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| Reflections on the Bible from a Jungian perspective Gustav Dreifuss  Acknowledgment  My thanks go first to the many students, trainees and participants of my lectures who gave me many helpful suggestions. Special thanks go to my wife Lilo for her valuable commentaries and corrections of my “Swiss English”. Many thanks to my son Michael for his patience and help with my PC problems. Finally I am grateful to fate that in spite of my age (81 years) I was able to finish the manuscript.  Table of content  Introduction p. 2  1. The Transcendence (Genesis 1:1) p. 4  2. Male and/or female (Genesis 1:27) p. 13  3. Sacrifice: (of Isaac, Gen.22) p. 26  4. Jealousy (Cain and Abel), Gen.4: 1-15;  and (Jacob and Esau), Gen. 25: 19 ff.) p. 34  5. Suffering (Job) p. 40  6. Ecclesiastes p. 45  7. Escape (Jonah) p. 57  8. Love (The Song of Songs)  a. Motto p. 61  b. Introduction p. 62  c. The Song of Songs p. 63  d. Love and Sexuality p. 81  e. Problems of relationships p. 96  f The shadow side of Sex and Love p. 103  g. Love for God in the Bible p. 107  h. Death, Love and Sex p. 108  i. The Phoenix (Death and Rebirth) p. 111  k. Circumcision, Sex and Love p. 119  l. The sexual act as a conjunction of opposites p. 130  m. Conjunction Symbolism in the Kabbalah p. 137  n. Death (Genesis 2:17) p. 146  9. Bibliography p. 153  **Introduction**  The world of the spirit has become a central concern. The danger in this development lies in the overvaluation of or inflation with the spirit to compensate for materialistic attitudes. When the goal in life for society is money and status, satisfaction of the Ego, the connection to the transcendent is lost.    Jungian psychology insists on the balance of matter and spirit. In their search for the spirit, people turn to Far Eastern practices of meditation and forget the mystical practices of the Abrahamic religions. Thus an estrangement from their roots takes place. Another negative consequence of spiritual practices can be too much stress of one's spiritual development, forgetting that one lives together with other people, near ones, relatives etc. Then the "the spiritual development" is an Ego-trip, where feeling and consideration for others are lost. There is only love for oneself, but not for the other!  In the course of his inner development, a middle-aged man wrote the following poem: it expresses well the union of body and soul in the sexual act. It shows a/o. the union of spirit and matter by music, by feeling.  There's is music in his body,  A melody in hers,  Their every kiss a song;  The body's rapture frees the soul,  A lover's embrace is a world of deep harmonies.  In every graceful movement,  In the mouth's gentle curve,  In a sweet word spoken,  There is music to be heard  When heart meets heart,  And hand touches hand,  When the senses are stirred to their fullest,  Then God is nearest to man.  This is an ode to his anima, to his soul. He realized the feminine within and he became less critical of his wife who was a rational, matter of fact type of a woman.  Whoever takes part in a rite is connected by it to the archetypes, especially to the Self. He/she is so to speak anchored in the transcendence, in the beyond. This gives meaning to life, yet in some way it is a life without questioning, it is psychologically a life with little or no awareness. He/she remains somehow unconscious, and unconscious means here to take life as it is, with or without an authoritative, standard religion: Standard is what the official religions offer in their various streams: orthodox, conservative, liberal or reform Judaism. Belonging to a Community gives to the individual a feeling of security.  Psychologically seen, every person needs to belong to a group, a community, but it does not have to be a religious community. There are professional groups or gatherings of people with the same interests, for instance music-lovers or politically orientated groups, or bridge circles. Yet, the average contemporary Westerner is left without a means of maintaining contact with the human soul, and religion no longer expresses it effectively for many people.  Personification of the dark side of God in the Bible is Satan, and of the feminine side, the Shekhinah.  Let us now look at the state of the Jewish religion, of Judaism, at this crucial point in history. If one looks at the ultra-orthodox Jews, in their black outfit, one gets the feeling that they live in the same way as their forefathers several hundred years ago. In general: are religious practices in tune with the change of collective consciousness, with the Quantum-physics, cybernetics etc. On the one hand there are people of different religious denominations believing and practicing and others who are completely alienated from religious practice.  How many Jews are living according to Halakhah? What isֺ the expression of Judaism for secular Jews? In a changingֺ world where there is a rise in feminine values, the conceptֺ of God as a father has become obsolete. (Some researchersֺ think that the masculine God-image can be explained as aֺ resistance against the dominance of the Great Mother.) Theֺ male God-image was necessary for the development ofֺ consciousness, because the masculine God is identified with light.ֺ This father-God demands love, like e.g. in the prayer "Hear O Israel: the Lord our God, the Lord is One" You should love! Does he demand love because his siblings, the Jewish people, had not been instilled with love as Godֺ did not have a wife, a mother for the children, or that hisֺ feelings and capacity for love of his creation, human being was not enough developed? In consequence of changes in theֺ collective consciousness God should be called in theֺ archetypal/transpersonal realm "God/Goddess" or something like “world-parents". Instead of the father-God, of law and order, ofֺ rationality, e.g. in the prayer "Lord of the world, heֺ reigned **alone**”, the creators of the world wouldֺ be parents, father and mother, God and Shekhinah, animus andֺ anima. Thus feminine values, especially the faculty ofֺ transformation, could lead Judaism away from a static, sterileֺ state to a dynamic, fertile state of change, renewal andֺ rebirth.  Next to the traditional believers there is a largerֺ population who do not affiliate themselves to any officialֺ religion as practiced. Yet the search for personal experience of theֺ "beyond" is widespread as can be seen in the fact that soֺ many people are drawn to mysticism, eastern cults andֺ psychological personal development. The source of this trendֺ is the archetype of the Self.  But what is this typical Jewish psychology, and is there aֺ difference between an Israeli Jew and a Jew living in theֺ Diaspora? Jews, who live in the Diaspora in as much asֺ they want to keep their Jewishness, express it in frequentingֺ the synagogue and the Jewish community center. In Judaismֺ like in every organized religion there is the danger ofֺ overestimating formalism and ritual, thus neglecting theֺ individual psyche, namely personal religious experience. Under “religious” I understand a way to relate to the holy, the numinous, to the beyond. Jungian psychology is a way for modern Western man to relate to the irrational by taking the unconscious serious.  **1. The Transcendence (Deuteronomy 6: 4-9 and other places)**  God is first mentioned in the Bible as the creator of heaven and earth, the creator of everything, including male and female (see next chapter). The opposite of the creator, namely the destroyer, is not mentioned. Seeing the destroyer as belonging to the creator would make God more complete and more true and complete with regard the biblical stories that follow. Here are some examples of the destructive side or impulses of the Godhead, God is about to destroy Isaac, the son of Abraham (Dreifuss, 1971 passim) and inflicts great pain on Abraham, the father, and Isaac, the son. He lets Cain kill Abel, his brother (see chapter 4); he destroys many people and only saves Noah and his kin. Why did he not do everything to talk to and change the “bad people” of the time?  And this ambivalent God demands love.  Whenever I read this passage, something in me revolts. I have ambivalent feelings. It is the **command** to love God. Can one command love? A command often effects the contrary, because love should be there, and not be dependent on a command! Can one demand love? The strict father-God demands love! Why should the son or the daughter fulfil this demand? Out of fear for punishment? What can be a reason to love when not for fear? One can love the Lord, the creator, because of his beautiful creation: nature, animals. But is man with his shadow such a beautiful creation? One has to fear this creator also as he has in himself a terrific force of destruction: earthquakes, storms, typhoons, fire etc. Also man, created in his image, is creative and destructive.  God demands love: “And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might”. ((Deuteronomy 6: 4-9) Can one demand love as this strict father commands?  Do I have to love God? But why should I love him? He demands discipline with regard to keeping his laws. Obedience of men is required. He also asks for sacrifice of animals. He enjoys the smell of the burnt animals. Does he love me? God, the father, is apparently not capable to love unconditionally like the mother who loves her newborn child. Is God's creation so wonderful? Yes, the mountains, the lakes, the rivers, the woods are a source of love for the creator. But what about the destructive forces in nature? Tornadoes, Vulcan’s, floods, and avalanches, is a source of fear of the creator. What can we say about God’s creation of man? Yes, man is truly a sublime creation. The body functions when it is healthy. The complicated brain, the soul of man, creates astonishing works of arts and science. Or is it the soul, the psyche of transcendental origin that creates?  God is one as creator and destroyer. And this God, this father, creates without a woman. He has overcome biology. His creations, animals, humans, need two for procreation, a male and a female. Is it the summit of creativity, if man, father-God creates without a mother-Goddess?  Or has God integrated his feminine side, his anima, the Sophia or Shekhinah, so that his creation is like a work of art, an outcome of his integrated personality  Is it the highest form of love, to love God in spite of the fact that he creates and destroys? To be aware of his ambivalence and yet to love. Or to repress his negative sides and not make him responsible for them? Then he is only good and the bad is either Satan or the devil, or better still-me, man, woman, the human being. Yes, there is a feeling that the world, God's kingdom, will last for ever-but is it so glorious? Von Franz (1994, p. 28) states that there is “terrorism, criminality, lack of justice for many individuals in many states…The feminine principle could mediate between the opposites”. She further asks (p.92) “is ethic an achievement of the conscious man and his culture-or is there an ethos already in the unconscious, in the preconscious structure of man per se? a natural morality in fairy tales”. In this connection I want to quote Von Franz (1990, p. 89) again “the extraverted thinking type and his introverted inferior feeling: a naive belief in peace, compassion and justice. Could he explain what he understands under justice? The subjective element remains in the background of his personality.” He will have to develop his inferior feeling and give up his naivete. This is a part of his inner development towards consciousness, in the process of individuation,  and belongs to the integration of the shadow (so far projected). Awareness of one's other side is a central work in development analysis. Projecting this insight into the Godhead would make it clear that God is a union of light and dark. Just as in human relationship where one has to accept the partner, the friend, the wife, the husband, oneself with the dark side, the shadow, so one has to accept God in his antinomy. Loving a partner, a friend, in-spite or with his dark side is surely a higher form of love, higher than being in love when one is not aware of the shadow-side of the beloved and of oneself.  This brings us to some general reflections on the concept and image of God. It is the soul that creates the God-image. God is a name for that which has no name, what cannot be named. But it is the imagination of man, which gave this name! Symbolically, God is an image of the unknowable, of the mystery of existence. The human psyche, the imagination, the unconscious, has created a myth around the unknowable.  Likewise, the human psyche has created different myths with regard to the immortality of the Soul. (In all religions the terms God or Gods are a product of the human psyche, from the standpoint of the "non-believer" in the traditional God.) In the Bible (Tenakh, "Old" Testament) the dark side is contained in God. Therefore one should love the bright side of God and be afraid of his dark side.  The fact that God is often referred to as a "good God" is an attempt to exclude the "bad God" from consciousness, to repress the bad! But "God" includes the good and the bad. Personified, Satan is opposite the (good) God. Hurwitz (1993, passim), in an excellent paper related to the dark face of God. He says, "the Kabbalists Image of God clearly shows a dark, evil side." Hurwitz also stresses the fact that the mature person "has no alternative but to decide from one case to the next how he will deal with evil and fit it into his overall personality". With regard to the roots of evil, he continues: "almost all Kabbalists are of the opinion that evil has a dual root, in man...and in the divine sphere". All this action took place in a spiritual sphere, in which the distant, unknown God-whom the Kabbalists call en Sof-had developed in his ten aspects. He further writes that in the Zohar, the classic work of the Kabbalah, differing opinions about evil are found side by side... He further states that in Isaac Lurja's Gnostic-cosmogonic mythology, the problem of evil is even more fundamentally complicated and mentions his theory of Zimzum, a restriction or limitation, by which evil intruded into creation. Also in Sabbatianism, the Teaching of Zimzum is important. (Zimzum is a basic Kabalistic creation myth.) The mutual dependency of God and man in the act of salvation gives dignity to man, who recognizes "both his personal shadow and the dark side of the divine" (Hurwitz, p. 175). In psychology this is the mutual dependency of Ego and Self. Rivkah Schärf Kluger's "Satan in the Old Testament" (1967) is an excellent essay dealing with the shadow of God.  Speaking psychologically of God always means the God-image, in a certain time and in a certain religion. Yet, to facilitate the writing and in order to make it more emotional, one often says God, although it is the God-image, the Self.  The Self is a very unclear term. It is used on the one hand as the center of the personality, showing itself in dreams with the aspect of wholeness (Mandala). It expresses itself in different symbols, it is dynamic and in relation to the Ego. Yet, on the other hand, it expresses itself in symbols, which stand for the indestructibility of the Self, or of the eternal and unchangeable aspect of God.  God (and the Self) therefore has to be seen in different aspects:   1. Permanent, eternal, timeless, indestructible: the mystery of creation of life, but symbolized fi. As rock or gold.   2. Changeable limited in time: God is experienced as transforming himself. Example: The God at the beginning of the Akedah (Gen.22), demanding the sacrifice of Isaac, is different from the God at the end of the story, when he renounces the sacrifice through the angel. A transformation in God has taken place.  The Self can also be seen in its energetic aspect or as energy-pattern, as cosmic energy in all living beings and in vegetation. It is also an unlimited energy source, responsible for the heartbeat, for life in general.  3. Masculine and feminine in God: In the monotheistic God-image the feminine, the mother, is missing. God so to speak creates by self- copulation. The Self as inner voice is a superordinate totality to the conscious Ego.  The experience of God, or better of the numinous is beyond words or concepts. God is a symbol, an image for the Self, for the unknown and the unknowable.  When I try to clarify my relationship to God, I feel that I am nothing, that God, the Self is everything. But if I don't exist, if I do not reflect, the Self is nothing. This is the paradoxical truth.  Energetically, there is a positive (creative) and negative (destructive) aspect of the God-image, the Self. The numinous contains opposite elements. And Deuteronomy VI, 4-9 says "And thou shalt love the Lord they God with all thine heart, and with all thy soul, and with all thy might....". Deuteronomy VI,2: “that thou mightest fear the Lord thy God and also Leviticus”, XIX,14: ...thou shalt fear thy God: I am the Lord (Yahweh).  Regarding the importance of the Bible for the monotheistic religions, I want to quote some important passages relevant to love and fear:  Ps 111,10: "The fear of the Lord is the beginning of wisdom;" According to Kaplan (p. 37): "The Kabbalists say that the most basic qualities of human emotionality are love and fear. Together they enable man to interact meaningfully with the world around him." Realizing the smallness of the ego opposite the Lord, the Self hinders inflation and the wisdom is then a religious attitude towards life.  In institutional religion God's love (mercy) for man is dependent on observing the commandments: Exodus XX, 6: ”and showing mercy of unto the thousandth generation of them that love me and keep my commandments". God's love for man is not unconditional. If man loves God, God will love man and Israel. The mother, on the contrary, has unconditional love for her baby. Yet, instead of the word "love", "mercy" is used in this connection. This stresses the dependency of man on God. In the Talmud the creation is looked upon as an act of love.  The love of one’s neighbor is stressed in Leviticus 19:18: "...love thy neighbor as thyself". This is the most important test of man's love for God, which, according to Rabbi Akiba, a Tannaite in the first century, is the supreme commandment of the Torah. Ideally, love for man is also love for God, from the point of view of religion. Psychologically, to be at peace with oneself, to accept one's fate is the precondition for love of one's neighbor. This acceptance is difficult to attain, but possible in the individuation process.  Hillel, also of the first century, said: "Be of the disciples of Aaron, loving peace, pursuing peace, loving one's fellow creatures and bringing them near the Law" (Aboth 1:12). And when Hillel was asked to define the essence of Law, he expressed it in human feelings, not of reward and punishment: "What is hateful to thee, do not do to thy fellow," in other words, to deal with others as fairly and as lovingly as with oneself.  