

## The Divine and the Divan: A dialogue between the depth psychology and the depth of the great religious traditions

\*Babak Moayedoddin, \*\*Marc Raphaël Guedj, \*\*\*Agathe Chevalier

\* MD-MPH, FMH in Psychiatry and psychotherapy, private psychiatrist ending the FMH F program by autumn 2017 at C.G. JUNG Institute Zürich

\*\*Former Geneva Grand Rabbin, founder and director of the "Racines et Sources" foundation, for the promotion of Jewish wisdom and the dialogue between the great religious and spiritual traditions

\*\* MSc. Communication, MSc. Neurosciences, scientific knowledge broker and chairwoman of the Buddhist Karma Kagyu French-speaking Switzerland association

Both European and human history have been marked by conflicts, rifts, mass massacres, patriotism and religious fundamentalism. This can be seen psychologically as collective projections of intra-psychoic, narcissistic and identity-based conflicts arising from immature and split Egos, who identify themselves with the illusion of a Persona who bears the colours of good, and who perceives "the other" as the evil to fight. At an individual level, the psyche frequently uses the projection of an internal conflict as a way to make it conscious and to facilitate the individuation process. In psychological terms could we say perhaps that the major conflicts of humanity reflect such projections of the divided Ego on a collective level that, with the light of consciousness, can help bring maturity and further the individuation process?

Our great religious traditions have all had the same concern and the same project: to lead mankind to enlightenment and salvation. But are they sufficiently equipped to facilitate the integration of the human Shadow? Analytical psychology would say that without integrating the Shadow, it is impossible to reach enlightenment. As an example, Judaism, through the concept of Tsimtsun, proposes not to identify with the major values of a given tradition, but to leave inner space for all values, even though they may not be recognized as important by that tradition. Here we can make a parallel with the notion of Persona and the need for non-identification with it, as well as the importance of the conjunction of opposites in Analytic Psychology. In turn, Tantric Buddhism recognizes the illusory perception of duality as the major origin of human suffering and stresses the need to transcend it. It invites individuals to develop wisdom through the recognition of emotions, without being overwhelmed by them and transmuting them into a path to enlightenment. Analytical Psychology discusses the tension generated by intra-psychoic complexes, the importance of non-identification to them and the need for their integration. Finally, a certain reading of Islam sees the exclusion of Adam from paradise not as the result of a sin, but aligned with the divine project. Remoteness here generates awareness of the dark side of creation and the necessity of returning to the source. On this path, the attractive and unifying force of love leads man to a totality that integrates light and darkness. In analytic terms we can discuss here the need for the integration of the Shadow, the journey towards individuation and the experience of the Self.

The proposed workshop will be led by 3 friends, from 3 different origins, religions and educational and professional backgrounds. They join in the deep roots of their respective traditions and believe that a dialogue is necessary between analytical psychology and the great traditions. The speakers regularly hold "wisdom coffee" conferences in Geneva, Switzerland. They propose a workshop focussed on the dialogue between the great traditions and analytical psychology.

"Even though walls and doors separate the gardens, they are still joined *by the air*. *If the branches suffer separation, the roots hold hand in hand*. "; Houshang Ebtehâj, contemporary Iranian poet.