic morality is stricter and less forgiving.

in a room with stinking rubbish judged the example more harshly than those with a fresh breeze. Participants in the disgusting room answered wanted stricter punishment for the ill-deed and used words associated with social order more than the other room.[492]

Regulation of the amygdala occurs in the Frontal Cortex, the most human aspect of the brain. Indeed, the frontal cortex has an inhibitory effect on the amygdala, just as the amygdala has an inhibitory effect on the frontal cortex.[493] As shown earlier the frontal cortex develops with sociality rather than simple education – sociality instead of "consciousness" in the Jungian sense is responsible for the moral value of "good". For this reason, in a human being, when the amygdala is stimulated so much that it overpowers the frontal cortex, this is the experience Moore refers to as sudden possession of the Ego by the Warrior Archetype.[494]

Moore's concept of the Warrior, and the Warrior's submission, service to, and defense of the King and the realm, provides the basis for the relationship between dominance, territoriality, and aggression found in nature, and the instinctual side of the Archetype of the Self.

Aggression has helped individual members of species fight members of their own species and defend their offspring.[495] At the level of the group this instinct must be either suppressed or sublimated. At the group level aggression must be suppressed *within* the group "enabling selection *between* groups to become the primary evolutionary force".[496] This is what Moore means by transforming the Warrior energy into a "transpersonal

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[492] Sapolsky, 2016, pg. 453.
[493] The Frontal Cortex is not identical with the Freudian concept of Superego, but the Superego would definitely draw some of its functioning from Frontal Cortex.
[494] Moore & Gillette, 1992, pg.28.
[495] Wilson, E.O., 1978, pg. 104.
[496] Wilson, David Sloan, 2007, pg. 139.

commitment. His loyalty is to something – a cause, a god, a people, a task, a nation – larger than individuals".[497] In this way "we don't hate violence. We hate and fear the *wrong* kind of violence, violence done in the wrong context".[498] At the group level aggression can be recruited to the defense of the group, as in the roving bands of chimpanzee warriors defending the borders of their tribe. At the human level, Moore insists that this must be done through ritual initiation that transformed adolescent boys and girls into mature men and women. Their immature Archetypal energies, focused only on their individual well-being, are redirected and transformed into mature expressions of aggression: "Generative Men, under the guise of the Hunter".[499] Socialization is thus the mature, and full expression of the Archetype.

D.   Summary and Preview

The fields of biology and evolution, each in their separate methodologies and theoretical viewpoints, have accomplished what philosophers, theologians and even psychologists were unable to do: provide empirical evidence that selfish behaviour is universally regarded as negative where the unit of competition has shifted from the individual to the group. Even at the cellular level selfish behaviour is punished when cooperation is expected. I have shown that these findings are related to Robert Moore's neo-Jungian theories regarding the Archetypal Self and the Archetypal Shadow. My contribution to Jungian Psychology, as well as to general theories of evil, is answering the questions: what is the Archetypal Shadow, and what is its relationship to the human experience of evil? What Jung called the Archetypal Shadow is the instinctual tendency

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[497] Moore & Gillette, 1990, pg. 84.
[498] Sapolsky, Robert, 2017, pg. 3.
[499] Moore & Gillette, 1992, pg. 58.

towards selfishness, or the Darwinian survival of the fittest. The opposite of this "evil", in contrast to Jung's view, is not consciousness, but cooperation and group fitness. Jung's opinion that evil is a real force in the Unconscious is correct. But he was too dualistic in his understanding of Ego consciousness as the opposite, the "good" to the evil Unconscious. Moore was on the correct path in attempting to isolate the Archetypal Shadow as the source of evil from the individual Shadow, which can be integrated into the ego personality. He was correct in his assessment of the roots of evil in infantile grandiosity and narcissism. He had even, unknowingly, discovered the answer in his theory of the Archetypal Self in an immature and a mature manifestation of the Archetypal Self. But Moore never took into account the studies of evolutionary biology and the evolutionary roots of morality, and so he never truly found the answer to the questions he was asking. Jung was too dismissive of the theory of *privatio boni,* as "evil" really is a subtraction from the good. The "good" means cooperation with the group, and "evil" is selfishness within the group, a subtraction of the individual from the group. But in order to demonstrate my theory and how it applies not only to Jung's work but also to Christian theology, I will now turn to the mystical vision of Jacob Boehme and his better written disciple William Law.

IX. Jacob Boehme

Before continuing into the imagery of Jacob Boehme and relating it to Moore's theories combined with evolutionary theory, let us review what was said before.

Just as God is seen as a projection not of the human Ego but of the Archetypal Self, so Satan is the Archetypal Shadow. The Archetypal Shadow refers to the primitive sides of the various parts of the Diamond Body, the Royal, the Warrior, the Magician, and the Lover. In their primitive forms each "Archetype" seeks to possess the Ego and makes claims of self-centred grandiosity. This grandiosity appears to the individual as well as to the culture to be an invasion from a force outside, a spirit or demon of sorts. But it makes the individual lose concern for others, and to act out of the less socialized aspects of evolution for the benefit of the individual over the group. This is perceived by the group, cross-culturally and cross-species, as evil, and is punished.

These primitive sides of the Archetype were in turn related to the older and more primitive levels of the brain, namely the Reptilian and emotional parts of the mammalian brain. When these primitive instincts arising from the Reptilian brain are transformed from selfish behaviour to group-oriented behaviour, it does not mean that the instinct has disappeared or been repressed. It means the primitive libido has been sublimated. This is the definition of maturity according to Moore; to be concerned and act out of the Archetypal centres of the Self in a way that is beneficial to the group or to society. The primitive aspect of the royal archetype that demands attention and blessing becomes mature and complete when it is sublimated into outflowing libido and gives attention and blessing to others. Then the child is not properly blessed the Archetypal libido does not sublimate and remains primitive. Then the Archetype acts alone and possesses the Ego, resulting in narcissism and a drive for power and status. But because this possession is fragile and undeveloped the narcissistic personality is itself shallow and has no adequate defences. In this situation, or in the situation where the royal archetype acts out a negative

possession resulting in a lack of self-esteem, the Warrior Archetype is easily constellated, but through the human Shadow, and in its own primitive form. This results in aggression, especially violent outbursts of sudden and uncontrolled rage and destructive aggression. Moore saw this in myths of the absent or the tyrant king. But this was also seen as aggression resulting from either a loss of status or a desire for status, or in defence of territory. In this rage the dualistic system of the Warrior is activated, and the *idea* of absolute Evil first occurs. This evil is projected, and this projected evil ends up manifesting the elements of the personal or the collective Shadow; those aspects of personality, emanating from the totality of the Self, or the culture, being encountered in others *as though* being demonic.

This in turn is the understanding of Sin in certain strands of Christian thinking. Although certain Catholic thinkers have occupied themselves with understanding evil as a privation or distortion of the good, so in the Lutheran, and the German mystical tradition, evil is Egotism or Selfhood. Sin refers to turning away from God and in putting oneself, one's "ego" in the place of God. The Sin of the myth of the Garden of Eden is not in disobedience but rather in the desire to be God, to be creator instead of a creature. This was contained in both Luther and in the mystical *Theologia Germanica.* Selfhood, not in the sense of Jung's *Archetypal Self,* but in the individual ego-self placing his/her own needs above those of others. This leads us to Narcissism, a form of grandiosity, recognized by theology as Hubris.

Moore himself pointed out the connection of Satan with that of selfhood and primitive narcissism and the desire to be seen and blessed by the King. But this need to be properly mirrored and responded to is seldom met in childhood, so Moore hypothesizes that all humans are narcissistically wounded, i.e., still needing blessing and attention. This

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manifests itself in both a shallow sense of grandiosity and superiority, and simultaneously in a sense of inferiority needing to be recognized.

Sense of self, the Ego-Self axis, having a healthy ego, is the grounding of personality. The sense of self and personality is grounded in identity and is concerned with status and hierarchy. The Archetype of the King is a similar concept to Maclean's Great Power Being, which is related to primate and other species' dominance and submission. This sense of personality, this sense of self, is associated in Moore's typology with the Archetype of the King and his role of creating sacred territory or Cosmos. The personality and personal realm are Cosmos and where the King is healthy the personality is healthy. But if the King is tyrannical or weak (or absent) then the personality is weak. Either of these is a form of narcissistic possession by the archetype. This, for Moore, is akin to the king being absent from the mythical realm, in which case the Warrior archetype is constellated in an overly aggressive way. This means possession by the Warrior Archetype. I demonstrated how the cosmos-building function of the King is rooted in the territorial instinct found in even the most basic of animal species. When the realm is in danger the Warrior is constellated, and when an animal's territory is threatened aggression results. Also, when struggling for dominance or struggling to maintain dominance activates aggression, not only in humans but in a variety of different species. The amygdala is triggered during fear, when one does not feel secure, and aggression is one result. Submission is the other.

Aggression and dominance are both aspects of behaviour found in the earlier parts of the brain and are beneficial to individuals when struggling for existence in the wild. They can be beneficial when used in service of one's own group in struggling for existence against other groups. But they are often condemned as "evil" when encountered *within* a group

context and this selfishness and aggression are punished. This is the situation of humanity, living in a group where pro-social behaviour is seen as good but behaviours related to individual selection, associated with the older parts of the reptilian brain, are seen as evil and suppressed.[500]

One's lower nature is represented by the immature aspects of the Archetypal Self. Initiation in all its forms is the cultural method of transformation of Libido necessary for the socializing process. This process makes the Archetypes of the Self "mature" using Moore's word, and this socialization is discussed as cooperation and eusociality. The mature Archetype is its "fullness", "united" with its lower half because it is the lower half transformed and sublimated. But the lower half can still break off, seek its own self benefit, which means it possesses the Ego and makes the individual seek his/her own personal benefit at the expense of others, thus committing evil in society.

Satan represents these selfish and aggressive instincts. These, indeed, are the traits associated with him in the classic writings and theology.

Satan and Sin were both seen to be associated with these selfish instincts. For Christians and for Boehme Satan was the first to enact evil and brought evil to mankind; but Boehme also recognized that evil first came to humanity through its mythological human ancestors. It is now time to explore how Boehme's idea of God and of Satan compare to these Archetypal energies and evolutionary stages.

Boehme's solution is one of the most novel, if fanciful, theories of theodicy in the Christian tradition. Unfortunately, his writing is very difficult and confusing at best, and has

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[500] This is perhaps the reality of Freudian "repression".

led to many different interpretations and misinterpretations.[501] Law's own theodicy is

heavily dependent upon Boehme's but is not identical with it.[502] I will spend some time

explaining Boehme's theory, in order to then differentiate Law's theodicy from Boehme's,

and show how Law's theodicy solves many of the problems which arose from the previous

theories. Boehme's understanding of opposites in God is one of progress and

transformation, rather than dualism and integration. Because Jung understood evil in a

dualistic fashion, he interpreted Boehme in this fashion, and rejected Christian teachings on

evil. Law on the other hand moved Boehme in an even more Christian direction by

abandoning his more confusing alchemical and cabalistic ideas. In order to deconstruct

Jung's dualistic interpretation, however, I must explore Boehme's teaching on this matter in

some depth. I will quote from Boehme but also from his disciple William Law who wrote

much clearer and easier to understand.

A.   Principles of God: Byss, Abyss, Trinity, Will, Mirror, etc

Boehme's mysticism is a vision of God and of the hidden depths of God's being,

called God's "nature." His is a mystical vision of God giving birth to *Himself* in an effort to

become an object to God's absolute identity as Subject.[503] Jung believed this vision of God

to be a projection and conscious vision of the Archetypal Self. But Jung was wrong in his

dualistic interpretation of the vision.

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[501] Martensen, for instance, said Boehme's "…works may, it is true, be called chaotic and shapeless…"
Martensen & Evans, 1949, pg. 1
[502] Gregory, Alan, 2008, pg. 145.
[503] An interesting similarity with the Jewish mystic Martin Buber.

Boehme's *Theogony* (origins or early "birth" of a god) begins with what he called in German Abg*rund.* Although Grund means ground (Dourley's favourite translation)[504] or cause, it was translated by Sparrow in English as "Byss."[505] Abgrund really means "without cause," and refers to "that which underlies all things".[506] Biblically Boehme took this image from the Hebrew tohu vabohu, or great deep, of Genesis 1: The earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters".[507] It refers to an unchangeable unity or even darkness. Boehme himself says:

> "So likewise, when I think with myself what is many hundred thousand miles above the starry firmament, or what is in that place where no Creature is, I find the Eternal unchangeable unity is there, which is that only good, which has nothing either before or after it, that can add anything to it, or take anything away from it, or from which this unity could have its Original: There is neither ground, time, nor place, but there is the only Eternal God, or that only Good, which a man cannot express".[508]

It is a "stillness, in which everything nothing actual stirs. In this stillness lies the whole Trinity, Father, Son, and Spirit, who have not yet come forth".[509]

Out of this Abyss of nothingness, according to Boehme, arises a Will which desires itself, to manifest itself. Because the Abyss is a Nothing, this Will is a Will to something, to be a something. As Martensen says: "But in the recesses of this abyss or chasm, this great *mysterium,* there is an ungrounded *unoriginated Will*, which Will, however, we are not to explore more closely, because it would disturb us and fill us with confusion".[510] Or, as Boehme says: "For the Nothing hungers after the Something, and the Hunger is a desire, viz. the first *Verbum Fiat*, or creating Power".[511]

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[504] See for instance Dourley, John, 2014, pg. 108.
[505] Swainson, 1921, pg. 20.
[506] Swainson, 1921, pg. 20.
[507] NIV translation
[508] Clavis, Behmen, 5
[509] Martensen, 1949, pg. 39
[510] Martensen & Evans, 1949, pg. 40.
[511] Mysterium Magnum, pg. 15.

This Will, according to Boehme, creates a mirror, which Boehme terms "the Eternal Wisdom, the Eternal Idea, or the Virgin Sophia".[512] This mirror faces the Abyss and reflects the unformed potentialities latent in the Abyss back to itself. The nothing wills to see itself and sees itself in the mirror created by its own Will. Boehme refers to this mirror as Sophia or Wisdom because "it engenders nothing, but only receives and reflects the image. Although co-eternal with God, it is not God of God, but simply the friend of God".[513]

The mirror reflects the Will which created it back to itself, and the "ungrounded, incomprehensible Will, which is the One, is nothing and yet everything, apprehends and discovers itself, and the unity beholds itself as trinity, and the trinity beholds itself as unity".[514] Which means that the potentiality to become a trinity is realized in the image of the mirror. Boehme is very difficult to follow here and it is important that this be understood as Boehme himself intended, and as Behmenist scholars understand his writing, as opposed to the way Jung and Dourley understand him. The Uncreated Will, which is incomprehensible, sees itself (or generates itself) as a comprehensible, though still eternal Will. The Will which sought to manifest itself and comprehend itself, manifests itself and comprehends itself *as this manifested Will.* The original Will is neither good nor evil.[515] Thus, for Boehme, the original, ungenerated Will becomes the Father of the Christian Trinity, and the generated/compensable Will, which is nonetheless eternally in relationship with the Father, becomes The Son of the Christian Trinity.

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[512] Swainson, 1921, pg. 23.

[513] Martensen & Evans, 1949, 41.

[514] Martensen& Evans, 1949, 41.

[515] Ibid., "Thus, the first only Will, without beginning, which is neither evil nor good, generates in itself the one eternal good as a comprehensible Will"

Because Boehme called this mirror Sophia, and because of the mirror's role in this

Theogony, she is compared by some writers to a Mother in relationship to the Father of the

Trinity. Even Swainson cannot avoid the image: "The Father-Mother begets the Son, in

Whom His-Her energies are concentrated or gathered up.

This Sophia image was one of the sources that inspired Jung to speak about
Christianity's Mary as becoming a part of the Godhead. Dourley refers to it when he says:
"For Jung Boehme's turning or being turned inward took him to the dark mother and to her
priority in the psyche. Effectively she either precedes the Father or is equated with the first
principle of the Trinity, who is the ultimate origin of all that follows, namely the other
functions of the Trinitarian life and Creation itself. She is also the source of revelation
though the primary revelation is that all that proceeds from her manifests the opposites
latent but undifferentiated in her".[516]

As the incomprehensible Will flows out of the mirror as the comprehensible Will it

continually conceives the "Being" or "Ens" of the Son, and the "Ens" of the Son, or the

expression of the Son itself, is what is called the Holy Spirit.[517] This Being of the Son, this

Spirit, is thus eternal with the Father and Son, and is the reflected expression of the

multitude of potentialities that are contained in the Dark Abyss.

A word must be mentioned here concerning some authors' interpretations of this

Theogony. Many have understood Boehme to mean that God, according to Boehme,

undergoes change and development. Even William Law scholar Gregory says, when

contrasting Boehme's and Law's theories: "In Boehme's narrative, God himself changes and

develops, attaining his own nature as creative love and grace".[518]

Boehme himself, in contrast, says explicitly:

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[516] "Dourley, John, 2014, pg. 133.
[517] Martensen & Evans, 1949, pg. 43.
[518] Gregory, Alan, 2008, pg. 145.

"Yet we cannot say that the spiritual world has had any beginning, but has been manifested from Eternity out of that Chaos; for the Light has shone from Eternity in the Darkness, and the Darkness has not comprehended it; as Day and Night are in one another, and are two, though in one.

I must write distinctly, as if it had a beginning, for the better consideration and apprehension of the Divine ground of the Divine Manifestation; and the better to distinguish Nature from the Deity; also for the better understanding, from whence evil and good are come, and what the Being of all Beings is".[519]

Boehme is forced to use the language and describe God's nature as though this Abyss, Will,

manifestation, are phases that occur in time, or did occur in some developmental aspect.

Martensen the theologian grasped this with complete clarity:

"Boehme frequently repeats that, in order to understand and to represent the generation of God (the *Theogonistic process*), one must always keep it in mind that this does *not* [italics mine] take place in a temporal manner, in *Succession,* but in an eternal manner, in *Simultaneity,* or all at once, in an infinite cycle or circular movement. But this is precisely where the difficulty lies for our human thought, which is changed to the fragmentary and piecemeal, and to that which advances in temporal succession".[520]

Swainson also says:

"We are, however, met at the threshold with a difficulty, for, in speaking of the Supreme, we are compelled to use finite, not to say erroneous, terms to express the Infinite. We speak of God's operations as though they had a beginning in time, whereas they have neither beginning nor ending".[521]

This difficulty in reading Boehme's works have therefore naturally produced these two

interpretations. Both Jung and Dourley have argued that Boehme's God *Himself* undergoes

change and development and is thus not eternal. Although Jung tried later to say that he

was referring to "The Godhead" his Answer to Job does not speak of "The Godhead," but

rather of Yahweh and Christ. This misappropriation of Boehme's Christian ideas in the form

of an alternative myth created the rift between Jungian psychology and Christianity that

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[519] Boehme, Clavjs, 9
[520] Martensen & Evans, 1949, pg. 37.
[521] Swainson, 1921, pg. 21.

remains unanswered and unchallenged to this day. Jung followed Hegel in his gnostic interpretation of Boehme. Jung derived a theory of evil within the Godhead from reading Boehme, in spite of Boehme's literal words against such an interpretation.[522] In doing so his theodicy is closer to that of Luther's than to Aquinas. I will say more about this in the next chapter, but a more Christian interpretation of Boehme, who "…himself adhered to the Lutheran Church, and died in its communion…"[523] reveals a theory of the root of all evil that can indeed be interpreted as *privatio boni.*

B.   *Three Principles and Seven Properties, and creation*

Boehme's Creation story is just getting started.

God, now seeing *Himself* as Trinity, and recognizing in the Holy Spirit the reflection of the potentialities latent within the Father, desires these potentialities, these Forms, to become substance. As Martensen explains: "When God, in the tranquil delight of contemplation, beholds Himself and His wonders, as the Maiden (Sophia, mirror) displays them to Him in the mirror, the Will grows eager, and desires that what it sees in the mirror shall become something more than an image, shall become actual, as when an artist longs to realize the vision".[524] God thus summons forth, through the Will, what Boehme calls

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[522] "Jung's interpretation of Boehme's mandala is the basis of his attraction to and agreement with Boehme that absolute good and evil are to be found in the originary power of consciousness, the Great Mother, and so in divinity itself." Dourley 122. I hope from the above it is becoming clear that Boehme would have been somewhat confused by Jung's and Dourley's interpretations of his work.
[523] Martensen & Evans, 1949, pg. 3
[524] Ibid., pg. 43

God's *Eternal Nature.* This Eternal Nature is required for the "spiritual" potentialities to become actualized into matter, and actual things and individual beings.

This introduces Boehme's theories of what he calls the Three Principles and the Seven Properties of God.

The Three Principles of God Boehme calls Fire and Light and *Blitz* (or what Sparrow translated into English as *flagrat,* or spark or flash). This "division" of God into three centres or principles is one of Boehme's most original ideas which, although obviously similar to and arising out of the Christian doctrine of the Trinity, adds to the confusion surrounding Boehme's insights and meaning.[525] William Law, for this reason, makes very little of this particular idea, but instead focuses on the seven Properties, which I discuss below. Jung, on the other hand, makes use of the three principles and ignores completely the seven properties, which is why he misunderstood Boehme.

The fire-wrath side of God is God's deep, hidden nature. As Swainson says: "What Boehme calls the Fire, or Dark Principle in God, is really a latent or unmanifest condition forming, as it were, a ground upon which the Light or Love Principle can act".[526] It refers to "nature," and provides a foundation for the "Spirit" or for "Grace" to work on. Boehme uses the word Wrath, no doubt, from his Lutheran background and Luther's emphasis on the Wrathful side of God.[527] But he also calls it the "fire," drawing obvious imagery from "hell-fire." From this aspect of God, according to Boehme, arises all things as they are in a state of nature, including beings that are aggressive or destructive.

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[525] See for instance Jung's various references in the Collected Works: Twenty two of Jung's references to Boehme are about Boehme's doctrines of "God of wrath-fire," and the "wrath of God." Volume 9 part 1: 11, 12,
[526] Swainson, 1921, pg. 24.
[527] Luther, Martin, 1520, pg. 268.

Boehme contrasts it with what he calls the Light or Love centre, God's loving and reconciling side, and the side of god that Christians experience. This is the side most clearly represented in Christian theology by Christ. The image of fire and light must be understood symbolically: Fire is *good* and useful if it provides light. If it were somehow possible to remove this *light* aspect from fire, it would still burn and be what it is, but it would no longer be useful. In this sense, fire *might* be destructive, and if it burns without some form of check or limit placed on it, it can be infinitely destructive. I will describe in detail below how William Law makes use of this principle, and how his theological Behmenism is closer to Boehme's original intent than Jung's dualistic vision. Law understood that these two centres in God are not opposites in a strictly logical sense, but rather that the dark centre is *transformed* into the light centre, and in this process, creation is complete. He also understood that the dark centre, despite being dangerous and wrathful, cannot be equated with *evil*, as Jung insisted to his friend Victor White in arguing that *evil* has its roots in the Godhead itself.