It is interesting (and sad) to note that this command of the Bible has not become the foremost mode of behavior in the three monotheistic religions. The way “God” is used, is a misfortune. Each of these three religions believes his God-image is the only true God. The result of this was and is war between Jews, Christians and Muslims. But even in the respective religions there is infighting between those who adhere to their God. The war of 30 years (1618-1648), the fight between Catholics and Protestants, the wars between Shiites and Sunniest-to mention only a few.  In Judaism there is antagonism between secular and believers, and even between orthodox and conservative as well as reform movements. An appropriate symbol for the common origin of mankind is the Anthropos- the primordial man (“Adam Kadmon or Adam Rishon”), in whom the whole mankind is united in a feeling-connection. Jaffe (1967, p. 128ff) deals extensively with this problem. The change to a new attitude is a personal as well as a collective problem. Then, the basic command ‘to love thy neighbor” will be put into practice. I know that this is rather utopia or naivete. Man’s psychology, his power-drive and his fanaticism are stronger than his capacity to love and to compromise.    In the Kabbalah, the one, abstract and transcendental En-Sof, a symbol of the Self, manifests itself in ten different Sefiroth (aspects), which are connected and united in the Sefiroth-tree, a symbol of the Self. They are united and connected by the principle of love! This psychological interpretation reveals the feminine principle within the teaching of the Sefiroth. Furthermore, the ten Sefiroth belong either to a masculine or feminine principle, yet the Sefiroth of the middle column are "neutral", i.e. not masculine and not feminine.  Psychologically one can be aware of one's own creative and destructive side and of both these sides in God. Satan personifies the dark side of the personality. The duality is "bright God" and "dark Satan", "good God" and "bad Satan", psychologically a bright and dark aspect. Can one love this Lord, this God, who is so demanding and makes his love dependent on the fulfillment of his commands? He loves under his conditions! Who has unconditional love for the children? Only the mother, or a motherly energy which can also be in man! In order to accomplish this kind of love, God has to use his motherly loving side and apply it to his creation, to man.  Human experience is clearly one of a good and a bad fate. It is formulated in the words: One should love and fear God.  God is that power or energy which cannot be understood rationally, but which stands behind all things. The Jewish religion as practiced today as well as the traditional exegesis of the scripture does not satisfy my religious needs. The traditional explanations of the Bible don't touch me. Therefore I try to understand them from a psychological, symbolical point of view. This symbolic attitude enables me to understand and experience their meaning within the individuation process. If we take the basic Jungian model of the personality, of Ego and Shadow, of Ego and Animus/Anima, as a model for what is called God, it follows naturally that the monotheistic God-image, the Jungian Self, contains an archetypal dark side and a feminine side. Isaiah 45,7 relates to opposites within God as follows:  “I form the light, and create darkness;  I make peace, and create evil;  I am the Lord, that doeth all these things.”  Here the image of God is one of totality, in the sense that YHWH (Yahweh) contains the Good as well as the Evil. This is true for the whole Tenakh, the "Old Testament". Von Franz (1994, p.165) expands on this problem of opposites of the God-image, which she calls "overwhelming and not moral" and continues that at the beginning only individuals like David or Job began to suffer from it.  My problem with the word God stems mainly from my critic of the often-used connection of God with good: the good God. This means psychologically an exclusion of the opposite, that God is also bad! It seems to be the best to replace the word God with fate that is what I use in therapy. One has to accept fate, to know that there are many things, which cannot be changed.  It is hard inner work to accept one’s fate, and also to accept the relative weakness of the Ego to change fate. In analysis one has to find an individual attitude, a religious attitude to accept the opposites, the paradox of the numinous. This goes together with love and fear of one’s fate.    Now I want to add a quotation from Neumann as a transition to some personal material. Neumann (1952, p. 62) writes that talks with the anima or animus and other inner figures correspond to individual rituals. Active imagination is an interrogation of numina, the divine powers or spirits. One looks for an inner guide. (Hannah, 1981)  My active imagination is from August 3rd 2001 till June 6th 2002.  The following are quotations from my diary:  3.8.01: Yesterday I was in a little crisis because I was blocked in my writing. I try to portrait my state of mind in an image: I see  **the gaping emptiness.**  My associations are emptiness, death and a depressive state. Then, in the emptiness appears a beautiful figure of a woman, in a white, flowing gown. “Don’t be afraid, I am the eternal life. You still have good hours ahead of you and can write, be creative. Enjoy it!”  21.9.01: The woman says: “I love you. You lived truly, you fulfilled yourself, and you go on doing this, within the frame of your possibilities. You will enter into the great mystery of life and death. You have sown  much love and you go on doing this. This is the most important in life. When you are in contact with the feminine, bodily, psychically, spiritually, then you give and receive. Now you are in contact with me, with your soul. Breathe deeply and let the spirit, the ru’ah, flow into you. I breath, I sense the spirit. Sui-mi, a symbol of my Self, says, Through her, your soul, you are now in contact with me.” I say, “oh spirit, I know you are the eternal creator, only with you and my soul do I find meaning in this life.”  5.2.02: In a dream, a Chinese woman had appeared. In my active imagination she says: “Take time for you immortal soul.” Then I see a bubbling well and think that even if I shall be no more, this well will bubble on. Then I see myself on my way to my clinic (a 10 minutes walk). I see in my inner eye many people of the neighborhood, and there is a lot of traffic. Everything goes its usual course. Then I hear my mother, sick unto death, say with resignation: when I shall die, everything will go on anyway. This is correct, but I have not resigned. And again I see the bubbling well. Now I am myself a drop of water. Thus I am in an eternal cycle. Then my doubter announces: “Silly stuff! You will die, and that’s all there is. Nothing will remain from you. Children and grandchildren will live their lives, may be they will once think of their father and grandfather, but this is not relevant. You will be buried-that’s it.” Then appears Sui-mi. He says, “leave the speculations on life after death. Lay stress on life, the life you lived and what you are still able to live today. Accept what you cannot know. Life after death, it is a mystery. And hope that dying will be easy.”  15.2.02: After an impression in a dream, where I saw again the Chinese woman: I say: “What do you want from me that you appear in my dream?” She answers: “I want to give you inner peace so that you can approach death with confidence. You have lived your life well. Now you may be tranquil and composed. Read again the secret of the Golden Flower and the Tibetan Book of the Dead. Take time for you immortal soul.” (Hearing these words I start to breathe deeply and regularly.) Then the word “time” occurs to me and then “eternity”. My time is over. But I still live in time. She says, “be still and content, a long and fulfilled life is behind you.” I breathe deeply. I think of (Graf Karlfried von) Duerkheim, who in his book wrote about breaking through to the being. Being, soul, spirit. (In the of the Golden Flower I am a/o. impressed by the words patience, deepening. Spirit is more than intellect.)  17.2.02: in an active Imagination I once again meet Sui-mi. He wears a robe like a king or priest. His stature radiates. I kneel down and exclaim, “oh you great Sui-mi who outlives time, that millions of years you are and will always exist. You revealed yourself to me, I sense your greatness, your wisdom. Tell me, how can I still find meaning at my age, with my reduced forces?” (I breathe deeply, am excited.)  Sui-mi: “Look back, time and again, what you experienced, and of what you suffered, and what you have given to human beings in your work and in general in your relationships.”  4.4.02: In a meditation I see Yahweh and Shekhinah in eternal embrace.  4.6.02: In an earlier imagination appeared a “sunwoman”.  I say, “You good sunwoman, help me to bear and accept my pains. (I had fallen to the ground) and my age, my tiredness, my occasional passivity.”  She: “You have lived a long life, look back and be content. As a woman I gave you a life full of sun. The light, the spirit, comes and came from your soul, from your feminine side, from your relationships to women who gave meaning to your life. In such a way you added to the traditional fathergod the mothergodess. In such a way you realize yourself, you have become round. You are man-woman. You understand, you have empathy, you can love. I am sorry that I cannot procure you the kiss of death-this is not in my power. But I try to give you inner strength to endure whatever will happen.”  7.6.02: Again the sunwoman appears and says: “From your soul comes your spirit. The depth of your soul is your value, not the intellect. This is the meaning of your life. Love and feeling you have given to many, and you have also received. Through love and warmth you help yourself and others to bear the up and down of life.” I ask, “what more?” She: “You are near the end of your life; every day with bearable pain is a gift!”    **2. Male and/or Female**  The feminine side of God can be deducted from Genesis I, 27:  "And God created man in His own image,  In the image of God created He him;  Male and female created He them."  In this version of the creation of man, the female is not created from the rib of man (Genesis III, 22), but "directly" by God in his image.  Within the monotheistic religions the feminine has no representation in the godly realm; there is only a father-god. The affirmation of the bisexuality of Adam Kadmon, the primordial man, logically implies the bisexuality of the divine figure.  In Christianity, however, the feminine is more represented: Mary, the mother of Jesus, was even raised to heaven in the 1950 dogma of the Catholic Church.  From a biological and psychological point of view there cannot be a man (masculine energy) alone as creator, as only sperm and egg, man and woman (feminine energy), can make a child. Jung in the above quotation called this cosmic creative energy love. If we could understand God as father/mother, as Logos/Eros, as God/Shekhinah, as masculine/feminine energy, as animus/anima, we could come nearer to a psychological and biological understanding. Love as a connecting, creative principle of Father and Mother (of the Father and Mother archetype) comes close to the mystery of all creation.  The following dream shows how the feminine principle is elevated:  An Israeli woman was married for many years and they lived in Europe. She was very happy, having found a partner when she was over 40 years old. When her husband had died, she returned to Israel and came to analysis. They had lived among Catholics. She dreamt of the Pope and his wife, the Popess (equal to the High Priestess in the Tarot). This dream was dreamt within a series of dreams dealing with her feminine identity. It elevates the feminine principle. The masculine and feminine archetypes appear as a couple, pointing to a union of the opposites. The personal parents of this woman had been very rigid and lived in disharmony. Analysis had helped her to soften her parental images. The constellated archetypal father and mother figures, the pope and the popess, and the positive transference helped her to be creative in spite of her age, over 70. This dream was dreamt within a series of dreams dealing with her feminine identity. It elevated the feminine principle. The masculine and feminine archetypes appear as a couple, pointing to a union of opposites. This dream strengthened her feminine identity.  Psychologically, with regard to the individuation process as described by Jung, love and acceptance of the inner opposite gender (animus and anima) are necessary, but difficult because of the ambiguity of the archetype. Also the Self as God-image contains light and dark, feminine and masculine energies and is therefore a "coniunctio oppositorum", a union of opposites. Psychologically love of the Self can be attained by integration of one's shadow and of one's opposite gender, which corresponds to the integration of the dark side of God, of the dark side of the Self. As man was created in the image of God, according to the Bible, there is a parallel between the integration of one's shadow and of integration and acceptance of the dark side of the Self. This dark side can be further understood as the opposite of creation, namely as destruction and death. (God is a creator [birth] and also a destroyer [death]). The soul cannot accept death as the end of all and therefore produces images of life after death, of resurrection of the dead, of reincarnation. Accepting, loving one's life and fate (amor fati) is a central problem in the individuation process.  The Jewish God is called father, but where is mother, the Goddess? In a changing world where there is a rise in feminine values the concept of God as a father has become obsolete. This is also expressed in writing "he/she", not only "he" as it was common till some years ago. In consequence of these changes one should say "God/Goddess" or something like "world parents". Yet, all these names are man-made, the fruit of our imagination, our fantasy. The mystery of life remains. It could be called "elan vital" according to Bergson or the "transcendental Self" according to Jung or the "En Sof" according to the Kabbalah. It is life-energy or cosmic energy.  With regard to the feminine principle in Judaism, one can trace several stages of development:  1. The age of the patriarchs: there seems to be no place for the feminine principle.  2. The age of the prophets: the usual image is of God as Lord and husband and the people of Israel as bride and wife, who is often unfaithful. Such are the words of Jeremiah, 2,l:  "I remember for thee the affection of thy youth,  The love of thine espousals;  How you wentest after Me in the wilderness,  In a land that was not sown."  The life and message of Hosea especially are a living symbol of this relationship: he took, according to God's command, a whore for a wife, and she and her life are a paradigm for the relationship of God and the people of Israel. In Hosea 3,l:  "And the Lord said unto me: 'Go yet, love a woman beloved of her friend and an adulteress, even as the Lord loves the children of Israel, though they turn unto other gods, and love cakes of raisins.'"  And in Ezekiel l6, 8: “Now when I passed by thee, and looked upon thee, and, behold, thy time was the time of love, I spread my skirt over thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.”  3. In the time of the Mishna, the "Song of Songs" was added to the Bible only when Rabbi Akiba interpreted it as a song of love between God and his people. (See below on “The Song of Songs”)  In Jungian psychology, the Self, the central archetype, is a/o. defined as "union of opposites". From an energetic point of view it is the source of life, the child born through the union of man and woman, the combined masculine and feminine energy. The experience of the Self is an ongoing process of this union in individuation as described by Jung.  Within the Jewish and Islamic tradition the feminine has no representation in the godly realm. In Christianity the feminine is represented in Mary, the mother of Jesus.  This image of a male/female divine being finds no expression in normative Judaism, but many traces of it remain in Kabalistic sources. In Tiqqune Zohar, for example, we can find this comment on Gen. 1:27:  In His own image: It is concerning the soul that the Bible states, and God created man in His own image, which means in the likeness of the Shekinah. Moreover, it is with reference to man's soul that we read: only because of that image doth man walk (Ps. 39,7), for when the soul departs from man, he can move no more. Moshe Idel considers the concept of “du partzufim"- the dual nature of the primordial man (Adam Qadmon), the “higher” man to whom the first man, Adam ha-rishon, is the earthly correspondent and emphasizes the frequent presence of esoteric and sexual motifs in the theosophical Kabbalah. Like Hurwitz (1952, p.175) Idel (1988a, p.128/29) draws attention to the original bisexual nature of the primordial man, who was later divided into two separate beings.  “It seems that the two divine attributes are regarded as corresponding to the bisexual nature of primordial man. He was later divided into masculine and feminine entities ... The first androgynous stage is obvious in the biblical story; these two attributes seem to have existed on a higher level or on the divine level prior to their separation.”  What Idel, according to earlier sources, says is particularly significant, from a psychological point of view. The bisexuality of Adam Kadmon, the primordial man, logically implies the bisexuality of the divine figure.  The mystery of life and creation cannot be explained by masculine energy alone, or by God, the father, but only by the mystery of the union of "Father and Mother in Love", of the union of God and the Shekhinah. From a biological and psychological point of view there cannot be a Father (masculine energy) alone as creator, as only sperm and egg, man and woman, can make a child! Jung in the above quotation called this cosmic creative energy "love".  One can also see an elevation of the feminine principle in the massive resettling of the Biblical land in the last century.  