# Where Agnon and Jung Meet

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## Travels along an External and Internal Path in the Novel *The Bridal Canopy*

By

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# INTRODUCTION

I was drawn to the novel *The Bridal Canopy* from the very first time I read it. The exciting and realistic storyline, as well as the sub-plots, so captivating in their simplicity, sophistication, and color, enthralled me.

Reading critique of the novel and my own personal analysis raised many questions in my mind, especially regarding the nature of the hero, Rebbi Yudel Hasid. I detected a difference between his character as depicted in the beginning of the novel and as described in the course of the story and at its conclusion. This difference seemed astonishing. Does it reflect a legitimate process of development or an unexplained "leap"?

I found an answer to this question primarily in the theory of the process of individuation identified by C.G. Jung. When we view the novel through this lens, the frame story and sub-stories, as secondary to the theme of the novel as they are, reveal the spiritual development of Rebbi Yudel Hasid.

The goal of a hero over the course of a novel is to attain greater recognition. To accomplish this goal, the author of *The Bridal Canopy*, Agnon, sends the hero on a journey to discover the hidden significance of how the world operates. Understanding the starting point of the hero at the beginning of the novel is crucial to comprehending his conduct. Rebbi Yudel is in the midst of a process of integration during a new stage in his life. His spiritual state at the beginning of the novel is one focused on connection to the Torah and disconnection from the realities of life. Jung noted that many people experience a "mid-life crisis." The first stage of life, the time of growth, is especially intensive and dynamic. A person invests spiritual energy into his studies, into learning about the world, and into establishing his social and economic position. Somewhere along the line, one reaches a point of stability. He is more or less established, but instead of resting on his laurels, it is precisely at this stage that something troubles him, stabs at him, and disturbs his rest. Jung explains that this is the "alternate Self;" the powers and aspirations of the soul that were pushed aside during the process of growth now demand their share. The Law of Life demands wholeness, inclusion, or integration – in other words, reconciliation of the powers of the soul with one another. Through listening to the voice of one's unconscious, one's dreams, one's fantasies,

and one's spontaneous actions and his attempt to understand their significance, a person may achieve internal wholeness.[1]

Another factor that helps a person through this process is "implication," that is, seeing the connection between his unconscious world and the general human cultural world. Man finds that his personal idiosyncrasies have universal parallels in religion or myth, in faith or in mysticism, and in other manifestations of human spirituality.

Over the course of his journey, Rebbi Yudel interacts with many different and diverse personalities, many of whom he incorporates within himself. He contemplates good and evil, beautiful and ugly, spiritual and physical. Over the course of his journey, archetypes[2] rise from the unconscious to the conscious. They are clarified and become integrated with one another, thus allowing for the resolution of conflicts in his personality. Rebbi Yudel arrives at various insights, the central one being that it is proper to integrate the spiritual and physical and that these two opposites can and must live alongside one another. He thus legitimizes alternative points of view beyond what he had recognized before; he is capable of developing and connecting with himself. This process of individuation, according to Jung, is accomplished only by the select few.

Rebbi Yudel is, indeed, a special individual, in my opinion, since he develops and experiences a process of discovering meaning. According to Jung, the goal before us is to discover the significance that allows the continuation of life, if we wish it to be made up of more than peace with fate and wistful glances backwards.[3] In *The Bridal Canopy*, Rebbi Yudel is an "Afternoon Man" – he finds himself in the second half of his life.[4] He evaluates his actions, analyzes himself, and continues to progress. Jung writes, "Afternoon man must find internally what the youth finds externally."[5]

An important purpose of the life of Rebbi Yudel, a purpose that he understood over the course of his journey, is immigration to the Land of Israel. In fact, he and his wife merit to immigrate at the end of their lives

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1 The revisions to *The Bridal Canopy* themselves reveal the maturation and development of Agnon as a personality. As he passed through stages of his own life, Agnon's perspectives and insights were more restrained and mature.

2 This concept will be clarified over the course of this book. Chapter XX

3 Jung, *Psychology of the Unconscious*

4 According to Jung, the life-cycle is comparable to the movement of the sun. The first half is "morning," during which there is an accumulation of energy, while the second half is the "afternoon," during which the ultimate goal is decrease in energy. See the chapter, "The Process of Individuation."

5 Jung, *Psychology of the Unconscious*

to the Land of Israel. For a number of years before his immigration, Rebbi Yudel would blindfold himself with a kerchief so that his eyes would not benefit at all from living outside of the holy land.

Rebbi Yudel Hasid is one of the recurring figures in other stories by Agnon. The story "*Kronin shel Rakevet*" [6] is about his grandson's grandson. In that story, one of the pious men says, "The world thought that your grandfather merited what he did because of his piety, but I say that because he blindfolded his eyes so as not to see the world, he merited to have insight into the world."[7] The grandson of Rebbi Yudel Hasid tells his own grandson, "From where did that pious man merit to greater insight into the world? From the kerchiefs that he tied around his eyes so that he would not look at the world."[8]

The kerchief that wrapped Rebbi Yudel's eyes is a metaphorical external covering. Rebbi Yudel prevents himself from viewing things externally, thereby enabling himself to have an internal view of himself and his world. This is exactly as Jung said regarding individuation; "Afternoon Man" must find his life's significance internally, within himself. One who attains individuation indeed merits to live and to view the world with a higher level of consciousness. The hero of this novel, Rebbi Yudel Hasid, achieved this level.

