

A Dreamer's Manifesto

*“But ye shall receive power, after that the Holy Ghost is
come upon you: and ye shall be witnesses unto me both in
Jerusalem, and in all Judaea, and in Samaria, and unto
the uttermost part of the earth”*

Acts 1:8

This text is different from others for me; it is not about analyzing myths, comparing religions, or trying to extract the underlying meaning from certain metaphysical dreams while remaining within a rational framework of psychology. My aim here is to offer, unfiltered, a testimony, not “the truth,” but to share my experience with the utmost sincerity, so that, should my words strike a chord, they may perhaps help prepare hearts for what is to come, or at least awaken some consciences before the dawn of time. In writing, I had to confront my own fear: the fear of acknowledging what I feel deep down, of expressing it clearly, and of accepting the solitude that such words can engender. My book *Jung and the End of Time*, as well as my text *Chaos and contemplation* or my lectures, are the detailed development of this testimony; my book *Individuation of a Yeshiva student* develops and describes my spiritual progression in Judaism as well as the break.

The primary aim of this testimony is to strip dreams of the psychological and religious baggage that prevents us from listening to them and recognizing them for what they truly are, without exception: messages from outside the ego, springing from the depths of the unconscious. Religions, all born from dream revelations and the intuitions of the human soul¹. They have gradually become trapped within systems shaped by humankind, thus closing the doors of the unconscious instead of guiding us along the path that leads to it. In the past, dreams were respected: everyone recognized in them an essential message from elsewhere, not an emanation of our fears or desires. Yet this simple truth has vanished from modern consciousness, whether it is based on religion or science (as if Jung's work had been of no use). I cannot prove that dreams originate from unsuspected depths, just as I cannot prove that the sea holds unforeseen treasures or that the ocean is infinitely deep, just as a person confined to the intellect will never be able to grasp anything of it. The only way to verify such assertions is to dive in oneself, to try the experience for oneself, to taste the fruit in order to know the tree.

I have observed around me, and first and foremost within myself, the inner sickness that is eating away at our time. But I have also discovered, beneath this diseased surface, the inexhaustible river that flows within each of us. If only each of

¹My lecture on the relationship between Judaism and the unconscious deals with this subject.

us would bend down to drink from this pure water springing from the Great Source, our illnesses would disappear. Dreams belong to this stream; to accept listening to them and, even more, to live according to them is an act of humility and faith. It means accepting to bend down to drink from the source. At first, this flow washes away accumulated and carefully concealed impurities; but then comes a current of another kind: the Holy Spirit. In this case, dreams teach us about metaphysical realities, about the past, present, and future of the world. What I am saying is neither theory nor an abstract idea: it is what I have seen at work in my own life and in those who have learned to listen to their dreams.

God speaks to us, God flows within us in our veins; He is an unceasing stream of light within all things and ceaselessly knocks at the door of our consciousness with all the gentleness in the world (in some cases, with greater insistence). He is the Dream-Maker. The transcendent and distant God of religions is a lie; it is because religions have emptied themselves of their substance and lost their connection with God that their God is so distant. To worship a God “transcendent to the point of absence,” as Levinas says, is simply to worship an empty shell, a soulless system.

I invite my fellow human beings to seek the sap in the Tree, to draw closer to the Source of Life, where the Self resides and makes trees, flowers, and fruits grow, where life regains its flavor and meaning. To persist in the desiccated order of systems is to choose to inhabit a haunted mansion, which is what many religions embody today: the secret dwellings of the most subtle and cruel demons.

The voice of God is gentle, almost a whisper. Infinite in His patience, He waits for us to consent to listen. He speaks in all our dreams, and we forget them. We are all called by Him, but only those who agree to listen are chosen. Drugs are not the way to meet Him: in some cases, they represent a dangerous intrusion of the ego into the world of the unconscious; in others, they are simply a substitute for true religious experience, leading to addiction. And even a religious experience is only worthwhile insofar as it initiates inner work that leads to collaboration between God and man, to a questioning of oneself, one's prejudices and habits, by meditating on the image of ourselves reflected back to us in our dreams. Without this work, religious experience is nothing. Listen to the voice of God while it is gentle, before it becomes the thunderous sound of the Lur that resounds in a world ablaze.

Indeed, the unconscious of modern man is in turmoil; all the signs of the End are there. The dreams of our time bear witness to this: the world is invaded by the dark forces that the ancients called demons. The institutions that once stood as bulwarks against evil now serve the King of Darkness. Men are roasting in their

own complexes, crushed under the weight of their unconsciousness, making this world a purgatory, transforming all of society into a concentration camp where the very air seems thick with ash. From the perspective of the unconscious, our modern world is nothing more than a field of ruins, dominated by immense demons, enormous dragons, ruled by infernal armies in every sphere of our society. Modern men serve and worship them, often without even knowing it. All of society works to keep us in a comfortable state of unconsciousness, thus giving the dark forces the freedom to incarnate as they please. Demons play with our instincts, feed on our desires, and seize the powers of this world. Opposing them means perishing in a society that has become cruel; resistance is considered madness, and worse still, one must participate in their ceremonies to have the right to exist. In such a state, our world needs, more than ever, "*priests and magicians in great numbers*," as the *Yi King* says, and, even more so, miracles. If this observation is correct, then it is time for everyone to return home before the end, as I did.