There are many explanations for modern Zionism, but it is surely not only a social reaction to anti-Semitism, pogroms and Holocaust. "Return to Zion" (Shivat Zion) expresses the longing of almost 2000 years to reestablish a national home of the Jewish people in the holy-land, to bring an end to the existence in the Diaspora. It is also the **love** for Zion. The Jews had not lived on their own land they were uprooted. This separation from the earth promoted an overestimation of intellect and spirit. It is difficult to understand that just towards the year 2000 the Jewish State was founded. Is there a connection between the Holocaust and the vote of the United Nations in 1947? Is it a coincidence? Is it an expression of many nations of their guilt feelings for not having rescued the Jews from the Holocaust? Yet, the two events, Holocaust and establishment of the state of Israel express the archetype of death and rebirth.  The return of the people to the Biblical land corresponds, in the archetypal (heavenly) realm to the union of God with the Shekhinah, which is an adequate symbol for masculine/feminine transcendental metaphysical reality. In the symbol of the union of God and the Shekhinah, according to the Kabbalah, the feminine principle, the mother, is elevated to the level of the masculine principle, the father. "Zion", uniting spirit and earth are psychologically a symbol of the “Self”. Yet, in this elevation of the earthly feminine principle lies also the danger of being overpowered by the mother-archetype, by mother earth, by “materia” (mater=mother) and become materialistic, forgetting the spiritual roots of the soul! I think this happens to many people all over the world. In Israel, pure materialism has replaced the idealism of the early settlers: to make money, to have power etc. The solution of course lies in giving both spirit and matter equal importance-it is not either spirit or matter, but spirit and matter.  Zionism as manifested in the State of Israel has manifold meanings: a holy-land, a Jewish homeland, a refuge for the persecuted Jewish people. Jews of many different beliefs live in Israel. Zionism has achieved its main goal: a Jewish state, a refuge for persecuted Jews, a place to live in a Jewish way (whatever that means!), undisturbed by a Christian or Moslem surrounding. I think, Zionism has been replaced by patriotism for some Jews living in Israel. But patriotism lacks the Jewish religious dimension! For Jews living in the Diaspora, Zionism means either to immigrate to Israel or support the Jewish State, morally and financially! This brings us to the question of Jewish identity towards the new era!  Jews living in Israel have a certain Jewish identity even if they don't believe in God as he is worshipped in different streams of Judaism. But living in the land of the Bible and speaking Hebrew is in itself a Jewish identity, although it is not Jewish in a religious sense. But a new Jewish culture is forming itself in new creations in the arts and in Israeli folklore, where Jewish ancient symbols are coming to life in a new form.  In the minds and hearts of many Israelis a strong link exists between contents of the Bible and the land. The state of Israel and the idea of Zionism are based on the actualization of the Jewish spirit in the land of Israel. Archeological sites all over the country prove the existing natural link between the facts in the Bible and the idea of coming back to the promised land as cited in Genesis.  The elevation of the feminine principle, of the woman, can also be seen in some religious practices and in local politics. In the reform movement, in Jewish renewal trends, in community councils and activities, women are taking part, which only a few decades ago was “impossible”. The openness to the spirit, the readiness to receive it in meditation, in dreams and active imagination also shows an opening to the irrational in "passivity". The soul, the anima, is ready to receive the spirit.  The return of the feminine principle in our time: This is not the place to go into the history of modern Zionism, from Herzl onwards. Besides social reasons there is also a deeper archetypal layer to it.  Although situated in the Middle East, Israel is largely westernized. Psychology and analysis are based on western culture and concepts. So is Jungian psychology. Even the psychology of Freud, who was a Jew, has to be considered under the influence of his western Christian background in Vienna. His opposition to the religion of his father should be regarded as a rebellion against paternalism. Jungian western psychology with Jewish amplifications is the basis of my work as a Jewish Jungian analyst in Israel.  Here I want to add a short deviation to some philosophical deliberations.  The philosophical concept of Pluralism (Leibnitz, Herbart) is the hypothesis that the world consists of a multitude of independent separate elements. The opposite concept is Monism. This is used to classify those philosophical systems that postulate one source of reality of the world, like the “Substance” of Spinoza, the "Absolute" of Schopenhauer, the “will” of Hartmann.  Between Pluralism and Monism stands Dualism, the system of Duality, which postulates two principles, such as good and bad, spirit and matter. In the religions we can make similar distinctions: polytheism postulates a multitude of divine beings, monotheism one divine principle, dualism two divine principles, namely good and bad (The ancient Persian religion).  Psychologically we can say that these philosophical systems and the different religions are archetypal images of the one, the two or the many. This means that the one, the two and the many are realities in the psyche. According to the individual inclination and/or the cultural canon prevalent at a certain time and place in history, the individual will identify with one of those systems. The other two are repressed or unconscious, In order to explain the consequences of these facts I want to say a few words about the Jungian conception of conscious and unconscious.  We commonly assume that our will is always at our disposal and that the Ego is the whole personality. But we know from everyday life that this is not so. Ever so often it happens that we do something in a certain emotional state and then ask ourselves if that was really me who did this? It was not! We are overcome by something that in retrospect looks to us as being alien. This state of affairs leads us to the conclusion that our personality contains parts or "sub personalities" that in certain circumstances may push the center of our conscious personality (the Ego) aside and take over temporarily. At times, therefore, the Ego is overpowered by subconscious forces or energies, which the conscious personality does not accept. These psychological facts make us realize that man is a complex being: he is at the same time one and many, Ego and sup-personalities (complexes).  As it is very difficult to live with the knowledge that there are many sub-personalities in addition to the personality or Ego, we usually repress these and identify completely with the Ego. In doing so we get into a state where only one truth exists-namely my truth. We are possessed by the archetypal image of the one, become shallow and one-dimensional. We are out of conflict and doubt and we completely identify with a group, an idea, a theory or a religion. We are then convinced, as individuals or groups, that our truth is the only truth and expect it to be the truth of others or even of everybody. Thus we exclude the possibilities of other truths.  Psychologically, the shadow, or dark negative side of this one-sided view is usually manifested in intolerance, hate, aggression and inhuman behavior.  In this conviction of having found "the only truth" so to speak, we do not deal with our doubt, which albeit unconscious, is always there in the depth of our soul. This doubt, which endangers our good feeling of being at one with ourselves, is repressed and appears projected unto others. We want to solve the conflicts by eliminating the other standpoint. The bearer of the other standpoint becomes our enemy, whom we hate, try to convince and convert to our own truth. The negative emotions against the other who endangers our oneness with ourselves may accumulate so much aggressive energy that it may lead to persecution or even murder.  Acceptance of the doubts in our soul and the acknowledgement of our own inner opposites are preconditions for preventing projections and furthering tolerance. This acceptance of our own diversities, our sub-personalities, our complexes, is the basis for accepting pluralism. A pluralistic society that allows for many different opinions, principles and ways of life in one people is based on the acknowledgement of the complexity, diversity and conflicting tendencies within the individual soul. People must learn to relate to each other with patience, tolerance and acceptance.  If we apply these psychological insights to the theme of the unity of the Jewish people in its diversity, we can say that there is one people, one Jewish religious background. We are all descendants of Abraham, but we may be secular, reform, conservative or orthodox. There is one Jewish people living in Israel or in the Diaspora, and there is one Jewish religion, which has many facets. Above the division of the Jewish people there is one creator, one energy principle, one God, one source of life for all human beings.  We can describe this source of life as the center point of a circle. A circle is by definition a curve consisting of points at a given distance from the center point. All points are equal in relation to this center. If we look at the points or dots as representing individuals, groups or peoples, they are, although different from each other, equal with regard to their relationship to the center, to the energy, and all people draw their life-energy from this source.  The Jewish people are very diverse. There are orthodox, conservative, reform and secular Jews, living in Israel or in the dispersion. With regard to the theme of unity in diversity of the Jewish people we must accentuate more and more the center which holds the parts together, namely the common Jewish heritage which we all share.  My "falling out of faith" in the traditional Jewish God caused me some trouble and pain, especially before I could find an individual way of relating to the transcendence. Not only could I no longer attend the service in the synagogue, but I felt also estranged from the Jewish community. Analysis is a lonely way, but it also helps one to "find yourself", to find a new group of peoples having had similar analytical experiences. The more I could accept myself, the better I could accept and relate to people of different religious affiliation, in short, to find a relationship and acceptance to everybody, yet being aware of the fact that there are "bad people" whom one has to avoid and not accept! A considerable part of every analysis is devoted to the problem of one's shadow, that side of the personality, which is often projected, because we have a problem to integrate our inferior side. In my opinion, the God-image is a product of the human soul, of the imagination, at a certain time of history and therefore changes with the development of consciousness. In the same way the different mythologies are products of man's imagination, of his unconscious. The mystery of existence of man, of the world, of life and death, these secrets are the source for man’s imagination with regards the unknowable. The soul gave names to this mystery, and created anthropomorphic entities like the Greek gods or the Jewish and Christian God, because the nameless nothing cannot be endured by the soul. Scholem (1961, pp.139 and 140) discusses the anthropomorphism of God. He states that every mention of God can only use human images. To clothe Divinity with a human form belongs to the living heart of religion just as the feeling that every mention of God transcends the reality of the divine being. Scholem then quotes Beno Jacob (1934, p. 58) who says that “God spoke” is no smaller anthropomorphism than “the hand of God. A divine manifestation (theophany) is the hearing of the voice, the most spiritual of all sensual manifestations. Psychologically speaking, the soul reveals itself in images.  For me, God is that power or energy which cannot be understood rationally, but which stands behind all things. The Jewish religion as practiced today as well as the traditional exegesis of the scripture does not satisfy my religious needs. The traditional explanations of the Bible don't touch me. Therefore I try to understand them from a psychological, symbolical point of view. This symbolic attitude enables me to understand and experience their meaning within the individuation process. If we take the basic Jungian model of the personality, of Ego and Shadow, of Ego and Animus/Anima, as a model for what is called God, it follows naturally that the monotheistic God-image, the Jungian Self, contains an archetypal dark side and a feminine side.  Time and again, I am touched when an analysand brings a painting containing a symbol of the Self or has a great dream. Let me give you two examples:  Mrs. U. was born into an orthodox Jewish family. She studied art in Germany and had to leave the country because of the persecution of Jews. After decades of working as art teacher and as an artist, she felt a need to better know herself (as she put it). Thus she came to analysis. She was 60 years old and while in analysis painted over 200 pictures. I would like to discuss one of them. The picture shows a round jewel or gem embedded in deep blue, freed from the peels that had covered it. The painter felt that in the center of her personality was this object of highest value, the Self: it expressed the feeling of the indestructible soul-a notion of eternity. The experience of the Self was so different to her orthodox upbringing, but it was numinous and religious in the deepest sense. I discussed the problem of artists in Jungian analysis in an article with the title: Artists in the creative Process of Jungian Analysis (Dreifuss, 1978, p.45-50).  The mystery of life and of the creation cannot be explained by the single male energy, or with an image of God-the-Father, but needs to be explained rather through the mystery of the union of love of the Father and Mother, the union of God and Shekhinah. In biological terms it cannot be purely the Father (male energy) who brings about the creation, since only sperm and ovum, man and woman can create a child! Jung called this cosmic creative energy which unites father and mother (or the archetypes of the Father and the Mother) Love (Eros). Jaffe (1989,  p. 353-354). It is an energy, which is involved in the mystery of every creation. Jung deals with this theme particularly in Aion (CW 9,II,  par. 20 ff.) where he discusses the syzygìe of animus and anima and he uses it again in the symbol of the quaternity of marriage (cf. CW16, passim).  If we can bring ourselves to conceive God as Father and Mother, Logos and Eros, God and Shekhinah, as male energy and female energy, Animus and Anima, then we can come closer to a psychological understanding.  With respect to the process of individuation outlined by Jung, love and the acceptance of one's internal sexual counterpart are both necessary, yet at the same time extremely difficult, due to the ambivalence of the archetype. Even the Self, in as far as it is an image of God, contains within itself light and shadow, female and male, and is thus a *coniunctio oppositorum,* or a union of opposites. The individual reaches love of the Self by means of integration of the personal shadow and the sexual counterpart (Anima or Animus), that corresponds to the shadow part of the Self. If humans were created in the image of God, as the Bible states, then the integration of the individual shadow is a parallel to the integration and acceptance of the dark side of the Divine. This dark side can also be seen as the opposite of Creation, that is, as destruction and death. God is both creator (birth) and destroyer (death).  Acceptance and love for the individuals own life and own fate (*amor fati*) represents the central part of the process of individuation.  From the biological point of view, a man (male energy) and a woman (female energy) create a child. The child represents the third element, the fruit of the sexual union, of love and sex. In the Bible, however, the creator is God, a male subject, the Father. "In the beginning God created the heavens and the earth" (*Gen*. 1:1). The female element is not present. What we have is a patriarchal vision: God, the male, the Father, is the unique creator, the Goddess, the female, the Mother is missing. But this is the mystery of creation in patriarchal monotheism.  Genesis 1:27 states: "And God created man in His own image, in the image of God created He him; male and female created He them". According to this version, God created male and female at the same time and both in his image and likeness: men and woman are thus on an equal level. However, there is another version of the creation, which is given shortly after this first one, and in this woman is created from a rib of the man (Gen. 2:21-22). In this version the story is quite different and the sense of equality is lost. "And the Lord God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which the Lord God had taken from the man, made He a woman, and brought her unto the man".  If we compare these two versions, we can see that they represent two very different conceptions of the woman's position. In one version the woman is formed from one of the man's ribs, while in the other God creates her in exactly the same way as the man, at exactly the same level. The fact that both man and woman are created in God's image implies that God is a being, which is both male and female, not simply male. This is the interpretation given also in the Kabbalah:  “Male and female created he them. From this we learn that every figure which does not comprise male and female elements is not a true and proper [higher] figure” (Zohar I, 55b). It continues “...and so we have laid down in the esoteric teaching of the Mishna. Observe this. God does not place His abode in any place where male and female are not found together...”. Cf. also Zohar I, 22a: “A man should be complete - that is, be like God - in being both 'male and female'”, in Goodenough 1958, vol.8, p.18: “The Zohar goes on to describe human intercourse as a direct rite by which one shares in the metaphysical unity of the aspects of divinity.”  In his comment on this portion of Genesis, Kaplan p. 67 states, "This clearly implies that male and female together form the image of God". And he adds that the reason for this is clear since a man and a woman are able to do that which is closest to God, that is, create a life. "The power to conceive a child is so God-like that the Talmud states that when a man and a woman create a child, God himself is their third partner".  It is interesting to note that the Kabbalists interpretation and the Jungian interpretation are here very similar, if not quite identical. The divine image proposed by Kaplan is clearly that of a Father/Mother. By calling God the third partner in the creation of a child, Kaplan alludes to the mystery inherent in the creation of a child.  