Reading the novel in light of the theme discussed in this book provides a new perspective on *The Bridal Canopy* and establishes the work as an important document regarding spiritual development. Throughout this book, I have pointed to clear connections between Jung's theories and Jewish sources. Examples and their analysis are found throughout.

6 Shai Agnon, *The Book of Deeds*, "The Fire and the Trees," ( )
7 Ibid., p.
8 Ibid., p.

# JUNGIAN PSYCHOLOGY

Carl Gustav Jung was born in Switzerland in 1875. His father, a village pastor in the Swiss Reformed Church, was proficient in classical literature and Eastern studies. He stuck to conventions and was at peace with the religious belief system, and so he was not capable of dealing with his son's questions. Most of the men in Jung's family were members of the clergy, but Carl nevertheless found himself constantly absorbed in other thoughts. Disturbing dreams pursued him from his earliest childhood, and he describes them in his autobiography as supremely significant events in his life. The tension between his parents and his mother's lack of emotional stability increased his introversion.

From his youth and until old age, Jung demonstrated conflicting behaviors; sometimes he was funny, while other times he was taciturn. He was self-confident, but sensitive to criticism. As a result, he left contradictory impressions on his acquaintances. Even after he was awarded international recognition, he suffered from troublesome internal struggles, many of them religious in nature.[1] Jung tried to find alternatives to the orthodox belief on which he was raised, and he became interested in occultism and super-natural phenomena.[2] Despite this, or perhaps because of it, the subject of religion appears throughout his writings.

Jung first met Sigmund Freud in Vienna in 1907.[3] After only a short time of study, Jung became an enthusiastic supporter of Freud and defended many of his innovative theories. From the first moment, Jung was impressed by Freud's sexual theory, although he was somewhat hesitant about its application, in particular regarding spiritual matters. Freud viewed every expression of spirituality as a product of repressed sexuality; his explanations were monolithic in this regard. Jung opposed

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1 R. Peter (n1)

2 Stor, (n2)

3 Their first conversation lasted 13 hours. Jung recorded his impressions of Freud: "Freud was the first man of great stature that I encountered. No other person I had met previously was comparable to him. There was not even a minute amount of *stimiut* in his presence. I found him to be an intelligent, accomplished, and impressive man. Nevertheless, my first impression of him remained obscure. I couldn't figure him out…" (Jung, *Memories, Dreams, Reflections*)

this view even then, but did not feel confident enough to speak out against it.[4]

In his autobiography, he discusses the "eternal world," and it seems that this was an inextricable part of his general outlook. In contrast to Freud, who was satisfied with scientific explanation and believed that they could serve modern man in place of religion, Jung constantly sought after spiritual powers. This helps us understand the spiritual underpinnings of the concept of "Self." Man has always needed religion and closeness to God.

When Jung arrived at the psychiatric department of the University of Zurich, he spearheaded research into mental illness and was asked to lecture on Freud's *The Interpretation of Dreams*. That work had made a

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4 See also R. Peter, *Freud: Parashat Hayyim Le-Zemanenu* (Dvir: Tel Aviv, 5754), 169. For a different view, see R. Fokarani, *Eskolot Be-Psikologiyat Ha-Ma'amakim*: *Mishnotehem shel Sigmund Freud, Alfred Adler, ve-C.G. Jung* (Tarbat ve-Hinukh: Tel Aviv, 1970), 35.

Freud did not demand blind submission from his student; see R. Peter, *Parashat Hayyim*, p. 169. Nevertheless, he requested from Jung in 1910, "My dear Jung, promise me that you will never abandon the sexual theory. It is more important than anything else. We must make it into our guiding principle, our defensive shield." See Jung, *Memories, Dreams, Reflections*. When Jung asked what the defensive shield was defending against, Freud responded, "Against the occult." According to Jung, "occult" implied everything that had been claimed about the soul in philosophy and faith. Jung claimed that the theory of sexuality itself is also an expression of the occult, as it is un-provable, just like other speculative ideas. Thus, Jung accused Freud, who stressed his distance from religion and faith, as exchanging the image of God with another sacred image – the image of sexuality. In other words, the sexual libido had taken the place of the hidden God in Freud's teachings. Like God, the libido is controlling and fearful and raises moral conflict. See Jung, ibid. Jung wondered whether there is any difference if a strong power is sometimes called by one name and sometimes by another. He writes explicitly that this point affected his relationship with Freud. Thus, despite the expressions of mutual respect, the dispute regarding sexuality was never resolved. See R. Peter, *Freud: Parashat Hayyim*, 172.

Jung often notes his impression that he was explicitly appointed as the heir of Freud's approach. For example, he writes, "Over time, Freud often hinted that he viewed me as his successor. I knew that I could never be a faithful representative of his views." Later, he says, "I was entranced by the thought that I had been anointed the leader of a movement without doing anything to deserve it." This point is also expressed in a letter that Freud wrote to Jung in 1909. See R. Peter, *Freud: Parashat Hayyim*, p. 167. Freud and Jung are often described as having a father-son relationship: "Freud accepted the praises of Jung with fatherly love. Jung was Freud's beloved son" (Ibid., 169-70).

lasting impression on Jung, and he incorporated many of Freud's ideas into his own work.