The two centres are connected by Boehme by the third centre, which he calls the flash. The flash transforms the dark nature into the light in a way similar to alchemical writings on transformation of metals. According to Jungian Edward Edinger the alchemical transformation by fire, known as *calcinatio,* or the "intense heating of a solid in order to drive off water and all other constituents that will volatilize".[528] Calcinatio uses fire to burn away impurities and transform them into a powder. The process of *sublimatio* is perhaps even better for understanding Boehme's use. Sublimatio "turns the material into air by volatilizing and elevating it…This indicates that the crucial feature of *sublimatio* is an

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[528] Edinger, 1985, 1994, pg. 17

elevating process whereby a low substance is translated into a higher form by an ascending movement".[529] This process Boehme describes occurs when the dark, fiery nature is transformed into the light, spiritual essence. In comparing this theological/alchemical process I will compare how these processes of alchemical transformation have been used in Jungian psychology to describe a developmental process, and why I believe that particularly the process of sublimation is important.

Boehme represented this process with a diagram in *The Answers to Forty Questions Concerning the Soul*.[530] The illustration is on the following page. On it one can see the dark and light centres, connected by a slim line and a heart. But the open ends point away from one another, perhaps indicating two separate directions.

A glance at this diagram without a deeper knowledge of Boehme's entire theory could easily lead to a false understanding. Indeed, the diagram lists the attributes of the Dark Side as Father, Omnipotence, Craft[531] and Devils. Dividing the two hemispheres into a Law side and a Gospel side again reflects Boehme's Lutheranism, and Luther's own writings on the subject of Law and Gospel helps to clarify what Boehme meant.

In other words, Luther spoke about Law and Gospel as though they were polar opposites but meant by it that the Law is the foundation on which the Gospel is laid. The Gospel *completes* the Law.

Also notice the completeness of the overall schema as represented by the circle drawn about it. The process is happening all at once and in harmony.

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[529] Ibid., 117
[530] Behmen, Jacob, *Works II,* pg. 25.
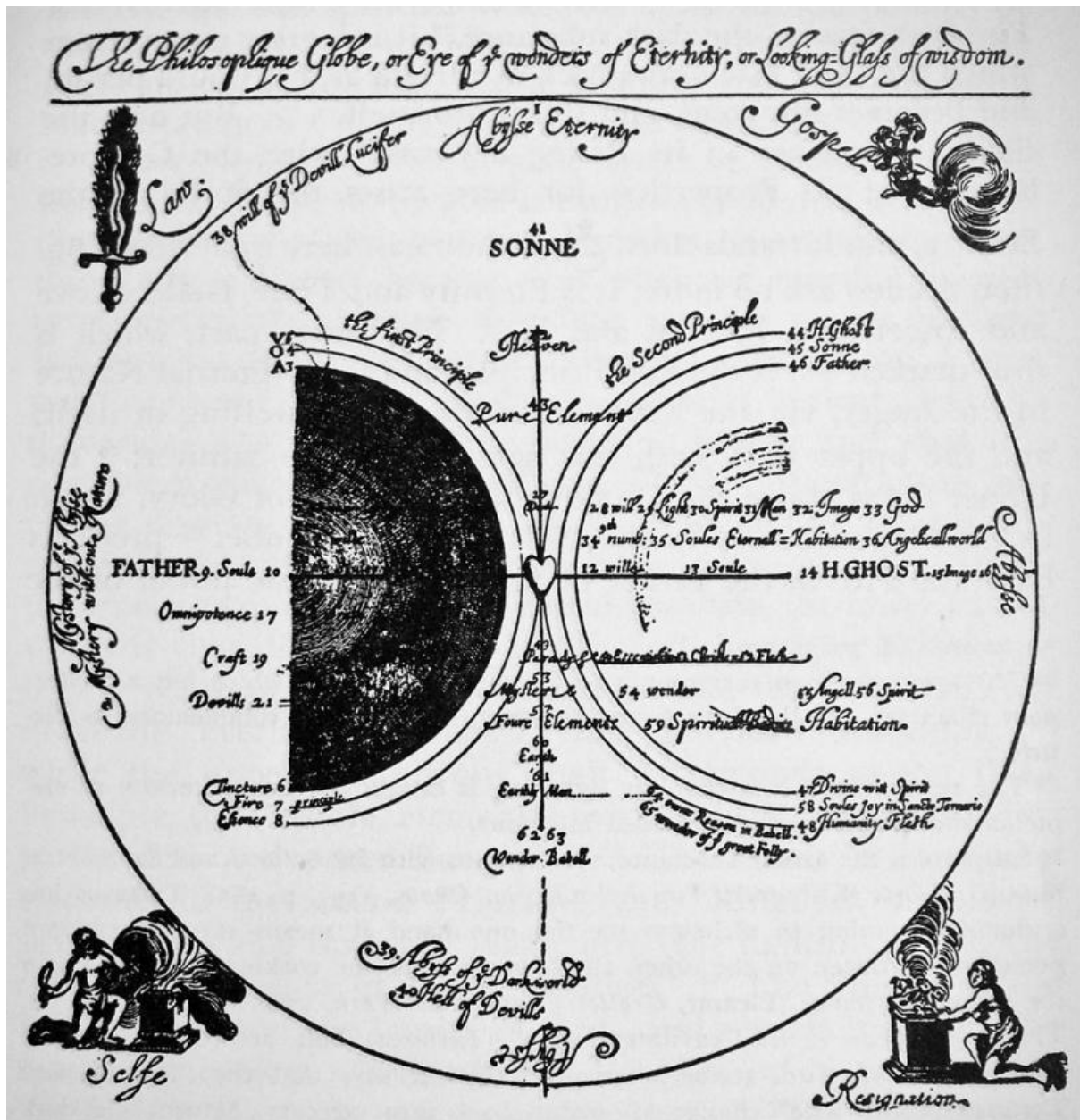[531] German word is *List* – craft as is "crafty" or clever

Figure 1. The Philosophical Globe, or Eye of the Wonders of Eternity, or Looking Glass of Wisdom
From www.jacobboehmeonline.com downloaded 08/05/2018

The key to understanding these three principles and justifying William Law's

progressive interpretation against Jung's dualistic interpretation is what Boehme called the

Seven Properties of Nature. The first three properties are found in the Dark Centre, the last

three are what they are transformed into in the Light Centre, and the fourth property is the

flash of transformation.

The first property is called by Boehme Astringent or Desire: "Lo, the Desire of the

Eternal Word, which is good, is the Beginning of the Eternal Nature, and is the Congealing of

the Eternal Nothing into Something; it is the Cause of Essences; also of Cold and Heat; so

likewise of the Water and Air; and the Formation of the Powers; and the Cause of the Taste,

a Mother of all Salts".[532]

The second property is Bitter or Compunctive. Whereas the first property is the

coming together, the forming of an individual something *as* an individual something, the

second is more difficult to explain. Boehme says it is "The Motion of Desire, viz. the

Attraction," which is "the other form of Nature, a Cause of all Life and Stirring; so also the

Senses, and Distinction".[533] But whereas Boehme uses the word attraction, this must also be

understood in the sense of resistance, or even Friction.[534] It is the opposite to the first, and

this opposition is the first example of the creative process involving tension of opposites.

Martensen goes so far as to call this property expansion to compare with the first property

of contraction. Law followed suit with this wording and argued that the physicist Isaac

Newton had "ploughed with Behmen's heifer when he brought forth the Discovery of them

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[532] Boehme, Mysterium Magnum, pg. 27.
[533] Ibid.
[534] Swainson, 1921, pg. 28

[the three great laws of matter and motion recently discovered]. In the mathematical system of this great philosopher these three Properties, Attraction, equal Resistance, and the orbicular Motion of the planets as the effect of them".[535]

Boehme's third property results from the opposing forces of the first two properties. It results in a never-ending push/pull, which Boehme visualizes as motion and spin. Boehme calls this property Anguish and Perception, and says "The Anguish, viz. the Sensibility, is the third form, a Cause of the Mind, wherein the Senses are moved and acted".[536] Because the first two properties are never ending and have no "rest" they are continuously acting against each other. As Martensen says: "Both of the two opposites desire to go their own way, but they cannot get loose from one another. They desire to be separated, but their union is indissoluble, and they continue to oscillate about, in company, in wild confusion, and in a kind of frenzy. *Anguish* is here a symbolic expression which designates the unsolved dispute, dissension, and tension… We call this Rotation. The first *ternary* is, thus, Contraction, Expansion, rotation, but unharmonious; a contradiction which Nature itself cannot solve".[537]

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[535] Law, Spirit of Love, pg. 19. Law truly believed that Newton had read Boehme's works. Hobhouse has written extensively that Law was probably not correct in this opinion. See Hobhouse, *Newton and Jacob Boehme.* Of interest in this area are forays into an inter-disciplinarian comparisons of Boehme with science. For instance, a short article from 1977 by Robert Eddy of the University of Durham title *Jacob Boehme and Black Holes.* Eddy says "Boehme's philosophy is based on his seven Principles or forms. The black hole is the physical analogue of his first or dark principle, the Abyss which 'devoureth all into its nothing.'" Downloaded from https://academic.oup.com/nq/article-abstract/ccxxii/dec/535/1275046 on 09/05/2018. There is also an interesting essay by theoretical physicist Basarab Nicolescu and his work titled: *Science, Meaning & Evolution: The Cosmology of Jacob Boehme* (2013). He says of Boehme: "For a contemporary reader, I think that perhaps the main interest in the writings of Jacob Boehme springs from a single idea which serves as the axis of his cosmology: namely, that everything which exists is ruled by a very small number of general laws. Boehme presents this in a strict, formal, schematic diagram, which he proposes as an interpretation of our world, of the entire cosmos, and even of God himself" (Nicolescu, 2013, pg. 14). To be fair he also says "Boehme is not really a mystic, but rather a representative of gnostic thought" (pg. 6). Nicolescu thus interprets Boehme in ways closer to Jung and Dourley than to Law and Martensen. Downloaded from http://basarab-nicolescu.fr/BOOKS/Science_Meaning_and_Evolution.pdf on 09/05/2018.
[536] Boehme, Mysterium Magnum, pg. 27.
[537] Martensen & Evans, 1949, pg. 47.

The first three properties make up the aforementioned Dark or Fiery centre. Against both Dourley and Jung, who claimed Boehme's Dark and Fiery centre was the source of evil in the Godhead, Boehme's actual teaching on the subject is that the Dark centre of God is Nature.[538] This is the left side of diagram 1.

The fourth property is called by Boehme "the Lightning flash or Fire. It is brought about by the entrance of the Spirit, which diffuses a mild light throughout, and transforms the dark principle, thus ending the strife between the opposing forces".[539] Because all things which Boehme refers to as "nature" consist of the previous three properties, those three properties are necessary for everything that has existence, including God and Angels and devils. My original contribution to this discussion is that these properties also make up psychic entities such as ideas, complexes or even Jungian archetypes.[540] But because these three properties are God's *own* natural properties, they are *in God* eternal, and in creation they are everlasting.[541] The tension raised by their opposite energies would continue forever were it not for this transforming flash-fire which sublimates the first three properties into the last three, or transforms the dark ternary into the light ternary. As Martensen asks: "How then is Nature to be liberated from this torture (the anguish resulting from the unending strife?). Nature, in its own strength, is powerless. The contradiction can only be

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[538] Martensen & Evans, 1949, pg. 132.

[539] Swainson, 1921, pg. 29. Behmen himself, in Mysterium Magnum, overcomplicates this process of transformation with alchemical metals and astrology. For instance, he ascribes to it the astrological symbol for the sun ☉ and says of it "Now understand right what the ground of Fire is, viz. Cold from the Compressure, and Heat from the Anguish; and the Motion is the *Vulcan*; in these three the Fire consists, but the shining of the Light rises and proceeds from the conjunction of the unity in the Ground of Fire, and yet the whole ground is but the outflown will" (Clavis, 14).

[540] See above, pg. 5. I will discuss the similarities with Jung's psychological concepts and demonstrate the similarities in the following chapter.

[541] Although at times common speech uses these two words as pseudonyms, eternity really refers to a state of being that is in some way *outside of time,* whereas everlasting refers to something which exists in time and will continue in that time forever. See Joseph Campbell…power of myth, episode ?, 1991

removed by that which is higher than Nature, by that which is above and outside of Nature, by God, the Eternal *Freedom*".[542]

The fifth property refers to "the Fire of Love, or the World of Power and Light, which in the Darkness dwells in itself, and the Darkness comprehends it not, as it is written, John 1. The Light shines in the Darkness, and the Darkness comprehends it not: Also, the Word is in the Light, and in the Word is the true understanding Life of Man, viz, the true Spirit".[543] Whereas the first Principle is represented by the first property, that which turns inward and seeks its own individuation, so the second Principle is best represented by this fifth Property, and Boehme says "for it is the motion of the unity, wherein all the Properties of the fiery Nature burn in Love".[544] It rests on the foundation of the first property of contraction, but now this contraction is such that the individual unit exists peacefully in a plurality. The image now is of light, completing Boehme's image of fire as being a light-giving entity.[545]

The sixth property is "intelligible or vital sound…The powers or qualities concentrated or drawn together in the fifth property now become intelligent life, distinct and audible".[546] Boehme says this is intelligence.

The seventh and final of the properties is "Essential Wisdom," and is "…His aspect of Reality, the Kingdom of Divine Glory, the uncreated heaven, or Wisdom".[547] It is based on the third property of rotation or anguish, but now it has been transformed or sublimated

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[542] Martensen & Evans, 1949, pg. 47-48
[543] Boehe, Clavis, 14.
[544] Ibid., 15
[545] Swainson, 1921, pg. 30
[546] Ibid.
[547] Ibid.

into the "Kingdom of Heaven" which "possesses unspeakable beauty."[548] According to Martensen "All the foregoing powers and energies are here gathered into a harmonious whole".[549]

These seven properties are the key to understanding Boehme's Theogony as a progressive or processional event, and evil as an emergent element. God or the Godhead is to be seen as the complete whole, the entirety, and what Boehme attributes to the "good" is relational in this entirety. But as others have misinterpreted these stages as somehow temporal, Martensen reminds the reader:

"In order not to misunderstand this doctrine of the Seven Natural Properties, it will be needful to keep in mind Boehme's frequently reiterated declaration, that this process takes place *not in time* [Martensen's italics] *but in eternity.* It is only our feeble mind which is compelled to place one thing after another, because, otherwise, we could not comprehend it. But the real state of the case is different. In eternity there is no temporal succession, but everything is in 'circular' movement; nothing is first, nothing last in point of time; but everything is simultaneous, and each individual natural property presupposes all the others, because there is here a constant reciprocity and mutual influence…The *reality,* in contrast to the abstract stages, is here only the seventh natural property- wholeness, the complete One, the Uncreated Heaven, the Kingdom, or harmony".[550]

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[548] Martensen & Evans, 1949, pg. 50
[549] Ibid.
[550] Ibid., 51. Or as Boehme himself is at pains to say explicitly "Yet we cannot say that the Spiritual world has had any beginning, but has been manifested from Eternity out of that *Chaos*; for the Light has shone from Eternity in the Darkness, and the Darkness has not comprehended it; as Day and Night are in one another, and are two, though in one.
I must write distinctly, as if it had a beginning, for the better consideration and apprehension of the Divine ground of the Divine Manifestation; and the better to distinguish Nature from the Deity; also for the better understanding, from whence evil and good are come, and what the Being of all Being is" (Clavis, 9).

What Boehme meant by the Dark centre refers to the first three properties, and the light centre is the latter three properties. Jung interpreted fig. 1 as though it were an incomplete mandala.

"Boehme was never able to achieve this union (that Eastern religions achieved in the mandala); on the contrary, in his mandala the bright and dark semi-circles are turned back to back. The bright half is labelled H. Ghost, the dark half Father, i.e., *auctor rerum* or First Principle, whereas the Holy Ghost is the Second Principle…Boehme's starting point was philosophical alchemy, and to my knowledge he was the first to try and organize the Christian Cosmos, as a total reality, into a mandala. The attempt failed, inasmuch as he was unable to unite the two halves in a circle".[551]

On the following page is another diagram by Boehme titled The Three Principles. It shows the same three principles as the Worldly Eye of Wisdom but its purpose is not pedagogic, as the former. Had Jung seen this "mandala" I doubt he could have made his comments about unresolved opposites.

Again, Martensen says explicitly that "Evil cannot exist in God as evil, nor can it e congenital with man, or with any other creature; thse ideas must be rejected as impious and monstrous" (pg. 56).
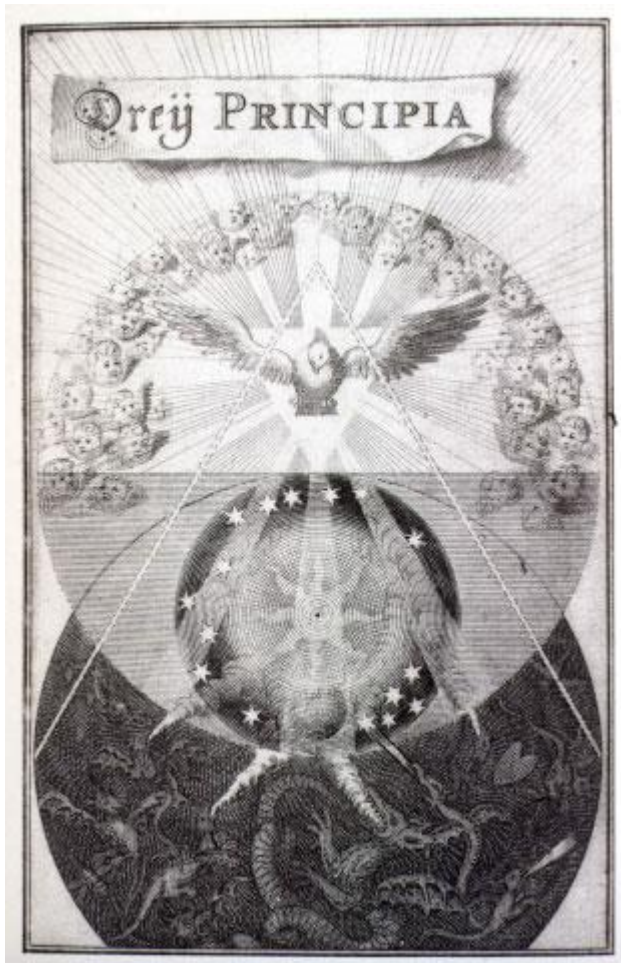
[551] Jung, C.G., CW 9.1., pg 341, pps 602-603

Fig. 2 Drey Principia, or Three Principles

C.   *Satan`s Fall*

It is true that Boehme placed Satan and devils in the dark, fiery centre in fig. 1. It is also important to keep in mind Boehme's explicit comments on the relation of Satan and evil to this dark fiery centre in the Godhead: "Yet you must *not* therefore conceive that in God there is good and evil, for God himself is the *good,* and hath the *name* from good, which is the triumphing eternal joy: only *all* the *powers* which you can search out in nature, and which are in *all* things, proceed from him".[552]

Satan began as an angel. As an angel Satan and the other angels flowed out of and remained permanent (eternal) emanations of God's creative desire. As God saw *Himself* reflected in the mirror Sophia *He* desired to manifest *His* potentials even more, and the Eternal Nature was opened, and poured with the desire into the mirror and things of nature "came to be." At first these were beings with no physical bodies. The seventh property is the uncreated Heaven, and beyond time. But what is called creation, or the physical world is called the created universe. As Swainson says: "Creation implies that God produces something, as it were, outside or apart from Himself".[553] In order to create anything God uses the seven properties. All beings, including angels, are created out of God's Nature becoming open. This means that the first three natural properties of contraction, expansion, and rotation (or compaction, resistance, and anguish, etc, the opposing properties) are at the root of all existence, angelic or otherwise. But, as those properties are transformed

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[552] Boehme, Aurora, pg. 46
[553] Swainson, 1921, pg. 32.

within God by the fourth property *into* the last three properties, so are angels and even physical creatures' *properties* in a state of wholeness and completeness. Satan was created in this state of completion and symbiosis with God. He was beautiful because the dark ternary within him was safely sublimated into the second ternary.

