

Transgressions of innate moral codes – transgressions in service of the Self

Michael Conforti, *Stonington, Connecticut, USA*

Abstract: Beginning with a discussion of transgressions against innate, archetypal moral codes, I also present those transgressions carried out in service of the Self. While both represent an affront to a universal moral code, the latter often furthers an individual's relationship to the Self. These themes are illustrated through the stories of Pontius Pilate, Jephthah, Il Padrino – the Godfather, then coupled with clinical vignettes. An important theme throughout this paper concerns humanity's ongoing hunger to expiate guilt through the practices of scapegoating, sin-eating and confession. While these practices promise redemption, each seriously fails through their reluctance to address the unconscious recognition and consequences of transgressions.

Keywords: archetypal moral codes, confession, scapegoats, sin-eaters, the ravages of denial, treatment of one's denial and integration of transgressive acts, unconscious guilt

It is a pleasure to give this talk and to be included in this group of colleagues from around the world. This paper is entitled 'Transgressions of innate moral codes – transgressions in service of the Self', a theme I have been working on for many years.

Repetition is remembrance, and remembrance of our transgressions is essential in the creation of a conscious life. Transgression 'means to disobey ... or to ... trespass a command ... an act that goes against a law, rule, or code of conduct; an offence' (Merriam-Webster Dictionary 2021).

From an archetypal perspective, transgressions refer to an offence against an innate moral code and as we learn from Jung:

Morality is not imposed from outside, we have it in ourselves from the start – not the law, but our moral nature without which the collective life of human society would be impossible.

(Jung 1943, para. 30)

As analysts working with unconscious dynamics and straining to hear the voice of Psyche as it provides an objective and unfaltering portrait of our

transgressions, regrets, guilt, and hope for redemption, we are in a truly unique position to understand something of the ontological meaning and effects of these behaviours within our hearts and soul. So too we come to recognize Psyche's symbolic representation of these actions. Not only our dreams and fantasies but life itself becomes the canvas upon which Psyche tells the story of these transgressions. As mentioned above, repetition is remembrance, telling us the story of our soul and the events shaping our life and destiny. If not made conscious, these transgressions linger and take on a life of their own, and expressed as unconscious guilt, cause an ever-greater need for self-punishment. In *Civilization and its Discontents*, Freud makes this point when writing:

the sense of guilt remains completely unconscious Our patients do not believe us, when we attribute an unconscious sense of guilt to them. In order to make ourselves at all intelligible we tell them of an unconscious need for punishment, in which the sense of guilt finds expression

(Freud 1930, p. 135)

Freud continues in adding that this unconscious guilt, 'obscures the fact that its function is to (obscure – deny) foreclose the experience of genuine guilt as concern for and the drive to repair the damage done to the other' (ibid.).

After close to 40 years of clinical experience, I see how this unconscious guilt often ravages a person's life. It is this unacknowledged guilt that festers, proliferates, growing like a cancer until the person is strong enough to face the consequences of his or her transgressions – or is shackled to an endless series of repetitions of these unconscious dynamics. It is the breaking and obliteration of these pre-formed universal, archetypal moral codes existing within the Psyche that causes such unimaginable pain. In this paper I hope to provide evidence for the presence of this archetype of morality.

Transgressors

When one denies God, it is the first step that matters; one transgresses a law and realizes that nothing has changed. The heart beats as before, the blood circulates, people come and go, and the universe remains the same. That is the beginning of the separation.

(Wiesel 1992, p. 187)

A colleague once said to me that, 'We are all transgressors', which is more true than we may want to acknowledge. As analysts we transgress each time we focus more on our patient's conscious ruminations than on their unconscious communications. While all transgress, we can find solace in seeing that we are

not alone. Perhaps Cain's killing of his brother was the first transgression. Pontius Pilate transgressed when he refused to preside over the judgment of Jesus Christ. You may remember the backstory to this incident, whereby his wife had dreamt the night before this event and believed that the dream was a warning that her husband should not take on this judgement. While I had 11 years at Catholic School we never discussed or even thought about whatever happened to Pilate after this event. Seeing as he had washed his hands of his moral responsibility and the unimaginable consequences of his actions, I thought that eventually his unconscious guilt could have led him to kill himself for his misdeeds – his transgressions. Indeed, we learn that he did in fact kill himself while in a Roman prison, and when his body was thrown into the river Tiber, the putrid stench of his foul body and spirit permeated the city for years.