This image of a male/female divine being finds no expression in normative Judaism, but many traces of it remain in Kabalistic sources.  And God created man in His own image. It is with reference to man's soul that we read, “Only because of that image doth man walk” (Ps. 39,7), for when the soul departs from man, he can move no more.    A midrashic tradition is also interesting in this context. A legend tells that "Man and wife were one flesh and two faces; then God sawed the body into two bodies and made to each of them a back. (Bin Gorion, p. 66)  Moshe Idel considers the concept of “du partzufim"- the dual nature of the primordial man. He is also very often represented as a tree, which includes the ten divine attributes. The Adam Qadmon, the original man, is a symbol of the Self; it is the base idea, the archetype, what human individuals really are.  The “higher” man to whom the first man, Adam ha-rishon, is the earthly correspondent. Idel emphasizes the frequent presence of esoteric and sexual motifs in the theosophical Kabbalah. Like Hurwitz (p. 175), also Idel (p. 128) draws attention to the original bisexual nature of the primordial man, who was later divided into two separate beings. And he continues (p. 129):  “It seems that the two divine attributes are regarded as corresponding to the bisexual nature of primordial man. He was later divided into masculine and feminine entities ... The first androgynous stage is obvious in the biblical story; these two attributes seem to have existed on a higher level or on the divine level prior to their separation.”  What Idel (p. 128) says is particularly significant from a psychological point of view, since his affirmation of the bisexuality of Adam Qadmon, the primordial man, logically implies the bisexuality of the divine figure.  With regard to bisexuality, Jung (vol.16, par. 454), writes:  “Mercurius is the hermaphrodite par excellence. From all this it may be gathered that the queen stands for the body and the King for the spirit, but that both are unrelated without the soul, since this is the *vinculum* (bond) which holds them together. If no bond of love exists, they have no soul.”  Only the bond between King and Queen, between God and Shekhinah, the *vinculum* that is also love and soul, can create the hermaphrodite, a symbol of the integrated personality. Love and soul are therefore the principle beyond God, or, in other words, God is love and soul. God and the Shekhinah are linked by love and create the world and human beings (male and female) at the archetypal level, while at the human level, love creates the inner child and, of course, also the "outer" child.  Another Jewish legend tells how "When Adam got up, his wife was still grown to him, and the holy soul, which he had, was both his and his wife's. Then God sawed the man into two parts and completed the wife and brought her complete and well built to Adam, just how one brings the bride to the bridegroom". (Bin Gorion, p.66)  **3. Sacrifice (Gen.22) Akedah, the Binding of Isaac**  **(**Seealso Dreifuss, 1995)  I think it is necessary to start this chapter with the dramatic text.  And it came to pass after these things, that God did prove Abraham, and said unto him: “Abraham”, and he said: “Here am I.” And He said: “Take now thy son, thine only son, whom thou lovest, even Isaac, and get into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.  And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted his eyes, and saw the place afar off. And Abraham said unto his young men: “Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.” And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spoke unto Abraham his father, and said “My father”. And he said: “Here am I, my son.” And he said: “Behold the fire and the wood; but where is the lamb for a burnt-offering?” And Abraham said: “God will provide Himself the lamb for a burnt-offering, my son.” So they went both of them together.  And they came to the place, which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said; “Abraham, Abraham.” And he said: “Here am I.” And he said: “Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thy only son, from Me.” And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of the place Adonai-jireh (That is, The Lord seeth.), as it is said to this day: “In the mount where the Lord is seen.” “And the angel of the Lord called unto Abraham a second time out of heaven, and said: ‘By Myself have I sworn, saith the Lord, because thou hast done this thing, and has not withheld thy son, thy only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast hearkened to My voice.’ So Abraham returned unto his young men, and they rose up and went together to Beer-Sheba; and Abraham dwelt in Beer-Sheba.  (Translation according to the Soncino Chumash)  During my studies at the Jung-Institute in Zurich in the 1950es I dreamt of an animal, a calf or a dear, that was divided into two halves, which were then laid one next to the other. This reminded me of Genesis 12, "the Covenant of the pieces". I pondered what significance that could have for me…  Did it mean a covenant with God, the Self, the inner voice? I had to continue listening to the voice from within as it revealed itself in dreams and active imagination.  After the above-mentioned dream my interest in the story of Abraham was again given new impetus. For many years, I have published various articles as well as a book on Abraham, the latter together with Judith Riemer. My papers dealt mainly with the Binding and a more general meaning of the archetype of sacrifice.    In this chapter, I shall try to relate emotionally to the Binding of Isaac (Genesis 22).  I feel angry that God could demand such a horrendous deed from Abraham to sacrifice his son, even if it is explained as a test for Abraham's faith. Was God so uncertain of Abraham’s faith that he needed this test? Where was his infinite knowledge of Abraham's faith, that he was ready to follow whatever he, God, would ask of him? Had he not left his father's house as he had asked him to do? Apparently God's doubt was so strong that he commanded this cruel test.  Although Isaac was not sacrificed in the end, one can empathize with his agony during the three days voyage to Mount Moriah.  It is obvious that God sent the ram as ransom for Isaac. Abraham then killed the ram and sacrificed it. The ram symbolizes God's aggressive, instinctual, unconscious side. God saved Isaac from being sacrificed, having been witness to Abraham's complete surrender to his command. God and Abraham, after the Akedah, are no longer the same: both are transformed.  In psychological language, the ego and the Self are transformed.  For Abraham Isaac is of the highest value: he is like every first born son the surety for the continuation of his seed.  We are often asked to give up, to sacrifice; what is dearest to us, that which is of the highest value.    There are two conflicting sides of God: one demands the sacrifice and the other retracts. It is like God against God!  It is without doubt that the sacrifice plays a central part in the religions. I want to discuss briefly two important myths, one Jewish, one Christian.  It is interesting to compare how both the Jewish and Christian religions deal with the sacrifice of the sons. Abraham is the son of Terah, a human being, while Jesus is the Son of God. God requests the sacrifice of Abraham’s son, but then relents. In the Christian myth, God sacrifices his own son, but then resurrects him in heaven.  I am aware that this comparison is somehow superficial, but I want to discuss the archetypal father-son relationship in these two myths and the archetype of sacrifice. One could object that whereas Abraham is a human being, like his father and his son, God is "only" the instigator of the drama. In the Jewish myth the father-son relationship is manifold: God is the father of Abraham, so Abraham is the son, but he is also the father of Isaac, and Isaac is the son. Abraham is so to speak the link between God, the father, and Isaac, the son. Why does God not sacrifice Abraham, but delegates the sacrifice to Isaac, the son? Is Isaac aware that he is to be sacrificed, or is he the unconscious victim of God and Abraham's (aggressive) demand? The Biblical myth is developed in the Jewish legends, whereas the sacrifice of Isaac in Christianity is interpreted as a prefigurative sacrifice of Jesus. In the Jewish myth, there is no sacrifice of the son, of a human being, but instead of an animal, the ram.  From my point of view, the essential difference lies in the fact that the son of God is sacrificed and killed, while the son of Abraham is spared. In the Christian myth Jesus, the Lamb is sacrificed, while in the Jewish myth, the lamb (Isaac) is spared and the ram is sacrificed in his stead.  In the Christian myth God sacrifices his son, the son of Mary and of the Holy Spirit. This is a decisive difference to the Jewish myth. I am aware that these myths are holy.  Believing Jews and Christians negate the psychological approach. But I deal with these myths with a deep wish to build a bridge between Jews and Christians (and Moslems) and at the same time to bring the eternal truths of the scriptures nearer to those who are alienated from the theological approach. Jung's teaching of the archetypes and the experience of many individuals, including myself, of the unconscious and its central archetype, the Self, the God-image, is a way to understand the common base of the religious function in human beings and thus accentuate the common traits of the psyche. For the rational man the symbolic attitude is a way for a relationship to the beyond.  One of the common themes in the two myths is sacrifice or the archetype of sacrifice. Sometimes one is forced to sacrifice, to give something up, and sometimes one is the sacrificed, the victim.  Jung’s interest in the archetype of sacrifice appears already in his early work “Wandlungen und Symbole der Libido” (1912) (Transformations and Symbols of Libido), which was revised and extended to “Symbols of Transformation” (CW 5). In his work “Transformations Symbolism in the Mass” (1942/1954, CW 11) and especially in the sections “general Remarks on the Sacrifice” (par. 376 ff.) and “The Psychological Meaning of Sacrifice” (par. 381 ff.) Jung discusses the central significance of Sacrifice in Christianity.    The Archetype of Sacrifice has two aspects:  1. The active, aggressive aspect, the victimizer, the Sacrificer, the persecutor.  Collective: The aggressive aspect or cause of natural catastrophes (flood, earthquake etc) can be seen as negative, destructive energy, coming from the same source as positive, constructive energy. This energy pattern can be called "God". Nature and human beings are the victims of this negative, aggressive aspect.  On the human (collective) level an aggressive nation can be looked upon as the aggressive, victimizing aspect of the archetype of Sacrifice.  Individual:  The aggressive aspect of the archetype of sacrifice in individuals is directed towards others or towards themselves, fi. in depression or as self-destructiveness.  2. The passive aspect, the victim, the sacrificed, the persecuted.  Collective: The victims of natural catastrophes or a nation as victim of an aggressor having lost a war.    Individual: victims of aggressors, extra- or intro-psychic.  But what does sacrifice mean today for you, for me? What is its significance in the development of the individual and of the collective? Or, where am I confronted with similar situations to the one of Abraham/Isaac and Jesus?  Awareness of the two aspects of the Archetype (Complex) of Sacrifice leads to assertiveness on the one hand and to acceptance of one's vulnerability and the suffering that goes with it, on the other hand.  Abraham and Jesus experience the ambivalence of God, the father, or psychologically another instance in the psyche, different or opposed to the will of the Ego. Accepting the inner voice, ponder it, can either be an act of love or fear. It is out of love when this higher instance is experienced as the highest value of the individual for which one brings the sacrifice. Or it is out of fear: if I don't follow the demand of this higher instance, I shall be punished or even killed.  This inner demand can either be destructive or empathic and creative. With other words, there are two opposing energies in the psyche and it’s an open question, which one will supersede in a special situation.  Is the annulment of the son-sacrifice due to Abraham's willingness to sacrifice? The ritualistic preparation for the sacrifice, the altar to be built, the wood and the fire for the burnt offering, the emotional tension of Abraham created a situation in which, synchronistical, the ram appears as replacement for Isaac. And so, father and son are saved: the father had not to sacrifice, kill, the son, and the son was not killed. God is transformed, psychologically the Ego is not overcome by the aggression of the Self.  Time and again we are forced to sacrifice. A good example is the withdrawal or sacrifice of projections. Instead of blaming always "the other", of seeing in him the adversary, one has to ask oneself, where am **I** to be blamed for what happens. This is an act of becoming aware of one's own aggressive side, of one's shadow-a new consciousness.  In Biblical times there were the sacrifices of animals in the temple. But there is a tendency against animal sacrifices, to substitute them by ethical behavior. A good example is Hosea 6,6: "For I desire kindness and not sacrifice". This is also the Christian attitude. From this point of view the wish to reinstall the animal sacrifices in the temple is clearly a regression, because it is taken literally, and not symbolically.  Life is sacrificial: what does this mean? We have received life as a loan from God, it is not really ours, it does not belong to the ego, but to the self. Usually sacrificing or giving is contaminated with ego-demands: I give in order to get! But real sacrifice is without demands of the ego. I give because I feel compelled to give, no demands.  No one can sacrifice an ego claim unless he is aware of it. The aware ego sacrifices to a power greater than it. This means that God, here the Self, is an overpowering factor.  It is most difficult to understand comprehensively the sacrifice, or the archetype of sacrifice. What did people in all religions force to bring sacrifices to a higher being? Fear and the belief that without sacrifice there will be no more growth, the earth will not give fruit or the sun will not rise anymore. The sacrifice must be of value, even of the highest value. According to the period it can be animals, fruit or money. In the blood of the sacrificed animals lies a power, “ mana”. This power transfers itself to the Sacrificer. There exists a “participation mystique” between the Sacrificer and the sacrificed.  The act of offering, of sacrificing, is a symbolic act by which one hopes to achieve a transformation. By sacrificing, one hopes to get to a harmony with nature or with God.  In order to relate to the transcendence, one has to sacrifice the belief that by intellectual knowledge alone one can relate to something other than the ego. With other words, humbleness opens the possibility to accept the Self as a higher instance than the ego. Intellect alone does not bring a feeling of wholeness, and a naive belief does not lead to the individuation process.  Here are some dreams containing symbols of wholeness and of the spirit:  A woman with a negative father complex dreamt that she was travelling (by train) to Jerusalem with an elderly man, a cantor, who throughout the journey sang cantorial songs (Chasanut) and embraced her warmly. This gave her an agreeable and very satisfying feeling.  The elderly cantor symbolized for her a father figure that gave her the warmth and affection she longed for, but had not received from her biological father. It connected her with her Jewish roots.  The journey to Jerusalem-up to the hills-symbolized a spiritual ascent into wholeness and unity. Jerusalem symbolizes at the same time both a concrete and spiritual city.  A woman in her thirties, who was living a life in conflict with her true nature and instincts, dreamt: "The Shofar was blown, and its ancient sound cast a spell over me. My heart said: even today the ram's horn is still blown." (See Dreifuss, 1973)  The dreamer is moved by the sound of the Shofar and overpowered by her irrational, unconscious being. When the Shofar is blown in the synagogue, God is present in time and space. It is a numinous, mystical experience. But the dream also contains the motive of atonement. By blowing the horn and by praying, the believers hope to move God to absolve them on the Day of Judgement. And God, so to speak, renounces his destructive side and forgives. The dream gave her a feeling of a new beginning, a rebirth.  A woman, 50 year old dreamt: "I went up to the flat stone roof of a building in the old city of Jerusalem. The scenery had a rare beauty: domes, arches, and a town that was all golden. There was a clear golden light, like a cloudless day in the fall. And over the town, like a canopy, lay a clear blue sky. I had a feeling of elation."  This is the dream of a rational woman who was gradually confronted with the irrational in her individuation process. Jerusalem as the city of peace and a holy place for the three Abrahamic religions, was experienced as numinous and connected her with the deepest layers of her soul. Although  the dreamer was born and raised in Jerusalem, the dream clearly also had an archetypal meaning. The feeling of elation points to a spiritual experience and bears a warning of inflation, of being carried away from "material" reality. The dreamer had to be warned of this danger. In inflation, which indicates an overvaluation of one's importance, humility is lost.  As mentioned before, Jerusalem is a symbol of wholeness, uniting material and spiritual reality, a mother and father symbol. The union of the "mother" and "father" represent the Self. For the dreamer it provided an insight into the Self, a sign, that she was clearly involved in the individuation-process.  A woman analysand, 60 years old, in the course of her inner development, arrived at a point, in which a relationship to the being, to the "numen", to the Self became vital. Her husband had died several years earlier and two years after his death she came for analysis.  