"When, however," as Swainson says, "the Supreme creates independent intelligent spirits and endues them with a certain freedom of choice, in other words individualises them, the possibility of evil or disorder arises. Possessing the power to choose either the nature-centre, *egoism* [my italics], with its contractive self-love, as exemplified by the magnetic astringency of the first quality of the dark ternary, which contracts and hardens everything, or the light-centre, Love, with its ever-expanding powers, every spirit having these two contrasting principles within himself, they are liable to temptation, until they fix themselves in one or the other. Should they desire that which is false, choosing to be self-centred instead of God-centred, evil or disorder makes its appearance, the harmonious flow of the divine life being checked, and finally pushed back through meeting a counter-current proceeding from self-will".[554]

It is important to grasp this point. What Boehme says is that in manifesting *His* creation God creates things with different degrees of autonomy and independence. This independence is the first property of contraction: everything that becomes in some way an individual must contract or pull back from too much absorption in others. Even a single blade of grass "compacts" or "contracts" to become just itself, a single blade of grass, instead of "the grass," a more collective identity. But this must also be seen at an atomic

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[554] Swainson, 1921, pg. 35.

level where even atoms separate from one another, and where before one atom was, now are two separate and distinct units.[555]

In these natural principles, within God's dark and fiery centre, there is as yet no evil. Evil, says Swainson, "as an actuality, first made its appearance, according to Boehme, when the Hierarch, afterwards called Lucifer, who was the head of our universe – whose body it really was – opened his self-centre, or centrum naturae, instead of keeping it closed, and so lapsed from the Divine order…Lucifer, who knew the Will of God and the misery that would ensue from his departure therefrom, moved by a lust of knowledge for its own sake, which begat pride, chose the centrum naturae. He set his will in opposition to the Divine Will. He moved not as God moved in him".[556]

Or as Boehme says it himself, "Lucifer had still been an Angel, if his *own Will* had not introduced him into the Fire's Might, desiring to domineer in the strong Fiery-might, above and in all Things, as an absolute sole God in Darkness and Light; had he but continued in the *Harmony* wherein God had created him".[557]

What is important here is that, according to Boehme, God *wanted* angels to have independent existence. God gave them, as all things, as it were, the property of individuation, but meant that it be used in accordance with benefit and creativity for the

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[555] Joseph Campbell lectured on this principle of the contrast between collective identity and individual identity. In his second *Mythos* film during a lecture about Yeats' cycle of life, he comments on consciousness: Who or what am I? Am I the consciousness, or am I the vehicle of consciousness? Am I this body, which is the vehicle of this light, solar light, or am I the light? I once had the task of talking about these matters, talking about Buddhism as a matter of fact, to a group of prep-school boys, youngsters of about 12 to 17, and when it came to this problem of explaining what this Buddha consciousness or Christ consciousness was, I looked up at the ceiling for an inspiration and found one. I said "Look up, boys, at the ceiling, and you will see that the lights *plural* are on, or you might say that the light *singular* is on, and this is two ways of saying the same thing. In one case you are placing emphasis on the individual bulbs, and in the other you are placing emphasis on the light". (Campbell, Mythos, Disk 2, appx 9:00 minutes) Paul Tillich also discusses existential life as being divided between two poles of "individualization" and "participation," and these are existential polarities that are always there as long as we live in time and space. (ST I)
[556] Swainson, 1921, pg. 37.
[557] Boehme, Mysterium Magnum 36

whole of creation. And God never meant for an individual Angel Satan to desire to be God.[558] While Satan remained an Angel the three dark properties of nature existed in sublimated and completed harmony as the three light properties. But when he chose to open his dark nature centre, "his Light was quenched. The beautiful star was wholly darkened. The foundation of Hell, hidden from all eternity, was now revealed. He aroused in himself Hell and the *principle* of the Wrath of God, these three first natural properties that now have dominion over him, plunging him in perpetual torment, in that he is ever climbing up to destroy the heart of God, but, as often as he reaches the height, he is plunged back into the deepest abyss. (He that exalteth himself shall be abased!)".[559]

Satan's fall, according to Boehme, was thus his own wrongful choice to try and be God. When he activated this natural property it separated the ternaries in his own being. This means that the three natural properties of contraction, expansion and rotation are in unending conflict with one another. Theologically this means that because Satan and his devils chose to isolate and estrange themselves from God; their own being, their own essence, composed of those three properties, now prevents them from desiring to return. Because they willed separation and selfhood, they willed the separation of their will from the desire for greater wholeness. Their wills cannot be transformed because there is nothing

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[558] A very fascinating study by Margaret Lewis Bailey from 1914, *Milton and Jacob Boehme: A Study of German Mysticism in Seventeenth-Century England,* makes a strong case that John Milton, writer of Paradise Lost, was influenced by Boehme's writings. Boehme, for instance, argues that Hell, as an awakened property, is alive *within* instead of being an actual, literal place, and is awakened by turning from God. Milton says in Paradise Lost: "The mind is its own place, and in itself can make a Heaven of Hell, a Hell of Heaven", and "Within him (Satan) Hell He brings, and roundabout him, nor from Hell One step more than from himself can fly by change of place" (Milton, I, 254, and IV, 19,) cited in Bailey, pg. 82-83.Not germane to my thesis but William Law says of his time at Cambridge that "I own when I was about eighteen, I was as fond of these books as the Doctor (Dr. Trap) can well be now, and should then have been glad to have translated the *Sublime Milton,* if I had found myself able" (Overton, pg. 7). It is entirely possible that Law's early acquaintance with Milton may have been a factor in Law's later enamoration with Boehme, one of Milton's wellsprings. More similarities between Boehme and Milton are in the next section where I present Boehme's theory of Adam and Eve's fall.
[559] Martensen & Evans, 1949, 132.

of transformation left in them. They embraced their own "nature" and now have nothing but that "nature" and cannot will anything else. They cannot even will the transforming flash to reunite them with the light ternary. As Boehme says: "Now the Creature still remains, but wholly out of the Centre, viz., out of the Eternal Nature: The Free Lubet (will) of God's Wisdom is departed from him, that is, it is hid itself in itself, and lets the wrathful Fire-will stand".[560]

Here is a major difference between Boehme's theory and Law's innovation. In Boehme, Satan and Hell are now *within* God's dark centre, because that is what they activated when they chose to fall. This is the reason for Boehme's "mandala" displaying Satan and hell and devils within God. Because Satan and his devils and hell are distortions of God's natural properties, they now influence God's natural properties in action. As Boehme says: "The essence of this world consists in Evil and Good; and the one cannot be without the other: But this is the greatest *Iniquity* of this World, that the Evil overpowers the Good, that the Anger is *stronger* therein than the Love; and this by reason of the Sin of the Devil and Men, who have disturbed Nature by the false Desire, that it mightily and effectually works in the wrath, as a poison in the body".[561]

What this means, according to Boehme, for creation and earth, is that there is a Satanic or demonic aspect to creation itself, because of this hellish dark spirit in the process. For William Law, as we shall see, creation is God's first attempt, out of love, to prevent Satan and his horde from falling endlessly.

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[560] Boehme, Mysterium Magnum, 36
[561] Boehme, Mysterium Magnum, 48.

## D.	Human Fall

Boehme's description of the Fall is not yet complete. The fall of the Devils into God's "wrath" has been explained, but what about humans? I am oversimplifying Boehme's thought by a great amount because it is not necessary for my argument, nor can what I am omitting be used against my argument.

When Adam was first created, *He* was a hermaphrodite, according to Boehme.[562] This is because Adam-Eve[563] was created in the image of God. Boehme says: "Adam was a Man and also a woman, and yet none of them [distinct] but a Virgin full of Chastity, Modesty, and Purity, *viz.* the *Image* of God; He had both the Tinctures of the Fire and Light in him; in the Conjunction of which the own Love, *viz.,* the Virgin Centre, stood, being the fair Paradisical *Rose-Garden* of Delight, wherein he loved himself; as we also in the *Resurrection* of the Dead shall be such, as Christ tells us that *we shall neither marry, nor be given in Marriage, but be like the Angels of God*".[564] This early Adam-Eve did not have a physical body, but rather "was a luminous being, permeated by his spiritual, or, rather, celestial essence. His body was not dense like ours, but ethereal in its nature".[565]

## E.	Principle of Evil in Boehme

Boehme says this was Satan's deception – that he tried to be something he was not. When he turned away from God the first property of contraction or the astringent property

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[562] Much has been made of this. Including …Jung Mysterium coniuntionis…. This is why it is a stretch, according to Behmenist logic, to say that Sophia is a part of a quaternity in the Godhead – the image of God in Adam-Eve didn't include Sophia.

[563] Following Swainson's convention of Adam-Eve hyphenated, similar to Kohut's writing of self-object to demonstrated an awareness of the separateness of two things that are experienced as being one and the same.

[564] Mysterium, pg. 73. William Law, as we shall see, develops this idea to such a point that he actually says Adam and Eve were originally created Angels.

[565] Swainson, 1921, pg. 41.

activated, or "became opened" to use Boehme's and Law's phraseology. Activating this didn't nullify the properties in the dark ternary, but it split Satan's dark ternary off from the transforming fourth property and the light ternary. While in a state of wholeness and harmony the three properties of the dark ternary are good, in that they lay the foundation for the latter light ternary. Nature is good when it is connected with Spirit and transformed into wholeness. The evil in nature emerges when the process of transformation no longer occurs, when the light and the good is removed from it.

This theory of evil as emergent "must be traced back exclusively to the free-will and choice of the creature".[566]

F.   *Weaknesses in Boehme's Theory*

The weaknesses of Boehme's Theory are three:

1. Confusion of eternity with temporality

2. Difficulty of comprehension arising for writing style.

3. Location of Satan *within* God's dark side

Hegel called Boehme's writings "barbarous"[567] and Hobhouse says: "every reader is bound to be more or less perplexed and offended by his want of logical and analytical training in setting out his points orderly and intelligently and still more by the strange and barbaric word he often uses".[568]

3.1. Law`s theory

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[566] Martensen, pg. 133
[567] Hessayon, pg. 233.
[568] Hobhouse, 1938, pg. 303.

William Law borrowed much from Jacob Boehme in his writing on Satan and evil. I am focusing on the post-Boehme time period instead of Law's earlier writings because of the similarities with some of Jung's ideas, and also because of the commonality of Boehme to both Law and Jung. Here I am still concerned only to explain Law's ideas on evil in their theological context, and will make the connections with psychology in the next chapter.

3.1.1. Borrowing from Boehme

3.1.1.1. Law's Early Ideas

The first thing to say is that William Law does not talk about God in Boehme's Theogonic terms of different "parts" or aspects. His purpose in writing never changed from its original devotional tone. He had written *Christian Perfection* (1726) and *A Serious Call* (1729) with the "primary intention to show the reader ways and means by which he may fashion his life to please God".[569] After discovering Jacob Boehme Law's overall purpose didn't change. Rudolph says of Law's later Behmenist works that they "are primarily devotional, for they seek above everything else to direct the soul to pious living".[570] Compare this is Boehme's intentions, which were at first to "write it down for himself, as a *memorial* for his own use,"[571] and later to appease his friends who "continually admonished him not to set his light under a bushel, but upon a candlestick, that it might give light to all in the house".[572] This devotional or even pastoral concern of Law's shows up repeatedly in his frequent admonitions to the reader, or to various characters he has invented for

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[569] Rudolph, Paul, 1980, pg. 25. It is Rudolph's contention that Law wrote all of his works with this devotional intention. Devotional literature, according to Rudolph, "refers to a body of literature which has as its controlling purpose the aiding of man in his quest of the 'godly life.' It is concerned with both the motives of piety and the overt acts of worship…the impulse to *worship* [my italics] provides the motivating force behind these writings" (pg. 25).
[570] Ibid., 91.
[571] Martensen & Evans, 1949, 6.
[572] Ibid., 8.

dialectical purposes. When his intellectual character *Academicus* asks for a clarification of the nature of God and God's properties, Law in the character of *Theophilus* says "Now I would, to the best of my Power, gladly assist you in this Matter, if I could find out a Way of doing it, by opening in your Heart a Knowledge of God, of Nature, and yourself, without helping you to a *mere Opinion*, or increasing your Thirst after Ideal Speculation".[573]

Law's understanding of evil changed throughout his lifetime. In his early, non-Behmenist writings he treats evil as personal sins of character. He uses the word evil in a very broad way that can hardly be said to reflect any notion of evil as a "cosmic" entity. As an example he refers to gossip as evil: "If a man, whenever he was in company, where any one swore, talked lewdly, or spoke evil of his neighbour, should make it a rule to himself, either gently to reprove him, or, if that was not proper, then to leave the company as decently as he could, he would find that this little rule, like a little leaven hid in a great quantity of meal, would spread and extend itself through the whole form of his life".[574]Yet even in these early writings he was prone to attribute the cause or ground of these evil personality traits with external or what we can call *vitalistic* or *living.* Thus, in *Serious Call* he says the Christian is either acting under the influence of God or under the influence of other beings:

"If a man labours to be rich, and pursues his business, that he may raise himself to a state of figure and glory in the world, he is no longer serving God in his employment; he is *acting under other masters,* [my italics] and has no more title to a reward from God, than he that gives alms, that he may be seen, or prays, that he may be heard of men. For vain and earthly desires are no more allowable in our employments, than in our alms and devotions.

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[573] Law, 1752 (Divine Knowledge) 231.
[574] Law, Serious Call, pg. 66.

For these tempers of *worldly pride, and vain-glory,* are not only evil, when they mix with our good woks, but they have the same evil nature, and make us odious to God, when they enter into the common business of our employment".[575]

Law in fact doesn't show the same desire that Boehme (or Milton for that matter) has for explaining the existence of evil. Law is concerned with helping Christians avoid *sin,* and he equates evil with sin. Perhaps his harshest attack on "sin" that really earned him the title of rigorist is *The Absolute Unlawfulness of Stage-Entertainment Fully Demonstrated* (1726). Even Overton describes it as "decidedly the weakest of all his (Law's) writings, and most of his admirers will regret that he ever published it".[576] Law described stage and theatre in terms that would make any puritan smile: "Consider therefore the *Play-House,* [Law's italics] and the Matter of the Entertainment there, as it consists of *Love-Intrigues, blasphemous Passions, profane Discourses, lewd Descriptions, filthy Jests,* and all the most extravagant Rant of wanton profligate Persons of both Sexes, heating and inflaming one another with all the *Wantonness* of Address, the *Immodesty* of Motion, and *Lewdness* of Thought, that Wit can invent; consider, I say, whether it be not plain, that a House so employed is as certainly serving the Cause of *Immorality* and *Vice,* as the House of God is serving the Cause of Piety?".[577]

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[575] Law, Serious Call, pg. 33. An interesting article found only online makes a small contribution to understanding the changes between William Law's "rigorist" theology and his "mystical" theology. Unfortunately, the article is not attributed to anyone and I cannot use it as a credible source. It is found at: jacobboehmeonline.com/yahoo_site_admin/assets/docs/William_Law_Changes.55195910.pdf. Accessed on 14 Maybe 2018.

[576] Stage Entertainments, 1726, pg. 37. Interesting is Overton's characterization of Law's mood in this work as too passionate: "Unlike himself, he gives way to passion and seems quite to lose all self-control; unlike himself he indulges in the most violent abuse; and unlike himself he lays himself open to the most crushing retorts" (Ibid.). Overton uses Law's own understanding of Sin and evil as extreme emotions that take over one's Reason (self-control.) The psychological interpretation of this is a type of inflation, or possession, which distorts or destroys one's Ego defences and Ego structures.

[577] Stage Entertainments, 1726, pg. 151 It is writings like this that put Gregory in a position of apologetics and nervous about modern theology students rejecting William Law for his puritanism.

Another important work for understanding Law's early view of evil as self-concern is

his *Remarks upon a late Book, entitled 'The Fable of the Bees,'* (1723). It was a response to a

famous essay of the time called *The Fable of the Bees* by Bernard Mandeville (1723). In it,

Mandeville argued that a beehive society functions well economically because each bee

"managed to live in prosperity because their self-interest, vanity, and corruption had the

effect of stimulating the economy of the hive".[578] William Law in his later mystical writings

attacks these sins and explicitly uses the word *vanity* in his most polemical passages.[579]

Mandeville's thesis is that morals and virtues which attempt to restrain self-interest have

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[578] Starkie, Andrew, 2009, pg. 308. Perhaps ironically Mandeville's conception of the beehive as consisting of individual units each competing for his/her self-interest is completely opposite of how moral psychologists and evolutionary biologists today regard them. For instance Haidt (2012) looks at the problem of sociality and cooperation among groups. "Many animals are social: they live in groups, flocks, or herds. But only a few animals have crossed the threshold and become *ultrasocial,* which means that they live in very large groups that have some internal structure, enabling them to reap the benefits of the division of labour" (pg. 234-235). D.S. Wilson begins his book *Darwin`s Cathedral* with a Christian religious text comparing human society to bees then explains it: "`True love means growth for the whole organism, whose members are all interdependent and serve each other. That is the outward form of the inner working of the Spirit, the organism of the body governed by Christ. We see the same thing among the bees, who all work with equal zeal gathering honey.` Religious believers often compare their communities to a single organism or even to a social insect colony. The passage quoted above is from the writings of the Hutterites a Christian denomination that originated in Europe five centuries ago and that currently thrives in communal settlements scattered throughout the northwestern North America. Beehives are pictured on the road signs of the Mormon-influenced state of Utah. Across the world in China and Japan, Zen Buddhist monasteries were often constructed to resemble a single human body" (pg. 1). This evolutionary theory proposes not only that the "good" means "good for the group" and "evil" means "self-interest over group interest," but also that giving up one`s self-interest, *contrary to Mandeville and similar to Law,* is "natural" in the sense of being a product of natural selection. E.O. Wilson, in comparing the difference between individual evolutionary adaptation and group adaptation, says that as humans changed their diet to include more meat, that the benefits of living in groups to compete against other groups presented itself. He says: "Probably at this point, during the habiline period, a conflict ensued between individual-level selection, with individuals competing with other individuals in the same group, vs group-level selection, with competition among groups. The latter force promoted altruism and cooperation among all the group members. It led to group-wide morality and a sense of conscienc4e and honor. The competitor between the two forces can be succinctly expressed as follows: within groups selfish individuals beat altruistic, but groups of altruists beat groups of selfish individuals. Or, risking oversimplification, *individual selection promoted sin, while group selection promoted virtue* [my italics]" (E.O. Wilson, 2012, pg. 6). This area of research is very fruitful at the time of this writing and I will return to it briefly in the chapters ahead, but unfortunately the I cannot do more than hint at it in the confines of this work.

[579] Even the first paragraph of *Spirit of Prayer* warns of vanity: "The greatest part of Mankind, nay of Christians, may be said to be asleep; and that particular Way of Life, which takes up each Man's Mind, Thoughts, and Actions, may be very well called his particular Dream. This Degree of Vanity is equally visible in every Form and Order of Life" (Law, 1749, pg. 1).

been forced upon human beings by those in charge of societies.[580] His reason for this, showing similarities with modern evolutionary psychology, is that human nature is essentially unreasonable and human beings are controlled by their passions. It is better for society and commerce that this is so. Law responded to Mandeville that human beings are not complete without using their rationality. It was impossible to base morality on self-interest based on the irrationality of human nature, because human nature was *both animal and rational.* Rationality seeks human happiness, and the best way to achieve human happiness was to perform virtuous actions. The more humans perform virtuous actions the more virtuous they become, and so, contrary to Mandeville, Law asserted that developing self-denying virtue was indeed the surest way to achieve happiness.[581]

In *A Serious Call* Law does equate evil with entitlement. He says: "…we may hence learn the great evil and mischief of all wrong turns of mind, of envy, spite, hatred and ill-will. For if the goodness of our hearts will entitle us to the reward of our actions, which we never performed; it is certain that the badness of our hearts, our envy, ill-nature, and hatred, will bring us under the guilt of actions that we have never committed".[582]

Another clue to William Law's theory of evil in this early phase is his understanding of the atonement. Atonement theory refers to the

Law's language reveals the use of Satan and Sin and evil to describe what he considers moral evils, and believes Christians are fully capable of resisting the desires to engage in such lasciviousness. Evil is thus located within the human heart and human will.

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[580] "Crafty politicians therefore, in an appeal to men's pride, invented and exalted by flattery the idea of moral virtue, in order to persuade men to subdue their self-interest to the interest of society as a whole" (Starkie, pg. 308

[581] Ibid., 314.

[582] Law, Serious Call, pg. 219

That he believed in a literal Devil is beyond question.[583] But it is also without question that

Law believed the root of evil to lie with human sin, and human sin to lie in human nature.

This human nature means human beings possess wills that can either be attracted to the

good, the spiritual and others, or to evil, the self and earthly goals.

Law expanded upon these ideas when he discovered the mystical writings of

Boehme.

3.1.1.2.   Eternal Will to all Goodness

William Law maintained his Augustinian Christian tradition and spoke of God as an

"Eternal Will to all Goodness".[584] In a dialogue in *The Spirit of Love* between his *persona*[585]

Theophilus (lover of Wisdom, also the character two whom the Gospel of Luke is written) he

says:

"Look at all Nature, through all its Height and Depth, in all its Variety of working

Powers, it is what it is for this only End, that the hidden Riches, the invisible Powers,

Blessings, Glory and Love of the unsearchable God, may become visible, sensible, and

manifest in it and by it".[586]

He begins his discussion with the desire of God to create and maintains this as goodness

throughout all of his mystical writings. He does not, however, set up a logical duality

between creation and destruction, in terms of a good and evil dualism. Instead he mentions

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[583] Overton, pg.

[584] Love, 36. Law's clearest exposition of his interpretation of Boehme's Wrath of God doctrine is in *The Spirit of Love,* (1752) as well as his clearest account of Boehme's seven properties of nature, which is crucial to Law's doctrines of evil.

[585] Jungian word for projected image

[586] Love, 35.

Boehme's Abyss as "that adorable Deity, whose infinite Being is an Infinity of mere Love, an unbeginning, never ceasing, and for ever overflowing Ocean of Meekness, Sweetness, Delight, Blessing, Goodness, Patience, and Mercy; and all this, as so many blessed Streams breaking out of the Abyss of universal Love, Father, Son, and Holy ghost, a Triune Infinity of Love and Goodness, for ever and ever giving forth nothing but the same Gifts of Light and Love, of Blessing and Joy, whether before or after the Fall, either of Angels or Men".[587]

Law thus deals with Boehme's doctrine of the dark Abyss of God by connecting it to the Creation. When Law follows this up with "Now this is the *one Will* [Law's italics] and work of god in and through all Nature and Creature,"[588] he is responding to just this issue. God, according to Law, cannot have different and opposing wills or somehow *will* evil to occur.

It is necessary for Law to focus on the act of God's Creation for two reasons:

a. To demonstrate his unique view of creation ex nihilo – which he rejects

b. To show that even punishment for Sin, and Wrath of God, while being related to humanity's relationship to god, is still not *located in God.* In Jungian terms, as I will demonstrate, evil is not located in the Godhead/Self, but in the Ego-Self axis.

God, for Law, as for Boehme, is unchangeable. *He* exists in Eternity and is continually breaking into temporality in a loving act of Creation.

Law is explicit here in rejecting any Wrath in God, but the details of how he does this are revealing. He says: "But to suppose that when the Creature has abused its Power, lost its Happiness, and plunged itself into a Misery, out of which it cannot deliver itself, to suppose

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[587] Ibid.
[588] Ibid., 36

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that then there begins to be *something* in the holy Deity of Father, Son, and Holy Ghost, that is not of the Nature and Essence of God, and which was not there before, viz., a Wrath and Fury, and vindictive Vengeance, breaking out in Storms of Rage and Resentment, because the poor Creature has brought Misery upon itself, is an Impiety and Absurdity that cannot be enough abhorred".[589]

Law doesn't completely deny Boehme's doctrine, but instead clarifies Boehme for a Christian audience. He is too loyal a Christian and too dedicated to his pastoral goals, to risk leading people into needless controversy and debate about Boehme's more confusing ideas. Indeed, in explaining the true nature of God as an eternal Will to all Goodness, Law Theophilus answers the concerns of another speaker in the dialogue, Theogenes.[590] Theogenes has come with these concerns from having read Boehme and the fiery, wrathful aspect of God, and has rightfully seen that texts from the Bible seem to support this idea of a wrath in God. He says to Theophilus:

"And therefore, that the holy Deity is all Love, and Blessing, and Goodness, willing and working only Love and Goodness to every Thing, as far as it can receive it, is a Truth as deeply grounded in me as the feeling of my own Existence. I ask you for no Proof of this; my only Difficulty is how to reconcile this Idea of God with the Letter of Scripture. *First,* Because the Scripture speaks so much and so often of the Wrath, the Fury, and vindictive Vengeance of God. *Secondly,* Because the whole Nature of our Redemption is so plainly grounded on such a supposed Degree of Wrath and Vengeance in God, as could not be *satisfied,*

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[589] Ibid., 37

[590] Theogenes is a play on the word Theogony, which, as we saw earlier, refers to a birth or coming into being of God. Boehme's account of Abyss and Byss, will, three principles and seven properties, is called a Theogony. Even orthodox theologians like Gregory have misinterpreted Boehme's symbols as referring to God having a defined beginning in time. Law is answering this objection to Boehme's works in the character of Theogenes.

appeased, and *atoned* by any Thing less than the Death and Sacrifice of the only begotten Son of God".[591]

Of consideration here is Jung's position similar to this in a letter to Morton Kelsey in 1958: "The absence of human morality in Yahweh is a stumbling block which cannot be overlooked, as little as the fact that Nature, i.e., God's creation, does not give us enough reason to believe it to be purposive or reasonable in the human sense... It is therefore obvious that the Yahwistic image or conception of the deity is less than [that of] certain human specimens: the image of a personified brutal force and of an unethical and non-spiritual mind, yet inconsistent enough to exhibit traits of kindness and generosity besides a violent power-drive".[592] Descriptions of the Christian God and the Old Testament God have often been seen as incongruous deities and sometimes they have been seen as two distinct and separate gods.[593]

Law in the character of Theophilus attempts not only to answer this question and concern of Theogenes (and thereby the reader) but does so as an Evangelist, or someone who has good and welcoming news. It is good and comforting news to those who are troubled by the question, that the accounts of a wrath in God are not to be understood in a dualistic sense of an unintegrated aspect of God. Theophilus declares: "I will do more for you, *Theogenes,* in this Matter than you seem to expect. I will not only reconcile the Letter of Scripture with the original Description of God, but will show you, that everything that is said of the Necessity of Christ's being the only possible Satisfaction and Atonement of the

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[591] Ibid., 38.
[592] Quoted in Edinger, 1975-1984, pg. 66.
[593] See above about Gnosticism and the Demiurge. Ironically it was Boehme's intention to solve this dilemma, taking God's wrath seriously, yet maintaining that God *Himself* was entirely good. As the differences between Jung's reading of Boehme and Law's reading emerge the importance of correcting this oversight becomes more obvious.

vindictive wrath of God, is a full and absolute Proof, that the Wrath of God spoken of never

was, nor is, or possibly can be in God".[594]

This outburst causes the companion Eusebius to respond with joy at the good news:

"For to know that Love alone was the Beginning of Nature and Creature, that nothing but

Love encompasses the whole Universe of Things, that the governing Hand that overrules all,

the watchful Eye that sees through all, is nothing but omnipotent and omniscient Love,

using an Infinity of Wisdom, to raise all that is fallen in Nature, to save every misguided

Creature from the miserable Works of its own Hands, and make Happiness and glory the

perpetual Inheritance of all the Creation, is a Reflection that must be quite ravishing to

every intelligent Creature that[595] is sensible of it".