Then we come to the story of Macbeth where he and his wife's greed for power and riches resulted in the killing of King Duncan. Haunted by their guilt, we hear Lady Macbeth cry out: 'Yet who would have thought that the old man to have so much blood in him?' (Shakespeare 1606, Act 5, Scene 1, lines 30-34). The hauntings, the visions of King Duncan never fade despite their attempts to wash the stain of guilt from their hands, from their heart. Ultimately, ravaged by their guilt, they both in effect commit suicide.

Perhaps one of the most powerful renderings of transgressions and the accompanying guilt and punishment is found in the story of Jephthah and his nameless daughter (in the *Bible*, Judges 11). The central point to the story is that Jephthah was asked by his community to lead their troops into battle, and if victorious they would make him their king. He agrees, but not before praying to God for success, and makes a pledge that if allowed to win in battle, he would sacrifice the first person he would meet on his way home. It will help to remember that the original meaning of the word sacrifice – *sacer* – *facere* – is to make sacred. Unfortunately, this word is thrown about in many instances where the more accurate word would be slaughter. Now successful in battle, he returns home as the conquering hero. Hoping to savour his victory and appointment as king, he is on the road home only to hear his daughter's welcoming cries of joy in seeing her father alive. Suddenly her exuberance turns to horror as he screams telling her that she has ruined everything. He explains his pledge and sacrifice to God, and she understands. In a painful lamentation, we hear this nameless daughter tell her father that he has to honour his pledge to God, 'but please let me go away for just a few weeks to be with my friends in the mountains, let *me mourn the childhood and the life I will not have, and the love I will never know*' (*Bible*, Judges 11).

This is a brutal story and the ending is fitting to his deeds. We learn that he died a painful death, losing more and more and more parts of his body, perhaps due to leprosy – we will never know – but in the *Bible* this is referred to as 'death by mice'. This horrible death captures the profound sense of unconscious guilt he was forced to live with and is one of the few stories

where we see such a direct correlation between transgressions and a clear representation of the ravages of unconscious guilt. His 'death by mice' is an archetypal and symbolic representation of the consequences of transgressions, within the heart and soul of someone whose insatiable need for power and gain drove him to slaughter – not sacrifice – his daughter. We recognize this conflation of sacrifice with slaughter in a number of Biblical stories, including the well-known tale of Abraham and Isaac.

Deceptions and transgressions are found wherever we look. Consider *The Godfather* films (Ruddy & Coppola 1972; Coppola 1974 & 1990): Don Corleone's horror in hearing that his Sonny, his son, was gunned by the father's enemies; his body, riddled with hundreds of bullets, stands as a symbolic representation of his father's transgressions. So, too, with Michael Corleone, whose wife Apollonia is blown up in her own car, by her husband's enemies. The tragedy of Oedipus' early life was predicated by his father's transgressions. The sins of the father is an archetypal reality capturing the migration of transgressions and the devastation left in their wake.

Closer to home, we have parents whose addictions to drugs, gambling, pornography, spousal abuse, incest and more, live on in the soul of the perpetrator, creating the 'ravages of oppression'. Our work is to see how one lives, or perhaps no longer lives, after these transgressions.

For Jung, morality exists as an a-priori content within the soul, an intrinsic piece of the fabric of humanity; it is the breaking of something so precious, and at the heart of our spiritual life, that creates such unimaginable distress (Jung 1943, para. 30).