## The Archetype

In contrast to Freud, who advocated the theory of personal unconscious, Jung claimed that the unconscious also includes collective elements, which are shared by all individuals in society.[5] He traced the phenomenon of the remarkable confluence of form and content and motifs found in myths in diverse and distant cultures. Based on this research, he concluded that there is a "collective soul," the collection of similar human reactions to spiritual presence. In Jung's opinion, the collective unconscious includes a treasure trove of pictures that the individual person never viewed in his own life, and probably never learned or read about; they are included in the collective unconscious simply because the individual is part of humanity.

These universal experiences of the soul are called "archetypes."[6] All spiritual events are deeply bound up in archetypes; they determine how a person understands the world and interacts with it. Archetypes create symbolic connections and thus emerge in the conscious and reality.

> We can never prove the existence of archetypes because of their very nature, except for the fact that their existence is represented in the conscious. We presume the existence of the archetype in the same way that we presume that behind the curtain of the puppet-show there is someone making the puppets move.[7]

Among the prominent archetypes in Jung's teachings are the Self, Anima, Animus, Persona, the Mother, the Child, and the Shadow.

The Anima is an archetype that exists in the unconscious of men; it is the feminine side of the soul.[8] The Anima is a collective image of the traits of women – such as gentleness, intuition, and emotionality – that exist in

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5 See C.G. Jung, *The Archetypes and the Collective Unconscious*, trans. R.F.C Hull (Bollingen Foundation: New York, 1959); C.G. Jung, *The Spirit in Man, Art, and Literature*, trans. R.F.C. Hull (Princeton University Press: Princeton, 1971); C.G. Jung, *Man and His Symbols* (Pilador: London 1978).

6 Jung notes that Appleton and Kant wrote about the idea of the archetype in their works. See Jung, *The Archetypes*, 4; J. Campbell (ed.), *The Portable Jung*, trans. R.F.C. Hull (Viking Press: New York, 1972), 55.

7 M. Goldman, "Archetypes and Collective Symbols" (Heb.) *Aton* 77 (1986): 26.

8 Campbell, *The Portable Jung*, 151.

men as well. A man's behavior may be explained as being rooted in this part of his soul.

The Animus, in contrast, is the male part of the feminine soul. This archetype is rooted in the feminine consciousness, such that women are made up not only of combined feminine elements, but male archetypes as well.[9]

The Persona is a sort of mask with which the individual covers himself in order to pay his "dues" to society. This self-reduction is a state of the soul and a trait of humanity in general; it is a compromise between the individual and his environment, between the Anima and the norm. It is meant to impress society and to conceal the true nature of the person; it entails an interplay of opposites between inside and outside.

## Jewish Archetypes

The concept of "Jewish archetypes" seems to be an internal contradiction. According to Jung, the archetype is a spiritual body that is found in the collective unconscious; it is a potential spiritual pattern that exists in and is shared by all of humanity.[10] The archetype may be an anchor of feeling, imagination, thought, and emotion – there are endless possible archetypes – but according to Jung, they are shared by all of humanity.[11] How, then, can there be archetypes that are uniquely Jewish?[12]

The concept of "time" in its chronological meaning of past, present, and future can be connected to the concept of the archetype, thus creating "historical archetypes."[13] In Harold Fisch's opinion, archetypes have

9 Ibid., 152.

10 C.G. Jung, *Man and His Symbols*; idem., *The Archetypes and the Collective Unconscious*; idem., *The Spirit in Man, Art, and Literature*.

11 Jung's principle of universality is opposed to Freud's concept of the personal unconscious. It is based on Jung's experience as a clinician, during which he sought a phenomenon that would explain the incredible overlap between the forms and content in the myths of different and disparate cultures.

12 K. Frankenstein discusses this paradox in "Jung, Carl Gustav," *Hebrew Encyclopedia* 19 (Jerusalem, 5728), 498: "Here is where we find the deep paradox in Jung's approach – the contradiction between the claim that man's existence is expressed universally in cultural creation and symbolic manifestations and the claim that every nation takes these universal principles, these archetypes, in a unique national or racial way…"

13 H. Fisch, *Remembered Future.* This approach differs from that of Frye and Bodkin, who wished to freeze time and explain myth as universal and timeless – everything takes place at all times. See N. Frye, *Anatomy of Criticism* and M. Bodkin, *Archetypal Patterns in Poetry*.

historical beginnings and ends.[14] The concept of historical archetypes appears to be a paradox as, on the one hand, they are universal/collective, and thus beyond the confines of time, while on the other hand they are related to historical chronology. Fisch presents the concept of the "covenant" to resolve this paradox. The "covenant" incorporates memory, the moment it is signed, and the anticipation of its fulfillment.[15] This concept has a critical influence on the way man understands the world in which he lives. The covenant is a dramatic structure made up of obligation, trial, and openness, and these make a deep impression on man's consciousness. It is dramatic in that there remains a memory of a meeting in which both sides accepted responsibility and obligation. This remains with them their entire lives – and even afterwards.[16]

Jung himself explains the possibility of cultural differences in universal archetypes. "When individualization of races begins, essential differences in the collective soul are also created."[17] Gershom Scholem also speaks of essentially identical experiences in different religions and nations, but he explains that a Christian will see Christian visions, the Buddhist will see images from his pantheon, and the Kabbalist will use his bath to view the illumination of Elijah the Prophet. The expression of their experiences is