If God is then, not divided into darkness and light, what then does William Law say?

For that Law makes use of the seven properties and the creation story of Satan's fall, the

Garden, Adam and Eve's expulsion from Eden, and the inner birth of Christ the Bruiser of

the Serpent.

3.1.1.3.   Fall of Satan

Law reconfirms Boehme in stating that before the physical Earth was created, in the

form of the Garden of Eden, God was alone, observing only *Himself.* Law says: "Before God

began any Creation, or gave Birth to any Creature, He was only manifested, or known to

himself in his own Glory and Majesty; there was nothing but Himself beholding Himself in

his own Kingdom of Heaven, which was, and is, and ever will be, as unlimited as Himself".[596]

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[594] Ibid., 38.
[595] Ibid., 39.
[596] Ibid., 59.

What does this mean for Law? He means that the first beings God created, God created from out *of Himself,* not from any earthly or physical matter. The first beings created were angels, or as Law says: "the first Creatures must, of all Necessity, be Divine and heavenly both in their inward Life, and outward State".[597]

When next *Theogenes* asks how this could be, because nothing was within these angels except for God and God's Kingdom, Theophilus responds "…that which is their own *creaturely Nature* within them, is not God, nor the Kingdom of Heaven".[598] Law very emphasises what he has previously called the two-fold creaturely life, the inner and the outer. The outer of these angels is made of the same substance as God, but the inner is their own inner nature. Whereas Law does not speak of Boehme's three principles, here he makes his theological use of two of those three principles, the light and the dark natural. This provides for him a means to bring Boehme directly into the discussion with Boehme's seven properties. The inward seeking life is Law's version of the dark, fiery nature, and also the aspect of only seeking self-gratification. The outward life, which in these first beings was divine, angelic and god-like, was naturally directed towards God and wholeness or completeness. In this angelic state, the angels' dark, inner life was united in harmony with the outer life, and therefore there was no evil. But the fact of this inner life, being what is was and its nature, angelic life could not be without the possibility of choosing its own inner nature instead of the greater harmony.

When it comes to Boehme's Desire and Will, Law's distinction is between God and Nature, but again, Nature, although being different from God, is still contained as a descriptor of God, and so is not a dual opposite. He distinguishes between desire, which is in

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[597] Ibid.
[598] Ibid.

God, and *want,* which is in nature.[599] He says: "Here lies the true immutable Distinction between God and Nature, and shows why neither can ever be changed into the other; it is, because God is an UNIVERSAL ALL; and Nature, or Desire is an UNIVERSAL WANT, *viz.,* to be filled with God".[600] It could be said that, according to Law, it is God's *desire* to create other beings; this desire *wants* to be filled by God's creation; and it is God's *outpouring Will* that accomplishes it. It is true that this distinction between *desire* and *want* is the common philosophical distinction between a subject that acts and an object which is acted upon. The desire to become manifest is also called, by Law, a desire to feel sensibly and the want is a want is a want to be felt.[601]

And from this Law moves into his explication of Boehme's three natural properties. He says that all Desire is contrariety, the inherent "conflicts" between something that desires, and something that wants that desire. Law now associates these with the properties earlier referred to as Contraction, Expansion, and Rotation, but Law uses the words *drawing, resisting, and whirling.* Without explicitly naming it, he has summed Boehme's Dark Principle up in one word – Attraction:

"All that is done in outward Nature is done by the working of *Attraction* [Law's italics]. And all Attraction is nothing else but an *inseparable* Combination, and *incessant* Working of *three contrary Properties,* or Laws of Motion.[602] It draws, it resists its own

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[599] "want" also meaning "lack"
[600] Ibid., 62. Law's italics.
[601] "For every Desire, as *such,* is and must be made up of *Contrariety,* as is sufficiently shown elsewhere. And its essential Contrariety, which it has in itself, is the one *only possible* Beginning, or Ground of its Sensibility. For nothing can be *felt,* but because of its Contrariety to *that* which feels. And therefore no creaturely Desire can be brought into Existence, or have any possible Sensibility of itself, but because *Desire,* as such, is unavoidably made up of *that Contrariety,* from whence comes all *Feeling,* and the Capacity of being *felt*" (Law, Love, pg. 117).
[602] I have already mentioned Law's theory that Newton was guided to his discovery of the laws of motion by Jacob Boehme, see pg. … Law doesn't mention it here but the idea of attraction is similar to gravity and to

Drawing, and from this Drawing and Resisting, which are necessarily *equal* to one another, it becomes an orbicular, or *whirling* Motion, and yet draws and resists just as it did before".[603] This threefold contrariety, says Law, is "the only possible *Ground* of all material Nature".[604]

Law has interpreted Boehme's idea of contradiction in a way that is not only consistent with Boehme's later writings on the subject (e.g., in *Mysterium Magnum*) but has also avoided any misunderstanding of a contradiction inherent within God. This "battle" of opposites is not between cosmic forces of good and evil; is not, in fact, a *logical* contradiction at all. This contradiction is between physical laws of matter and motion that appear to be necessary for any object to exist. Law interprets Boehme correctly in realizing these Natural properties work in the "physical" world just as much as they do in the "spiritual" world. This is why a storm at sea rages just as much as an angry human being rages, and it is the same rage attributed to God in the Bible.[605] Thus he says: "And thus the three inseparable contrary Motions of Matter, are in the same manner, and for the same reason, a true Ground of a material Nature in Time, as the three inseparable, contrary, contradictory Workings of *Desire,* are a true Ground of a *spiritual* Nature in Eternity".[606]

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kinetic energy; resistance relates to static energy as well as the law that a body acted upon acts upon the other body with an equal force; and whirling corresponds to the orbit of planets.

[603] Ibid., 117.

[604] Ibid.

[605] Unfortunately it is outside the scope of this work to explore in detail Law's novel use of metaphor. He argues, for instance, in *Prayer*, when he says the following, quoting Jesus: "'I am the vine, ye are the branches.' Here Christ, our second *Adam* [Law's italics], uses this Similitude to teach us, that the new Birth that we are to have from Him is *real,* in the most strict and literal Sense of the Words, and that there is the same *Nearness* of Relation, betwixt Him and his true Disciples, that there is betwixt the Vine and its Branches, that He does all that in us, and for us, which the Vine does to its Branches" (Law, Prayer, 22). The fact that Law describes this passage as a *similitude,* and then says it is *literal,* demonstrates how his interpretation of the world works, as a similitude, by definition, is *not* literal. This Weltanschauung is one where the division between the earthly and heavenly realms, is not as solid and absolute as he himself insists. Boehme's theosophy has proven fertile inspiration for Romantic poets and Idealist philosophers alike. It is easy to see how the identity of "spiritual" and "earthly" properties, despite the division between spirit and matter, led to idealist philosophers like Schelling and Hegel, who wrote about the ideas *become* nature, and nature is only an *idea.* See for instance Hessayon & Apetrei, *An Introduction to Jacob Boehme: Four Centuries of Thought and Reception,* 2014.

[606] Ibid., 118.

Law describes the first property as "constringing, attracting, compressing, and coagulating Power," that is "that working of Power from whence comes all Thickness, Darkness, Coldness, and Hardness; and this is the Creator of Snow and Hail, and Ice, out of *something* that before was only the Fluidity of Light, Air and Moisture".[607] In another work he describes it: "The first property of the Desire [since the properties manifest in the Desire as well as in Nature], or that which is the peculiarity of its Nature, as distinguished from the second, is to *compress, inclose, shut up, etc.* whence cometh *Thickness, Darkness, Hardness, etc*".[608] And this compressing or inclosing is the self-same Sin as *incurvatus in se,* or *turning away from God towards oneself.[609]*

It is this first property, and its "nature" as turning away from unity with God to oneself, that is necessary for all life and existence, but also is the root of all evil. Law says:

"Now as all the whole nature of Matter, its grossness, Darkness, and Hardness, is owing to the unequal predominant Working of the first property of Nature, which is an *attracting, astringing* and *compressing* Desire, so every *spiritual* Evil, every wicked Working and disorderly State of any intelligent Being, is all owing to the same disorderly predominant Power of the first Property of Nature, doing all that inwardly in the Spirit of the Creature which it does in an outward Grossness, Darkness, and Hardness. Thus, when the *Desire* (the first property of Nature) in any intelligent Creature, leaves the *Unity* and *Universality* of the Spirit of Love, and *contracts* or *shuts* up itself in an *own Will, own Love,* and *Self-seeking,* then it does *all that* inwardly, and spiritually in the Soul, which it does in outward Grossness,

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[607] Ibid., 13
[608] Law, Divine Knowledge, 239.
[609] The tradition of Sin is *incurvatus in se* begins with Augustine and is developed by Luther. See for instance Kristin Largen: "Here I would point to an image from my own tradition, the *incurvatus in se*- the individual curved in on herself- such that relationship with God and with others is impossible" (Largen, 2017, pg. 43).

Hardness, and Darkness. And had not *own Will, own Love,* and *Self-seeking* come into the Spirit of the Creature, it never could have found or felt any *outward* Contrariety, Darkness, or Hardness: For no Creature can have any *other outward* Nature but that which is in the same state with its inward Spirit and belongs to it as its own *natural Growth*".[610]

But the second property is always there along with the first. "But the desire cannot thus magically *astringe, compress,* or strive to inclose, without *Drawing* and *Attracting:* but drawing is *Motion,* which is the highest Contrariety and Resistance to *compressing,* or *holding together.* And thus the *Desire,* in its magical Working, sets out with *two contrary* Properties, inseparable from one another, and equal in strength; for the Motion has no Strength but as it is the Drawing of the Desire, and the Desire only draws in the same degree as it wills to compress and astringe; and therefore the Desire, as astringing, always begets a Resistance equal to itself".[611] Again, in another work, he says: "Attraction or Drawing is rightly ascribed to the Desire, and rightly called its Second Property, because it is born of it; and yet is directly contrary to that which is the Desire's First Property or Intention; viz, to compress, to hold in Stillness, etc."[612]

Finally, the result of these two equally contradictory forces is a state of unrest or unease. Law says: "these two Contrarieties become a *whirling Anguish* in itself, and so bring forth a *Third Property of Nature"*.[613]

To review before moving on, these three properties are everywhere alike, heaven and hell, "everywhere equally the Ground and only the Ground, for either Happiness or

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[610] Law, Love, 15.
[611] Law, Love 18
[612] Law, Divine Knowledge, 238.
[613] Law, Divine Knowledge, 238.

Misery".[614] These are properties of God's Nature in creation. Law posits them in God's

Desire to create, and they are therefore present in everything that God creates. But *within*

God they are not opposed to one another, or contrary, because they are transformed or

sublimated by Divine energy into a whole. Angels are possessed of a Divine property to be

individual beings, yet at the same time do not seek their own self-will, but God's will.

According to this way of seeing the world and creation, the *good* is defined as unity,

harmony, or wholeness, whereas *evil* is self-interest, at the expense of unity and harmony.

Evil is thus an emergent quality, and emergent entity, whose ground or roots are in God's

nature as potentialities. But *evil* only comes into being as these natural properties within

God emerge into actuality, and emerge from the unity and harmony with self-directed

intentionality, at the expense of the greater harmony. When this occurs, the natural

properties maintain their divine nature, and are incapable of ever stopping, unless some

transformation by the Light principle of God occurs.[615]

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[614] Ibid., 119.

[615] I have written elsewhere (article for publication, hopefully published by the Dec. 2018) of the similarities of these three natural properties let loose to Paul Tillich's understanding of Sin as estrangement. Briefly, but to demonstrate the theological relevance of understanding these three natural properties: Tillich argued that Sin should be understood as estrangement or separation from God, for self, and from others. When the first three properties turn towards themselves away from unity, they turn away from God as the primal unity. The being in in which these three properties do this turns away from God. But because the individual person was originally whole and complete with all seven properties, the individual is also estranged from the completeness with herself. And finally, in seeking her own goods and interests, she becomes estranged from the larger group, whether that be family, tribe, nation, church, etc. The first or compacting quality, the drive to hard selfhood, reflects what Tillich called Hubris, or sinful pride and a grandiose/inflated opinion of oneself as more than nature has allowed one to be. The second is a painful attraction quality that attracts but resists the compacting property. This is similar to the Christian teaching of concupiscence, or innate desire to take into oneself more than one can. Hubris desires to be more than one is, and concupiscence desires to take into oneself and possess more than one can. The unrestrained and untransformed nature of concupiscence is that it cannot be satiated, and a concupiscent induvial would absorb all of creation if it were possible. The third property of spin, although not as directly arguable as the other two, refers to Tillich's notion of Unfaith, Because, to Tillich, Faith is the state of being ultimately concerned with something, the turning refers to the unrest of not having an ultimate concern. Law and Boehme describe it as the anguish of the unceasing conflict of the first two properties, and unfaith is an unrest and anxiety of not being able to settle on one ultimate concern – hubris would make oneself the object of ultimate concern, while concupiscence, while still making

Wherein does Satan belong in Law's vision?

3.1.1.4. Fall of Satan

Whereas Law's divergence from Boehme in regards to the seven properties is small and unimportant, his treatment of Satan and the rebellion in Heaven is very different. This difference also affects the myth of the Fall of Adam which I will address in the next section. In Boehme's original Satan's fall was one of a state of being. Activating the first property divorced the first three properties from the second four, and Satan's "fall" was one of an unending separation from those divine qualities, which is the same as saying an unending separation from the light and love of God, or an endless separation from God (as a complete wholeness.) This separation is painful and causes anguish, but cannot be corrected unless the remaining properties reconnect and transform the so-called Dark properties. In Boehme, though, this fall into "Hell" means the devils become trapped within the Dark centre of God. Their position there in God's dark nature has thusly infected the physical universe and creation in its emergence from God through the mirror Sophia.[616] Although Boehme certainly didn't mean for it, this description can and has led some interpreters to say that both:

a) Redemption of Satan cannot occur without physical creation, and

b) That because Satan is located within God, therefore, evil is located within God.

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oneself the ultimate concern, does so in such a way that it is the *want* of the self, that cannot be quenched, that is of ultimate concern. Anguish thereby is similar to Anxiety or Angst.
[616] Martensen & Evans, 1949, pg. 131.

In William Law, on the other hand, the creation of the physical universe, symbolized by the Garden of Eden, is God's one will to love preventing an even greater and unending fall of the rebellious devils. The devils that rebelled against God would have continued to "fall" into themselves had God not broken the properties up into elements and created the physical world from them. For William Law, the Earth, as Garden of Eden, was created in an act of Love to stop the fall of the devils. This means that for William Law, contrary to Boehme, Earth *itself,* and material physical existence, is the "home" of devils and of their distorted properties.

I will quote from the *Spirit of Prayer* in length:

God saying to Adam: "The World around Thee, and the Life which is newly awakened in it, is much lower than Thou art; of a Nature quite inferior to thine. It is a gross, corruptible State of Things, that cannot stand long before me; but must for a while bear the Marks of those Creatures, which first made Evil to be known in the Creation. The Angels, that first inhabited this Region, where Thou art to bring forth a new Order of Beings, were great and powerful Spirits, highly endowed with the Riches and Powers of their Creator. Whilst they stood (as the Order of Creation requires) in Meekness and Resignation[617], under their Creator, nothing was impossible to them; there was no end of their glorious Powers throughout their whole Kingdom. Perpetual Scenes of Light, and Glory, and Beauty, were rising and changing through all the Height and Depth of their *glassy sea,* merely at their Will and Pleasure. But finding what Wonders of Light and Gory they could perpetually bring forth; how all the Powers of Eternity, treasured up in their *glassy sea,* unfolded themselves, and broke forth in ravishing Forms of Wonder and delight, merely in obedience to their Call;

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[617] Figure 1: Meekness and Resignation

they began to admire and even adore themselves, and to fancy that there was some Infinity of Power hidden in themselves, which they supposed was kept under, and suppressed, by that Meekness, and Subjection to god, under which they acted. Fired and intoxicated with this proud Imagination, they boldly resolved, with all their eternal Energy and Strength to take their Kingdom, with all its Glories, to themselves, by eternally abjuring all Meekness and Submission to God. No sooner did their eternal potent Desires fly in this Direction of a Revolt from God, but in the Swiftness of a Thought Heaven was lost; and they found themselves dark Spirits, stripped of all their Light and Glory. Instead of rising up above God (as they hoped) by breaking off from Him, there was no End of their eternal Sinking into new Depths of slavery, under their own self-tormenting Natures. As a Wheel going down a Mountain, that has no bottom, must continually keep on its Turning, so are they whirled down by the Impetuosity of their own wrong turned Wills, in a continual Descent from the Fountain of all Glory, into the bottomless Depths of their own dark, fiery, working Powers. In no Hell, but what their own natural Strength had awakened; bound in no Chains, but in their own unbending, hardened Spirits; made such by their renouncing, with all their eternal Strength, all Meekness and Subjection to God. In that Moment, the beautiful Materiality of their Kingdom, their *glassy sea* in which they dwelt, was by the wrathful rebellious Workings of these apostate Spirits broken all into Pieces, and became a black Lake, a horrible Chaos of Fire and Wrath, Thickness and Darkness, a Height and Depth of the confused, divided, fighting Properties of Nature. My creating *Fiat*[618] stopped the Workings of these rebellious Spirits, by dividing the Ruins of their wasted Kingdom into an Earth, a Sun, Stars, and separated Elements. Had not this Revolt of Angels brought forth that disordered Chaos, no

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[618] Creative Word

such Materiality as this outward World is made had ever been known. Gross compacted Earth, Stones Rocks, wrathful Fire here, dead Water there, fighting Elements, with all their gross Vegetables and Animals, are Things not known in Eternity, and will be only seen in Time, till the great Designs are finished, for which Thou art brought forth in Paradise".[619]

For Law, God can never be more than an eternal will to goodness and love.[620] Because of what the devils' fall was- a "fall" into their own dark nature, creating a physical world was the way to stop their falling forever. Earthly temporal reality thus became the act of love which might one day allow for the redemption of these devils.[621] Evil, as emergent nature, is thus removed even a step further, in being not only entirely in a Creation desiring its own self-interest, but the world thus experiences small redemptions all the time, when a *devilish* or furious storm becomes stilled. God's Love, emerges for Law, in these creative and redemptive actions. Goodness refers to unity and wholeness, and evil means self-interest over against this unity and wholeness. But it is also important to point out, that for Law as for Boehme, the fall of the devils does not constitute a *loss* to God's completeness. God has not *lost* something inherent to itself through this fall, as Satan and the other Angels were already separate, individual beings, with sublimated and united properties of Nature manifesting in fullness, not only in themselves, but in the grand scheme of Heaven.

Law preserves God and the Angels' harmony, as before mentioned, by differentiating the "heavenly" creation from the "earthly." The Heavenly glassy sea, as loved so much by Law, refers to the ideas as they are perceived and given existence by God in the Sophia

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[619] Prayer, 8-9

[620] It is the mind and rational logic which would take this statement and then try to argue that it excludes or marginalizes or represses hate, or whatever the opposite of Love would be. It misses the point and saying all means all, and doesn't *not mean* something that it is *not.*

[621] As I will show in the next chapter, this is similar to Jung's interpretation of Boehme, as saying God requires human consciousness for Satan's redemption. But for Jung, it is the deity *Itself* that requires this redemption into greater consciousness of *Itself,* a notion wholly foreign to either Boehme or Law.

mirror. Law doesn't mention it, but Boehme used this phrase glassy sea to refer to just this spiritual creation, which preceded the physical creation.[622]

So according to William Law, the devilish or demonic properties of unrestrained wrath, darkness, envy, and pride, are at the root of physical life. Animals and plants and storms and fires therefore reflect in themselves these properties, which are the same as found in these fallen angels.[623]

The so-called glassy sea, reflecting the spiritual heaven where the Angels lived, became distorted and turned into a deep abyss and a chaos when the Angels turned from God. This, according to Law, accounts for the earliest story in the Bible, that of Genesis. In a conversation between Theophilus and Law's favourite farmer Rusticus, Theophilus says: "When God saw the *Darkness that was upon the Face of the Deep,* and the whole angelic Habitation become a Chaos of Confusion, the *Spirit of God moved upon the Face of the Waters;* that is, the Spirit of God began to operate again in this outward Darkness, that covered this once transparent *glassy sea;* for from a glassy Sea it was become a Deep covered with Darkness, which was soon to take another Nature; to have its Fire and Wrath

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[622] This is typical neo-Platonism, found in other Christian mystics. See Pseudo-Dionysius, pg. 50.