The ravages of oppression and the migration of forgotten contents

The contents and consequences of transgressions are never far afield. Relegated to the domain of the unconscious through the processes of repression and denial, they swirl within the vortex of the psyche. At times silently, and at other times as noisy as a bomb exploding nearby, the contents make their presence known through dreams, deprivations and especially through repetitions. As repetition is nature's memory, so too these iterations remind us of those forgotten details of our life, and the return of cast-off contents. Here Freud, Jung and Elie Wiesel all stand shoulder to shoulder, welcoming the re-emergence of these forgotten contents back into our life. Here we see the *migration of forgotten contents* seeking a home-coming, promising the potential for greater psychic coherence, if accepted back into one's life.

While many non-Jungians may see this unconscious guilt as residues of a personally acquired moral system, it was Jung, Freud and many of the great spiritual teachers throughout history who spoke of the existence of a spiritual canon predating the origin of modern religion.

Evidence of an archetype of morality

Since the beginning of time humanity has sought the expiation of guilt. We seek relief from our sins and transgressions because of the pain they bring to our life. History and the ongoing presence and participation in rituals aimed at the expiation of guilt provides evidence of an innate, universal and moral archetype. One of our earliest attempts to be freed of guilt and sin was the practice of scapegoating (*chivo expiatoria* in Spanish and *capro espiatorio* in Italian). Later, we had the presence of the ‘Sin eater’ within the community. Designated to ‘eat’ the sins of offenders, he lived as an outcast of the community because of the stains he was forced to carry. The next evolution was the practice of confession, which exists to this day. In each we may be asked to make some reparation for our sins which, once given, we are – or, so the belief goes – freed from the consequences of living with our transgressions. Despite thoughtful and valiant attempts, history continues to prove that this has not worked. Françoise Mitterrand, the former President of France, poses an interesting question when asking how humanity would have evolved without the presence of a redeemer, of someone who promises to take away our sins? (Mitterrand & Wiesel 1996, p. 55). While we should hope and pray for redemption, our approach to this Promised Land has not been successful: genocide and the sex-slave trade continues to thrive in many parts of the world.

Whatever our hope, Psyche will not let us rest with this ongoing evacuation of these contents. What has been exiled gains an even greater momentum within the Psyche. The first law of conservation of energy helps us to understand that the transformation of energy in the natural world is applicable to psychic processes. The law explains that energy can be changed from one form to another, but cannot be created or destroyed ... matter and energy in the Universe remain constant, changing from one form to another. Thus, from transgression to unconscious guilt, to iterative processes, to unconscious derivatives, to assimilation, we see this cycling and re-cycling of psychic energy involved in the dynamics of transgressions and healing.

Memory, forgetting and transgression: an inexorable dance

To understand the workings and relationship between transgressions, memory and forgetting, Jung, Freud, and Elie Wiesel’s work is absolutely brilliant. From Jung’s work on ethics, morality and the Objective Psyche to Freud’s investigations into the domain of ‘Repeating, Remembering, and Forgetting’, where he reminds us that: ‘We have learnt that the patient repeats instead of remembering’, and of the ‘Return of the Repressed’ (Freud 1914, p. 151), we are privy to some of the greatest discoveries into the domain of Psyche. Another central and profound influence on my work on transgressions comes

from a source not commonly referenced in our profession, which is the work of Elie Wiesel.

Wiesel, a recipient of the Nobel Prize, author of 60-70 books, and Holocaust survivor, was considered one of the greatest sages of our times. A dominant theme throughout his life and work concerns the importance of memory, and the need to never forget. He writes: 'remembering is a noble and necessary act. The call of memory reaches us from the very dawn of history. No commandments figures so frequently, so insistently, in the Bible. It is incumbent upon us to remember the good we have received and the evil we have suffered' (Wiesel 1986).

Perhaps in remembering what may have been the greatest transgression the world has ever experienced, we may be in a position to stem the tide of future atrocities.