After one and a half years of intensive analysis she had the following numinous dream: "I see a green wave, not of water, coming from the right side on which is written in Hebrew: "I am that I am" (ehyeh asher ehyeh, Exodus 3:14). She was deeply moved by this dream, which was a numinous experience helping her to feel the transpersonal roots of her soul. The eternal spirit was to be found in the depth of her soul. The wave was firm, coming from the right. The green color points to natural growth. From another point of view this dream can be explained as a mystical experience: The Ego melts or fuses into eternity, or the Ego and the Self are one for a moment. As this patient was firmly rooted in outer reality, there was no danger of being swept over by the wave.  Jewish symbols in dreams are an expression of man's deep need to return to his roots and to rediscover.  To end this chapter I want to stress the fact that the behavior of Abraham is clearly against all reason. Just because of this, Abraham became the prototype of man who obeys the godly command in spite of all reason.  **4. Jealousy (Gen. 25ff) The Hostile Brothers**  The motive of the "hostile brothers" which is found in all mythologies and fairy-tales points to the fact that hostility is built into the human soul. There are many reasons for brotherly hostility: One brother can feel that injustice has been done to him and he has to fight for justice. God preferred the sacrifice of Abel to the one of Cain. In his fight for justice, brotherly love is put aside! Justice, a cold principle, is dominant over love, over feeling for a brother. It is also the outward expression of his inner suffering: Cain lacks the psychic strength to bear the reproach and the injustice and to overcome them.    The motive of the hostile brothers can also be looked upon as a struggle between two opposite aspects of the psyche, between justice and love, or between hate and love.  Here is a clinical example: a man of about 50 had no contact with his 12 years younger brother for many years. When he came to analysis, he blamed his mother that she had preferred this younger brother to him and in consequence broke off his relationship to his mother. Yet he had guilt feelings for not being in contact with her. In the course of analysis he was confronted with his exaggerated wish for justice. As I am writing these lines he was again in contact with his mother, but not yet with his brother.  Hostility next to other emotions accompanies the child from the beginning of his life. The open and bold expression, which is generally known, is the hostile feeling towards the younger brother born into the family. The older brother feels threatened by a new and different reality where the attention is no longer focused on him. He has to share with another the satisfaction of the basic needs for life-warmth, love and food. The imagined threat to his life and to his existence brings about primary hostile feelings. The weaning of the first born from the breast of his mother-the place of security, protection, loves and food-is a traumatic event. The feelings of envy, apprehension and anxiety are aroused because of this deprivation and are projected to the brother or after processes of distortion are projected unto the mother who as if removes him from the origin of his vitality. The problem of weaning exists almost at every age, even if there is no actual brother who takes the place of the weaned one. We shall not discuss the competition, which exists between the brothers for the love of the parents, and the striving for success as a result of this situation, nor the distortion, which are caused by the lack of treatment of the childhood-trauma at the proper time. In spite of this, in some way, by adaptation, conscious or unconscious integration, in general a way is found to live one next to the other, even with solidarity, and without extreme expression of aggression which comes from the envy of the brother or brothers and the apprehension from them. In most cases, family and social surroundings prevent aggressive expressions of feelings, but hostile feelings, which are repressed, are close to the surface and may come out when the circumstances motivate it. They are often turned inward, i.e. against the person himself, causing depression.  The story of Cain and Abel deals with fratricide. It is interesting to note that the first motive, which develops after the expulsion from paradise, does not occupy itself with man's adaptation to a life outside the protecting surroundings of paradise. It does not deal with the story of a family of which is demanded an endeavor to acquire faculties necessary for existence, but with murder of a man, of a brother, because of God's preference of one over the other. In this and other stories that appear in the Bible, God fulfills the function of the father. The preference by God for the younger brother brings forth the envy and the jealousy that is hidden under the surface in the heart of the elder brother-Cain on the younger one-Abel.  It is difficult to avoid the feeling that the real culprit for the murder is God who chooses the sacrifice according to his liking!  Cain is the first man in the Bible to bring an offering, a sacrifice to God. He fulfills the basic human need to relate by a sacrifice to God, to the transcendence. He took from the fruit of his work, from his possession, and offered it to God. I cannot accept the explanation of Rashi that Cain's offering was inferior because he took from the fruit of the Paradise, which was cursed by God at the occasion of the expulsion. There is no hint at this in the Bible. "Fruit of the earth" is written without mentioning any value or quality of the offering. Cain earned his living by tilling the soil and he offered of its fruit out of an inner urge. God had not asked for an offering, Cain gave it out of his free will. One does not have to dwell on the magnitude of his efforts in tilling the earth, and reaping the harvest! If so, what had Cain sinned to God, for what and why was his offering not accepted, but rejected?  Could it be that God prefers the smell of burnt meat to the smell of burnt crop? But we don't deal with the offering, but with God who prefers one sacrifice to another, with a God who caused by his rejection of Cain that the first human crime and murder of man-brother would be performed. God even augmented the feeling of rejection and inferiority of Cain by telling him: (4,7) "If thou doest well, shall it not be lifted up? And if thou doest not well, sin coucheth at the door; and unto thee is its after the murder God says: What have you done? The balance of the moral and the desire, but thou mayest rule over it". What is the meaning of this? Is this not a rude provocation to the genuine reaction of Cain to God's denial of his sacrifice- "and his countenance fell" (4,5).  The so to speak all-knowing God provokes Cain although he should have been aware of his incapacity to bear pain. What could God gain by the murder of Abel and the humiliation of Cain? Was he changed?  What was the purpose of stirring these feelings of murderous aggression? Is God or Cain to be blamed for the conflict that in the end causes the murder? Should Cain's feeling of aggression go so far as to end in murder? The answer from a religious point of view is a definite "no". There is also the question if the almighty God did not know that by preferring one of the brothers an act of murder would be caused, an act that would loosen negative energy because of the fact that the brothers in any case envy each other. Our concept of the divine is different and ambivalent. We don't wish to deal with the metaphysical aspect of the divinity but with the God-image that is a composite of the all-encompassing needs of mankind.  Let's come back to the analysis of the story with regard to envy and murder. When Cain is the protagonist of the story, Abel is his shadow, the unconscious side of his personality; when Abel is the protagonist, Cain is his shadow.  Cain is not able to carry the conflict in his soul, to deal with his jealousy other than by killing his brother. He is acting out his shadow in a most aggressive way-murder! Psychologically speaking he would have had to carry the conflict, to become aware of his aggressive shadow, to express it.  There are many ways to react to rejection. One is passive in which the rejected accepts the rejection and may also reject him. The active reaction is expressing the anger (shadow) in different ways. Cain did not reject God, but instead murdered the brother who was preferred by God! By doing this, consciously or unconsciously, he "solved" his conflict, his jealousy. He was so overcome by his jealousy that he did not look for a solution other than murder. His anger was directed to the brother, not towards God who was the cause of his jealousy. The brothers of Joseph acted differently: They did not kill their brother Joseph, but "only" threw him to a pit! But they could have found other ways to deal with Joseph's hubris!  Cain fell victim to his own uncontrolled aggression. His destructive shadow overpowered him. He did not have the inner strength to deal with God's rejection. He did not, unlike Job, enter into a confrontation with the unjust God. By killing his brother, Cain became so to speak the victim of his own aggressive side. In other words he wasn't a "good loser"! The murder of his brother brought a momentary release of his anger, but did not bring any solution to Cain's feeling of being rejected. On the contrary, the murdered brother would accompany him always in the form of the sign brought upon him by God. He will be "a fugitive and wanderer on the earth". In other words, he is punished for his murder, for his sin. Here again we have an example of God's injustice. He first causes Cain to sin and then punishes him for sinning. Is God conscious of his injustice?  The sign on Cain's forehead was planted in order to protect him from his persecutors. The memory of his deed is his persecutor!  It may be interesting to mention that our interpretation of Cain and Abel as symbolizing one human entity can be explained by the Jungian approach that the human psyche consists of different parts, complexes or sub-personalities.  I want to add a few remarks about another story of hostile brothers:  Comparing the two stories, Cain and Abel and Jacob and Esau, it springs to mind that in the latter there is no murder. The hostility shows itself in Jacob leaving the scene, coming back many years later, meeting Esau, being afraid, but there is no aggression, but reconciliation.  I want to ask another question: is God directly involved in both stories? Yes and No. Yes in as much as he reveals to Rebecca that two nations are in her womb and one will be stronger than the other will. The difference of the two brothers in projected into the future, into history, buy it must be interpreted also on a personal level, as the text really does. But God is further involved into the plot because he is behind Rebecca's successful plan for Isaac to receive the blessing of the firstborn from father Isaac and instead of Jacob.  One can also see the motive of the hostile brothers in sibling rivalry as I pointed out above with a clinical example.  One aspect of the problem between Jacob and Esau lies in the fact that they are different personality types. Jacob, "dwelling in tents", is an introvert, while Esau, "a cunning hunter" is an extravert.  This difference in types is a source of conflict in all close relationships. For the introvert, the encounter with the outer world is difficult and often frightening. Jacob is afraid of a confrontation with Esau, partly because he senses the extraverted brother as hostile, but also because potentially Esau is a real danger for his life. Serving Laban for so many years shows again his fear of confrontation with the world outside, personified in Laban. At the end he solves his problem with Laban by running away secretly. Escape is probably the only way at this stage of development.  It is interesting to note that Jacob, about to encounter Esau, gets into a strong conflict and is full of fear.  Jacob projected his inferior extraverted side unto Esau: he has not yet internalized it. Jacob may also suffer from guilt feelings because of the fraud around the benediction. So his fear of Esau is also the fear of his own inferior side, of his shadow, of his inner brother.    For Jacob, who during decades spent his life with the vision of Beth-El (the house of God, Gen. 28, Jacob's dream), the Esau problem must have grown beyond being only a family problem.  The central happening that Jacob experienced in this situation, is the fight with the angel. Before and even during the fight Jacob by no means knows with whom he is fighting, which becomes clear by the question "who is `He'". Contrary to this is the naming of the place with Pni-El and the later remark to Esau, which proves, that the fighter was `God' in the figure of Esau.  The angel, according to old tradition, is the representative of Esau, is the representative of the “Esau-parts” in Jacob and the representative of the hostile other world, of the opposite.  With the event, however, the problem of the opposites of the two worlds is overcome. Esau, as an aspect of God, is the broader concept in which Jacob overcomes the world of the introvert, which is only one half of the world. Thus he also recognizes the ‘other side’, the world outside and evil as a face of God. With this experience he accepted his own "Esau shadow" and assimilated it into his consciousness, recognizing it as godly. At the same time he recognizes evil as a messenger of God and the seemingly hostile and negative world outside (the fight with the angel) as a face of the Godhead.  The angel who represents an aggressive side of the unconscious, of the Self, attacks Jacob. In this fight, Jacob, who so far repressed his shadow or projected it unto Esau, experiences now the power of the shadow but does not succumb to it. He thus realizes his own aggressive side and integrates it. Thus his God-image changes. He is now aware of the dark side of God, of the Self. His God-image of a good God changes to a God-image containing good and evil. The opposites are now united in the Self, in God.  Only this experience in the fight enabled him to experience the duality of God, inside and outside, and in Good and Evil, in Jacob and Esau. Jacob could now integrate Esau, his other side, his shadow: the split was abolished. This is an experience in his individuation-process.  Through this experience, Jacob grew out of his world-fearing attitude. Something extremely meaningful happened, something, which has a decisive and obvious impact for Jacob. The assimilation, the making conscious and the acceptance of the other side as belonging to the substance of the world and of God, shows itself at once in his encounter with Esau.  The way in which he avoids continuing the journey with Esau is also `cunning', but it is no longer a malicious maneuver of fraud, an unconscious inferior function, but a conscious way of dealing with man, a successful adaptation to a reality fully understood and comprehended. Esau is a factor to be dealt with, no demon and fear evoking monster, but a man being of a different structure.  Through the touching of his loin by the angel, Jacob limps. This negative outcome of the fight remains as a sign of a physical infirmity throughout his life.  Limping is archetypal, because in mythology certain heroes have this defect, i.e. the smith Hephaistos. It shows psychologically, that the hero has no “normal” life, that he is different and that he is marked by his task.  The touching of the realm of the loin is apparently connected with a touching of the sexual sphere (cf. Gen. 46:26, where posterity comes from the "loin"). By the conscious acknowledgment of the double principle of nature and spirit, the negative penetrating force of the shadow weakened. One can feel this in the humility of his behavior towards Esau.  The change of Jacob's name to Israel, by the angel, signifies his transformation. It becomes manifest later by the naming of the place “Pni-El” (the face of God) and by Jacobs’s behavior with Esau, his remark that he had seen his face as the face of God.  The basic experience of Jacob in the fight with the angel, a decisive personal experience of his existence, has anticipated a solution of a problem, which especially today has become significant as a collective problem, namely peace between the nations, the religions and the people.  **5. Suffering (Job)**  At the end of April 1997 I dreamt the following dream: “I wish to take some lessons with a teacher on the book of Job…”  I asked myself if this is a demand from within that I have to occupy myself with “Job” again? I remember how in 1952 I was gripped by Jung’s book “Answer to Job” when it had just appeared. A heated discussion took place in Zurich, for and against the book. There were those who found it blasphemous, others found it courageous in its stand against the theological establishment. I myself was deeply affected by the book as it coincided with my inner battle between a part of me that was religious in the theological sense of the word and another part that was religious in the sense of experiencing the beyond. In my analysis I experienced the beyond by my dreams and by active imagination.  In his “Answer to Job” Jung shows the historical evolution since the time of Job, through the centuries, in the Christian world. He discusses the assumption of Mary and sees in it an elevation of the feminine principle: Mary in heaven next to God. Jung saw two sides of God in the book of Job: in his suffering by God Job expects help from God against God. Job says (19:25); “…I know that my redeemer liveth”. God inflicts the suffering, but he also redeems! To say this simply: there is a good God and a bad God. Where does Evil come from?  The elevation of the feminine and the union of male and female principles  is found in the Kabbalah, where the union of opposites is expressed in the tree of the Sephiroth. The ten Sephiroth are aspects of the godhead, but are a unity. With other words, the God-image of the Kabbalah is paradoxical: ten are one. The opposites, the male and female energies, are formulated. An example is the masculine Sephirah of justice opposite the feminine Sephirah of compassion. The feminine principle as incorporated in the Shekhinah will be discussed below in the chapter of the Song of Songs.    In my work as a therapist I was confronted with the suffering of people and I often took Job’s experience with his friends who did not understand him and had no compassion for him as an example of man’s suffering which cannot be explained rationally. Job’s friends represent a collective attitude in which there is a causal relationship between sin and suffering: Man suffers because he sinned. Job could not accept this and he asked more intensively for the cause of his fate. He felt that the amount of his suffering was in no comparison with his sin. He forced God into a dialogue and reasoned with him. Psychologically this is an inner dialogue with his fate, an attempt to understand it. Thus Job is saved from deep depression because in a seemingly hopeless situation he breaks through into the realm of the spirit. He now looks for a more genuine understanding of his fate than he had in his happy days. Who is this God? Is He there, high up in heaven or else in the soul of every human being? When we say “God”, we express an image or concept, which in the course of time undergoes many transformations. We cannot know the ineffable, the inexpressible, but we can get a notion of it.  