[623] As an aside comparison that is too great for the scope of this research, Grandfather of Environmental Ethics and my former teacher Holmes Rolston III posed in 1994 the question "Does Nature Need to Be Redeemed?" Musing on the destructiveness of so-called "natural evils" he says: "Violent forces in nature with random probability strike animals, plants, and people; disaster often results. There is no question but that such forces can and do destroy individuals. Is there any redemption from them? Possibly these forces are bad, but there are good ones that overcome them. Possibly the catastrophic, negative forces are integrated with the uniformitarian, positive forces." Later in the same article he human struggle to be fully human and not merely "animal." "In this genesis of Spirit humans do have to break out of their animal natures. When animals act 'like beasts' as nonmoral beings, nothing is amiss, evil or ungodly. To the contrary, spectacular values have been achieved, coded, used for coping over the millennia of evolutionary time. But if humans go no further, something is amiss; indeed, in theological terms, something is ungodly. They 'fall back' into evil, rather than rise up to their destiny" (Rolston, 1994, pgs. 214 and 222).

converted into Sun and Stars; its Dross and Darkness into a Globe of Earth, its Mobility and Moisture into Air and Water; when the Spirit of God began to move and operate in it".[624]

Law has connected the Biblical creation narrative with his own Behmenist myth, and the fall of Satan with the earth. Theophilus sums up what he has learned from Boehme: "First, that the place of this world is the very Place, or Region, which belonged to Lucifer, and his Angels. Secondly, that everything that we see in this World, all its Elements, the Stars, the Firmament, etc., are nothing else but the invisible Things of the fallen World, made visible in a new and lower State of Existence".[625]

In his fifth point he sums up the teaching of evil: "Here we see the plain and true original of all evil, without any perplexity, or Imputation upon God: That Evil is nothing else but the Wrath, and Fire, and Darkness of Nature broken off from God".[626] Evil is a real and powerful force, acting upon its own nature. But it is not to be found in God nor is God somehow responsible for it. Satan and the fallen Angels are real but were not cast out of Heaven as a punishment of an angry God. Their decision to turn inwards caused and necessitated their fall in a strict cause and effect relationship. They are embodiments of Evil as autonomous Nature acting independently and contrary to both God and their own whole nature; instead focusing on the powers of their own destructive, fiery, dark natures. But the first three properties of nature within them are *also* from God, and so they are not disconnected from God in a complete way, which would mean they would cease to be. Instead, they are separated from God's Light and love and complete union and harmony. In this separation their ever burning wrath and fire erupt in natural disasters, storms, fires, etc.

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[624] Prayer, 63.
[625] Ibid., 64
[626] Ibid., 65

Satan's fall into materiality is only phase one of a long, gradual fall. Law goes further with this myth, expanding on the original Biblical sources, to show the similarities and differences between Satan's fall, and that of Adam and Eve.

3.1.1.5. Gradual Fall of Adam

For Law, the difference between the fall of Satan and the fall of the first humans, is that the devils fell into themselves, into their own fiery torment, and were stopped by God turning them into matter. They had desired to *be* God. Adam and Eve, however, already being human, could only fall into an animal life divided by good and evil. Law himself uses the phrase "gradual fall of Adam" to refer to the various stages the first humans underwent.[627]

Law began with the idea that the Garden and Earthly paradise were created to stop the perpetual fall of the devils. He describes the process of God bringing forth flowering plants and live animals in a process to redeem the elements of hell that had become split off.[628]

Adam, even according to Boehme, was originally hermaphroditic. Law says of this: "Here we have a two-fold proof of the angelic Perfection of Adam: (1.) Because we are told that that state in which he was created, neither Male nor Female, but with both Natures in his one Person, is the very Nature and Perfection of the Angels of God in Heaven. (2.) Because everyone who shall have a Part in this Resurrection, shall then have this angelic

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[627] Prayer, 86. Academicus asks Theophilus: "I never before heard of this gradual Fall of Adam, nor this angelic State of his first Creation, and Power of bringing forth his own Offspring, and therefore can hardly believe it so strongly as I would and as the Truth seems to demand of me".

[628] Love, pg. 56 "Devils have nothing of this Triune life left in them, but the Fire, or Wrath of eternal Nature, broken off from all Light and Love".

Perfection again; to be no more Male or Female, or a Part of the Humanity, but such perfect, complete, undivided Creatures, as the Angels of God are".[629]

Where Law extends Boehme's original idea is that Law calls Adam an Angel. "Adam," says Law, "had all that Divine Nature, both as to an heavenly Spirit, and heavenly Body, which the Angels have: But as he was brought forth to be a Lord and Ruler of a new World, created out of the Chaos or Ruins of the Kingdom of fallen Angels; so it was necessary that he should also have the Nature of this new created World in himself, both as to its Spirit and Materiality".[630] God had begun with the Garden of Eden, and had begun redeeming the fallen earth through this garden by bringing forth life from the chaos.[631] Adam was an angel whose special task was to aid in this creative process. As an angel he had the same angelical body as other angels had prior to and outside of Satan's fall. But Adam's task was to interact with the Garden's fructification, and therefore had to be given an outward body that was capable of some type of contact with it. God thus gave Adam an external body made out of this new created earth:

"Not such dead Earth as we now make Bricks of, but the blessed Earth of Paradise, that had the Powers of Heaven in it, out of which the Tree of Life itself could grow. Into the Nostrils of this outward Body, was the Breath of Spirit of this World breathed; and in this Spirit and body of this World, did the inward celestial Spirit and body of Adam dwell: It was the Medium or Means through which he was to have Commerce with this World, become visible to its Creatures, and rule over it and them. Thus stood our first Father; an Angel both

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[629] Ibid., 80.
[630] Prayer, pg. 5.
[631] Literary critic Northrop Frye, while not particularly drawing upon this creation myth, wrote of the differences between forests as wilderness and forests as garden. Also distantly related is the Zen Buddhist view of a garden as a form of applying human will to the creative processes of nature, in order to bring order out of chaos.

as to Body and Spirit (as he will be again after the Resurrection) yet dwelling in a Body and Spirit taken for this new created world, which however was as inferior to him, as subject to him, as the Earth and all its Creatures were".[632] With this outward body taken from the "dust" of the Paradisiacal Garden, Adam was "created an Angel, both as to Body and spirit; and this Angel stood in an outward Body, of the Nature of this outward World; and therefore, by the Nature of his State, he had his Trial, or Power of choosing, whether he would live as an Angel, using only his outward Body as a Means of opening the Wonders of the outward World to the glory of his Creator; or whether he would turn his Desire to the opening of the bestial Life of the outward Worldling himself, for the Sake of knowing the Good and Evil that was in it".[633] According to Law this Adamic Angel was to rule this Earth, to "have no share of its Life and Nature, no Feeling of Good or Evil from it, but to act in it as a heavenly Artist, that had Power and Skill to open the Wonders of God in every Power of outward Nature…This was to have been the Work both of Adam and his offspring to make all the Creation show forth the Glory of God, to spread Paradise over all the Earth, till the Time came, that all the Good in this World was to be called back to its first State, and all the Evil in every Part left to be possessed by the Devil and his Angels".[634]

So what happened? The first step of Adam's fall was to be divided into Adam and Eve, "which was done to prevent worse effects of his fall; and to prepare a means for his recovery, when his fall should become total, as it afterwards was, upon the eating of the earthly tree of good and evil".[635] Adam was not supposed to develop any particular feelings

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[632] Ibid., 5
[633] Ibid.
[634] Ibid., 7.
[635] Ibid., 84. Elsewhere Law even says: "…the reason why man is naturally taken with beautiful objects, why he admires and rejoices at the Sight of *lucid* and *transparent* Bodies, and the *Splendour* of precious Stones, why he is delighted with the *Beauty* of his own Person, and is fond of his Features when adorned with *fine Colours,*

about this Paradise he was helping create, nor was he supposed to develop curiosity for

purely physical sensation, mixed as they were, with both good and evil.[636]

Adam first *awakened* a curiosity, then a desire to experience sensibly the life he-she

was helping bring into fruition in the Garden. Law says: "The Fact is certain, that he lusted

after the Knowledge of this Good and Evil, and made use of the Means to obtain it".[637] In

Law's version Adam *lusted* after the pleasures of the earthly life, and knowledge of

existence in it. This is symbolized by Good and Evil, which existed in a mixed state in the

material of the Earth, due to the separation of the demonic elements in the fall. It is

important to Law's theory that this desire, itself, *because* of the relationship Adam had with

the Garden, was able to cause the Tree of Knowledge of Good and Evil to grow. Law had

distinguished between desire and want, and related both to Will. Adam, as an agent of

God's will to all goodness, desired the good of the earth, and the earth *wanted* this desire to

grow. So when Adam desired knowledge of the mixture of good and evil inherent in this

wonderful Nature, it was enough to sprout a tree as a *symbol* of this desire. Law says: "His

(Adam's) first *longing Look* towards the Knowledge of the Life of this World, was the first

loosening of the Reins of Evil.- It began to have Life, and a Power of stirring, as soon as his

Desire began to be earthly; hence the Curse, or Evil, hid in the Earth, could begin to show

itself, and got a Power of giving forth an *evil Tree*, whose Fruit was the Key to the

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has this only true Ground, 'tis because he was created in the *greatest Perfection* of Beauty, to live amongst all the Beauties of a *glorious Paradise:* And therefore Man, though fallen, has this strong *Sensibility* and reaching Desire after all the *Beauties,* that can be picked up in fallen Nature" (Law, Appeal, 1740,pg. 124).

[636] "A Divine Love in the first pure and holy Adam, united with the Love of God, willing him to be the Father of an holy Offspring, was to have given Birth to a Race of Creatures from him" (Prayer, 88).

[637] Ibid., 5. See also: "But he (Adam) was not content with this happy Superiority above the Evil and Good of outward Nature. His Imagination, helped on by the Devil, longed to look into, to know and feel the secret working Powers of that outward Nature, which it was his Happiness, and Paradise to be insensible of" (Christian Regeneration, 1739, pg. 144).

Knowledge of Good and Evil, had he willed nothing, but that which God willed in the Creation of him".[638]

God and Adam both knew that in order to fully experience earthly life, Adam would have to abandon its perfect angelic nature. But the desire had begun. Law explains the separation of female and male in the form of taking Eve from Adam as "a Wonderful Procedure…to be seen in the Divine Providence, turning all Evil, as soon as into a further Display and Opening of new Wonders of the Wisdom and Love of God!".[639] He continues: "When this first human Angel, through a *false, impure* Love, lost the Divine Power of generating his own Likeness out of himself, God took Part of his Nature from him, that so the Eye of his Desire, which was turned to the Life of this World, might be directed to that Part of his Nature which was taken from him".[640] Adam, being created with an Angelic Nature and an incorrupt body, but becoming attracted to the material world it was working; was essentially divided into two, that the parts might be attracted to one another instead of to the world. This is the second level of Law's gradual fall, the first being the fall of the angels. Eve was thus every bit the Angel and had the same angelic properties as Adam. With foresight God would also make use of this division of the sexes by giving Eve's offspring a seed of ultimate redemption, called the *Bruiser of the Serpent.[641]*

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[638] Law, Prayer, 1749 pg. 93.

[639] Ibid., pg. 85.

[640] Ibid. Law continues "for it was a less Degree of falling from his first Perfection, to love the Female Part of his own divided Nature, than to turn his Love towards that, which was so much lower than his own Nature. And thus, at that time, Eve was an Help, that was truly and properly meet for him, since he had loss this first Power of being himself the Parent of an angelic Offspring, and stood with a longing Eye, looking towards the Life of this World" ibid.

[641] "For the Thing would have been impossible, no fallen Man could have been inspired by the Holy spirit, but because the first Life of Man was a true and real Birth of it; and also because every fallen Man had, by the Mercy and free Grace of God, a *secret* Remains of his first Life preserved in him, though hidden, or rather swallowed up by Flesh and Blood; which Secret Remains, signified and assured to Adam by the name of a Bruiser of the Serpent, or Seed of the Woman, was his only capacity to be called and quickened again into his first Life, by new Breathings of the Holy Spirit in Him" (Law, Address, 1761, pg. 10).

The third level of fall is the eating of the forbidden fruit. Boehme had interpreted the

Genesis myth of Satan taking possession of the serpent in the garden. [642] Boehme argues

that Eve was first fooled by the fact that the serpent was there speaking with her, when

snakes are usually, even in the Garden of Paradise, unable to speak. The fact that the

Serpent was able to speak of such things as God, good and evil, and God's prohibition to eat

of the tree, only strengthened the desire to experience the earthly life, already present in

Eve from before she was split from the Adam-Eve.[643] Boehme says: "For the Devil said the

Fruit would not hurt, but the Eyes of her sharp Understanding *would be opened, and they*

should be as God; this *Eve* liked very well, that she should be a Goddess, and wholly

consented thereto…"[644] The properties of all Nature are present in Adam and Eve as they

are in the unfallen Angels – in a "hidden" state of harmony and unison with each other, with

the first three not overpowering the latter. The three properties were "opened" in the fallen

angels, meaning they had become truly active and autonomous, not integrated. The earth

was created from these fallen angels by separating the "elements" within the properties,

meaning the earth *by itself, in its own natural state,* is not in harmony with God and the

properties are not linked. The Garden is the place where God has begun the work of

reintroducing the latter four properties by transforming the elements in such a way that

they grow as plants and animals. But Satan and the other fallen angels, while being

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[642] Boehme discusses this "seduction" of Eve by the Serpent by differentiating between the natural serpent, which was unable to speak, and Satan, who took possession of the serpent. Satan then beguiled Eve, who was amazed at the speaking ability of the Serpent. See *Mysterium Magnum,* "Here the Vail lies before Moses's clear Eyes, for he sets down the History very right. But how can an un-illumnated Mind understand it, in that he writes of the Serpent, saying *that the serpent spoke with* Eve, and *deceived her;* whereas indeed it *cannot* speak, and also is only a Beast, *without* divine Understanding, and in its *Self* cannot know the Image of God, much less did the Serpent understand the heavenly Powers, or the Prohibition?" (Boehme, 82). Boehme's theory makes very sophisticated use of the vocal abilities of Satan to manifest either good or evil
[643] "Eve's Essence was heavenly, but already somewhat poisoned and *infected* by *Adam's* Imagination…" Ibid. 84.
[644] Ibid., 84.

"trapped" in this material earth, must be seen as autonomous forces of these three properties. They fell because they tried to overthrow God. So these properties in the earth's physicality are autonomous representations of emergent evil, *still* desiring to destroy God's order and to raise themselves above God. So when Satan, as the serpent, increases Eve's already present desire to taste and experience mortality, he (Satan) is an autonomous force which subverts that desire, by adding pride to it, by adding to it the desire to be "like God," although this is not the same as wanting to "be God."

Law appears to assume familiarity with this interpretation of the myth. His warning to Christians is to be on the alert for "Self." When he speaks of the serpent he does so by comparing the serpent with Hell and the Fiery Dragon.[645] Law's emphasis is that the serpent is inside Adam, inside the reader, inside all people. He says: "And every Man, until he is in the way of Regeneration, is more or less governed by them [the fiery Dragon, etc…]. No Hell in any remote Place, no Devil that is separate from you, no Darkness or Pain that is not within you, no Antichrist either at Rome or England, no furious Beast, no fiery Dragon, without, or apart from you, can do you any Hurt. It is you own Hell, your own Devil, your own Beast, your own Antichrist, your own Dragon, that lives in your own Heart's Blood, that alone can hurt you"[646]

When Adam and Eve both ate the fruit of the tree, they abandoned the Divine light that was within the, and the three properties became active within them. I will talk about Christ and Redemption in later chapters and won't say much of the theories here. But for

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[645] See *Prayer,* 56 "Acad. Pray, Sir, tell me more plainly, what this Self is, since so much depends upon it. Theoph. It is Hell, it is the Devil, it is Darkness, Pain and Disquiet. It is the one only enemy of Christ, the great Anti-Christ. It is the scarlet whore, the fiery Dragon the old Serpent, the devouring Beast, that is mentioned in the Revelation of St. John". Also "The life of this World is the Life of the Beast, the Scarlet Whore, the old Serpent and the fiery Dragon." (Ibid., 58).
[646] Law, Prayer, 56.

Law, as well as for Boehme, Angelic and Divine existence is one of harmony of all seven Properties. The dark properties are not "open" because they are transformed into the light properties. But outside of God Itself, all Creatures have the capacity to open the first three properties by turning away from God's completeness. At the Fall, God gave Eve's offspring the "Bruiser of the Serpent" which is an innate but not opened Christ, or the means to once again transform these three Natural Properties and awaken the three Spiritual Properties.[647]

For Law the human reality of Heaven and Hell as opened realities, instead of mere potentialities, is related to humanity's human condition as fallen in a fallen world.

3.1.2. Revisiting Privation theory

The problems raised with the privation theory were as follows:

1. Despite explicit attempts made to defend "nature" from being associated with "evil," Augustine's solution resulted in just this.

2. Calling evil "nothing" is seen as an attempt to avoid the reality of the human experience of it.

3. The privation theory is an intellectual argument that can be seen, similar to point 2, as avoiding the reality of the human experience of evil.

The basic definition of privatio boni, once again, is that evil is a lack or removal of some good quality that should be present. I have shown how goodness, in this theory,

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[647] I will quote in its entirety: "But when Man, not content with the Food of Eternity, did eat of the earthly Tree, this Light and Spirit of Heaven was no more *natural* to him, no more rose up as a Birth of his Nature, but instead thereof, he was left solely to the Light and Spirit of this World. And this is *that Death*, which God told Adam, he should surely die, in the Day that he should eat of the forbidden Tree.
    But the Goodness of God would not leave Man in this Condition. A Redemption from it was immediately granted, and the Bruiser of the Serpent brought the Light and Spirit of Heaven *once more* into the Human Nature, not as it was in its first State, when Man was in Paradise, but as a Treasure hidden in the Centre of our Souls, which should discover, and open itself by Degrees, in such Proportion, as the *Faith and Desires* of our Hearths were turned to it" (Law, Spirit, 30).

means *being.* The greater the fullness of being, the greater the good, and therefore, the lack or removal of that fullness of being is evil. The problems with this are that it neglects the lived and felt experience of evil, especially that of moral or cosmic evil; and that it results, despite attempts to the contrary, in making nature evil. A theory of evil must account either include such things as *natural evils* or confine itself entirely to moral actions. Evil is *felt* or *experienced* as being absolute, and Reason attempts to find ways to prove this. Or it attempts to relativize it, which theistic Christianity is uncomfortable doing. A Christian doctrine of evil will also not accept any explanation of evil that makes God the author.

Boehme's Theogony, when seen from the point of view of the three principles, can lead to the misunderstanding that good and evil are opposites found eternally in God's own being. He uses the phrases fire and light. Boehme's later addition of the seven properties, however, provides a different and more orthodox theory. Within God there is only complete being, although that being is dynamic. The dynamics of God's being consist of what Boehme calls *nature* being transformed or transmuted into full existence. Nature provides the foundation for full existence. Fire and Light do not mean good and evil, but are to be visualized as the burning aspect of a candle and its useful, light giving property. If it were somehow possible to remove the light from fire, the fire could only continue to burn, and could not even be contained for purposes of say, warmth or cooking. Fire without its light would rage uncontrollably and be only destructive.

The *goodness,* according to Boehme's theory, lies in the completeness of something's existence. Fire is only good when its foundational property of burning exists in harmony with its light. Fire is evil when this light is removed, or when fire is deprived of it. But this does not negate its existence or its being, merely the fullness of its being.

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William Law calls these first three properties *contraction, drawing,* and *rotation.*
They are not *evil,* just natural properties that make up everything that exists in our universe.
All things have a tendency to turn in towards themselves to become individual things, as
well as to attempt to draw other things into their sphere, like gravity. If left to themselves,
these two forces resist one another, creating a rotating motion that can never cease,
because the properties generate each other. When transformed or *sublimated* into a larger
being, these properties become light and sound and finally transcendence.

This theory fits the general definition of evil as a privation of the good, in that evil is
the outcome of depriving these three properties of nature participation in spirit. Goodness
is the harmonious working of all seven properties together, whereas to deprive the first
three of this harmony is an evil. But this deprivation, this *privation,* in no way cancels out
the furious and terrifying power of nature left to itself. It doesn't mean that they are
"nothing" and doesn't try to fit various degrees of non-being into a cosmic order. Instead,
things deprived of spirit work *only* their own nature, for their own good.

This theory accounts for the *potentiality* for evil existing in God's being, giving the
potential an element of eternity, but explicitly rejects any notion that evil *as realized* exists
or is attributable in any way to God. Evil only comes into realization in its emergence from
God's being, when the first property turns inward upon itself and takes the next two
properties with it.

In both Boehme and Law this first occurred with Satan and the fallen angels. When
Satan sought his own being at the expense of harmony and full being in relationship with
God, he activated or opened this first property, and stopped the transformative process of
existence he had before experienced. Satan was not *cast out* of Heaven, according to

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William Law, as punishment for this crime. Instead the activating of this property of selfhood in a way that prevented its sublimation itself resulted in the necessary expulsion from the harmony of unity with God. Satan represents, therefore, the promotion of selfhood above and beyond cooperation and unity with God and other angels. This property of selfhood then became unconstrained and uncontainable in its unending destructiveness because it still drew its existence from God, but no longer in a harmonious way. In this way Satan and the fallen angels are said to be creatures of God's Wrath, because the wrath is felt when it is opened to itself instead of transformed into light.

William Law developed this vision by showing God's existence to be that of constantly turning this darkness into light. Out of Love God broke apart the "elements" of material existence in these fallen, tormented angels, and created the world from them. In this way Law even sees a possibility for a final redemption of these fallen angels, though he tells his readers not to concern themselves too much with questions like this. He indeed saw the earth itself, as the means God had chosen, although he cannot deny the possibility that some fallen angels might not be redeemed. He says: "If it is possible, I am heartily glad of it; and am also sure enough, that it will then come to pass in its own time".[648]

Because human beings are made from the elements of the fallen angels, their bodies contain the mixture of good and evil, of the nature around them that is being redeemed. It is the body itself, the physicality of it, that prevents humanity's falling further into themselves, as the angels did. When Adam and Eve opened their first property in themselves they had a limit of the natural physical body and existence on them that prevented an endless fall. Instead they experienced, and their descendants still experience,

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[648] Law, Divine Knowledge, pg. 175.

the temporal push and pull of inward pulling selfishness *and* of the need for other things

and people. If left in this state of nature humanity will continue to be selfish and self-

consumed and will also attempt to use others for their individual gain. When the selfhood

takes over, it is the first three properties opening. Because the urge to do this comes from

the demonic properties in their bodies, this rage and envy is said to be demons or devils. But

because it is the eternal *nature* of God, it is called the Wrath of God. It is thus a theory of

privation, that attributes *curvatus* to even the fallen angels, and how for Satan, the act of

turning to himself was Sin and activated evil at the same time; for humanity, however, Evil

in the form of Satan came first, before the sin, and thus is real for us and *feels* eternal,

though is not.

3.1.1.1.   Law`s theory solves some problems with privation

Law's theory encapsulates the best aspects of the privation theory, along with the absolute

reality of evil, while accounting for evil spirits and simultaneously making the evil spirits to

work in conjunction with human nature. All of this denies the possibility of evil of being

either eternal with God or being located within God. God, instead, could be called that being

who brings goodness out of this dark evil. The theory of the seven properties and Law's

development of them to include the earth itself in God's plan of universal redemption, while

fitting the definition of privation, defines goodness as wholeness and defines evil as partial,

although completely real, existence. It explains the very real experience, not only of natural

evils, but also of human moral evil. Although remaining technically a theory of privation, it

doesn't suffer from the same changes of intellectualism that Augustine's and especially

Aquinas' theories do. As long as the seven properties are kept in mind no true dualism can be said to exist. God is all good, in being complete in *Himself,* and evil and cosmic evil is an immortal being turning away from this unity and activating the property of selfhood. Human evil is this demonic tendency towards selfhood that in inherent in physical existence (due to the fall of the angels) which activates the properties of selfhood in the constraints of this physical body. For William Law this is still the sin of pride, but pride has a demonic/cosmic aspect to it.