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14 H. Fisch, *Remembered Future*, 6. Fisch's idea is primarily based on the Ernst Cassirer's concept of "symbolic forms," the spiritual forms through which we understand the world and which allow us to have time-consciousness. Time-consciousness is related to the present, memory of the past, and anticipation of the future. Cassirer noted foundational building blocks of the soul and termed them "symbolic forms." These forms are driven by memory of the future and past together, as well as the tension between them. He distinguishes between the consciousness of myth and that of history as it was. Symbolic forms are the bricks of the soul through which we understand the world; they give us a grasp of time consciousness and the basis for human existence. Historical time attains its meaning not only from memory of the past, but also from anticipation of the future.

15 Agnon articulates a similar concept: "Some people leave behind wealth and assets. Wealth and assets may endure and they may not. If they endure, they last one, two, three, perhaps four generations. But our forefather Isaac bequeathed us something eternal, and in his merit we have survived throughout the generations and in all the Exiles, and from it we have gained the strength and courage to last until the days of the Messiah." S. Y. Agnon, *Lefnim min ha-Homa* (Schocken: Jerusalem and Tel Aviv, 5735), 130.

16 Fisch claims that "the difference is related to the perception of unique time that is characteristic of biblical archetypes, as well as those that followed in their wake, as they are expressed in later literature of both Jews and non-Jews;" Fisch, *Remembered Future* (n.86).

17 Jung, (n.87).

translated into the traditional symbols of their worlds, which carry with them an ancient heritage.[18]

In consideration of the points made by Jung and Scholem, as well as the premise that the Bible is the "Great Code," in Northrop Frye's term,[19] we can continue to pursue the concept of "Jewish archetypes."[20]

The deep inclination towards archetypes has been rooted in the Jewish People since ancient times:

> The prohibition of "Thou shalt not make an idol or any image" led to the strengthening of the goal to find support, inspiration, and even defense in the ancient images of the forefathers and the great people of the nation in the distant past. Creating an image is a severe prohibition, but portrayals and images of the righteous forefathers, the foundations of the world, are not only permissible, they are even desirable and pleasant.[21]

The seven honorable guests that come to visit every Jew in his *sukkah* and bless him one by one – a different guest on each day – are Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David. Jews would traditionally leave an empty seat at the table, and they would place upon it a holy book in honor of the guest, expressing real presence. This type of absorption of the nation's forefathers is not meaningless, but rather colors one's thoughts, emotions, and expression.[22]

The motif of memory is imbedded within the length and breadth of Jewish religion and law in various and sundry layers. A Jew is commanded to wear fringes (*tzitzit*), to repeat six important points that every Jew must remember, to remember the Shabbat on every other day of the week, to

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18 G. Scholem, *Perkei Yesod be-Havanat ha-Kabbalah ve-Simalehah* (Mossad Bialik: Jerusalem, 1978), 20.

19 In the introduction to *The Great Code* (xviii), Frye writes: "The Bible is clearly a major element in our own imaginative tradition, whatever we may think we believe about it… Many issues in critical theory today had their origin in the hermeneutic study of the Bible."

20 The following are examples of Jewish archetypes: The creation of the world, Adam and Eve, the original sin, the snake, the Garden of Eden, Hell, Cain and Abel, the Flood, the rainbow, angels, the Tower of Babel, forefathers and foremothers, the binding of Isaac, Ishmael and Esau, Jacob's ladder, the burning bush, the Exodus from Egypt, Mount Sinai, the shattering of the Tablets, the Golden Calf, the manna, Job and the Satan, the Messiah, revelations of Elijah the Prophet, the reincarnation of souls, the four levels of Torah interpretation, exile and redemption…

21 Y. Cohen, *Be-Hevyon ha-Sifrut ha-Ivrit le-Or Mishnato shel C.G. Jung* (Aked: Tel Aviv, 5741), 32.

22 Ibid., 42.

recall the Creation through the observance of the Shabbat, to remember the Exodus from Egypt on Passover, and to recollect God's providence in the desert on the Feast of Tabernacles. On the New Year – the Day of the Recollection of the Shofar Blowing – the Jew beseeches the Creator to remember him for life. The Jew's memory is not buried in the past, but rather constitutes the bridge between the past and the future. Remembering the past in the present influences the future and has implications for it, and can therefore bring about renewal.[23]

The subject of memory is central and basic to Judaism, and thus, as Cohen claims, it is probably that there is a connection between the collective unconscious of the Jewish People and the memory consciousness that is so foundational in their religion. The spiritual heritage of the artist and his audience allows for comprehension of archetypes in a given work. The life journey of the Jew is thus connected to those layers of collective unconscious.

