

C.G. JUNG: THE BLESSED VIRGIN MARY'S LOST CHILD

GEORGE E. MALOOF, M.D.

We are all children of two earthly mothers, both immaculately conceived and yet each radically different. We need to keep each in mind and their distinguishing characteristics to maintain a healthy attitude, especially in relations between men and women. The Protestant Revolution suppressed one of our mothers, the Blessed Virgin Mary who remained faithful to her sinless condition in unity with her son, Our Lord Jesus Christ and his Holy Roman Catholic Church, the mystical body of Christ and child of Mary. The Enlightenment completed the suppression by rejecting Jesus Christ and all forms of theistic religion. Romanticism resurrected religion in the pagan myths highlighting goddess worship which blurs the distinction between the virgin mother of God who submits herself as a creaturely handmaid of God and the non-virginal mother of us all, Eve, who refused to submit herself to God and thereby disrupted our harmonious link to God and one another.

In contrast to the maternal tradition of the Blessed Virgin Mary marked by marital fidelity with a willingness to forego genital relations to maintain openness to new human life created by God, that of Eve tends toward a resistance to submit to marital fidelity and childbearing.

C.G. Jung inherited the tradition which omitted the Blessed Virgin Mary as our mother. He identified with Goethe, his reputed great grandfather whose illegitimate son C.G. Jung the Elder was converted to Protestantism by Schleiermacher who expounded experiential religion, even one without God. The Elder Jung, a Mason who changed his family coat of arms and impulsively and spitefully married a bar maid when the mayor of the town refused to grant his daughter in marriage to the Elder Jung, became the president of the University of Basel. After the bar maid died, the mayor relented and allowed his daughter to become the Elder's third wife.

C.G. Jung was born to the son of C.G. Jung the Elder and Emilie Priesweick, the 13th and last child of a prominent Protestant minister who held weekly seances with his deceased first wife to the chagrin of Emilie's mother. Although her father welcomed the spirit of his first wife only once a week, at other times he warded off other evil spirits while writing his sermons by having Emilie keep guard behind him. One may wonder if Emilie served a more practical purpose of warning her father of a hostile approach of his irate wife in the flesh.

Dr. Maloof is a practicing psychiatrist in San Francisco.

After such spiritual bonding with her father, Emilie was hardly prepared for bliss when she married Paul Jung, a promising Semitic and classical language scholar whose subsequent lack of scholarly achievement and worldly success embarrassed his son C.G. Jung.

Emilie and Paul's first son died shortly after birth and Carl would be their only child for the next nine years. When he was three his mother went to a sanatorium for several months, shattering Carl's trust in all women. Several other women attempted to fill the void, including an aunt twenty years older than his mother, a maid with a swarthy complexion whose caresses left an indelible impression on Carl, and a woman who admired his father and who turned up twenty-one years later to become his mother-in-law.

The return of his mother left their relationship forever strained. He recalled his father picking him up when he was sick or to show him some significant event at night. He described his father as reliable and weak in contrast to his mother who was unreliable but the stronger of the two. His mother slept alone in a room with a separate bed for spirits while Carl and his father slept in another bedroom. Carl would confide in neither parent and disobeyed both and played alone building stone structures and tearing them down. He shared his parents' aversion for the Catholic Church but also hated going to their church and gave up going altogether after a tasteless first communion. At age 6 he had gone with his parents on an excursion and had disobeyed them by peeking into a Catholic Church at Easter time. In the process he had fallen and hurt himself and consequently blamed the Church.

At the same age the Blessed Virgin Mary's Son was lost and found in His heavenly Father's house, Carl was worshipping a self-made doll secreted in his attic along with a stone which represented himself. About this time he was beaten by a boy near the Basel Cathedral and developed fainting spells for several months which kept him home from school. Although he had been beating other boys who wore finer clothes, he did not consider himself at all responsible for the Cathedral attack.

This was also around the time he had a blasphemous thought of God defecating on the Cathedral. He concluded that this thought came from God who must therefore be more evil than Carl who had at least tried to resist the thought. When the expected punishment did not immediately occur but rather a sensation of relief, Carl tried to rationalize this supposed unpardonable sin by tracing back through the generations to Adam and Eve. Since God made

them and they sinned, God must have made them sin.

Jung did not enter a Catholic church for another twenty years and never managed to visit Rome, fainting on the verge of his final attempt late in life. The Church to him was not a holy provident mother but rather a threatening entity he could not control. He was lacking the comfort of the Blessed Virgin Mary, whose recent apparitions especially to children he noted, because he could not take seriously her claim to be the mother of us all.

He could not accept Mary as mother because she was an immaculate virgin and not an empirical human being like the rest of us. Her Son also suffered the same fate of being sinless and therefore, also, was unlike us. Moreover, He was, like Job, an innocent victim of a patriarchal God who did an evil deed by inflicting pain and/or death on his children, albeit through the devil, God's other son whom God refused to control.

The Assumption of the BVM Jung considered the most important event since the Protestant Reformation because she could unite in a holy marriage with her Son to produce a new and more appropriate child. Her Son Jesus would be superseded by children like Jung and his followers who would unite the opposites, good and evil and become the rightful heirs to all religions.

Jung maintained a yearning for a feminine and maternal presence throughout his long life which extended from 1875 to 1961. He shunned women he considered holy and innocent such as the Catholic girl he met at age 15 with whom he could not share his blasphemous speculations and the Blessed Virgin Mary who would not incorporate evil.