Law's theory doesn't make the mistake of equating *being* with *goodness,* which results in the (unavoidable) misconception that evil and sin are mere nothings. It answers the difficulty of not taking the threat of evil and sin and the devil seriously. A criticism is that it makes "nature" evil, similar to the Manicheans and Augustine. But this is only apparent. It is better to say that it makes "nature" a mixture of both good and evil. Human life is not entirely good nor entirely evil. But when "nature" overcomes the higher faculties, evil results. And the fact that this evil is *experienced* as both originating in the person *and* as an external and real power with agency is explained by it.

3.1.2. Chapter summary and preview

In this chapter I set forth in brief some of the theories of evil that are predominant within Christianity and their relations to both sin and Satan. Some of the weaknesses were discussed. Dualism is untenable in a Christian context. Christian theology cannot accept the equality of evil with good as long as God is worshipped Privation is an intellectual attempt to explain evil that has been accused of not respecting the reality of the human experience. Then I placed Jacob Boehme's theory into these theories. Boehme's theory of seven properties of Nature describes a transforming and redemption of "nature" into a spiritual

being. Spiritual properties are based on and arise out of natural properties. This is Boehme's attempt to avoid the dualisms of good/evil and nature/spirit. A weakness is in the confusing way Boehme writes, and in the way some interpreters overlook this attempt. In spite of his attempts, his locating of the realm of Satan within God can hardly be interpreted otherwise than saying some aspect of evil is located within God's own nature. For this reason Boehme was tried twice for heresy, but on neither occasion was he found guilty. William Law stressed the seven properties in such a way that Satan is not located within God but within the earth and physical matter. This was done out of God's love even for fallen angels. The fall of humanity is divided into multiple stages and was caused by a desire to experience the earthly existence and by the demonic aspect located within nature. The demonic aspect of nature then joined human nature and expresses itself by opening the three first natural properties, the same as the fallen angels had opened permanently. The earthly body prevents this demonic nature from fully taking over. But this means human life is a time and a "trial," a chance to cling after either the good or the evil. For Law the theologian, clinging to the earthly could only result in an untransformed natural self. This natural self, when it dies, loses the physical help of the body, and is then in the same state as the fallen angels and can only become a hell to itself.

Law's theory defends the reality of evil as a real entity. It is a theory of privation which escapes this common criticism: evil is not a nothing but is an incompleteness which divides nature from spirit. God and the unfallen angels exist in a state of continued and eternal transformation of nature into spirit. The "two sides" exist in harmony. The fallen angels have lost the good that was in them and their natures, removed from the unity of the lower nature with the higher nature. They are thus pure evil. Humanity exists in a state of

earthly nature, with potentials to both the good and the evil. When either the good or the evil is experienced, they are experienced as forces external to the individual. Both the good and the evil can possess the person. But even in the natural state humans have a tendency toward self-interest, called by the theologians the sin of pride.

The theories discussed in this chapter are theological and philosophical. The theories so far discussed lack any psychological basis or comparison. According to Jungian theory religion is based on psychological dynamics of the Unconscious and Conscious. Gods, angels, and devils are manifestations of complexes or archetypes in the Unconscious. A theory of human evil that neglects a psychological explanation is incomplete. Just as William Law drew inspiration from Jacob Boehme, so also did Carl Jung. Some of their interpretations are very similar, and the methods each man used in interpreting Boehme will be revealing. But even more important are the differences. When Jung severed his friendship with Victor White over his theory of God and evil, the relationship between Christian theology and Jungian psychology were also ripped apart. Probably this rift is unhealable. White was unable to offer Jung an alternative. This is the alternative.

G.   *Archetypal Interpretation of Boehme:*

1.   The Three Principles

If the reader has followed along, we can see that Jung's interpretation of Boehme as dualistic between good and evil doesn't do justice to the vision of the Self. The Archetypal Self, being a product of human evolution, is not primarily dualistic. It is tripartite like the

human brain. Boehme's first principle he describes as fire and wrath. He describes this lower

center as God's Nature. Known as the "Dark Nature-Center", the "Center of Nature", the

"Wheel of Birth", as well as being called the "Wrath of God", full of metaphorical imagery of

"desire and fire" this is the aspect of God that fascinated Jung so much.[649] For Boehme this

aspect of God "developed" (not in *time* but in *eternity*) because God sought to diversify into

Creation.

Again, "evil cannot exist in God *as evil* [author's italics] nor can it be congenital with

man, or with any other creature; these ideas must be rejected as impious and

monstrous".[650] So what is this source of fire and wrath? For Boehme, being a mystic of the

middle ages, it is Will or Desire, a Desire of which fire is expressly the outward symbol.[651]

For Boehme this Desire is the foundation:

> "of Egoism, of *Self-ness,* [author's italics] of that in us whereby we
> separate ourselves from everything else, center in ourselves, establish
> ourselves as mid-point, and exclude all else Egoism gathers itself into itself,
> but is soon impelled to go forth again from itself, to spread itself in the
> manifoldness of life, but in a selfish manner".[652]

This is God's *nature,* the selfishness of "egoism" and self-ness that manifests in creation as

the entire diversity and wonder of the many creatures and beings. For Boehme this aspect

of God, an individualizing aspect, becomes the various individual beings and creatures that

make up the world and the universe.

Psychologically and Archetypally God refers to the Archetypal Self, and therefore

Boehme's vision of the Archetypal Self is that this Diamond Body contains within itself a

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[649] Martensen & Rhys, 1949, pgs. 54 – 60,
[650] Ibid., pg. 56.
[651] "What Fire is in the outward region, Desire is in the inward" (ibid., pg. 54).
[652] Ibid, pg. 55.

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selfish, self-directed *nature* that manifests in the various induvial creatures. Psychologically this refers to the Ego in the psyche, and of course various other complexes and other elements that make up the psyche. The Archetypal Self has a lower nature that seeks expression of itself selfishly. This is similar to Moore's understanding of the Diamond Body having an immature and a mature nature. It is not without significance that Boehme himself refers to this as God's *Nature,* as we have seen Nature evolves at the level of individual selection for selfish and aggressive behaviors. One cannot do justice to Boehme's theory by referring to this *nature* of God as evil because evil does not exist in God as evil. But this nature, when separated from God's completeness in a creature, continues to possess a creature's nature and makes that creature continue in selfishness.

This Dark Center of Nature, one of the three Principles of Boehme's God image, is in fact composed of the first 3 Qualities or Properties. Boehme called the first of these qualities "contraction" which is a desire which draws towards itself. Desire in Boehme's sense should be interpreted as Libido in the Jungian sense. In the Godhead prior to Creation, which means in the Archetypal Blueprint of the Self prior to the emergence of Ego consciousness, this aspect generated individuality. This is Royal work, as we have seen, related to creating Cosmos and creating territory, as well as defining oneself as a self to others of one's own species. This hardening into a self, seen as sinful nature, is the root of Hubris.

But this first property or quality, however, met with its opposite within the nature of God's eternal Self. This means that in contracting itself it met its own resistance, the resistance of an already hardened object resisting anymore pulling inward. This is the second quality or property Boehme envisioned, the "Friction", an "expanding" force that

causes differentiation from itself and is a "desire to go forth into multiplicity".[653] When

speaking of the Archetype of the Self this aspect of the Diamond Body energizes the Ego to

set out and explore. It is the Ego's developing blueprint of going out of itself. As the inward

directed libido is important for the development of a personality, so also is the outward

directed libido of the Warrior.

Boehme's third principle in the Dark fiery nature of God is called "anguish" or

"wandering," and exists because the first two principles are bound together and cannot

exist without each other. You cannot have a contraction without an expansion, and you

cannot have a turning in without a going out. Boehme says this creates anguish as the

Desire, which we are interpreting as Libido, desires to go two directions at once. It desires to

contract and expand at the same time. This is why he calls it "Wandering" and the "wheel of

life".[654] For Boehme this quality is the constant motion through which *He* creates. A

psychological comparison with the concepts of Anxiety and neurosis is apt, as Freud

conceived of Anxiety and neurosis as resulting from the interaction of the unconscious,

repressed element seeking to come to consciousness, and the activity of the Superego to

keep it repressed.

As pointed out, these three properties make up Boehme's first principle, which is

called God's fiery wrath or God's Nature. If left unchanged the two elements would exist

forever in the third state of confusion and contrast with each other. But for Boehme God is

not only these three qualities or this one principle. A fourth quality enters which Boehme

called the Blitz or the lightning flash. As we noted above this is the aspect of transforming

these three primitive aspects of Nature into the latter three which make up the second

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[653] Swainson, 1921, pg. 28.
[654] Ibid., pg. 28.

Center, the Center of Light. Boehme is difficult to read at this point because the three

primitive qualities are transformed *into* the latter three mature qualities, but they are also

completed *by* them. This is Boehme's confused language dealing with the power of an

experience of the Archetypal Self. The symbolism of fire here is not that of burning torment

but of transformation. In order to interpret this with the knowledge we have so far, we

must look at what the latter three qualities are.

The first Ternary is referred to as the Father whereas the second is referred to as the

Son. It is in the Son that the Father found completion in an *other,* that was still nonetheless

not really an Other. The Father is only complete with the other, the Son.

The lightning flash or fire transforms the first quality of selfness into what he calls

either "Love" or "Light." In it are "every characteristic of the first three forms, yet no longer

in pain, but in joy".[655] Whatever has happened in the lightning flash has resulted in love, or

in its Christian version, Charity. We saw earlier that Moore's Lover Archetype completes the

other Archetypes by softening them. The King, ruling out of love for his people, becomes the

true divine king, whereas the king without love is a despot or a tyrant. The Warrior who

fights for love *of others* is a beneficial and necessary character, whereas the Warrior who

fights only for himself or some distorted idea is rejected by society as evil. We have also

seen how it is the mature Archetype that lives for others rather than oneself. We have also

seen how caring occurs in the leap from solitary evolution to group evolution as well as in

the difference between the self-oriented Reptilian brain and the group nurturing oriented

Mammalian. The emotion of Love occurs with the arising of the Limbic system and

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[655] Stoudt, 1957, pg. 234.

emotions.[656] This aspect of the Archetype gives the Archetype of the Self its completeness in sociality – in the presence of an *other.*

The next property, the sound, in Boehme's symbolism refers to speech, the "Word of God" and the Gospel. Boehme makes it equal to the five senses working together. It is also thought and Reason, and Boehme even calls it "Intelligence"[657]. For Boehme, as a Christian, this meant the divine Logos, Reason, Word, etc. – a type of grace that was in God and needed to return to humanity in the work of redemption. For us we can see here the symbolic vision of the frontal cortex, the center of human rational thought, as well as the Archetype of the Magician.

The seventh property, Wisdom, is also called consciousness.[658] It represents the completion, the totality of the other six properties, finally recognizing itself in its divinity. It is the aspect of God that comprehends God in wholeness, in the full transformation of the dark Nature into the Light Christians associate with their God. Archetypally speaking this represents the fullness of the Archetype of the Self, recognizing in itself the immature aspects and the mature aspects, and recognizing that the mature is a transformed immature. This fullness of the Archetype of the Self, expressed through human development as a social being, the energies being transformed by rituals to sublimate the primitive into socially acceptable forms, is necessary for the fulness of human life, according to Robert Moore's theory.

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[656] In a thread not followed up in this thesis the Hindu idea of Chakras includes the realization of humanity with the 4th Chakra, the chakra of love. According to Joseph Campbell this Chakra that separates humans from animals.
[657] Swainson, 1921, pg. 30.
[658] Ibid.

Based on this vision of the completeness, we can now finally see what the fourth property refers to when symbolically interpreted. It refers to the transition from reptilian to mammalian, tribal life. It refers to the evolutionary creation of the mammalian brain, with its tendencies to care for and nurture infants and care about others in the sense of needing attachment. It refers to the creation of the limbic system that can transform instincts of the Reptilian brain into the more pro-social behaviors of group life. And at the fully human level it refers to what Moore called "initiation" – those rituals necessary to sublimate libido away from one's own selfish and immature desires into socially acceptable ones. Now that we have explored Boehme's image of God in a new light, let us explore his understanding of Evil and Satan in light of these Archetypal discoveries. Just as it transforms God's primitive *Nature* into the divine Being of worship, so it still retains its *natural* character, and becomes evil when separated from the Light center.

2.   Boehme's Theory of Satan and Evil and its relation to Moore theory of Archetypes

We have seen how the dark, fiery nature of God finds its wholeness in the Light of divinity. As God creates, *He* creates according to this complete wholeness, and all beings are imbued with these properties, and all creatures find their full completeness only in God. Psychologically this means that all aspects of the Unconscious originate in the Archetypal Self, including the Ego, complexes or other Archetypes. All four of Moore's Archetypes are still parts of the one Diamond Body, and they have their completeness only together. For Boehme, Moore and for Jung, this wholeness is *good,* and is God.

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But in Boehme's theory, the dark center of nature, and in particular the first property, the contracting property of selfhood, contains within it a risk to every creature. In order to be a separate creature, an individual, this property must exist. In order to individuate the individual must pull into itself. It must establish territory and boundaries. But in order to remain a part of the group, to remain part of the wholeness that exists, this property must not be activated or "opened" to use Boehme's language. Every creature, using Boehme's mystical language, must take part in this activity. But there was at the very beginning a creature, and Angel, that chose not to remain in the wholeness with God, and this Angel's name is Satan.

What does Boehme mean in implying that Satan resides in God's dark nature? As we saw in discussing Boehme and Law's understanding of Satan, this Angel "opened" or activated the first property of Selfhood, and turned in on Himself, away from the completeness that was the Godhead. In this he was separated from the Light, and perhaps forever lost. Seen as an Archetype, this means the Archetype separated from the unity of the Diamond Body and is now permanently isolated as an "immature" or "primitive" Archetype. The language is confusing, but it means, using Moore's terminology, that the Royal Archetype, separating from the other three and separating from its own mature aspect, becomes permanently activated in its immature form. By now we can see that what Boehme means by "opening a property" is psychologically equivalent to constellating an Archetype.

We must remember Moore's understanding of these archetypes – that they're all of them selfish, they want to consume you, and they want to keep all of you to themselves. From the Ego's point of view this means the Ego is at constant risk of being possessed,

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inflated by an archetype. We have seen how this possession and inflation mean the Archetype in its immature aspect. We have seen that Moore's immature refers to what is sometimes called the primitive, the anti-social, selfish, the *instinctual* part of humanity. Satan's opening up of selfhood is to be interpreted, according to Moore and Jungian psychology, as the infantile King/Royal archetype possessing the Ego in a state of inflation.

Moore presented a possible elaboration of the myth of the Fall of Satan in an audio lecture. In his psychology, as we have seen, children are little infantile narcissists, full of grandiosity and seeking blessing from parents and adults. If this attention is not provided, if the parents are removed or busy or otherwise not "good enough" (Winnicott's phrase) then the grandiosity:

"remains the grandiose exhibitionistic self-organization. It remains an instinct in the psyche; it is not transformed; it remains loaded with numinous energy. With those few who we call, technically, narcissistic personality disorders; this numinous, powerful, grandiose self-organization takes over the Ego most of the time…This is a person that acts as if they think either they are God's gift to the world, or they are God giving a gift to the world. It is a person who believes you exist to serve his or her whim. It is a person who makes all sorts of claims on others without feeling any need to reciprocate. It is a person with a compulsive need to be adored uncritically".[659]

In the same lecture Moore connects this theory of child development and infantile grandiosity that Satan. One story according to Moore,

"Satan is very envious of the place that God holds and that he feels that his beauty is *not being seen and appreciated.* And one of the stories has Satan waiting until God leaves the room and going up and sitting on God's throne and having his particular group of angels – this is before they leave, you know- having his particular group of angels come around and see how he looks sitting on the throne. And he says: 'I think my beauty is even more outstanding than that of God's, and they all agree".[660]

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[659] Moore, Lecture 2, appx 23 mins.
[660] Ibid., appx 7 mins

It is after this that, of course, Satan is cast out of Heaven. For Moore this aspect of Satan, the grandiose exhibitionistic self-organization, needs to be seen and blessed. The need to be seen and be blessed is instinctual behavior facilitating attachment. We have seen this. If not blessed the grandiosity remains primitive.

In this myth of Satan's fall Satan did not just seek blessing from God, but sat in God's throne. It wasn't enough that he still sought blessing that God wasn't giving. We are left to guess that had God paid more attention to Satan he would have sublimated his grandiosity and put it to use for the greater good of God's creation. But it didn't happen so Satan desired instead to become God.

Similarly, the Theologia Germanica says:

> "Note that when the creature assumes for itself some good thing, like being, life, knowledge, power – briefly, everything one might term good – as though the creature *were* indeed one of these goods, or as though the Good *belongs* to the creature – in such situations the creature is turning away from God.
> Was that not what the devil did? What else did his apostasy and fall consist of but that he assumed for himself that he, too, was something, and that something was his and that something was his own property.
> This assumption and his 'I' and his 'me' and his 'mine' – that was his apostasy and his fall. And this is still the case".[661]

This is the connection to Boehme's version of Satan's fall, Satan,

> "the prince of the throne turned away from God's Love to the central fire in God's wrath, in which he opined he was to rule over God's gentleness and Love. But on this account, he was thrust from the central love fire and now possesses hell"[662]

Again,

> "He was cast with his legions out of his throne, and immediately shut up by the darkness and had been grasped by the fierce pride-wrath of the hellish foundation"[663].

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[661] Unknown, Quoted in Luther, Martin, 1980, pg. 62.
[662] Boehme, Theosophical Fragments iv., 3-5, quoted in Stoudt, 1957, pg. 245.
[663] Ibid., pg. 246.

Satan, by opening this "Nature" Center and the first property of egoism within himself, became locked out of the other Light center and is trapped by this fire-wrath. What this means Archetypally is that an aspect of the Archetypal Self, activated in itself its lower, primitive, selfish nature, and became loose in the Unconscious as an autonomous Being. And to get even more concrete, this means that it is experienced by the human ego as a separate complex overpowering it. The total and mature Archetype is no longer present in the psyche, only the primitive aspect of it cut off from the completeness it would find in social life. Boehme's vision, if we accept Jung's original notion that Boehme's God vision is a vision of the Archetypal Self, saw that an aspect of the Archetypal Self can become activated in a selfish way and possesses the Ego personality making the individual grandiose and exhibitionistic within his/her social group. This is Boehme's version of the "crocodile" having one's aunt that was discussed earlier.

In this sense it must be shown, that although Jung's worry about the reality of evil being more important than an intellectual explanation of it in the *privatio boni* doctrine of Augustine and Aquinas, Satan become incomplete and separate from the wholeness of God is by definition a privatio doctrine. Satan perverted something that was good in God, namely the instinct for individuation, and when that opened in him he desired to be God, as a narcissistic grandiose individual does. But it is primitive grandiosity removed from the fullness and completeness of transformed sociality, a mature individual able to provide blessing and nurturing to another. It is both a distortion of a good, and a loss of complete goodness. If Victor White were alive today, and for any other religious believers seeking their own unity of thought between Jungian thinking and theology – this image of Satan and evil meets the definition of the privation of the good.

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Possession by this split-apart Archetype in its primitive form results in grandiosity and narcissism. We have seen how the psychological literature of narcissism shows that the narcissistic personality is actually fragile and shallow. The inflated, immature Ego does not actually possess the confidence of a mature ego relating to the King/Royal archetype in its fullness. Instead, it swings, as it were, back and forth between the poles of overconfident superiority and inferiority; it demands attention and will throw a rage if it doesn't receive it, because it is simultaneously possessed by the idea that it doesn't deserve it at all. Moore documented this with his bi-polar Shadow. The literature is clear that this dichotomy, libido flowing in two different directions, and the brittleness of the personality can be very explosive. The narcissistic personality that does not receive the attention it deserves can suffer what psychologists call narcissistic rage.[664] This narcissistic rage, according to Anna Aragno, is the root of evil in humanity.[665]

We have also seen how aggression results in other species when either their status is on the line (struggling for dominance or defending it) or when defending one's territory. Sapolsky mentions that the loss of former alpha status will lead to what he calls third-party "this isn't personal" aggression:

> "targeting someone just because they're weak and you're frustrated, stressed, or pained and need to displace some aggression…shock a rat and it's likely to bite the smaller guy nearby; a beta-ranking male baboon loses a fight to the alpha,

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[664] "Damaged in their ability to cue others appropriately, though myriad failures of their original selfobjects, such individuals are highly vulnerable to narcissistic injury. They suffer low self-esteem, fragment readily, are subject to narcissistic rage, and respond with behaviour and feeling states abrasive to others and injurious to themselves" (Elson, Miriam, 1986, pg. 6).

[665] "If is fortunate, writes Kernberg, (1984) that 'only a small subgroup of narcissistic pathology, where infiltration of an aggressive pathological grandiose self gives rise to …'malignant narcissism' – ego syntonic grandiosity combined with cruelty or sadism, and seere paranoid traits – that the destruction of the inner and out world of object-relations goes hand in hand with irreparable breakdown of super-ego functions'" (Aragno, Anne, 2014, pg. 285).

and he chases the omega male, when unemployment rises, so do rates of domestic violence".[666]

In a study involving crickets Fabian Rudin et al. noticed that a cricket who had recently been lowered in social status by a challenger, were *less* likely to respond to another challenge, whereas one who had recently been elevated in status by challenging another were more likely to respond to another challenge.[667] Challenge to and concern for status, the confidence aspect of the Royal Archetype, has a correlation with aggression.

We have also seen how other species will be aggressive when defending one's territory, which we called the Cosmos function of the Royal Archetype. Lorenz says:

> "The territory which an animal apparently possesses is thus only a matter of variations of readiness to fight, depending on the place and on various local factors inhibiting the fighting urge. In nearing the center of the territory, the aggressive urge increases in geometrical ratio to the decrease in distance from this center".[668]

The more a narcissistic personality feels his/her narcissistic inflation is to being discovered and deflated, the greater their defense mechanisms kick in to defend. Moore pointed this out in saying the Warrior defends the Realm. The greater the threat to the realm, or the greater the narcissistic inflation, the greater the rage.

Only after our long discussion of psychology and biology can we understand how we are to interpret Boehme's calling the dark center of nature pride and wrath. Where sinful

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[666] Sapolsky, Robert, 2016, pg. 17. He even mentions "Over the thirty odd years I've studied them [baboons] I've seen a handful of instances of what I believe warrants the seemingly human-specific term 'rape' – where a male baboon will forcibly vaginally penetrate a female who is not in estrus, who is not sexually receptive, who struggles to prevent it, and who gives every indication of distress and pain when it happens. And each of these instances has been the act of a former alpha male in the hours after he has been topple from his position". Pg. 17 footnote.

[667] Fabian et al., 2017, pg. 277.

[668] Lorenz, Konrad, 1966, pgs. 32 – 33. If one amended the phrase "center" to "the center of the neurosis" or "center of the complex" this sentence could have been written by Freud himself, expressing the rage that can develop the closer the patient and therapist approach this center of the neurosis.

pride is there close by is wrath. I connect pride with narcissistic inflation and grandiosity and wrath with rage and aggression. Satan, in Boehme's theology, is "grasped by the fierce pride-wrath of the hellish foundation".[669] In our understanding this means that possession by this Archetypal Shadow, resulting in a shallow but grandiose sense of self, also contains inordinate amounts of aggression and violence whenever any stress is laid against this false and grandiose personality.