As therapist of victims of the Holocaust I had to grapple with Evil. The victims often asked me: “Why did this happen to me, or happen at all”? Take as an example a woman survivor who had lost her husband and two children. Could I talk to her of meaning of her suffering? Definitely not! As a therapist I felt that I had **to be** with the suffering patient, but also to observe the dreams which helped her by accentuating the here and now. In such a dream she experienced “life and love”, as she described her feelings. This was an emotional help from within. In these cases all explanations like being humble or to be confronted with one’s own deficiencies are shallow.  In these therapies with Holocaust-victims I was confronted with the prevailing attitude of a good God. No, he was not only good, but also bad. I found that the ambivalent God image was the answer for many people as for myself. What happened to people was good or bad luck. The victim of the Holocaust has a hard, incomprehensible fate. Whatever good things may happen to him after Auschwitz, either by a benevolent fate or by his own efforts, they cannot heal the scars of the horrible past. The victim will have to live with his memories, with his pain. If, in spite of all, psychotherapy can bring him to a new, positive experience of life, next to his suffering, it will have succeeded.  Here it seems important again to quote Jung (CW 5, par. 89):  "The Book of Job shows us God at work both as a creator and destroyer. Who is this God? An idea that has forced itself upon mankind in all parts of the earth and in all ages and always in similar form: an otherworldly power which has us at its mercy, which begets and kills-an image of all the necessities and inevitableness of life. Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection. In most of the existing religions it seems that the formative factor which creates the attributes of divinity is the father-imago, while in the older religions it was the mother-imago...The God-concept is not only an image, but an elemental force. The primitive power which Job's Hymn of Creation vindicates, absolute and inexorable, unjust and superhuman, is a genuine and authentic attribute of the natural power of instinct and fate...Nothing remains for mankind but to work in harmony with this will. To work in harmony with the libido does not mean letting oneself drift with it, for the psychic forces have no uniform direction, but are often directly opposed to one another. A mere letting go of one leads in the shortest space of time to the most hopeless confusion.... At any rate collisions, conflicts, and mistakes are scarcely avoidable."  Jung further relates to the Book of Job and its place in Judaism. In Aion, (CW 9,II, par. 105 ff.) he writes:  "... the problem of the Yahwistic God-image, which had been constellated in men's mind ever since the Book of Job, continued to be discussed in Gnostic circles and in syncretistic Judaism generally...the unanimous decision in favor of God's goodness did not satisfy the conservative Jews."  After quoting a number of passages from Hebrew literature (par. 106-110), Jung continues (par. 111) that  "It is not difficult to see from these quotations what was the effect of Job's contradictory God-image. It became a subject for religious speculation inside Judaism...."  And what would have happened if Job had listened to his wife who said impulsively “blaspheme God, and die” (2:9-10)? The encounter between Job and God would not have taken place! God would not have revealed himself and Job would not have been transformed. It is interesting to discuss the reaction of Job’s wife to his suffering. She asks if he still holds fast to his integrity, to his piety. She sees no meaning in his suffering. She does not relate with feeling to her suffering husband. She reacts with her masculine side, her negative animus. But Job answers that one has to receive good and evil at the hand of God. He accepts the antinomy of God. He is not yet revolting against God.  Satan, the accuser, has instigated God to inflict the suffering on Job and had said that Job would blaspheme him, if God would take from him all that he had. (1:9-12) Job’s wife was clearly on the side of Satan, of evil. This is not astonishing in a patriarchal religion where the good God is masculine. The woman is then clearly connected with evil.  Who is Satan, the accuser, in this story? Psychologically he is a side of God, but autonomous. He is strong, “seducing” God, who succumbs to his demand. Why did God not say to Satan that he knows Job’s devotion and piety and that there is no need to test him? Where was his omniscience? Job really did not sin and did not deserve the punishment and suffering.  In the encounter with Job, God demonstrates his power and shows no empathy for Job’s suffering.  For me, the main point in the book of Job is an individual’s experience of the antinomy of God, of his inner opposites. God’s punishment of Job is cruel and unjust. God is a creator and a destroyer, as Isaiah (45:7) so clearly states:  ”I form the light, and create darkness; I make peace and create evil; I am the Lord that does all these things.”  This deep insight of Isaiah has not penetrated the prevailing collective image of a good God.  Job had been like his friends, but his bitter experience compelled him to search for a more adequate attitude, for a spiritual support.  Job is finally forced to acknowledge his ignorance. By realizing the infinite mysteries of nature, the grandeur of the sky and earth, he bows his head in humble acknowledgment of his human insignificance against the cosmic majesty.  Job, in his suffering, turns to the righteous side of God, to his redeemer (19:25).  The genius of the book lets Job enter into reflection by imposing the question of meaning. Everything becomes quiet when man enters into reflection of his fate. It is of fine psychological consequence that after having answered his friends and his heartless wife, Job does not utter a word for seven days and seven nights. Thus he apparently gathered strength for his encounter with the superior God.  The solution of the drama between God and Job lies in the fact that in their dialogue both are transformed. But is it really a dialogue, when God demonstrates his superior power over man, without compassion? Man stands opposite God. Tiamat, Rahab and Leviathan are monsters of the sea. God describes with them his own unfathomable natural side, his own dark side. God must become aware of his own natural, instinctive and aggressive side. At the end, Job understands God. Before his emotional encounter with God, his God image, his belief, consisted of what he heard. Now he experienced God in his dark side. Job’s direct emotional encounter and experience of God puts him on another level. According to Jung, Job does not yet see the opposites in himself, but only in God. With other words, he projects the opposites. But on Job’s level, nothing else is as yet possible. Job is the victim of God, but at the same time the bearer of the godly fate.  The meaning of man’s life is lastly a taking part in the godly drama. According to the teaching of the Kabbalah man has to help to improve the creation (Tikun). God is inhuman. His emotionality is an expression of his not integrated positive feminine side. Job, a mortal, is, without knowing and without wishing it, elated above the stars, from where he even sees the back part of Yahweh.  To sum up one could say that the book of Job is a unique spiritual epic, a supreme drama of the human soul. It portraits the loneliness of the individual in his suffering. It shows Job’s fortitude in rejecting the advice of his friends and that of his wife, challenging God. In the dispute with his friends Job, the individual stands opposite the collective. There is no causal relation between sin and suffering. Man searches in vain for justice. Job’s suffering I not just. Justice is relative, varies in different societies, where fi. Vendetta is just. The injustice in this world furthered the belief of justice in the world to come that is after death. The opposites or contradictions are within the Godhead. This is God’s antinomy. After experiencing the negative side of God, Job turns to his positive side. The opposites of justices and love become obvious in the book. Job is finally forced to acknowledge his ignorance. By being conscious of the infinite mysteries of nature, of the grandeur of the sky and the earth, he bows his head in humble acknowledgment of his human insignificance against the cosmic majesty.  **6. Ecclesiastes**    When my mother-in-law reached the “Golden Age” she would often repeat the following verses of Ecclesiastes:  “All is vanity” and “there is nothing new under the sun”.  This led me to ponder again on the scroll of Ecclesiastes.  Ecclesiastes is one of the five Scrolls (Megilloth, 1946), included in the Scriptures, together with the Song of Songs, Ruth, Lamentations and Esther. According to tradition it is ascribed to King Solomon. The meaning of the name "Koheleth" is not clear: is it a proper name or not? Koheleth in the Greek translation of the Bible is called "Ecclesiastes", the preacher.  In contradistinction to other biblical stories like fi Jonah and Samson, which contain mythological motives, Koheleth deals with conscious deliberations on life in general or on his life. It is rather philosophical, not mythological. The themes Koheleth deals with come up often in psychotherapeutic sessions or are discussed between people asking themselves about the meaning of their lives, of life in general, especially in the second half of life.  I wish to discuss some central themes of the book. I use the subtitles of the ‘Zurich Bible’, in order to arrange the text. This is necessary, because the Biblical text is not ordered systematically.  1. The unvarying monotony in the cycle of things, 1:1-11  The main points in this section are “vanity of vanities” and “there is nothing new under the sun”. These words express a feeling of meaninglessness in life; they reveal a nihilistic attitude. The atmosphere is rather gloomy. Everything existed already and continues to exist. This is amplified by examples from nature, by the eternal cycles in nature, the eternal orbit of the stars. It culminates in the well-known verse: “And there is nothing new under the sun”.  I have experienced these feelings especially at the age of 20. It was in 1941. I lived in Zurich. The German army had conquered a great part of Europe. The persecution of the Jews under the Nazi regime in Germany was growing. The future in Switzerland was unclear, anti-Semitism was “nothing new under the sun”. I remember that I wrote in my diary: Will I ever find meaning in my life? Subsequently, during analysis, I had several dreams in which I experienced myself of being a part of something bigger, a kind of religious or numinous feeling. (Ritual is an intercourse with the numinous within a group).  Often Koheleth is looked upon as being full of contradictions. From a purely rational point of view, this is really so. Yet, from a deeper level, these contradictions express a reality beyond a one-sided attitude. Psychologically speaking the opposite is in the unconscious. The opposite of vanity is worth, meaning, fullness, and significance. Making the opposites conscious widens the outlook. There is no more either-or, but either and or. Vanity and meaning are a pair of opposites. This is important in psychotherapy: There is always an opposite in the unconscious, which has to be made conscious. Life seems to be meaningless at times and full of meaning at other times.  “Vanity of Vanities” expresses the lack of significance in life. The Hebrew word for vanity is “hevel”, which means breath, breeze and whiff. It has a spiritual connotation.  “And there is nothing new under the sun”. Everything has existed already and continuous to exist. Koheleth amplifies this by examples from nature: the eternal cycles, like night and day, the four seasons, the eternal orbit of the stars. Nature represents the feminine principle or archetype. It is unhistorical, recurrent, and eternal, beyond time. The corresponding masculine principle or energy is historic, in time.  Koheleth relates to the cyclic aspect of existence and sees only the negative side. In a less gloomy mood, he could have felt the positive side, that the cycles bestow the feeling of eternity, of immortality of the soul. Opposite the cyclic notion is the linear view of time.  It teaches us that there is a constant transformation going on in the world. What once was valid will not be valid for all times. There is a change going on. Here Koheleth contradicts what he said before, namely that everything is vain. From a Jungian point of view contradictions are different aspects; both can be true. It is not either/or, but either and or.  Koheleth states that there is nothing new in God’s creation. This is true and not true! It is true that the sun shines millions of years and nature renews itself annually. Yet man has remained the same in thousands of years: jealousy, power-drive, and falsehood on the negative side, compassion, love and caring for others on the positive side. (I don’t deal here with innovations of technology, the advance of science and important sociological changes, but with psychological truths.) One of the changes is Jung’s stress on the search for meaning in our time. He describes the individuation process, an attempt to find meaning in one’s personal life by experiencing the reality of the soul.  2. Striving after wisdom as well as after sensual pleasure is vain  1:12-18; 2:all  Koheleth gives a moving biography of himself. He strives to a bit of happiness, to a moment of good luck. Yet he comes to the painful insight that we cannot know anything, that the eternal question of the essence of things brings us to the realization that we know nothing. Therefore the stupid one with his illusions, the one who lives his life without philosophic questions is happier than the wise man that battles with the questions of the meaning of life. Then follows his desperate attempt to give meaning to his life by simple pleasures. But this fails because the soul turns away with disgust from the craziness of a limitless pleasure of life. He wants to give content to his life by grandiose creations. While planning and building he is relatively happy, but when everything has been achieved, he again falls into a void: everything is vanity. Striving for something is meaningful as long as it is not yet attained. This experience, this realization is bitter and brings the wise man to destructive thoughts and sorrows with regard to the future: what will happen to all his creations when he shall not be in the world anymore? These thoughts bring him to resignation and hatred of life.  3. To every thing there is a season (Chapter 3: 1-8)  Koheleth talks about a time to be born and a time to die; a time for crying and a time for laughing aso. I understand this as meaning that changes and decisions have to be made at the right time. This is a correct psychological insight. One needs patience and awareness. Impulsive action often brings disaster.  4. The misery of human existence (Chapter 3:9-22)  In these verses Koheleth deals with different life-experiences. There is no morality and much suffering comes upon men because there is much injustice in the courts of justice. Envy and jealousy are motives of men’s doing. We see the stupidity of the egoists who are concerned only with them. We also see how the mood of the masses is changeable, the masses that cheer or hail at times this one, and at other times another one. We see the frivolity in religious matters, in prayers and vows. We see the misuse of power and might. We experience the futility, even corruptibility and destructiveness of possession and richness. The balance of human life cannot be that he is happy. The more we demand from life things that we don’t need, the more the danger of missed life grows. This is the big fraud of a purely materialistic approach to life, which can lead to a lack of meaning.  5. Oppression and solitude (Chapter 4:1-16)  Koheleth reveals his empathic side when talking about oppression. He sees the tears of the oppressed. He accuses people of jealousy and ponders on injustice. He sees the perils of solitude, because only in twosome mutual help and support is possible.  6. Awe before God (4:17 and 5;1-8)  One should relate to God in awe and listen to his words. This is better than sacrifices given by fools. Koheleth takes a stand against sacrifices, which were brought in the temple. To listen to the words of God is preferable and wise. But did not God also command the sacrifices? I agree with the prophet Isaiah that circumcising the heart is better than circumcising the penis. (See below on circumcision.)  The following dream of a twenty-nine-year-old male patient contains the circumcision as a symbol:  "A certain Mrs. X performs a second circumcision on me, and also circumcises my wife."  This dream was an archetypal experience that caused the dreamer to understand his Jewish background from a Jungian symbolic point of view. This dream provides a good example of how the collective symbol of circumcision and sacrifice acquired a personal meaning for the dreamer and influenced him to clarify further their meaning.  7. Vanity of wealth (5:9-19; 6:1-11; 7:1)  Loving money is vain. Naked one is born, and naked one dies. So what is the profit of one’s labor? Yet, to eat, to drink and to enjoy is one’s profit. If some body has richness, God given, but cannot enjoy it, this is also vain. The essence of this is found in verse 7:1: “A good name is better than precious oil; and the day of death than the day of one’s birth”.  8. Seriousness and composure (7:2-15)    Koheleth proposes middle way between being too righteous and too wise. And one should not be too foolish, or too wicked. He turns against extremism. Only by awareness of one’s doing can one find a middle way between the opposites. His experience with women seems to have been only negative. He finds bitterer than death the vicious woman. One is reminded of Samson’s experience with Delilah. One should be on guard from the woman! All to often a woman brought a man to the abyss. Koheleth relates here to the fact that man can be possessed when he has fallen in love. The same goes for a woman who fell in love. This passage should not be understood as a negative attitude towards women, but as a warning of being overpowered by desire and sexuality.  