He successively used and abused the other women in his life he tried to control and put in a maternal role which might satisfy his yearning as an abandoned child. His 15 year old cousin, Helene, who had a romantic crush on him, he hypnotized and used her mediumistic experiences in his mother's and other women's presence, impersonating those whom Jung was interested in, such as the woman Goethe impregnated who became his grandmother and Helen of Troy. When Helene multiplied her progeny, however, and attempted to bring objects back from the dead and embarrassed Jung before his medical school classmates, he dropped her. Nevertheless, she was the celebrated case study of his medical school thesis which launched his career but ended hers as a prospective bride.

Helene had pretended to be a Jewess who would return Jews to Palestine as her grandfather had advocated but with the added twist of converting them to Christianity rather than providing a state for Jews.

Helene's successor was a 19 year old Jewish maiden from Russia who became Jung's first psychoanalytic test case at the famous Burgholzi Mental Hospital in Zurich headed by Eugen Bleuler. Jung reportedly cured this girl of a sexual obsession with her father but replaced it with Wagnerian incestuous relations with Jung whereby he

became her brother or father while Freud later became father of her and Jung. Their fantasied child hero Siegfried was also her hero Jung who was therefore her "little child." Jung professed his love for her and pleaded with her to return to him after he refused to divorce his wife and marry Sabina Spielrein.

Sabina attempted to sublimate their love by writing a seminal psychoanalytic treatise on the productive aspect of self-sacrificing love and it was criticized by both Freud and Jung and only published in English in 1994 ("Destruction as the Cause of Coming into Being: *J. of Analytical Psychology*, V 39, pp 155-186). She married on the rebound to a doctor with whom she eventually had two daughters. She was stifled in her child psychoanalytic effort by Stalin and massacred with her daughters and the other Jews in her home town in Russia after chastising a Nazi officer in German in 1941.

Her replacement in Jung's adulterous relationships was Toni Wolf, a patient depressed over her father's death, who remained unmarried and childless. She was initially forced out of Jung's life by his jealous wife but later was reluctantly brought back to save him from a hallucinatory psychosis. She remained his mistress until she died in 1953, two years before his wife Emma died.

Emma had 5 children by Jung, including a daughter whose sexual exploits as a 4-year old were presented at Clark University in 1909 and subsequently published in Jung's Collected Works. The children were frightened by spirits in their haunted house. Emma appealed to Freud on occasion because all the women loved her husband and she could not compete with him. Nevertheless, she tried by allowing herself to be his first subject in a word-association test which made Jung famous. Jung himself later became a subject and expressed regret about his faithfulness to Emma and his need to avoid divorce and use contraceptives to avoid the consequences of illicit sex. He would not help Emma finish her life's work of writing on the search for the Holy Grail but the work was coauthored by another man posthumously.

The 52 year marriage of Carl and Emma ended in a vain pursuit of the Holy Grail which has already been discovered in every Mass in Holy Mother Church, the vessel containing the Most Precious Blood of Jesus. That blood and flesh of Jesus comes from Mary, sinless and pure as God's holy vessel.

What Jung has left on the contrary is a stone, an alchemical "child," a parallel of Christ which brings together the light and dark, good and evil in a conjunction of opposites.

Jung spent his final days chiseling on a stone monument near his stone tower at Bollingen which he described as a womb and maternal principle. The stone like a

child means something striving for independence. Thus it cannot do without detaching itself from its origins. Abandonment is therefore a necessary

condition, not just a concomitant symptom. (G.J Jung, *Collected Works V. 9, Part 1* [Princeton U. Press, 1975] 168.)

At the end of his autobiography Jung says,

As a child I felt myself to be alone, and am still. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself . . . I have had much trouble getting along with my ideas. There was a demon in me. (C.J. Jung, *Memories, Dreams, Reflections*, [New York, 1989] 356.)

Whether this compelling force was a real devil or a figment of his imagination like the "anima" or feminine principle or "girl of my dream," Sabina Spielrein, whom he called a "child of God" claiming to cure her in 2 weeks by urging her to regain her lost Jewish faith, Jung never seemed to find the only girl who can satisfy all our dreams, the Blessed Virgin Mary, our mother.

Jung intended to carve a final image on his stone monument at Bollingen Tower. It was himself following a bear. Could this signify the Russian bear converted through devotion to the Immaculate Heart of Mary? Sabina was his soul or anima and he was her little child after he refused to be her spouse. She was a Jewish maiden from Russia he treated and urged to become a psychiatrist because she thought so much like him that they claimed mental

telepathy or thought broadcasting and insertion. In her sublimated Siegfried she notes

Wagners' heroes have in common that, like Siegfried and Brunnhilde, they sacrifice themselves for their love and die, typical of savior-types. The similarities between the Nordic Siegfried and the Eastern Christ are striking. Christ is also a savior-type who sacrifices himself for mankind. Siegfried is the sun god and his lover mother earth; Christ is also the sun god. Christ dies at the tree of life; he is pinned to it and hangs on it like its fruit. And like fruit Christ dies off and comes into the mother earth as a seed. (John Kerr, *A Most Dangerous Method — The Story of Jung, Freud, and Sabina Spielrein*, [New York: 1994] Vintage Books, 323-324.)

Christians know what happens when seed is buried in the earth. Sabina, the Jewish maiden, was trying to convert Jung, the apostate Christian, to let their adulterous passion die so they could share in a more noble love, the love that the Blessed Virgin Mary and her Son Jesus represents for us all.

Jung, however, continued on his lonely journey into his stony self. If in fact he is truly lost, the Blessed Virgin Mary on his favorite feast day of the Assumption still demonstrates her motherly love by mitigating the flames of hell around him.