The profundity and reality of Wiesel's words became even more real to me a number of years ago when I was lecturing on trauma and the Holocaust in New York. After my presentation, an elderly man greeted me saying how much he appreciated my work. He then asked if he could offer a criticism to my comment that, 'We may never understand what created the Holocaust'. He asked that I reconsider my comments because 'when we stop trying to understand, this prepares the ground for the next iteration of such atrocious and brutal acts against humanity'. Here were the echoes of Wiesel, of the prophets, and lamentations from the dead praying that future generations be spared such horrors. Deeply moved by his message and countenance, I replied that I had never considered this before, and from the bottom of my heart was sorry, and pledged never to do or think this way again. Now I, too, joined the legions of those compelled not to forget. As we shook hands, I saw fated numbers burned into his arm. He could never forget.

I've learned from Wiesel, Freud and Jung, the importance of personal and archetypal memory in structuring not only our current life, but also our future. So too they speak about the spiritual nature of memory as it strengthens our relationship to our spiritual heritage.

The gods taught us to drink daily from the waters of *Mnemosyne* – memory and the waters of *Lethe* – to forget... To forget, as we learn from the Italian word, *scordare* – and *ricordare* to remember, both have their roots in the word *cuore* – heart. To forget means to remove from one's heart while to remember means to bring that which had been forgotten back into our heart.

One of Wiesel's greatest works is his book *The Forgotten* (1992), which poignantly captures the themes of transgressions, forgetting, and the consequences of both. *The Forgotten* is a story about an elderly man, Elhanan Rosenbaum, and his son Malkiel. Elhanan is now losing his memory and is terrified of the day when he will no longer recognize the face of his son, whom he loves more than life itself. I can't imagine the horror of not remembering or recognizing your son, your wife or your grandchildren. This must be a type of death. Malkiel then begins the journey of finding help and

treatment for his father. However, no doctor can find an organic cause to this severe loss of memory, until one doctor says the unthinkable – that, indeed, he is not suffering from dementia or Alzheimer’s, but, he suffers from a ‘sick memory’. The doctor understood that the obliteration of this one devastating memory is causing the loss of his entire sense of memory (Wiesel 1992, p. 51).

Malkiel still longs to find some way to help his father and knows only too well the spiritual role that memory and remembering has in the Jewish tradition. Wiesel writes: ‘Remember, God of history, that you created man to remember ...’ (p. 10). He adds: ‘... for a Jew, nothing is more important than memory. He is bound to his origins by memory. It is memory that connects him to Abraham, Moses. ... If he denies memory, he will have denied his own honour. So you insist on keeping all your wounds open? Those wounds exist; it is therefore forbidden and unhealthy to pretend that they don’t’ (Wiesel 1992, p. 71).

Terrified of the eventual end point of this illness, Elhanan asks Malkiel to remember for him his loves, his losses, and all that has made up his life. He asks his son to return to the village where he was born, to meet the people, alive and dead, from his past: ‘It is essential that you find a way to speak to our ancestors, to the spirits of the dead that shaped my life. To do so, you will need to go to the cemetery and speak with Herschel, the gravedigger, as he is one man who holds the key to many of these forgotten memories. He knows how to speak to the spirits of the dead. Would you do this for me, because these memories should never be abandoned and I can no longer find them?’ Malkiel responds: ‘Of course, I’ll listen to you, father ... there’s not much time. You talk. I’ll listen’ (ibid., pp. 26-27).

Malkiel returns to his father’s village and arranges to meet Herschel. Upon their meeting, Herschel says: ‘I remember your grandfather, I speak to him every night, and for 30 years we have been getting together to talk in the evening’ (ibid., p. 92). Asked how he can speak to the dead, Herschel responds that if Malkiel buys him a drink at the tavern it will be easier to explain everything to him.

For Herschel – the *becchino* – the spirits have never died, and he has never lost his relationship with them. From Jung to Einstein, we understand that this energy – archetypal energy – never fades, and constantly maintains its energetic charge.