With this we can understand how Satan is possessed of the first quality, selfhood, and the second quality, aggression, and oscillates between the two in never ending torment, called the third quality or the spin. Also, we see how the first quality of turning inward and the second quality of turning outward are similar to Moore's two aspects of the Shadow of the King Archetype – the first quality being the active inflation of grandiosity, the second being the passive inflation of inferiority. In addition to this the first inward quality of the Shadow of the Warrior Archetype would refer to the overly aggressive bully Warrior whereas the second and outward quality would refer to the passive side or masochistic coward Warrior. Both aspects are present simultaneously creating a neurotic personality tossed between positive and negative inflations and with no stable Ego structures.[670]

The final proof of our interpretation is the fact that Satan cannot be redeemed, that is, cannot cease this spinning between pride and wrath; he cannot stop this aspect of his nature because this is the nature of God which is in him giving him his only existence. It is all that they are. William Law recognized this:

> "For every creature that lives, must have its Life in and from God and therefore God must be in every Creature. This is as true of Devils, as of holy Angels. But how is God in them? Why only as He is manifested in Nature. Holy Angels have

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[669] Stoudt, john, 1957, pg. 246.
[670] Moore & Gillette, 1990, pg. 14.

the Triune Life of God, as manifested in Nature, so manifested also in them, and therefore God is in them all Love, goodness, Majesty, and Glory, and theirs is the Kingdom of Heaven.

Devils have nothing of this triune Life left in them but the Fire, or Wrath of eternal Nature, broken off from all Light and Love; and therefore the Life that they can have in and from God is only and solely a Life of Wrath, Rage, and Darkness, and theirs is the Kingdom of Hell.

And because this Life, through all Rage and Darkness, is a Strength and Power of Life, which they must have in and from God, and which they cannot take out of his Hands, therefore is their cursed, miserable, wrathful Life, truly and justly said to be the Curse and Misery and Wrath and Vengeance of God upon them, though God Himself can no more have Curse, Misery, Wrath and Vengeance than He can have Mischief, Malice, or any fearful Tremblings in his holy Triune Deity".[671]

Devils and Satan, being created by God in *His* image, which both the dark fiery Nature and the Light and Love nature, were complete Angels. They opened the first quality, and in doing so turned away from God. But this, in Boehme's understanding, means turning away from the *Light* side of God, and using the Dark Nature to do so. The Light side of God is the social side of the Self. Devils represent Spirit Complexes, in Moore's way of thinking one of the four Archetypes of the Self, "turning inward" and turning away from the social wholeness of the Self, and manifesting in the Ego as its pure, primitive instinct. From the point of view of the Ego this can look hopeless. Just as the Devils are still connected with God but only with God's *Dark Nature*, so the Archetype that possesses the Ego is *still powered by Archetypal Libido.* Moore likened the Ego-Self axis, when the Archetype is constellated, as being connected to a battery and to a nuclear reactor. The "wrath of God" is not God being angry at the Devil or the Sinner, but rather the fiery wrath of God *within* the creature. And this wrath, because it is God's nature in which all creatures are created, has no end or cessation; it will go on forever just as God is forever. This is similar to Moore's battery metaphor, that the Self supplies libido unceasingly to the Ego. It

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[671] Law, William, Sprit of Love, 1752, pg. 56.

"...glows with Numinosity. This thing is Numinous! It glows with power, and this is power that is greater than human power. It is the stuff of Rudolf Otto's mysterium tremendum mysterium fascinans... There is energy coming off that Archetypal Self and you need it or you will be depressed. So the Hubris of the Greeks, the Pride of the Christian tradition..., occurs when the Ego in some way or the other begins to be contaminated by Archetypal Energy, and not just fulfilled or made whole".[672]

Satan and his angels, in opening up selfhood and turning away from God, are not cast out of Heaven by God in an act of vengeance or even justice: they are thrown out by the very fact that they are cut off from the completeness of God that is Heaven. When this happens, because the dark center of nature of God is still active in their being, they are, in a sense, "trapped" in God's dark center as though spatially. Jung saw this in his reading of Boehme that Boehme placed Satan spatially inside God and used this as justification for Satan being the missing fourth of the Archetypal Self.[673] Whereas Boehme's early writings on this matter are flooded with numinosity of his original vision, his later works and Law's more theologically sound reading of them emphasize the reality that it is God's nature, *in whose image Satan is made,* i.e., it is the Satan's *own* inner fiery wrath and pride that are awakened. Satan becomes a separate being even though he cannot fully separate from God. But it is more accurate to say God is a part of Satan, than to say that Satan remains a part of God.

In their turning inward they "fell", a metaphorical term referring to the fact that they can only continue to turn inward and away from God. Because we're speaking about eternity and Heaven, this fall is envisioned as a fall away from Heaven, but in truth it is a never-ending turning inward and away. Sinful pride as archetypal inflation can only continue

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[672] Moore, Lecture 1, appx. 57 mins.
[673] Jung, Carl, Collected Works, pg. 329.

to inflate unless it is removed from its source, which is impossible, or until it is sublimated.

But in the case of the devils, it is unlikely their energy is capable of being sublimated.

That is, except of the fact that, in Boehme's myth, God *halted* their fall into absolute

selfhood by turning them into matter, earth.

I quote William Law at length:

"they [the devils] began to admire and even adore themselves, and to fancy that there was some Infinity of Power hidden in themselves, which they supposed to was kept under, and suppressed, by that Meekness, and Subjection to God, under which they acted. Fired and intoxicated with this proud Imagination, they boldly resolved, with all their eternal Energy and Strength, to take their Kingdom, with all its Glories, to themselves, by eternally abjuring all Meekness and Submission to God. No sooner did their eternal potent Desires fly in this Direction of a Revolt from God, but in the swiftness of a Thought Heaven was lost; and they found themselves dark Spirits, stripped of all their Light and Glory. Instead of Rising up above God (as they hoped) by breaking off from Him, there was no End of their eternal Sinking into new Depths of Slavery, under their own self-tormenting Natures. As a Wheel going down a Mountain that has no bottom, must continually keep on its Turning, so are they whirled down by the Impetuosity of their own wrong turned Wills, in a continual Descent from the Fountain of all Glory, into the bottomless Depths of their own dark, fiery, working Powers. In no Hell, but what their own natural Strength had awakened; bound in no Chains, but their own unbending, hardened Spirits; made such by their renouncing, with all their eternal Strength, all Meekness, and Subjection to God…My creating Fiat stopped the Workings of these rebellious Spirits, by dividing the Ruins of their wasted Kingdoms, into an Earth, a Sun, Stars, and separated Elements. Had not this Revolt of Angels brought forth that disordered Chaos, no such Materiality as this outward world is made of had ever been known Gross compacted Earth, Stones, Rocks, wrathful Fire here, dead Water there, fighting Elements, with all their gross Vegetables and Animals, are Things not know in Eternity, and will be only seen in Time, till the great Designs are finished, for which Thou [Adam and Eve] are brought forth in Paradise".[674]

In Boehme's theology the creation of the earth and paradise, the Garden of Eden, was God's

way of preventing the fall of Satan and the Angels any further. Satan's inward turn into

himself could be imagined as a black hole which will pull everything around it into itself until

it finally pulls itself, its own vacuum, into itself. By adding physical reality, earthly reality,

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[674] Law, William, Spirit of Prayer, 1749, pgs. 8 – 9.

God stopped this to an extent. But this is why the earth and all physical existence partakes of these dark, fiery natural elements, because these aspects of God's nature, activated (constellated) in Satan, are a part of everything. This means that Satan, insofar as the Archetypal Self is capable of separating from itself and its own wholeness in possessing a human Ego, is prevented from fully destroying the individual because the human being has a physical body. The archetype can only generate psychic libido, Moore's battery metaphor, as long as the physical synapses of the brain continue to fire.

The other thing that is necessary to point out here is that Satan is, therefore, not just another name for something in the Unconscious that we may not like. Satan, the Luciferian complex, is a particular constellation of certain traits – selfishness, pride, rage, etc. but not another name for the Individual Shadow, which varies from person to person. Using symbolical language to discuss and interpret myth and theology according to psychology leads to a variety of interpretations that cannot be disproven. But to think of Satan as simply a theological word for one's *personal* Shadow does not do justice to the theological construct. Satan is not a loose word or title for any unconscious complex that trips up the individual. It refers to these particular qualities. It is not the primitive side of the Archetype, but the primitive side of the Archetype *when it is autonomous and expresses itself by possessing the Ego in this inflated, grandiose way.* It is in this way, that Satan, and therefore evil, exists in potential form in the Archetypal Self, but in actual form as a split off autonomous complex. Again, the Archetypal Self and God are not seen as possessing evil *as evil* in themselves.

3.   Fall of Adam and Eve: Lucifer Complex and Possession in the Human

Psyche

Continuing in our interpretation of Jacob Boehme's theosophical vision of God we

come to the human fall of the myth of the Garden of Eden. William Law insists on what he

calls the "gradual fall" and that this interpretation of scripture is necessary for a full

understanding.

Adam and Eve were, according to Boehme, Angels along with Satan and his devils.[675]

It's difficult to make this fact fit into any exact archetypal patter other than that it

demonstrates what Jungians understand: that the Ego consciousness is born in a state of

merger with the Archetypal Self. The task of human development, which Jung called

individuation, is the gradual separation from this Archetypal Self, which we have seen

means becoming more cultural and less instinctual.[676] I have demonstrated how this refers

to development of the frontal cortex and how this occurs with socialization. Adam and Eve,

seen symbolically as pre-conscious Egos, are still in unconscious identification with the Self

in its fullness. With Moore's theory this cannot be the case as infants can only access the

infantile Self – in its completeness as infantile, but it is the task of social development to

"mature" the Archetypal expressions by sublimating these energies. [677]

Adam and Eve are angels given the task of watching over the fruitfulness of the

Garden. For Boehme this garden refers to an actual Earth but psychologically it refers to the

psyche in a state of "dreaming innocence" [Paul Tillich's phrase] or innocent childhood.

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[675] Law, William, Spirit of Prayer, 1749, pg. 6.

[676] Edinger, Edward, 1972, pgs. 3 – 36.

[677] For the sake of brevity, I cannot go into more symbolic interpretations of the Androgyny of the Adam-Eve figure. The obvious Jungian interpretation is that with the creation of a gendered Ego the opposite gender elements become split off into an Anima or an Animus. Honestly, I believe Boehme's theory is better interpreted as the Ego being actually given in to real male and female bodies and personalities, as it is the encounter with an Other that is so important for maturation.

But Adam and Eve, in taking care of the Garden, helping create life and beauty out of Satan's fallen selfhood, began to be attracted to this Earthly existence. They, being immortal, wanted to know what earthly, physical life was like. Both Boehme and Law use the expression the "Glassy Sea" to describe the ethereal existence, and because water and seas and oceans are common images for the Unconscious so we can interpret this glassy sea as the Unconscious.[678]

Adam and Eve developed a desire to know and experience earthly existence, and this desire, due to their angelical nature, caused the tree of knowledge to grow. Law is explicit that Adam, in choosing to eat of the tree of knowledge,

> "Ventured to make the Trial, and chose to eat of That, which could and did open this Sensibility of earthly Good and Evil in him. No sooner was this Sensibility opened in him, but he found it to be a Subjection and Slavery to all outward Nature, to Heat and Colt, to Pains and Sickness, Horror of Mind, disturbed Passions, Misery, and Fear of Death. Which is in other Words only saying that he found it to be an Extinction of that Divine, angelical Nature, which till then had kept him insensible, and incapable of any hurtful Impressions, from any of the Powers of the World".[679]

Boehme is not unique in this. Even the Theologia Germanica treats the original Sin of Adam and Eve as the same as Satan's:

> "What else did his [Satan's] apostasy and fall consist of but that he assumed for himself that he, too, was something, and that something was his and that something was his own property?
> This assumption and his 'I' and his 'Me' and his 'Mine' – that was his apostasy and his fall. And this is still the case.
> What else did Adam do but precisely this thing?
> We are used to saying that Adam was lost and fell because he ate that apple.
> I say it was because of his presumption and because of his I and his Mine, his Me and the like".[680]

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[678] Law, William, Prayer, pg. 10, Stoudt, pg. 262.
[679] Law, William, Ibid., pg. 12.
[680] Theologia Germanica, pg. 62.

Boehme takes a different approach, and instead of seeking to be God the first

human beings are said to have sought sensible experience of physical life. In other words,

they sought individuation. They sought the experience of being alive in all its sense. In this

desire for sensual existence, they ate the apple. For Boehme, this eating of the apple was

desiring more than what was their naturally, and therefor was still Sin. Boehme's

understanding of the first humans, seen as symbolic of the unconscious Ego, were identified

with the entirety of the Archetypal Self. But in seeking earthly, natural life, they rejected and

turned away from the Light center of God, even as Satan had done, and in humans this

trapped them in their natural bodies. This would seem to indicate, according to our

interpretation, of the severing of those aspects of the Archetypal Self Moore called

immature and mature, severing the primitive aspect of the Archetype from the more

socialized aspect. The fact that human beings become "slaves" to their inner dark center is

the same as saying human beings are never entirely free of their inner two million year or

ape, they are never entirely free of their instincts and their biology. This is then the state of

Sin in which every human finds themselves – trapped in a struggle between the different

levels of the brain, trapped between the selfish instincts which evolved for survival of the

strongest individual, and group selection, or the groupish instincts that rule out the selfish

ones. This interpretation does not fit perfectly, as of course most psychological

interpretations do not fit the myths perfectly, but it fits better than does Jung's

understanding of the duality within God. It fits because of Boehme's theory of incarnation

and redemption which we shall interpret shortly.

Adam and Eve, previously Angels, become earthly, physical beings. They are now

Egos inside physical bodies. They have opened their inner dark center of nature, but this

dark fiery nature is constrained by their physical bodies. They cannot fall in eternity, as the Devils could. This is shown in that archetypal possession of the Ego can only last as long as the physical body lasts. Narcissistic rage can only last as long as the body has energy to function, and sooner or later a person will fall asleep, ending the rage. Sooner or later a person's energy will expire and they will return to a state of equilibrium. For Boehme, this fact only works until the human being physically dies. Because this is Sin for Boehme, life is to be lived in seeking redemption before death. Once one dies, prior to the redemptive action having begun, then this dark center of nature will lose the safety of the physical body, and the fallen human being will be as bad as the devil. This is religious language expressing the idea that if the Ego dies while still in a state of bondage to one's natural instincts, those instincts live on in the Collective Unconscious. Obviously, there is no way to prove this empirically, and for our purposes this does not require any further elaboration. The Archetypal Self is a phenomenon in the Collective Unconscious, which meant for Jung both the socially constructed human collective *and* the biological blueprint.

Adam and Eve, now having awakened their own natural and primitive instincts, are escorted out of the Garden. As seen above this is not done out of punishment or vengeance, according to Boehme, but because it is what they wanted. They wanted this life and now they have it. Boehme and Law are emphatic about this to show that "rage" and "vengeance" do not exist *as such* in God, because God in *His* completeness expresses these affects as love and nurturing.

4.   Salvation in Boehme: the denial of grandiosity and the rebirth of the

Higher Self

We have seen how Jung interpreted Christ as Satan's Brother, or the "face" God

showed to humanity after feeling guilty about how *He* treated Job. Jung saw Christ as an

image of the Self. Edinger interpreted Christ both as an Archetype in *Ego and Archetype*

(1972) and as a human Ego in *The Christian Archetype* (1987). We have seen how Jung

interpreted the Christian incarnation as the Self's continued evolution in human

consciousness, or in other words, individuation.

But with the exception of John Dourley Christians have had a difficult time with

these ideas. Our interpretation of Boehme with our present knowledge shows that, as Jung

himself understood it, Boehme would not have accepted this view. But our interpretation of

Boehme and Moore will provide a solution to this problem.

But first a re-examination of redemption and incarnation in Boehme.

Because the fall of Adam and Eve resulted in a specific loss of the Light and Love

aspects of their being, redemption for Boehme meant the restoring of these lost elements

to their fullness. This is done *in the person of Jesus Christ* in the form of the mystical union.

In the followers of Christ this is done in the mystical union *with Jesus Christ, man and*

God.[681]

To be fair, Boehme doesn't spend very much effort in writing about the life of Jesus

from a human perspective. For the most part he confirms what Christian creedal and Gospel

statements declare about him, that:

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[681] Largely overlooked for hundreds of years, recent Luther scholarship has rediscovered the mystical union
with Christ in Luther's writings. In particular the work of Finnish Luther scholar Tuomo Mannermaa, Simo
Peura, Antti Raunio, Sammeli Juntunen and Risto Saarinen of Helsinki, and American scholars Carl Braaten and
Robert Jenson, in their work *Union with Christ,* 1998.

"We understand then, the incarnation of Christ is a natural way, like that of all men… Christ in nine months became a perfect man and at the same time remained a true God and was born into this world in the manner and mode of all Adam's children, by the same way as all men. And that, not that He needed it – He could have been born magically – but He desired and was destined to remedy our impure, animal birth and entrance into this life. He was to enter into this world by our entrance and lead us out of the earthly quality. For if He had been born magically in a divine manner, then He would not by nature have been of this world… How then would He have willed to suffer death, and enter into death and break it to pieces?...He is truly the woman's seed, and He entered into this world in the natural way, like all men; but went out by death in the divine way, in the divine power and essentiality… For the earthly part, which He received from His mother Mary into Himself, into the divine nature, died on the Cross to earthly nature. The soul was thus in the essentiality of god, and descended as a conqueror in the Hell of the Devil, that is, into the fierce wrath of God, and quenched it with God's love and gentleness that characterize the divine love-essentiality… And this was the reason that God became man, in order that He might lead us out of death into the life eternal, and quench with His Love the wrath which burned within us".[682]

William Law says something similar to this:

"Let no one here think to charge me with Disregard to the Holy Jesus, who was born of the Virgin Mary, or with setting up an inward Saviour in Opposition to that outward Christ, whose History is recorded in the Gospel. No: It is with the utmost Fulness of Faith and Assurance, that I ascribe all our Redemption to that blessed and mysterious Person, that was then born of the Virgin Mary, and will assert no inward Redemption but what wholly proceeds from, and is effected by that Life-giving Redeemer, who died on the Cross for our Redemption".[683]

We have seen that Moore interpreted Christ as an expression of the Royal King Archetype. But the fact that Christ is also seen as Jesus the person, Christ presents specific personality traits that are associated with the mature King Archetype in its fullness.

The Archetypal Shadow, the Shadow of the Archetype of the Self, is not something unconscious. The Self is already *in* the Unconscious. So the Shadow is not merely something

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[682] Boehme, Meschwerdung, quoted in Stoudt, 1968, pgs. 284 – 285.
[683] Law,1749, pg. 23.

unconscious or unknown. It is the primitive nature of the Self, the animal and Ape self, what

Anthony Stevens called the Two-Million-year-old ape within. Because, as Jung pointed out,

we can only ever encounter the *Image* of the Archetype, we rarely get to the evolutionary

and biological instinct that Jung insisted was there.[684] What gets overlooked in the image,

which is always processed through culture and through the frontal cortex, is the basic

animal instinct. This instinct is not evil in itself. No Archetype is evil in itself and there is no

part of the Archetypal Diamond Body that is evil in itself. But when one of the four

Archetypes of the Self splits off, becomes autonomous and infantile, it results in human

infantile grandiosity which is judged evil in every culture, in different animal species and

even at the cellular level. The instinct, removed from the frontal cortex, can only act out as

primitive instinct; it can't do anything else. This split-off aspect of the Archetype becomes

the enemy because it is against wholeness, against completeness, against sociality. The

Archetypal Shadow is Evil outside of the Ego when it is in this infantile and primitive form.

The Archetypal Self cannot be "integrated" into the personality – indeed, the identification

of the Ego with the primitive Archetype is precisely what led to inflation. Instead, this

primitive archetypal energy must be transformed, sacrificed, or sublimated to socially

accepted and mature expression. When done in ritual it is stronger but when done with

faith it is better than nothing. The Ego must disidentify with this grandiosity and must

ritually transform the energy towards the good of others. Sin, Evil and the Devil are

defeated by the Christ, the constellation of the Archetypal Royal Self in its fullness,

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[684] "The archetypes are simply the forms which the instincts assume" (Jung, Structure of the Psyche, par. 339, quoted in Jacobi, 1959, pg. 36). "Archetypes are systems of readiness for action, and at the same time images and emotions" (Jung, Mind and Earth, pg. 118, quoted in Ibid., pg. 37). "This fact, that there are well-characterized and easily recognizable types of complex, suggests that they rest on equally typical foundations, that is, on emotional aptitudes or instincts. In human beings instincts express themselves in the form of unreflected, involuntary fantasy images, attitudes, and actions, which bear an inner resemblance to one another and yet are identical with the instinctive reactions specific of Homo Sapiens" (Ibid., pg. X).

sacrificing its own grandiosity for the good of others. This is what is passed down in the myths, Gospel accounts, rituals and teachings of the Christian church. This is who Christ was for Boehme. In myths, writings and so on Christ demonstrated the mature Archetype of the King who sacrificed himself for the welfare of others. Instead of remaining at an infantile level of narcissism Christ attended to others, washing their feet and casting out their devils and feeding them. Instead of being a Warrior, he not only tells Peter to put his sword away, but he demonstrates the mature and sublimated aspect of Warrior energy in faithfulness to God and to others, in respecting a subordinate rank under God instead of struggling for dominance. Instead of being caught up in the primary need for reproduction he demonstrated a mature love as compassion for other. Instead of remaining at a primitive level of knowledge in the sense of cunning against others, he demonstrated a mature Magician by helping transform others as a ritual elder. Christ is not the mirror of the Self but the presence of the four Archetypes in their mature fullness. Christ in his person is presented by the church as having overcome his infantile grandiosity by sacrificing it to serve others. Stoudt even says of Boehme's Christ that God "sent *His* Son to overpower the *dragon-source* and wrath in man…".[685]

It is this Christ, representing the mature Archetypes in culturally specific ways, that comes to union with Christians today, according to our interpretation of Boehme. Moore mentions several ways to awaken and channel mature archetypal energies into one's life:

- Active imagination, in which one "encounters" the archetype in a specific image, usually imagined as a specific person, and enters into a dialogue with it. In a religious

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[685] Stoudt, 1957, pg. 285.

setting this is similar to certain ascetic exercises, centering meditation and the Ignatian exercises.

- Invocation, in which one calls up images one "wants to see" in one's mind. This is better called contemplation of Christ and one has a specific "image" in mind to focus on.

- Admiration, in which one can have actual pictures or myths of specific individuals. "If we need more of the Warrior in our lives, we may come to know and appreciate the Warrior soul of the Egyptian pharaoh Ramses II, of the Zulu chief who threw himself and his men so courageously against the British in the nineteenth-century Zulu uprising, or of George Patton. If we need to access the King energy more adequately, we might study the life of Abraham Lincoln or Ho Chi Minh".[686]

Having images of admired individuals awakens Archetypal energies within us, in accordance with how *they* manifested them. This is the purpose of the church and reading scripture and holy images. They serve as initiatory and transformative symbols that channel the dragon energy or libido coming from the Archetypal Self.