Is the attitude of Koheleth to women an outcome of his life’s experience? Had he never a positive, lasting experience with a woman? Was he married?  The main point in this chapter is the idea that death is the teacher of life. It stresses the great value of life, of each hour, of each moment, apparently because of the thought of death. The certainty of death pushes so to speak back into life. Man’s life and the thought of death must determine us to do our life task with full power. Therefore Koheleth warns us from all eccentricity or extravagance. He also states that religious ideal leads when exaggerated to insanity. A healthy egoism is a necessity of life. He warns not to be oversensitive towards the judgment of the world. One has to be aware that who is dependent of you may at times curse you. The essence of the attitude of Koheleth seems to be verse 29: “God made man upright; but they have sought out many inventions.” (“Inventions are those endeavors of man which alienate him from the true meaning of life, from relating to the transcendental roots of his soul.”) Koheleth proposes a simple life, void of extravagances.  9. Wise moderation (7:16-30)  After warning of extremes like too much piety and ungodliness, Koheleth states (Verse 24) “that which is, is far off, and exceeding deep; who can find it out?” I see in these words a deep religious statement. In humility one cannot know the origins of things, of life.  10. Behavior opposite the ruler (8:1-8)  Koheleth gives advise how to behave opposite a ruler, the king. The wise man knows the power of the ruler and therefore recommends keeping the law.  11. Same fate for the righteous as for the wicked (8:9-17)  The main content of this section is verse 14, which I want to quote in full:  “There is vanity, which is done upon the earth: that there are righteous men, unto whom it happens according to the work of the wicked; again, there are wicked men, to whom it happens according to the work of the righteous-I said that this is also vanity.”  In short: Koheleth sees no justice in this world. The punishment of the wicked will be in the world to come. They will not be in heaven, but in hell. This is of course the traditional approach to sin!  12. All kinds of wisdom (9:1-18; 10:1-20)  Koheleth repeats what he said in the section above. There is only one fate for all, for the righteous and the sinner. Yet, as long as one lives, there is hope for something. One should enjoy life. He thinks it is a good thing that one does not know when disaster comes upon us. One does not know the time of one’s death.    13. Rules of prudence (11:1-8)  Again, Koheleth shows his humbleness. One does not know one’s fate. On the one hand one can change one’s fate, on the other hand one cannot change it. This is the paradox of life. Gaining more awareness by taking the unconscious into consideration, as described by Jung in the individuation process, is a Jungian “solution”. It is the relationship to the Self.  14. Youth and age (11:9-10; 12:1-14)  Koheleth recommends enjoying one’s youth, as one does not know what the future brings.  As if to excuse himself for the bitter words he had said, the wise man adds an epilogue. Was it not hard that that he tore us away from illusions, that he destroyed our dream to be king? The pen brought him to say, almost against his will, such bitter truth. Just as the words of the wise man don’t flatter our inclinations, but like the prick leads the obstinate animal to the right way, so he frees us from all errors and wrong ways.  All this bitter wisdom helps us to experience the full luminosity of life. The thought of God and the responsibility towards life are the only value, which can give meaning to man’s fleeting existence.  Summary:  Considering the total content of the book, one can see two parts: the part with a more negative content, Chapter 1-6, and the more positive part, Chapter 7 till the end.  The first part talks more to those secure in their life, those who have no cognizance yet of the changes that take place in life, psychologically they are relatively unaware. They overvalue themselves and their achievements in face of a friendly present, full of sunshine.  The second part turns to those of little courage or those who are faint-hearted and to those who are in despair. They want to talk themselves into the comfortable philosophy that man anyway is only a dust particle, a passing nothing. Therefore they negate every achievement, which could give menacing to the moment. They are neurotic. Koheleth did not create meaning for his life. When he had money, he did not use it properly. He did not learn or build a family.  One has to immortalize the moment; life has to be connected with eternity, with the transcendence; this is a paradox one has to accept. In dreams or in paintings, fi of a mandala there is a numinous notion of the transcendence.  For Koheleth death is a decisive fact in human life. One should always be aware of one’s frailty and consider the end. In the face of death difficulties in life get the correct weight. Koheleth is a book of wisdom. The book shows warm empathy with the suffering of the world. It is full of love, because it wants to lead those who are poor in love, to love. It opens the door of hope to those who cannot hope. The bitter truth can comfort those who are unhappy, because it expresses their own sorrow.  Koheleth speaks to the soul. It offers bitter medicine as it shows our limits. It is very human. It is a book of timeless value.  Kohelet deals with the following subjects:  Resignation, melancholy, wisdom, skepticism, fatalism, nihilism, common sense, inconsistency, challenging the belief in God, individual and collective, vanity (lack of meaning) and meaning, to enjoy and to suffer, possession and poverty, death and birth, death for all, time and eternity, justice and injustice, togetherness and aloneness, richness and poverty, righteousness and wickedness, individual and collective.  Preaching is the proclamation of a divine message. The preacher is one who believes himself to be the ambassador of God, charged with a message, which is his duty to deliver. And so are the prophets who heard the command of God to bring to the public the message of God.  Here follows my imaginary talk with the preacher. He is an old man looking back at his life and at life in general. He is alone as no other human beings are mentioned. He is in a pessimistic, gloomy and melancholic mood. There is no meaning in his life, no sense, in whatever he does. Nothing new has been created and nothing has been changed in the world, everything is predictable and repeats itself: "That which hath been is that which shall be" (1,9). He has lived his life and when he dies, he will be forgotten, as if he had not lived. The result of his soul searching is very pessimistic. He is bitter. Koheleth, the old man, has not come to grips with his life, with his fate.  I shall relate to Koheleth from a psychological point of view. I use the form of a dialogue between Koheleth (K) and myself (D).  K: There is no meaning to life, life has no purpose, a man's life does not change the world at all. I don't know where I come from, and where I go. I am a blind wanderer through life.  D: May be it is better to say: there is no meaning in ֹmֹy life. We live in a time of individual development and the meaning of life is not only a philosophical question, but also a question of individual experience, striving and development. You touch here on the problem of the individual and the collective. We need a collective (family, groups, and community), but at the same time we should try to be aware of our individuality. The question of meaning is very individual. And you expect to change the world? You are inflated! I must remind you of the wise words of Job (40, 4&5): "Behold, I am of small account; what shall I answer thee? I lay my hand upon my mouth. Once have I spoken, but I will not answer again; Yea, twice, but I will proceed no further." You see, Job is aware of the tremendous gap between his and God's power. Fate is always stronger than men. This is a fact you will have to accept in humbleness. You cannot change the world, but you can try to change yourself! You will have to become aware of your different sides and live a creative life- this should suffice! And how can we know where we come from? This is the mystery of life and death, of our human existence. Do you really have no memory of your childhood, because that could answer partly your question where you come from! May be you had a severe trauma and this is the reason that you cannot remember. If you decide to go to therapy, dream-work could reveal something of your past!  K: Material wealth gives me no satisfaction, and acquiring material goods leaves me empty-hearted. Objects are just objects, and money is just money. It does not nourish the soul.  D: Of course, if you devote all your energy to making money, to be rich, you will find no meaning in life. But this does not mean that you should disdain money. You need it for your livelihood. You have to find the right balance between your material and spiritual needs. This is an individual matter.  K: Simple or sophisticated pleasures of life don't make me happy either. I have tried all the pleasures available, but my soul is still empty.  D: To find real pleasure, you have to go into yourself; look into your soul and don't forget that suffering also belongs to life. Real pleasure is rare; you can only have it if you are in touch with the many elements your soul is made of. These many aspects are contradictory at times and being happy is finding the balance and solving the conflicts between the many aspects of your soul. Often you cannot solve the conflict immediately, you have to wait, to endure the conflict, to suffer. Either the conflict resolves itself or is resolved by outer influence or a decision ripens in you. There can be a conflict of loyalties, a collision of duties like for instance a married man who has fallen in love with another woman and cannot decide if to divorce his wife or not. Does the love for the other woman demand the sacrifice of not being with his children? Is the love for the other woman so deep and meaningful that not marrying her would be a loss of soul? Divorcing or not is a fateful decision for his whole life. Not being able to decide is suffering and fate may solve the conflict when his wife or his lover decides to leave him. The feeling of happiness exists because of its opposite, unhappiness; both feelings belong to our life.  K: Why do I feel worthless after completion of a big project or undertaking? Why don't I feel content that I have achieved a goal or purpose? Why don't I have a feeling of achievement?  D: Your ambition to achieve more and more is in your way to feel content. The completion of a project leaves you in a state of uncertainty with regard to further undertakings. You are then afraid of the uncertain future and don't believe that the energy for new projects will come back to you. Doing is also creative in itself , and usually gives meaning to one's life. Now, you will have to accept the feeling of emptiness after completing the project, but with the hope that the spirit of achievement will return. A feeling of emptiness usually follows the feeling of achievement and one can only hope that the creative energy will come back. For this you need faith and the knowledge of former states of depression, which were followed by activity. Because depression may be looked upon, symbolically, as a kind of death, waking up and seeing the light may help to step out of the depressed state and even experiencing a kind of rebirth. Accepting the momentary state of emptiness and the hope for a renewal will help you.  K: Another thing troubles me: When I die, only a heap of dust will remain of me and I doubt that the spirit or the soul is eternal.    D: You certainly are a profound person asking questions about death. But you know, death is as much a mystery as life. Nobody really knows if a beyond exists. But religious people believe that the soul returns to its creator. Some have personal mystical or near-death experiences, which for them are a proof that there is life after death. It seems that you have had no personal mystical experiences. So, you really have to find meaning in ֺ**tֺhֺiֺs** life. Yet, many people find the answer by believing in God and observing the religious practices, as the end of your book suggests. By fearing God and keeping his commandments they connect with the beyond and so find meaning in life. This solution may be open to you too. Or else you must accept that you come from dust and will return to dust, yet do everything to find meaning in your live. May be you had to consult a Jungian analyst to work on the unconscious, to find an individual way to your soul, revealing itself in dreams. Then you may feel that you are really on the way of fulfillment, of selfrealisation. Then it might also be easier for you to accept the opposites, in the problem discussed above, the feeling of achievement on the one side, and the feeling of worthlessness on the other side.  K: I would like to be dead; death is better than life.  D: You are attracted by death and hope to find there an escape from your conflicts. Death is for you a solution to the philosophical and existential battle between good and evil. Let us hope that in the course of analytical work you will find meaning in life and learn also to accept periods of apathy.  K: It is not good to live alone and I suffer from it, but I was always afraid of falling into the hands of a bad woman.  D: Your fear of the bad woman may point to a deep disturbance in your primal relationship with your mother. This fear is usually connected to the fear of the unconscious, the fear of loosing control in life and one is the victim of fateful relationships. Have you experienced such negative relationship with a woman? I hope that in our analytical work positive feminine symbols will emerge and heal this deep wound. Then you will be able to find a meaningful relationship to a "good" woman who is the opposite of the "bad" woman.  K: Although I have studied a lot and have much knowledge, this has only increased my sorrow and disappointment with life.  D: Your knowledge is purely intellectual. You have neglected your emotional needs. In order to experience joy you must learn to accept suffering. So far we have talked about your personal life, but your problems also reflect the problems of our time, here and in the world generally. Your philosophy is full of contradictions and opposites. It is true: life is a contradiction in terms. One has to learn to live within contradictions.  There is always a yes and a no. And we have to live with these opposites. This is often difficult and causes conflicts and suffering, to which there is, no rational solution. Your complaints are human. You are very much part of a collective entity. At the end of your book you give the advise to "fear God, and keep his commandments" (12,13). This could be a solution to your problems, but if not, you will have to find an individual answer to your problems. You may have to undergo a long and arduous process of development, of experience of the God within you. You also say the  following words which are famous and so very true:  "To every thing there is a season, and a time to every purpose under the heaven." (3,1)  Things happen partly as a result of man's actions, partly in spite of them. One could say that it is a matter of "kairos", of things to happen at the "right moment". To leave everything in the hands of God is naive, yet to see everything dependent on man only is hubris. It is this ֹaֹnֹd that! It is at the same time the strength of the Ego and its weakness. Within this paradox one has to live!  K: I suffer from the fact that there is no justice in the world, and I can do nothing to change this situation and I feel impotent.  D: Well, you certainly have a point here. There is a lot of injustice in the world and you suffer from this. It is hubris to think that one can ever know the unknown. You will have to accept your limits and face your vulnerability, your suffering. Don't think that you can single-handedly change the world. Don't try to run into philosophies; it is your personal problem you have to deal with. Fate has not been just to you! But should we expect justice? And isn't our sense of justice very largely subjective?  To end our discourse I want to quote Job (40, 4 & 5):  4. Behold, I am of small account; 5. Once have I spoken, but I will not  what shall I answer Thee? answer again;  I lay my hand upon my mouth. Yea, twice, but I will proceed no  further.  **7. Escape (Jonah)**  Summary of the four chapters:  Jonah is ordered by God to preach against Nineveh. Jonah runs away from this command to a boat. A violent storm arises. The sailors discover Jonah. Jonah knows that he has sinned and that he is the cause of the storm. He asks the sailors to throw him into the sea. They do this - and the storm subsides.  A big fish swallows Jonah and he remains in its belly for three days and three nights. He says a prayer of thanks for his deliverance. Once again God orders Jonah to go to Nineveh. Jonah prophesies the destruction of the city after forty days. But the inhabitants of Nineveh repent and God has mercy on them.  Jonah is dismayed because he feels frustrated that his prophecy was not fulfilled. Upon the first request by God he already did not go to Nineveh, but fled to Tharsis. He had inkling that God would have mercy. Therefore he now wants to die. Jonah goes out of the town (in order to wait if his second prophecy will be fulfilled?). Jonah enjoys the gourd (or `castor-oil tree') which God had grown for him, and he grieved as God takes it away again. Thus God wants to demonstrate him how he had mercy on Nineveh.  General commentary on the book of Jonah:  Little is said about the life of the prophet before and after what is written in the biblical story. (Only in II King 14:25 does he prophesy the victory of Jerobeam II on the Arameans.)  Most probably the book belongs to the post - exile time, as the long-destroyed Nineveh is mentioned (612 a). Also language and style point to the 4th or 5th century. Many modern scholars see in the book a polemic tendency: the author wanted to stress that God's mercy relates to all human beings.  Different commentators pursue that Jonah is the least understood and mostly misused book of the Bible. Is it historical? The essential teaching of the book is that the love, care and forgiveness of God are not grudged to non-Jews. Envy is reproached.  As parable the narration serves fi. to describe God's mercy in a narrative way. In the allegoric explanation Jonah is the actor of Israel, the people. His disappearance in the sea symbolizes the exile, his coming on land again the restoration of the empire. Like Jonah, so the people of Israel flee from the duty, which God has imposed on it.  