It wasn’t only the dead that Malkiel had to meet; but also Lianka, the lovely and sensual woman who was to be his Beatrice into the world of his father’s forgotten memories. She brings him to the threshold to hear from the one woman who knew his father’s truth. This old woman who held the key to his father’s secret dread, and obliteration of memory reveals to the son that, ‘In war all men are beasts’ (ibid., p. 222). No other words were needed. Malkiel understood the old woman’s pain and his father... Wiesel’s novel echoes his message that we should never forget – and the son, the next generation – needs to remember for those who experienced the atrocities of the past.

The diagnosis of his father's sick memory was correct and now Malkiel had to carry his father's memory. And remember that Gaon Reb Eliahu taught us that: 'The goal of redemption is the redemption of truth ... and that truth dies every time a man turns away from it' (*ibid.*, p. 235).

Clinical vignette

This clinical vignette involves a six-year analysis with a woman who sought treatment to understand why she had so many disappointments in love and friendships. A year into the work, she revealed that she had gotten pregnant when she was a 19-year-old college student. Not wanting to repeat the damage her mother had done to her in childhood, she decided to give this child up for adoption at birth.

While this paper looks at the transgressions of moral codes, it also speaks to situations where our transgressions are also in service of the Self. This case portrays this Janus-faced nature of transgressions. As she may have intuited the correlation between her giving away her baby and a life of deeply unsatisfying relationships, she not only turned away from her unconscious but remained refractory to my attempts to make her unconscious communications conscious. While she continually created richly-textured, derivative material clearly speaking to this issue, neither she, nor the analytic relationship, were ready for this next level of the work. For close to 50 years, she vigorously held to her position regarding the baby and even added that her former analyst was satisfied that they had meaningfully worked on this theme. While in her conscious mind she had made peace with this issue, the shambles of her personal life spoke of the ravages of both her denial and the unconscious guilt.

As we approached the fifth year of the analysis, her dreams and unconscious commutations turned exclusively to this issue of the baby. She spoke extensively about the terrible plight of homeless people barely surviving the winter and constantly searching for food and shelter. Seeing them forced to sleep on a wintry sidewalk filled her with unimaginable grief. She also spoke about her garden and all the plants and flowers that had been torn out by the roots.

She developed an interest and care for the abandoned animals in her town. How sad, she would say, that many of these cats and dogs had once had a home but were cruelly thrown out onto the streets to fend for themselves. Why weren't they loved enough to have a home and cherished by their owners? With thinly veiled references to what she had done with her own baby, here the Self offered her the opportunity to uncover and learn to convert this unconscious guilt into regrets, and remorse, while also admitting that the decision to give the child away allowed her – the patient – to live a better life.

The contrast between her consciously derived meanings to those emerging from the psyche creates a contrapuntal moment. Here two melodies, two truths are played simultaneously. However, one is her constructed truth, purely personal and fictional, while the other much more disturbing truth is – objective.

This unconscious truth emerged in the following story. A friend asked if she wanted to take in an orphaned cat, which she gladly accepted. In anticipation of a wonderful experience, she discovered very quickly that cats can be unruly house guests. The cat began to claw her beautiful oriental rugs, leather furniture, and at times defecated on her bed. After a few weeks of tolerating this behaviour, she finally said: ‘I don’t need this mess in my life. I have a good life, many beautiful things in my home that I care about, and I don’t need this cat upsetting so much of what I care for’. She returned the cat to her friend.

Now the truth was out, the painful truth that, like the cat that she had given away, she had given away her own baby because she had wanted her own life back, and not because of fears of being a bad mother.

In this story we hear psyche pleading with her to listen, as it was telling the real story of the decision to give her child away. This situation speaks to a return of the repressed and with this, a return of her soul. Since giving her child away, her life had been a never-ending series of betrayals and disappointments. She was unconsciously caught in the vortex of giving away her child – and punishing herself anew each day because of the unconscious guilt.

Now for the first time she cried, wailed over this loss. Intermingled with her sobs, I could sense muffled cries of this baby, now also free to cry with her. Both she and the baby had continued to live together within her Psyche, and both now felt a homecoming. All of this despite the fact that she had not seen or touched her baby since the day she was born, more than 50 years ago.