It is in this sense that Boehme saw Christ coming to Christian believers in a later time. He and other theologians are vehement that it is *Christ* who is incarnated, and it is with *Christ* that the believer joins mystically, not God the Father. According to Boehme when one reads scripture and participates in church and meditates on the story of Jesus the Christ is born in one's soul. This means that the Light and Love of God, which was originally present in the human creation, is restored to transform the primitive dark fiery nature. It is in this way that the believer is redeemed from the "Wrath of God" by the restoring of the Christ Light and

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[686] Moore & Gillette, 1990, pg. 154.

Love. This means that the God image is restored to fullness. For us, this means the primitive and infantile Archetype is now transformed into the mature, and the Dragon energy that was causing inflation, is now sublimated to humility and serving others by nurturing, defending, and serving as a ritual elder. But in the same way that Christ represented these energies to people.

This means that incarnation is not simply individuation as Jung saw it, but rather the gradual separating from *instincts* and the gradual constellation of these same energies in their full, social context.

Scholars outside the realm of theology have noted religion's role in harmonizing and maintaining cooperation and altruism among its members. Jonathan Haidt and David Sloan Wilson both make the argument that religion evolves through the process of group evolution. Unlike Richard Dawkins, who sees religion as a parasitical *meme,* surviving and thriving at the expense of the religious practitioner, other scholars view religion as enforcing in-group adaptive behaviors while punishing in-group cheating. Groups survive by suppressing reptilian brain level selfish behaviors and enforcing group-oriented cooperation and altruism. Studies have shown religious people are more likely to donate, not only to religious charities but also to secular charities.[687] Sociologists such as Iannaccone have analyzed religious sects and communes based on how strictly they held adherents together. Because religious people are expected to practice altruism with each other, or in other words to sacrifice for the benefit of others, this can appear to someone like Dawkins to be a weakness of religious people. But "groups of altruists beat groups of non-altruists".[688] Iannaccone's research has shown that "strict churches can be strong by weeding out free-

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[687] Haidt, Jonathan, 2012, pg. 310.
[688] Wilson, David Sloan, 2002, pg. 162.

riders [selfish and grandiose individuals] and by making religious involvement the only option for its members".[689]

In a different Richard Sosis analyzed data on two hundred communes in the United States in the late 1800s. "Communes can survive only to the extent that they can bind a group together, suppress self-interest, and solve the free rider problem".[690] He measured these two hundred communes by how long they lasted, whether they were religious or not, and how strict their habits were. He discovered that the communes that survived the longest were religiously strict. Secular communes might call for individual sacrifices of conduct, i.e., giving up smoking or eating meat or similar things, but when secular communes demanded sacrifice the induvial members would perform cost-benefit analyses and determine whether it was worth their time to make this sacrifice. Religious communes had the power of divine authority in making the demands, and most importantly, everybody in the commune shared that cultural value and knew the others did as well.

The point is that religions promote self-sacrifice for the welfare of the group. Christianity makes this same demand and offers the image of the king who sacrifices his own grandiosity ("although He existed in the form of God, He did not regard equality with God a thing to be grasped)[691] and died for others, leaving behind a visual image (the crucifix) to awaken this type of connection with one's own inner grandiosity. After William Law had his mystical

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[689] Ibid., pg. 163. Wilson's book *Darwin's Cathedral* provides numerous examples of different religions from different continents wherein the religion binds groups together with its beliefs, practices and rituals, so that members of the group are more willing to cooperate and practice altruism with each other, than other groups where the religion is not so strong or where its practices don't include cooperation and altruism.
[690] Haidt, Jonathan, 2012, pg. 298. Sosis, Richard, 2005.
[691] Philippians 2:6, New American Standard Translation

conversion to the teachings of Boehme, he retired to live a life of teaching the Bible to others and practicing charity every week.[692]

We therefore interpret the birth of Christ in the believer's heart not merely as individuation but as the transforming of primitive and infantile grandiosity into mature other-oriented energy. This is constellating the Archetypes and accessing their energies in a healthy, mature way, or as Robert Moore called it, "rock and roll and regulate".[693] Infantile narcissism is thus sublimated and the urge for aggression diminished and directed towards more socially acceptable activities such as artistic creation.

5.   The Importance of This View of Grandiosity and Dragon Energy

Boehme's vision of the Archetypal Self, understood through this lens of Robert Moore's theory of the Self and the evolutionary foundations of that, can give us a Jungian glimpse into the dynamics of evil heretofore unnoticed.

In his last essay before his death in 2018, John Dourley wrote "an infinite potential seeks consciousness in humanity and…the expression of such potential can hardly be exhausted in a single epiphany".[694] He states this because he believes the Archetypal Self is seeking to know itself in the splitting political moves of Globalism and Nationalism, in Brexit, in the 2016 American election.[695] Just as one side of the political spectrum represents half of the Archetypal Self, so the other side represents and is powered by the other half of the Archetypal Self. He believed that different political sides are secular forms of religious belief, powered by the Archetypal energies just as though worshipping a god. He invoked Boehme

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692 Overton, John Henry, 1881, pg. 308.
693 Moore, 2003, pg. 200.
694 Dourley, John, 2018, pg. 45
695 Ibid., pg. 44.

in his argument that, as God seeks to know *Himself* in human consciousness, so the

Archetypal Self is trying to reconcile its opposites in these political clashes of left and right.

The danger of this type of thinking is that it leaves society hopelessly under prepared

for the inflation that is occurring. In my critique of his article I pointed this out. Do you, I

asked, think that Jungian analysts can get members of Antifa or the so-called alt-right into a

therapy session to discuss how to reconcile God's opposites? If evil is relativized like this

then the political opinions of the therapist will affect and pollute any attempt at analysis

and reconciliation. Indeed, Dourley himself decides that the understanding that there can

be no final realization of the truth "undermines all over-reaching conservatism by denying

its claim to be in possession of a final and exhaustive truth. It also validates the liberal

pursuit of a 'more', which also would ever evade a total realization in a single religious or

political-expression".[696]

I'm reminded of Moore's comments when discussing the Answer to Job:

"Let's say there is a sense in which the Archetype of Christ and the Archetype of Satan do have to find some rapprochement. Then another question comes up though, that Jung addressed, and you have to ask the question whether you agree with him or not. Is this rapprochement between the archetypal Christ and the Archetypal Satan something you need to have anything to do with? Is this your job to get Christ and Satan together? Say hey Esau, here comes Jacob, have a little relationship couples' counseling between Jacob and Esau. Or is this something that is none of the Ego's business? Is this something that you shouldn't worry about. What we should worry about is disidentifying with the whole business. If there is something Christ is going to do with Satan that's His business, and so forth. It's really a question to think about because at the psychological level it has some relevance".[697]

At the Archetypal Level it is grandiosity to pretend the individual Ego is capable of solving

God's problems. And if we approach political problems as though it is the Self-seeking

[696] Ibid., pg. 45.
[697] Moore, Robert, Psychology of Satan, appx 5 mins.

expression of two dual sides then it leaves us with the solution of getting extremists into the

counseling office for analysis. This will obviously not happen.

But understanding that it is a problem of grandiosity we can realize that we are

dealing with increasing narcissism due to a lack of rituals and a lack of proper "mirroring" in

childhood. This is something we as mortals can deal with by training adult mentors for at-

risk youth.[698] We can recognize how parenting styles have created a generation of fragile

Egos inflated by the primitive aspects of the Self.[699] We could recognize social media and its

connection with infantile narcissism.[700] And we could recognize that, although increasing

"diversity" activates what Karen Stenner calls the Authoritarian Personality (or what we

could call the inflated infantile warrior)[701] so also instantaneous and unconscious reactions

to diversity can be erased by things as innocuous as a ball cap of a mutually loved baseball

team.[702] We could try to get lectures on mythology taught in lower schools. In these we

could have myths of heroes taught who exhibit the tendencies not only of heroism and

bravery, but also of sociality and cooperation. Just as we have interpreted the Christ of

Jacob Boehme as awakening the dragon energies of the Archetypal Self in meekness and

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[698] Moore, Robert, 2001, pgs. 174 – 176.

[699] Haidt, Jonathan, and Lukianoff, Greg, 2018. Related research shows "The percentage of students with Secure attachment styles has decreased in recent years…whereas the percentage of students with Insecure attachment styles (dismissing and fearful) has increased in recent years. The percentage of students with Dismissing attachment styles has increased over time, even after controlling for age, gender, race, and publication status. Positive views of others have declined across the same time period" (Konrath, Sarah et al., 2014, pg. 326).

[700] Blachnio, Agata et al, 2015, pgs. 296 – 301. Blachnio et al examine the relation between narcissism, self-esteem and Facebook use. "For people with a high level of narcissism, using Facebook provides a way to stand out and enjoy a higher social status" pg. 299. Also "for people with a low level of self-esteem Facebook activity is a tool for improving self-image" Ibid. The relation between infantile seeking of blessing and attention should be clear by now.

[701] Winter, David, Book Review of The Authoritarian Dynamic by Karen Stenner, 2006, pg. 524. Haidt, Jonathan, 2012, pg. 448.

[702] Sapolsky, Robert, 2017, pgs. 85 – 87 and 418 – 419. Test subjects are shown faces at subliminal speeds, a 20th of a second, too fast for frontal cortex activation. Faces of other "races" at this subliminal speed activates the amygdala. But if the test subject is primed first to think about their favorite ball team and the face of a different race but a ball cap does not activate the amygdala.

gentleness so we could have education in both brave heroes for youth but wise Warriors for the more mature. Since we cannot get radicals of any political persuasion into therapy, we could recognize that what our societies are missing are common myths and rituals to contain these dragon energies. Instead, it seems as though every aspect of modern life strives to activate these infantile grandiose energies. Perhaps most importantly we could work to influence educators and policy makers and religious leaders to help people understand that it is this grandiosity itself that is the ultimate enemy for us. Moore recognized this in ancient Warrior codes like that of the samurai sword masters. The true enemy of the Samurai was not the one met on the battlefield but the one inside the Samurai himself, the "mind" or "I" that got in the way.

H.   Summary

Jung believed that evil was a real entity that exists in the Unconscious. He believed that the experience of evil was connected with the entity he termed the Shadow, and even went so far as to equate the image of Satan with the Shadow. This view of the Shadow as the repressed part of the personality, that can be experienced as "evil" and experienced in projection, is promising, but has the effect of nullifying the idea that evil is a real entity. With Robert Moore's work we arrived with the reality that "evil" is related, not only to the Shadow, but to infantile grandiosity and narcissism. His other idea was that this infantile grandiosity is related to what he called the Archetypal Shadow, but he never finished this idea because of his unfortunate death. Instead, he developed his notion of infantile and mature expressions of the Archetype of the Self, the central Archetype in the Unconscious. I conclude that the infantile narcissism he spoke of is the incomplete infantile expression of

the Self, when it overrides the social instincts and activates only the selfish instincts of individual selection. I proved it with evolutionary biology and research concerning group selection, sociality and cooperation, and the fact that group punishment of selfish behaviour is a universal phenomenon occurring not only cross-culturally, but across species. In this chapter I related this theory of human life back to Christian theology and the mystics Jacob Boehme and William Law. I demonstrated that Boehme's and Law's understanding of the Dark Triad relates to the infantile aspects of the Archetypal Self, and to this view of selfishness. This infantile and primitive aspects of the Self, corresponding to the Dark Triad of Boehme, also has a loosely symbolic correlation with the primitive Reptilian parts of the brain. The 4th fiery property of Boehme's image of God, the salvific property that transforms the fiery and selfish part of the Self into the Light and social part of the Self, was recognized as the evolution of the mammalian brain and mammalian sociality. The Light triad is not merely the opposite of the dark, in the sense of a moral dualism of good and evil, as Jung saw it. Instead, the Light in Boehme and Law is the fullness and completeness of the human Self in social relations with others; that is its completeness. The human being is complete when it has obtained maturity, which means responsibility and caring for others. This corresponds to Moore's "initiation" and transformation of the immature into the mature, which he describes as the wholeness of the Archetype. Christ, as the image and the Archetypal reality of the mature aspects of the Self; the self-sacrificing of egoity and love for others, was shown to be Boehme and Law's image of salvation in completing the personality. Boehme's image of God is not a duality of good and evil, or of consciousness and unconsciousness. Instead it is a triunity where the natural self is selfish and the Light or spiritual self is social and cooperative. In the middle there is a transformative and

sublimating action that, in human evolution, developed when mammals became social and began caring for their young. But just as this primitive selfishness survives in every human individual, so Boehme understood that God's dark nature remains forever in God and in human beings, whether fallen or saved.

X.   Conclusion

Carl Jung wrestled with the problem of evil in his psychology and writings. He insisted on the reality of evil as a psychological phenomenon based on his research and experience with his patients. He saw unconscious elements of evil take possession of and destroy the Ego and personality structures of individuals. He saw human beings as individuals and in groups do horrible things to other human beings. In his work he was able to identify the Shadow as an unwanted aspect of the personality that can be experienced as evil by the Ego. He also believed that evil was a more primal element of the personality in the unconscious, and he believed it was an element of the Archetype of the Self, the image of Wholeness. Then he turned his theory to religion, and in particular the Christianity of his family and his 20th century Switzerland. In his analysis of the Christian doctrines of evil he believed the doctrine of privatio boni was not sufficient to articulate the reality of evil. He equated the figure of Satan, the ultimate evil in Christian theology and mythology, with both the human Shadow and with the Archetypal Self. His most confusing and contentious (from a Christian perspective) work on the psychology of Christianity was *Answer to Job,* in which he proposed that Satan was the brother of Christ and that God was incomplete and possessed an evil side. To illustrate his point he was attracted to the fantastic imagery of

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Lutheran mystic Jacob Boehme. In Boehme he believed he saw evidence of his theory that God is divided into two parts, a good side and a bad side. He wrote that God possessed a Shadow, and this Shadow was Satan.

I have shown that Robert Moore's theory of the Self is valuable for a new and different interpretation of Boehme. Moore believed that the Archetypal Self contains four different energies, the King, the Warrior, the Magician and the Lover. Each of these elements of the Self, referred to as archetypes in their own right, and in turn, are possessed of an infantile and a mature aspect. Each of these has, in turn, two Shadow sides – a positive and a negative side. Each of these archetypes makes up the fullness of the Archetypal Self and the developing human personality achieves wholeness to the degree that it can manifest these different energies in its psychic Ego structure. The more mature a person is the more these archetypes operate in harmony with each other in their mature expression. This mature expression is concerned with the welfare of others in one's group. But the Shadow side of the Archetypes is the selfish side, the childish side, the infantile side. The Shadow of an Archetype, and therefore the Archetypal Shadow, is the primitive and selfish side of each Archetype as it seeks to control and possess the entire Ego personality.

Each human being is at risk of what Moore called infantile grandiosity, or the possession of the Ego by a Shadow side of the Archetype. Infantile grandiosity, according to Moore, is the root of human evil in the world. It is infantile grandiosity that is the cause of narcissism and other types of inflation, causing a person to act out in socially unacceptable ways, without care for social norms, without respect for others and without compassion for the pain one can cause others. And when one is unable to convert one's infantile narcissism it remains infantile and remains in possession of the Ego. But, according to Moore, when

this shallow, narcissistic personality becomes threatened it constellates the Warrior

archetype to defend it by attacking and destroying the enemy.

I then showed new research in the field of biology and evolution that teaches us how

organisms that live in groups must cooperate. While a cheater can beat non-cheaters within

a group, groups of non-cheaters beat other groups of cheaters. Therefore, there is natural

selection for non-cheating behaviors and traits such as cooperation and altruism. Only with

groups does the concept of evil occur, evil being applied to the cheater within a group.

Groups perform well as groups when they suppress or otherwise avoid selfish cheating, and

they do this by having everyone cooperate and practice altruism. But this unfortunately

results in an internal conflict between evolved moral systems: humans evolved at the

individual level of selection by being selfish and brutal and dominant and aggressive. But

group life demands precisely these individual characteristics be suppressed in favor of

group-oriented selflessness and cooperation and altruism. The behavior of caring for and

nurturing others evolved with the appearance of mammals, and the mammalian behavior of

nurturing infants. I also showed how this trait development relates to Paul Maclean's theory

of the triune brain, namely that the reptilian mind evolved at the level of individual selection

and is concerned with selfish and evil behaviors, and the mammalian and human brains

evolved at this caring and nurturing stage. Then I related the reptilian behaviors of

individual selection correspond to the infantile Archetypes, whereas the mammalian and

human parts of the brain correspond to the mature and full aspect of the Archetype.

Fullness of the Archetype refers to how it is expressed in the individual's life: if it is social

then it is *good,* if it is selfish it is evil. The fullness of the Archetype is achieved through

sociality and therefore selfishness refers to incompleteness. The Shadow king is worried

about dominance status and defending territory, whereas the Shadow Warrior is related to aggression in all its forms. Narcissistic rage is the same thing as the constellation of an Archetype, which is spawned as a threat to the individual's weak self-esteem or inflation. Together narcissistic grandiosity and aggression equal violence in society, just as they do in primates and other species. That these behaviors are "evil" is shown by studies in game theory and aggression that demonstrate how widespread in the animal kingdom the behavior of putting yourself forward ahead of the group is considered evil. I showed that what Moore referred to as possession is rooted in the triune brain, and possession refers to the amygdala overpowering the frontal cortex in order to act out pride or hostility.

Then I demonstrated how this idea of evil, as inflation and selfishness, is similar to what some theologians say Sin and Satan are. This led us back to Jacob Boehme.

Boehme believed that evil was *not* a part of God, but rather that evil was contained in God's dark and fiery center. Satan wished to be God and activated the wheel of God's dark Nature within himself. When Satan did this his pride and aggression were activated, and he fell out of heaven, which refers to a state of completeness in God. I showed how this completeness with God referred to the fullness of the Archetype achieved by social cooperation and mature giving to others. Satan activated his inner grandiosity, and this separated him from the fullness of sociality with god. This refers to the splitting off of a primitive instinct, seen as the infantile Shadow of the Archetype, within a human psyche. I then showed how the fall of humanity was similar to that of Satan. Boehme's use of principles and properties is fascinating but confusing and confused Jung who interpreted it all as God having a dual nature of good and evil. But Boehme agreed more with Moore and evolutionary theory that God's "dual" nature was that of natural selection of selfish

behaviors and that of cooperation and altruism at the group level of completeness. God contains Nature and Love within *Himself,* nature meaning individual selfishness and the qualities that go along with it, and Love referring to selfless giving to others. This interpretation of God in Boehme's vision means that the fullness of God, just as the fullness of the Archetype, is Good in its aspect of sociality. But when selfishness occurs the Archetype possesses the Ego and inflates it, a state Boehme referred to as Hell. Redemption in Boehme means the restoration of completeness to the God image. This translates psychologically into developing the mature aspect of the archetype involved in caring for and responsibility for others. Christ for Boehme is the mystical union with this other aspect of God in the Soul. Psychologically Christ is the symbol for the mature King who sacrifices his own grandiosity for meekness and sociality. Activation of the Christ complex within a person is enough to defeat the selfish tendencies activated by the Lucifer or Satan complex. What Boehme referred to as Christian redemption, Moore referred to as a mature ego-Self axis where the Ego receives its life energies from the Self in a mature, giving fashion.

It's complicated but in order to arrive at our understanding of Boehme and the importance of this encounter with the Self for Jungian psychology, it was first necessary to draw these other relations between concepts. Jung believed the Archetypes to be images of instincts yet spent very little time exploring these instincts. An Archetype is grounded in a basic instinct, elaborated and given its numinosity with the Limbic system, made more complex with the mammalian advent of socialization and nurturing for the young and bonding with others, until finally the actual Image of the archetype comes with the frontal cortex and human culture.

Not enough time was spent in discussing group dynamics and archetypal interactions at the instinctual and limbic levels. This is for the sake of brevity but also because I am not a neurobiologist. Work done by Anthony Stevens, Victor Turner, Eugene D'aquili and others are applying biology and evolution to Jungian theory and I barely scratched the surface of this developing field. Further research in this area is necessary before we can say for certain which instincts go into making which Archetypes.

Moore's work was unfortunately ended with his premature death in 2016. As he was my teacher, I can only pray he would be satisfied with my representation of his work. He himself did not draw the conclusions of the Archetypal Shadow referring to the biological instinct that never gets "seen" in the Archetypal image. By understanding the Archetypal Shadow as the instinctual nature of a human being, we see that Evil is selfishness within a group setting. As human beings are evolved to live in small groups, fullness of development refers to sociality and transformation of libido from self to others, and not to a duality of good and evil. The Personal Shadow can be approached and conversed with using Active Imagination. But if we heed the warning of Jacob Boehme, activating the Selfish part of ourselves will activate the instincts and the biology that powers them, and we will be regarded by our peers and neighbors as evil and will be punished for it.

This timeliness and importance of this thesis is to be found in the rising levels of uncontained grandiose energies in younger generations and society at large. Although too large a topic to enter into here in this thesis, the breakdown of sociality brought about by such disparate phenomena as technology, social media, as well as increased diversity and decreased social capital, is all directly related to unregulated and untransformed grandiose dragon energy. Moore sounded this warning before each of classes at the beginning of

term. Boehme recognized this with his understanding of Sin and the reality of God's Nature in our creation. Only by recognizing that the problem is unregulated grandiosity can we begin to look for appropriate solutions. We will never get every troubled person into therapy. But we can volunteer and encourage organizations that sponsor mentorship. We can lobby for legislation regulating social media usage (or at least debate it with the reasons given). The connections between "likes" and infantile narcissism are being studied and the literature is increasing. We can promote films and books that offer mature and complete images of the Archetypes. Unlike Marvel films which show the action of a hero doing battle with the enemy, a complete hero's journey includes the return to society with a boon to offer them. The mature Warrior either remains a stalwart guard of his/her social group, or hangs up the proverbial gun belt and returns to civilian life. And we can teach our societies, not only our young, that we have a working definition of maturity as being concerned with the welfare of others. We can do our part to contribute to the creation of new social rituals to contain and transform these Archetypal energies.

Evil is caused by infantile grandiosity. This is caused in adults by possession of the infantile and primitive side of the Archetype, which is self-oriented and which causes physiological changes in the brain. Reduction of evil committed in society requires the reduction of infantile grandiosity by means of transforming and sublimating the selfish energies into pro-social ones. Ritual is one means. Mentorship is another. Perhaps religious faith remains an option for some. For Boehme it meant union with Christ and the restoration of the complete imago dei. But we have shown that evil is real, that it has a relation to the archetypal Self but is not identical with it. Evil is being cut off from the whole, and is therefore a privation of a good. Satan is indeed an aspect of God but at the same time

is a split off and autonomous being. Infantile also refers to earlier levels of evolution and of

the brain, before survival of the best cooperating groups emerged in the evolutionary game.

And Jungian psychology does not have to be alienated from Christian theology, nor does it

have to fall behind current research in evolutionary theory.

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