Jewish archetypes differ for "believers," those who take part in traditional Jewish ritual practice and are thus connected to the Jewish heritage and have a "Jewish soul," and for those who no longer believe but nevertheless have belief rooted in their souls, whether consciously or unconsciously. Dreyfus brings clinical examples that demonstrate how patients cope with their belief in God, whether in their dreams or in reality:

> Being a chosen nation is a mission, not an advantage. The Jewish person is of individual national value, and man is a super-human higher collective value. Between the opposites of feelings of superiority and feelings of lowliness, there is a third path – the path of consciousness of the existing conflicts that leads to self-confidence and humility.[24]

The archetype of Jewish belief is illustrated in a story told by Jung about a Jewish patient who once came to his clinic. She was an intelligent and pretty woman, the daughter of a wealthy banker, who had lost her faith. The woman suffered from severe anxiety. "She was a western Jew, enlightened to her core." When Jung failed to uncover an underlying

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23 This idea is expressed in a number of places in the Bible. For example, Jeremiah prophesized, "So says God: I remember the kindness of your youth, the love of your betrothals – You followed after me in the desert, in a land that was desolate" (Jeremiah 2:1). The continuation of that chapter is a prophecy of the destruction of the Jewish People not because of their present conduct, but because God remembers their past behavior, He vows to guard the nation and not destroy it completely. God is the "One who remembers the covenant."

24 Dreyfus, *Ha-Yahadut le-Or Musagim Jungi'im* (Heker Amenu: Ramat Gan, 1989), 7.

complex, he enquired about her family and discovered that her grandfather was a Hassidic rabbi. Jung then understood what led to the woman's neurosis. Her father had rebelled against the Jewish faith and abandoned its God, and her neurosis stemmed from her fear of God. While all of her external actions were directed to the vanities of this world – clothing, money, belongings – holiness stirred within her. "She was one of the group of people in which spiritual activity is absolutely necessary."[25] Jung even writes that through his therapy, "The pagan will become a pagan and the Christian a Christian and the Jew a Jew, in accordance with what his fate destined for him."[26]

Jung's concept of "collective inheritance" has been crucial to the survival of the persecuted and oppressed Jewish nation for thousands of years:

> Why have numerically and physically stronger nations than the Jewish People disappeared from the horizon while the Jewish nation survived? … We will remember and never forget the event of the giving of the Torah on Mount Sinai, the Torah which includes national and universal values and the strong belief in the Jewish God who accompanies the nation, the nation that believes that God accompanies it throughout its wanderings and suffering in the exile, and suffers along with His people… The memory of the events of Mount Sinai is passed down from generation to generation…[27]

The collective inheritance includes the nation's creations in all generations, as well as traditions passed down. Thus, the collective inheritance is dynamic; it shows the way towards the future of the nation and guarantees its continued existence. Other nations, unlike the Jewish People, had nothing spiritual to pass down, and therefore disappeared entirely.

Although the collective and the individual may conflict, they coexist:

> He [Jung] speaks of the collective unconscious, the content of which is the archetype. Take, for example, a person. In every place in the world, man has a similar structure – he has a head, a body, arms, a heart. This is a collective structure, while at the same time it is individual. Jung says that the soul likewise contains collective elements. For instance, we know that every child has a father and a mother. That's how it is throughout the world. The experience of "what is a father" is collective; it is part of the collective soul. Just as the body is collective, at the same time that it is individual, experience is also collective, at the same time that it is very

25 C.G. Jung, *Memories, Dreams, Reflection*…(nt.98).
26 Ibid.
27 M. Reiter-Tzedek, *Ha-Yahadut le-Or Musagim Jungi'im*, 9.

> individual. This is where we see the conflicts in Jung. It is not unilateral – either personal or collective. The collective is ambiguous. Take the archetype of the father. On the personal level, every person has a father. On the collective level, there is the "Great Father." In Judaism, God is the "Great Father" – our Father and King Who is in Heaven. All religions have a Great Father in Heaven.[28]

Both the personal and the collective, Dreyfus notes, are used in the archetype. For example, there is archetypal meaning to both the real father and the collective father. The father archetype is not affected by the individual aspect. Thus, the collective and individual opposites are united and become increasingly clear.

## Individuation

The process of individuation is one of the central concepts in Jung's psychological theory.[29] It is a process of integration of unique qualities in order to achieve a unified and homogeneous existence. Jung's basic premise is that man is capable of achieving wholeness.

While he still held his academic position in the university, Jung experienced extremely powerful hallucinations. In his view, these delusions were rooted in the unconscious imagination of his soul. As a result of these experiences, Jung became determined to invest his energies into researching and understanding hallucinations; he decided to completely dedicate himself to the project and he viewed it as an ethical responsibility. He therefore chose to leave his position at the university.[30]

Every morning for two years (1918-1919), Jung drew "mandalas," small circles that he claimed were hidden messages that revealed the state

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28 G. Dreyfus, "*Al Anti-Semiut: Ra'ayon im Pesah Hauspater ve-Dudu Melul mei-Tenu'at ha-No'ar ha-Oved*," interview (14 Shevat, 5764); see http://www.israjung.co.il/dreifuss/antismithism.htm.

29 See Jung, "Individuation," in *Aion: Research into the Phenomenology of the Self*, trans. R.F.C. Hull (Princeton University Press: Princeton, 1968), 171-240; Jung, "Differentiation between the Ego and the Unconscious," in *Two Essays on Analytical Psychology: The Relations Between the Ego and the Unconscious*, trans. R.F.C. Hull (Routledge and Kegan Paul: London, 1966), 210-240; Jung, ""Adaptation, Individuation, Collectivity," in *Symbolic Life: Miscellaneous Writings*, trans. R.F.C. Hull (Princeton University Press: Princeton, 1977), 449-455; Jung, ""Foreword to Werblowsky's *Lucifer and Prometheus*," in *Psychology and Religion: West and East*, trans. R.F.C. Hull (Princeton University Press: Princeton, 1969), 311-316.