Now she had the strength to see that for all of these years, she had been living a lie, perhaps what Ernest Becker terms ‘a vital lie’. In the *Denial of Death*, Becker writes:

We called one’s lifestyle a vital life, and now we can understand better why we said that it was vital: it is necessary and basic dishonesty about oneself and one’s whole situation.... We don’t want to admit that we are fundamentally dishonest about reality, that we do not control our own lives.

(Becker 1997, p. 102)

She went on to say that she didn’t give the baby away for fear of being a bad mother, but because she could finally admit it was because she wanted a better life for herself. Unlike Jephthah’s daughter who dutifully accepted her fate, this patient refused to give up her life for the sake of this child. Unlike

Jephthah's daughter, she fought for her life. The painful truth for her to bear was that she gave away this infant so she could have a better life. Biblical in proportion, all too human in reality.

Underscoring our personal choices and beliefs is a universal archetypal reality. From the beginning of time, parents have given away their children, suggesting the existence of an archetypal, morphological code underscoring our personal choices and beliefs. As we see from the proliferation of derivatives in this case, her decision both went against this archetypal mandate of parenting, while also honouring the mandate to fight for her own life. Both created a deep wound and challenge in her psyche. And perhaps an equally great wound and the progenitor of her unconscious guilt was the fiction and illusions she spun around the meaning of her decision. A parent has to care for its children and that truth may be indelibly written in the soul – and no great fiction or beautifully crafted denial will change this reality.

An archetypal reality never asks for our consensual agreement, it exists and maintains its own independent existence. Jung writes that 'the archetype is the ... recognizable forms of a priori psychic orderedness' (Jung 1952, p. 516). These ordering dynamics are evidenced in our biology, in the cyclical nature of the seasons both in the outer world and within our psyche. They exist as dominants, as aspects of what Jung termed 'the antique soul', and it is our life's work to establish a relationship to them.

We all live with regrets and remorse. As we move from unconscious guilt to a conscious acceptance of our transgressions, guilt can and needs to be transformed into regret and remorse, and here we become more fully human in accepting what is our life. Here we develop the capacity for compassion – *una vida con passione!* Now we hope that this woman can sit at the table and break bread with her companions. A colleague, Fleming Behrend, taught me that the roots of the word companion – *con pane* – means to 'break bread with another'.

The shoemaker often has holes in his own shoes. Churches, synagogues, strip clubs, bars and analysts' offices are filled with transgressors. Perhaps the greatest issue is how one lives with his or her transgressions. Our hope is that Psyche will teach us how we can live with the consequences of our life.

As professionals dedicated to an ongoing study of Psyche and its ways of representing our life in symbolic form, we can learn something about these questions. We are not priests offering absolution, nor are we parents serving up some delectable euphemism 'that everything will be all right'. Our calling may be more aligned to the *Becchino* – the gravedigger, who has learned to see the spirits and souls that will never die, and nightly communes with them to hear their story and to learn their lessons. Perhaps here we learn something of the spiritual nature of life. And in our quieter moments, maybe we can hear Rabbi Heschel asking God for the gift of Wonder (Heschel 1983).