I practiced the Torah and the Commandments for ten years, with the utmost rigor I could muster. I devoted all my energy to it, seeking to assimilate the very essence of Jewish tradition. I sacrificed what I held most dear to absorb ever more pages of the Talmud, to master the *Youn*, the *Pkiout*, the *Pillpoul*, the *Midrash*, the *Tanakh*. I revered my teachers and drank their words like holy water. I even descended to the *Sod*. Devouring the most esoteric works, I delved deeper than many rabbis into these depths. I sincerely observed within myself the real effects of this study and practice. And yet, after more than ten years of a life entirely devoted to this study, my verdict is unequivocal: Tradition is corrupted to its very foundations; the fruit is rotten because the tree is rotten. The fortress is overrun by beings from darkness. The ship is taking on water, and the approaching storm will engulf all who remain on board.²

In such a situation, having faith means, like the patriarchs, answering the call by accepting the chivalrous quest, with all the dungeons and trials it entails. Following the voices of tradition or the norms of herd-like humanity is not an act of courage; it merely means relying on what other molded egos have formulated and conforming to a mold with the support of society. The patriarchs did not answer a master but the voice of God when they heard it, which is a living religious

²Listening to one's dreams does not contradict religious practice; on the contrary, practice can sometimes deepen dream listening, because the person of faith inscribes their life within a symbolic framework that opens it to the spiritual dimension. But sometimes a day comes when the dream contradicts practice. What to do then? To whom does the authority belong: to the inner voice, or to the rabbi who will certainly oppose the dream without understanding it? I simply observe that when this dilemma arises, tradition imposes itself as the authority without regard for the dream, causing a dissociation in the psyche, but perhaps other dreamers will have a revelation about a possible reconstruction of tradition.

experience. Even after hesitation, they did not attribute this voice to a superficial layer of ego; they recognized its divine value and followed it against all odds. Dream interpretation is based on such faith. This faith stands in opposition to the thick scientific and religious shell that obstructs or distorts the message of dreams. Dream listening is a scandal for the whole world because it breaks the chains of dependence on gurus, religious leaders, and societal norms. It makes people free and creative.

When a man follows his dreams, he purifies himself and, from dream to dream, draws closer to the goal of the Great Quest. He sheds his complexes, the weight of others' opinions, his bad faith, frees himself from the unconscious effects of society and the crowd, unties the most secret knots of tension within his family, and unleashes a boundless amount of creativity. Then begins the joy of collaboration between the unconscious and himself through the unfolding of creativity. Every man possesses a sublime world within him, just waiting to be embodied in his life and his work. Faced with an overly structured garbage world and a herd-like humanity, every work resulting from this collaboration is a **testimony**.

It is true that we are witnesses to the life of the unconscious and its autonomy. But when the unconscious expresses itself through dreams evoking the end of the world, for example, these are no longer simple individual visions: they are collective dreams, the modern equivalents of the prophetic dreams of the past. However, the development of consciousness places us in such a position that there is an enormous distance between the message and the one who receives it; we can no longer claim it as our own, only live according to this message and perhaps share it with humility. These extraordinary dreams often recur in many psyches. There will probably not be a prophet to announce a message to humanity, but rather individuals more receptive to their dreams. I, too, simply listen to the voice of my unconscious, something anyone could do if they embraced the inner quest. But because I have consented to this path, I feel, in a sense, chosen. survivor of the spiritual Holocaust of our time. I now perceive that my work on dreams and my efforts to share this experience are part of a mission from the Self, not to say from God, because in dreams, the Self manifests as a divine presence at the limit, while God remains in the background, as the One from whom all light emanates. Inflation, a situation where the ego appropriating the powers of the unconscious and exploding psychically is an immense danger to which many geniuses have succumbed. To do this, you must always stay close to life on earth, have a job, friends, a family, a godfather to confide in, and a sense of humor!

The inner work that accompanies dreams is entirely silence, meditation, contemplation, introspection, and reflection. This isolation within oneself is the only way for a man to dialogue with his inner feminine, and for a woman, with her inner masculine. This inner dialogue, which is the work of self-reflection, in a desire directed toward God to know His Will, is true prayer. This work is not accomplished by reading or speaking, but by remaining in a state of extreme concentration that is simultaneously active reflection and the reception of the contents of the unconscious, contemplation. Through this long work on oneself, one is purified and penetrates ever deeper into a state of Tao. In this state, the paradisiacal realms of the psyche open to him, these blue zones where the waters of lakes flow and where fertile and vibrant nature abounds. Exploring them is a source of intense joy and pleasure. This state is the result of the loving relationship that binds a man to his soul, a love which can then flow outwards through the incarnation of the Self in life.

In this state, David can defeat Goliath, the humble can overcome barbarity, and humanity can unleash its creativity, alone against all odds, in a world where only those who blend in with the herd are accepted. A stone thrown precisely by the humble strikes its mark and vanquishes the brute force of this world. The stone is the Self, and only a humble person can target their enemy with such precision.

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