30 See Jung, *Memories*, *Dreams, Reflections*.

of his soul. The confluence of his personal character traits and the endless number of mandalas that he drew led Jung to the conclusion that the direction of the soul is not properly represented by a line, but rather by a circle, which surrounds its center, the middle point. He described the process in which the central point constitutes the Self, the totality of the soul.[31]

Based on his experiences, Jung developed the concept of individuation, which became central to his approach. He explained:

> utilize the concept of individuation in order to denote the process in which an individual seeks his wholeness and unity.[32]

Individuation is thus the process of psychological development in which a person becomes the specific individual that he is, a process of self-actualization that intensifies in the second half of life.[33] The goal is to attain the ability to distinguish between one's Self and one's image in the eyes of others through freeing the Self from the mask of the persona and the influence of the collective unconscious.[34]

Jung first experimented with the use of this process on himself,[35] and only then did he apply it to a group of patients.[36] The spiritual balance that

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31 Ibid. Jung, *Memories, Dreams, Reflections*. In *Memories*, Jung wrote, "The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microscopic nature of the psyche." Jung, *Memories*, 221. Compare M. Ankori, *Ha-Lev Ve-Ha-Ma'ayan: Hassidut Ve-Psikologiyah Analytit* (Ramot: Tel Aviv, 1991), 224.

32 Jung, *Archetypes and the Collective Unconscious*, 275. This definition recurs in different forms throughout his writings.

33 See, for example, Jung, *The Meaning of Individuation*… Jung wrote in his autobiography that after his wife's death in 1955, he felt the internal responsibility to create himself; Jung, *Memories, Dreams, Reflections*. The desire and aspiration of unconscious qualities to achieve consciousness and fulfillment is based on Jung's premise of a system of mental energies within spiritual life. See Jung, *On the Nature of the Psyche*, trans. R.F.C. Hull (Routledge: London, 2001), 3-37.

34 "In particular, it is the development of the psychological individual as a being distinct from the general, collective psychology," Jung, "Definitions," in *Psychological Types*, trans. R.F.C. Hull (Princeton University Press: Princeton, 1971), 448.

35 Jung's crisis began at the beginning of 1913, apparently as a result of his disrupted relationship with Freud. The impact of the separation was recognizable in both men. Freud spoke of it as a "great loss," and Jung wrote in his autobiography that it was a period of "internal loss of certainty," "a state of wandering," and he notes that during this period, he lived "under constant internal pressure." He even concluded that he was "threatened with psychosis." He began to dream about the destruction of the world at the beginning of 1914; World War I

Jung achieved was a result of harmonization between conflicting forces that had previously divided his soul. The journey that he underwent in the depths of his soul helped him attain integration.

Jung noted that many people undergo a period of crisis in the middle of their lives, around the age of 35 to 40. The first stage of life, the period of growth, is extremely intensive and dynamic. A person invests spiritual energies into study and learning about the world and into establishing his social and economic position. At some point, he achieves stability, but instead of resting on his laurels, it is precisely at that point that he is troubled; something stabs at him and disturbs his rest. Jung explains that what bothers him is the "Alternate I," the forces and aspirations that he pushed aside during the process of growth. Those forces now demand their share.

Freud's point of departure was a process and purpose of freedom from childhood experiences or that of releasing blocks in development; one must investigate the past. The completion point is achievement in maturity, the point at which man is capable of maintaining heterosexual relationships that demonstrate his individual health and development. Jung's starting point, on the other hand, was the "religious experience" or "self-fulfillment;" one must primarily study the present. According to Jung, only when the libido's energy finds no actual suitable expression do childhood fantasies rise up and testify to a problem in development. The completion point is self-actualization, and this is not the same in the first part of life and in the second.

In the first half of life, man's goal is to develop by breaking childhood bonds with parents, finding a spouse, building a new family, choosing a career, and pursuing every matter that expands his life. At this stage of life, man's traits are prone to radicalization and externalization, and he often abandons his internal world.

In the second half of life, usually after man has fulfilled his obligations, accumulated and succeeded, he is free to grapple with the meaning of his life. His goal is internal tranquility and harmonization. This point, Jung claimed, parallels the reductionism of Freud and Adler, who focused on that which prevents man from expanding. Jung innovated by focusing on the meaning of life and what, in his opinion, "allows for the continuation

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broke out in August of that same year. Jung felt that he had experienced a sort of prophecy regarding what was to take place in the world; his dreams did not reflect a serious mental malady but rather a gut feeling about what was to happen in the future. Slowly, Jung emerged from his difficult mental state and attained wholeness with himself and his character. See A. Stor, *Jung*…

36 One of Jung's innovations was that the patient treat himself. Ibid., …

of life if we wish it to be more than peace with fate and wistful glances backwards."[37]

Life, according to Jung,[38] is comparable to the movement of the sun. In the morning, the first half of life, the sun becomes increasingly stronger until it reaches its apex at noon. Afterwards, it continues its constant progress, but now, it does not add strength, but rather decreases in strength.