References

- Becker, E. (1997). *The Denial of Death*. New York: Free Press Paperbacks, Simon & Schuster.
- Coppola, F.F. (Producer & Director). (1974). *The Godfather II*. [Film]. USA: The Coppola Company/Paramount Pictures.
- (1990). *The Godfather III*. [Film]. USA: The Zoetrope Studios/Paramount Pictures.
- Freud, S. (1914). 'Remembering, repeating and working-through (Further recommendations on the technique of psycho-analysis II)'. *SE XII*.
- (1930). *Civilization and its Discontents*. *SE XXI*. (pp. 59-145).
- Heschel, A. (1983). *I Asked God for Wonder*. New York: The Crossroad Publishing Company.
- Jung, C.G. (1943). 'The Eros theory'. *CW 7*.
- (1952). 'Synchronicity: an acausal connecting principal'. *CW 8*. (pp. 417-519).
- Merriam-Webster Dictionary (2021). *Merriam-Webster.com*. 'Transgression'. <https://www.merriam-webster.com/dictionary/transgression>
- Mitterand, F. & Wiesel, E. (1996). *Memoir in Two Voices*. New York: Arcade Publishing.
- Ruddy, A.S. (Producer) & Coppola, F.F. (Director). (1972). *The Godfather*. [Film]. USA: Alfran Productions/Paramount Pictures.
- Shakespeare, W. (1606). *Macbeth*. *The Oxford Shakespeare*, ed. Nicholas Brooke. Oxford: Oxford University Press (2008).
- Wiesel, E. (1986). 'Hope, Despair and Memory'. Nobel Prize speech, 11 December 1986.
- (1992). *The Forgotten*. New York: Summit Books.

TRANSLATIONS OF ABSTRACT

Commençant par une discussion sur les transgressions des codes moraux innés et archétypaux, je présente aussi les transgressions effectuées au service du Soi. Alors que ces deux formes représentent une offense au code moral universel, la deuxième forme fait souvent avancer la relation d'un individu avec le Soi. Ces thèmes sont illustrés par les histoires de Ponce Pilate, de Jephthé, d'Il Padrino – le Parrain, puis couplés à des vignettes cliniques.

Un thème important tout au long de cet article concerne l'appétit constant de l'humanité pour expier sa culpabilité à travers l'utilisation du bouc-émissaire, du mangeur de péchés, ou de la confession. Alors que ces pratiques promettent la rédemption, chacune d'elle est sérieusement défailante de par sa répugnance à s'occuper de la reconnaissance inconsciente et des conséquences des transgressions.

Mots clés: codes moraux archétypaux, confession, mangeurs de péchés, boucs-émissaires, traitement de son déni et intégration d'actes transgressifs, culpabilité inconsciente, ravages liés au déni

Beginnend mit einer Erörterung von Übertretungen gegen angeborene, archetypische Moralkodizes stelle ich danach jene Übertretungen vor, die im Dienste des Selbst begangen wurden. Während beide einen Affront gegen einen universellen Moralkodex

darstellen, fördert letzterer oft die Beziehung eines Individuums zum Selbst. Diese Themen werden durch die Geschichten von Pontius Pilatus, Jephthah, Il Padrino – dem Paten – illustriert und desweiteren mit klinischen Vignetten kombiniert.

Ein wichtiges Thema dieses Aufsatzes betrifft den anhaltenden Hunger der Menschheit, Schuld durch die Praktiken des Sündenbockbestimmens, des Sündenfressens und der Beichte zu sühnen. Während diese Praktiken Erlösung versprechen, scheitern sie alle ernsthaft an ihrem inhärenten Widerstreben, das unbewußte Anerkennen und die Folgen von Übertretungen anzugehen.

Schlüsselwörter: archetypische Moralkodizes, Geständnis, Sündenfresser, Sündenböcke, Umgang mit der eigenen Verleugnung und Integration von Übertretungen, unbewußte Schuld, die Verheerungen der Verleugnung

Cominciando con una discussione sulle trasgressioni contro i codici morali innati e archetipici, presento anche quelle trasgressioni compiute al servizio del Sé. Sebbene entrambe rappresentino un affronto ad un codice morale universale, la seconda spesso favorisce la relazione di un individuo con il Sé. Questi temi vengono illustrati attraverso le storie di Ponzio Pilato, Iefte, Il Padrino, poi vengono collegati a vignette cliniche.

Un tema importante in questo articolo riguarda il continuo bisogno dell'umanità di spiare la colpa attraverso le pratiche del capro espiatorio, del mangiare il peccato e della confessione. Sebbene queste pratiche promettano la redenzione, ognuna fallisce gravemente a causa della sua riluttanza ad affrontare il riconoscimento inconscio e le conseguenze delle trasgressioni.

Parole chiave: codici morali archetipici, confessione, mangiatori di peccati, capri espiatori, trattamento della propria negazione e integrazione degli atti trasgressivi, colpa inconscia, i danni della negazione

Мы начнем с обсуждения прегрешений против внутренних, архетипических моральных устоев, а затем я расскажу о тех прегрешениях, которые совершаются во имя Самости. Хотя и те, и другие представляют собой вызов универсальному моральному закону, последние часто способствует укреплению отношений индивида с Самостью. Эти темы иллюстрируются примерами историй Понтия Пилата, Иеффая, Иль Падрино – Крестного отца, а затем сравниваются с клиническими примерами.

Важной темой, обсуждаемой в данной статье, является извечное стремление человечества искупить вину с помощью ритуалов отпущения грехов, поедания грехов и исповеди. Хотя эти ритуалы сулят искупление, ни один из них не оправдывает надежд в силу их неготовности обратиться к бессознательному признанию и последствиям прегрешений.

Ключевые слова: архетипические моральные устои, исповедь, пожиратели грехов, козлы отпущения, терапия отрицания и интеграция прегрешений, бессознательная вина, разрушительное действие отрицания

Comienzo con una discusión acerca de las transgresiones de los códigos morales, innatos, arquetípicos. También presento aquellas transgresiones realizadas al servicio del Self. Mientras ambas representan una afrenta a un código moral universal, la última a menudo favorece la relación individual con el Self. Estos temas son ilustrados a través de historias de Poncio Pilato, Jephthah, el Padrino II, articulándolas con viñetas clínicas.

Un tema importante a través del artículo concierne el constante anhelo de la humanidad de expiar la culpa a través de prácticas del chivo expiatorio, el pecado y la confesión. Mientras estas prácticas prometen la redención, cada una fracasa seriamente debido a la reluctancia a reconocer el inconsciente y las consecuencias de las transgresiones.

Palabras clave: códigos morales arquetípicos, confesión, pecadores, chivo expiatorio, tratamiento de la propia negación e integración de actos transgresores, culpa inconsciente, los estragos de la negación

违反先天的道德准则——为服务自性而进行的违背

本文开篇讨论对与生俱来的、原型的道德准则的违背，作者继续介绍了那些为服务于自性而进行的违背。虽然两者都代表对普遍道德准则的冒犯，但后者往往会促进个人与自性的关系。文章通过 Pontius Pilate、Jephthah、Il Padrino 教父的故事以及临床小插曲来说明这些主题。

贯穿本文的一个重要主题是关于人类持续渴望通过替罪羊、吃罪和认罪的做法来赎罪。虽然这些做法承诺会带来救赎，但每一种做法都因不愿处理无意识层面对违背行为的认知和后果，从而导致惨败。

关键词: 原型的道德准则, 忏悔, 食罪者, 替罪羊, 对否认和整合犯罪行为的处理, 无意识的内疚, 否认的破坏性

Começando com uma discussão sobre transgressões contra códigos morais inatos e arquetípicos, também apresento essas transgressões realizadas a serviço do Si Mesmo. Embora ambos representem uma afronta a um código moral universal, este último muitas vezes promove a relação de um indivíduo com o Si Mesmo. Esses temas são ilustrados através das histórias de Pôncio Pilatos, Jefé, Il Padrino - o Poderoso Chefão, então juntamente com vinhetas clínicas.

Um tema importante ao longo deste artigo diz respeito à fome contínua da humanidade de expiar culpa através das práticas de bode expiatório, pecado e confissão. Embora essas práticas prometam redenção, cada uma falha seriamente por sua relutância em abordar o reconhecimento do inconsciente e as consequências das transgressões.

Palavras-chave: códigos morais arquetípicos, confissão, comedores de pecados, bodes expiatórios, tratamento da negação e integração de atos transgressores, culpa inconsciente, estragos da negação