In this context, Jung speaks of two goals. The natural goal is to have children, a career, and social standing. The cultural goal is self-actualization. The transition between morning and afternoon involves an essential change in previous values. In order to achieve the first goal, the youth needs the external world, nature and education. In contrast, to attain the second goal, man needs his internal world. He turns inward to understand the spontaneous expressions of the unconscious, his dreams and fantasies.

The Law of Life demands wholeness, bringing one's personality into fruition in all its parts and levels. This process is called integration – the completion of all of man's spiritual powers. Until this point, man has developed only a small part of himself, in particular the part necessary for his integration in society. This created his persona. At mid-life, man reveals the Self, his true internal world.

The attempt to deny one's unconscious element brings one to a situation of crisis and a state of sickness. The cure is to listen to the voice of the unconscious, to one's dreams, imagination, and spontaneous acts and to attempt to understand their meaning. What repressed aspirations do these represent?

An additional factor that aids a person through this process is implication, seeing the connection between the unconscious world and the universal cultural world. Man reveals that his personal idiosyncrasies are not really his alone; he finds universal parallels in religion or myth, faith or mysticism, and in other manifestations of spirituality.[39] Jung legitimizes aspects beyond the tangible and rational, powers that cannot be detected at all, such that man can develop and connect to himself.

Jung emphasized strongly that this process only takes place in select individuals. From a description of his patients, we learn that most were people whose social interactions were satisfactory; they were exceptionally talented and normalization lacked meaning for them. Jung said that a third of the cases that he treated did not suffer from clinical neurosis but from

37 Jung, *The Psychology of the Unconscious.*
38 Ibid.
39 K. Frankstein, *Jung, Carl Gustav*, …

lack of meaning and purpose in life.[40] Two thirds of his patients were in the second half of their lives.

## The Process

As noted above, Jung's premise is that man is capable of attaining wholeness. The soul includes within it two contradictory elements which are meant to join together and create a whole unit. One part aims to assimilate and integrate the unconscious with the conscious, while the other part knows that it is impossible to do so; one cannot integrate something that is unconscious, as it is unknown.[41] The solution, Jung assumes, is recognition that the conscious and unconscious are both different aspects of life. We must allow the conscious to operate in its way and perform the services of self-protection at the same time that we allow the unconscious to operate in its chaotic fashion as much as possible. Only in so doing can a person achieve cooperation and the creation of wholeness, the creation of the individual.

Jung makes a clear distinction between individuation and individualism. The latter implies emphasizing uniqueness in place of collective concerns, while individuation entails a better fulfillment of one's collective destiny. Man is also made up of universal, impersonal elements; man does not stand opposed to collectivism.[42]

Jung views integration and wholeness as the greatest value, the goal to which all human spiritual development is aimed. The ultimate purpose of man is actualization of all aspects of his personality, which are rooted in his embryonic state.[43] Attainment of this goal creates spiritual power, focus, and harmony. Man ceases fighting his nature by pushing a part of his personality to the side. Instead, he begins to believe in something that exists beyond the ego within him. In other words, in this stage, there is an

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40 He claimed that this is the general neurosis of our time – people are struck with existential quandaries.

41 In *The I and the Unconscious*, Jung agrees that the unconscious is revealed through actions, opinions, hallucinations, dreams, and the like. However, "We should not err with the illusion that we now recognize the true nature of these unconscious events. We never achieve more than a state of 'as if.'" Ibid., …

42 Jung, *The Undiscovered Self.* Jung makes this distinction in order to answer the question regarding whether individuation is inherently self-centered. "We call egoists 'self-centered,' but this has nothing to do with the concept of Self as I describe it here… This misunderstanding is widespread because we do not sufficiently distinguish between individualism and individuation…" Ibid.

43 Jung, *The Psychology of the Unconscious*…

opportunity for a spiritual journey, a journey of reconciliation between the conflicts in his personality. The goal is to become an integrated man who achieves through his own efforts complete development of his personality.

The process of individuation is one of separation from the collective, which may sometimes even create feelings of guilt. In order to cope with these feelings, the individual must create alternative values for himself in place of collective values.[44] At every stage in the process of integration, a similar scenario repeats itself: Departure, guilt, and new values.[45] Over the course of this process, one's external appearance is the shadow of the individual; society thus degrades and even hates him.[46]

The Jew's spiritual ability to improve and perfect himself is stressed by Rabbi Abraham Isaac Kook:

> One strength parallels the human body; it longs for the good of the nation and its material improvement, which is the proper basis for all the great and holy traits that Israel excels at – to be a holy nation to the God of Israel and to be one nation in the land and a light unto the nations. And on the other hand, there is the power to improve spirituality itself. The difference between them is that the first strength has a parallel with the other nations, just as we are similar to them in our bodies, as all men have the same life-power as an animal being. The second strength, however, unites Israel alone…[47]

## Conflict

> Energy cannot be created without the tension of conflict… It is always necessary that high and deep conflicts exist, hot and cold, etc., so that the process of balance can take place, which is energy.[48]

Jung claims that all energy results automatically from a previous conflict, because without conflict, there can be no energy. Such conflicts include the conflict between the conscious and the unconscious, between the will of the internal soul and the persona, between good and evil, and between feelings of inferiority and greatness.

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44 See Jung, "Adaptation, Individuation, Collectivity," p. 449.

45 "Individuation is exclusive adaptation to inner reality and hence an allegedly mystical process." Jung, "Adaptation, Individuation, Collectivity," p. 451.

46 Thus, Yudel was perceived by some critics as a despicable scoundrel. This is particular notable in Dan Miron's book.

47 Abraham Isaac Ha-Kohen Kook, "*Ha-Misped bi-Yerushalyim*" in *Ma'amrei ha-Ra'ayah – Kovetz Ma'amarim*, E. Inbar and D. Landau (eds.) (Jerusalem, 5744), 94.

48 Jung (n.45-46).

Jung noted that a significant part of his life's work revolved around the issue of conflict.[49] He found conflict in all aspects of life. Jung wrestled with the idea of God as a child, and he searched in the library of his father, a pastor, for books that would teach him about God.[50] One of the problems that troubled him greatly was how God created a world that is at once beautiful, sublime, and harmonious and ugly, defective, and perverted with injustice.[51] His mother helped him by suggesting he read Goethe's writings. When he discovered Schopenhauer, he became enamored with the way he described the world. "Here, finally, I found a man who had the courage to recognize that the world is not intrinsically perfect."[52]

In Jung's words, this period in his life was filled with "conflicting thoughts." He discovered the game of conflicts in God and nature, as well as in himself. At a later stage, Jung explained his reservations regarding Freud's stress on sexuality. Freud interpreted sexuality pessimistically; he viewed it as one of the powers of darkness of the unconscious, which must be sublimated. Jung, on the other hand, believed completely in man's creative nature and that it is specifically the image of the shadow that is the key to perfection; it becomes part of his creative vitality.

The perspective of opposites existing side by side is notable throughout Jung's thought, and in mundane contexts as well.[53] It is thus natural that

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49 Ibid., …He attributes his intensive involvement in conflicts and alchemic symbolism to his grandfather's connection with the alchemists of his time.

50 In his article, "The Problem of the Fourth," Jung confronts the Christian perspective, which completely disconnects God from evil. According to Jung, this leads to denial and defense of the ego. Jung attempts to unite evil with the image of God, and thereby connect God to reality. See Jung, *Jung on Evil*, M. Stein (ed.) (Routledge: London, 1995), pp. 49-72.

51 Jung describes how on a trip to Uganda, he met people who believed that the Creator created a beautiful and good world. He questioned them, "But what about the evil beasts that kill your cattle?" They responded, "The lion is beautiful and good." Jung describes how the sun set and everything turned into a world of darkness, evil, and fear, a world in which optimism disappears and everything is given over to the rule of Ike, the spirit that dwells in the earth – Satan. Regarding morning, he writes, "The moment that the light rises is God. That moment brings redemption and freedom… At that moment, I understood that in the depths of the soul there have always existed a longing for light and an uncontrolled impulse to relieve the ancient darkness. When the great night comes, everything descends into depression, and every soul is caught up in strong longing for the light…" Ibid.

52 Ibid.

53 For example, he describes one night of listening to music: "I sat and listened, entirely emotional… It was gentle music, but at the same time it included all of the conflicts in nature. Indeed, this was the case because nature is not only harmonious

the concept of conflicts became central to Jung's teachings and approach to psychotherapy. Expression of conflicts is connected to the process of raising substance from the unconscious into the conscious, which is often bound up with difficulties; these are conflicting aspects that are now united but which were separated until now. In some people, the coupling between the aspects of the conflict turns out well, and the moral conflict that results is resolved. This provides man with a sometimes exaggerated sense of superiority. In other cases, a person feels that he is helpless, stuck between a rock and a hard place and experiencing suffering, and this may lead him to be entrapped by depression.[54]

Man contains within himself a compilation of aspirations, which create a system of conflicts. For example, he has a social need as well as a need for self-actualization and emphasis on his individuality. There is a need for faith, which yearns to see a world in which truths are solid and stable, a secure world directed by faithful hands; this is opposed by creativity and doubt, which yearn to see a world open to change and the unexpected, a world of freedom on the one hand and risk on the other. There is the need to receive and enjoy, opposing the desire for good and morality, to be a giver and not a taker. Jung found that many mental problems are rooted in repression of important aspects of a person's personality.[55]

The alchemists believed that total unity between opposites is a necessary condition to heal all illnesses. The elements of the soul that are included in the unit are the conscious and unconscious, the divine and the human, the archetype and the personal, progression and regression, differentiation and integration, internal and external, subjective and objective, male and female, good and evil, the I and the shadow, repression and attraction, the physical and the spiritual, the present and the past, the egocentric and the altruistic.

Coping with these conflicts is natural; man must bring them into his consciousness. This allows the revelation of the individual aspect. In other words, a person thus becomes an individual, thereby bringing about his strengthening and self-actualization. Without confronting these conflicts,

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– it is also terrifying and chaotic in its conflicts. This music was just like that…" Jung, *Memories, Dreams, Reflections* (n.55).

54 Jung, … (n.56).

55 Jung explained that conjunction is the earliest impression of a chemical reaction. The compounds produce a new substance when burned by fire. This mysterious process, through which a new compound is created, is called "Mysterium Coiunctionis," which is also the name of one of Jung's books. See R. Netzar, *Masa el ha-Atzmi – Alkimi'at ha-Nefesh – Semalim u-Mitosim* (Modan: Ben Shemen, 2004), 214.

there can be no movement forward. “The flame of life is only lit by the light of the conflict.”