Jonah in post-biblical scriptures:  The post-biblical narrative scriptures (Aggadah, Midrash, and Kabbalah) are a commentary on the biblical story. They deal with biblical motives with a new updated understanding. In a similar way, a depth- psychological analysis may reveal the story's symbolic content in a way closer to modern thought and at the same time establish a connection with religious tradition.  In the Aggadah it is said that Jonah refused to go to Nineveh, because already earlier he failed a Godly commission, when he prophesized the destruction of Jerusalem but which was averted by repentance. This is an attempt to explain or to justify the refusal of Jonah.  It is further said, that the eyes of the fish served as windows; a pearl in the innermost of the fish shone and Jonah saw all the secrets of the waters or of the depth.  In Midrash Jonah it is said the belly of the fish is the underworld (sheol). Where do we take this? Because it says (2,3): ". Out of the belly of the netherworld cried I, And thou heardest my voice". And it is said: "..and Jonah was in the belly of the fish three days and three nights" (2,1): These are the three days in which man is in the grave, and his body, his intestine split. Here the underworld is identical with death and the freeing from the fish with resurrection of the dead.  Depth-psychological commentary:  The motive of being swallowed and the commentaries on the pearl are most important. Exactly because Jonah does ֹnֹoֹt accept the godly command to preach against Nineveh, i.e. because he does not obey the will of God, he arrives at enlightenment. Although he ran away from the godly command, he was rewarded with the initiation into the secrets of the beyond. Jonah does not follow the command of God immediately, and this brings about, paradoxically, a transformation of God, of the Self. This means, psychologically, that one should not follow an impulse. For this very reason, the disobedience to the Self, i.e. the strength of the Ego opposite the Self may bring about a transformation of the Self. Jonah is saved by the whale and has in the darkness of the unconscious a numinous experience. The shining pearl is a symbol for the treasure to be found in the unconscious, in the darkness in the belly of the whale. This insight is of great significance: Patience and perseverance in a conflict can bring about a clear solution.  The fact that Jonah explains to the sailors that he is the cause of the storm is of a high moral standard. He lets the sailors throw him into the sea, which equals self-sacrifice. This may be the reason for the revelation of the Self by the eyes of the fish and the experience of seeing the pearl.  Jonah is angry because he considers God’s mercy for Nineveh as a disgrace, or shame for himself. His pride hinders him to be happy that so many human beings have been saved from death by conversion to Judaism.    Jona obeys the second call of God to prophesy the destruction of Nineveh. He has to teach and preach against his will, i.e. he is under a kind of compulsion. The Self is stronger than the Ego. The Self demands a sacrifice. And once again Jonah experiences the supremacy of the Self: God has pity on the town and the prophecy of Jonah does not become true. Therefore he is called a false prophet. But then Jonah enjoys the castor-oil tree, because God pardoned him.  Being in the womb of the mother (the belly of the fish) means: being immersed into the realm of the mothers, into nature, into the night, into death: and then follows renewal. The night-sea-journey of Jonah is an archetypal image for individuation. Therapeutically the Book of Jonah can help those who are afraid of the night, and possibly the depressed. Because depression can be looked upon symbolically as death, rebirth takes place, a waking-up from sleep and a getting out of depression. With other words, there can be meaning in depression, because in the unconscious transformation and rebirth takes place. It is discussion, an "Auseinandersetzung" with the powers of darkness.  The book of Jonah contains the motive of renewal of consciousness by immersing into the unconscious. (Similar motives: are the Mikweh [ritual bath], baptism, bathing in the Jordan-river) Jung (CW 7, par. 160) writes, that  “the hero (Hiawatha) is, like Jonah, invariably swallowed by the monster…”.  Relating to the hero-myth, Jung (CW 5, par. 510 and 511) states, after quoting Pirke de Rabbi Elieser, that  “In the darkness of the unconscious a treasure lies hidden, the same ‘treasure hard to attain’ which in our text, and in many other places too, is described as the shining pearl, or, to quote Paracelsus, as the ‘mystery’, by which is meant a fascinosum par excellence. It is these inherited possibilities of ‘spiritual’ or ‘symbolic’ life and of progress which form the ultimate, though unconscious, goal of regression. By serving as a means of expression, as bridges and pointers, symbols help to prevent the libido from getting stuck...The hero is a hero just because he sees resistance to the forbidden goal in all life’s difficulties and yet fights that resistance with the whole-hearted yearning that strives towards the treasure hard to attain, and perhaps unattainable-a yearning that paralyses and kills the ordinary man.”  The following passage illustrates Jung’s approach to the Oedipus complex (CW 5, par. 654):  “The so-called Oedipus complex with its famous incest tendency changes at this level into a “Jonah-and-the-Wale” complex, which has any number of variants, for instance the whitch who eats children, the wolf, the ogre, and so on.”  Neumann (1960, p. 162&n), discussing “the negative elementary character of the Great Mother” relates to the Jonah myth as follows:  “The feminine is the belly-vessel as woman and also as earth. She is the vessel of doom, guiding the nocturnal course of the stars through the underworld; she is the belly of the “whale dragon”, which, as in the story of Jonah, swallows the sun hero every night in the west; she is “the destroyer at eventide”.  Joseph Campell (p. 90-94), in a chapter titled “The Belly of the whale”  discusses the motif and ends with a picture (Fig. 5. The Night-Sea Journey) where the casting of Joseph into the well, the swallowing of Jonah by the whale, and the entombment of Christ are placed side by side (from the German Biblia Pauperum, 1471).  Jonah is a sun-hero, i.e. he goes symbolically the way of the sun, the night-sea-journey. He is thrown into the sea, into darkness, into the unconscious. He is swallowed by the great fish, but comes out again into the light. He is reborn, changed by the experience as it happens time and again in analysis, in the individuation process. It is the way to consciousness. Therefore the night-sea-journey is an image of the individuation-process.  8. Love (The Song of Songs)  a. Motto  “Love is a temporary madness, it erupts like volcanoes and then subsides. And when it subsides you have to make a decision. You have to work out whether your roots have so entwined together that it is inconceivable that you should ever part. Because this is what love is. Love is not breathlessness, it is not excitement, it is not promulgation of promises of eternal passion, it is not the desire to mate every second minute of the day, it is not lying awake at night imagining that he is kissing every cranny of your body. No, don’t blush, I am telling you some truths. That is just being “in love”, which any fool can do. Love itself is what is left over when being in love has burnt away, and this is both an art and a fortunate accident. Your mother and I had it, we had roots that grew towards each other underground, and when all the pretty blossom had fallen from our branches we found that we were one tree and not two. But sometimes the petals fall away and the roots have not entwined. Imagine giving up your home and your people, only to discover after six months, a year, three years that the trees have had no roots and have fallen over. Imagine the desolation. Imagine the imprisonment.”  “Corellis’s Mandolin” A Novel by Louis de Bernieres,  Vintage Books, February 2001 (p. 281).  When two hearts part  That once loved each other  It is such a great suffering  As no greater there is.  The words sound so sad:  Good bye, good bye for ever..  When two hearts part  That once loved each other.  When first I sensed  That love can break,  I felt as if the sun had gone,  Although the day was bright.  Felix Mendelsohn, 1809-1847, words by Emanuel Geibel, 1815-1884.  (My translation from the German)  Man and Woman created He them  Genesis 1,27 b. Introduction Love and sexuality are important factors of life-the focus of enjoyment and the continuation of the species. Sex is an instinct, an involuntary drive to sexual activity. Instinct takes hold of the personality and sexuality is then acted out without reflection. Yet from a deeper perspective sexuality is really an archetypal activity, a human behavior pattern. It has a spiritual dimension, even if the partners are completely unaware of it. One can state that sexuality is usually lived unconsciously and there is little awareness of its symbolic and spiritual meaning. The sexual drive is one of the strongest components in the formations of human behavior and of the formation of social relationships as well.  Thus repression of the sexual desire helped to create a mode or kind of behavior that befitted their spiritual and moral ideology at a certain time in history. Sexuality without the blessing of God became a sin. Thus sex can then be performed only as means of procreation. The result was a puritanical attitude to sex. In the 20th century, as a result of the development in science, the decline of the influence of religions, the social changes and liberal thought and the free communication have changed the attitude to sexuality. It has become a central theme of interest, as evident in films, literature, video clips and "sex shops". Too often sexuality is connected only with physical pleasure and lust. Thus it is sex without love. Jung helped us to understand sex as a symbol, different from Freud and Adler. Jung stated that, parallel to a conscious man‑woman relationship, is always a relationship of animus and anima in the unconscious. Thus sexuality is a symbol of the union of the feminine and masculine principles. This human activity is a ritual, the symbolic aspect of it being mostly unconscious. Sex is a numinous, mystical experience, which by words can only be hinted at.  The following is my attempt to understand the mystery of love and sex over and above the physical and emotional satisfaction it gives. It is especially in orgasm where the Self is experienced in its numinosity. One is-for a moment- overpowered by the archetype of the coniunctio, of the union of opposites.  Only during analysis, at the age of about thirty, had I become aware of the spiritual aspects of sexuality. Jung’s “Psychology of the Transference” and his “Mysterium Coniunctionis” were a signpost for a deeper understanding of sexuality and of the sexual act. What I so far had considered to be simply a source of pleasure and release of tension, now became, in addition, a numinous experience of the union of opposites, of male and female, of man and woman, of masculine and feminine energy.  I have experienced both the pleasure and the suffering connected with the ups and downs of relationships and the end of meaningful relationships. Then I was, so to speak, “thrown back onto myself”. With the help of dreams and active imagination I tried to overcome the hurt and cope with the situation.  As far as my own position is concerned, as a psychoanalyst working in Israel, I have chosen to use Jung's Western psychology with Jewish ramifications. I must stress, however, that Jung's teachings on archetypes, that is, his concept of the collective unconscious, has as its base the idea of the unity of humanity, and that all human beings share both a common physical and psychological base. **The subject of love and sex is vast so that my contribution is very moderate.**  I tried to clarify by way of a symbolic, Jungian understanding the deeper meaning of love and sex. Jung’s writing on “Mysterium Coniunctionis”, CW 14, was an invaluable base or help for my writing.  **c. The Song of Songs**  The Song of Songs, ”Shir ha'shirim”, is an erotic poem of rare beauty with metaphorical descriptions of the mystery of the male female relationship. It talks about romantic love and passion. It is musical poetry, an expression of feelings, a mutual song of love between man and woman. A sensitive poet must have written it. One is moved, because the images of the poem stir the deepest layers of the soul. The partners describe each other in beautiful metaphors: landscapes and towns, like Gilead, Lebanon, Carmel, Jerusalem; flowers, like the rose of Sharon, the lily of the valley; animals, like the gazelle, the young hart, the dove. The use of symbols to address one another points to the symbolic level of the relationship, to a reality beyond the conscious relationship of the partners. Something of the divine, of another realm, of the unspeakable mystery is hinted at and is felt. Love in its archetypal dimension is a fascinating secret, an enigma to all, and no psychological interpretation is sufficient to `explain' the mystery of love. Should we not just leave it at that? Can an interpretation of any kind (religious, psychological) add anything? Yet we wonder why we are touched by the Song of Songs. To be touched belongs to the realm of feeling, of experiencing, and this experiencing is mystical.  The protagonists of the Song of Songs represent animus and anima, the royal couple,  "the royal brother‑sister pair, and hence the tension of opposites from which the divine child is born as the symbol of unity".  (Jung, CW 9/II par. 59).  In the story the two protagonists are equals. People in love address each other in endearing names. Some are personal like “beloved, friend and brother and sister”, others are archetypal like King and Bride. The fact that there are both personal and transpersonal names means that the relationship is at the same time personal and symbolic. This holds true for every deep man-woman relationship; beautiful examples are the first verses that open the Song of Songs:  “ The Song of Songs, which is Solomon’s. Let him kiss me with the kiss of his mouth, for thy love is better than wine. Your ointments have a goodly fragrance; thy name is as ointment poured forth; therefore do the maidens love thee. Draw me, we will run after thee, The king has brought me into his chambers; We will be glad and rejoice in there, we will find your love more fragrant than wine! Sincerely do they love you”.  Although the first verse says that Solomon, the man, wrote the song, the first person that speaks of her love and exposes the content of the whole book is the Shulamite, not Solomon. In the second verse she describes how she looks by saying, “I am black yet comely...” An exact translation of the Hebrew text would be "I am black AND comely".  The word "yet" in the English translation means that in spite of her being black, she is comely, whereas the Hebrew text says that black and comely belong naturally together in the Shulamite. But we have to ask ourselves why does the Shulamite have to mention her blackness? She is apparently in a surrounding of “white” or pale people. As the beloved of Solomon, her blackness has a special significance. Is he attracted to her because she is black? She is different from the other women and by getting involved with her, Solomon has a new experience of his anima projected to the Shulamite. In the next verse she tells us that she is burnt by the sun, which means that she was exposed to the sun like a shepherd or a country girl. She is different, not like the ladies of the court and the city who shun the sun. She is a girl of nature, and uses the nature she knows so well and loves to describe her looks. Verse 2:1:  “I am a rose of Sharon, a lily of the valleys” etc.  Solomon on his part describes the Shulamite as the most beautiful of women and uses masculine metaphors: (1:9):  “I have compared thee, O my love, to a steed in Pharaoh’s chariots.”  This verse has a lot of interesting symbolical meaning. Pharaoh is the epitome of an absolute ruler who was considered a God. His horses symbolize masculinity, energy, power and beauty. The horses were adorned with beautiful jewelry. They pulled Pharaoh’s chariot, which means conquest and victory. He describes her further as a rose among thorns standing out from other girls. Chapter 4 is full with outstanding metaphors describing the Shulamite and every part of her body. There is an overflowing love and sensuality that leads to copulation at the end of the chapter, which describes the Shulamite as a closed garden, meaning that she is a virgin. Yet she is longing for the man and invites him into her garden to eat her fruit, which is a clear hint.  Verse 2:5 contains a clear reference to the strength of the archetype of love: "I am faint with love", as the Soncino Bible puts it, or, to use a slightly stronger expression: "I am sick with love". Love‑sickness indicates a state of mind in which persons suffer because they yearn to be united with the loved one. Separation from the loved one is intolerable. We could say that the lovesick individual is a victim of the archetype and has lost control by the Ego. There is an urge to unity, a need, be it conscious or unconscious, to overcome the split of the female and the male in order to come closer to the Self; there is a search for the mystic experience of the oneness of existence.  "By night on my bed I sought him whom my soul loveth; I sought him, but I found him not (3:1). “…”When I found him whom my soul loveth, I held him, and would not let him go until I had brought him into my mother’s house, and into the chamber of her that conceived me (3:4).”  The Shulamite needs the conformation of her mother to consume the union with her lover. It does not happen there, but it will be in nature, in the fields or in the garden of pomegranates, because she is one with nature.  The Shulamite enchanted Solomon and he too describes her beauty by metaphors taken from nature. The description of the Shulamite is strikingly rich and poetic. In the comparison of the Shulamite with nature we can find an allusion to the earth-linked symbolic and archetypal aspects.  His falling in love leads to the experience of the feminine part within him-the anima in her natural aspect. In this state of being in love, he is carried away by the collective unconscious, into the realm of the union of animus and anima. We know from analytical practice that the encounter with the Anima is a profoundly significant event for a man. It can lead to the integration of the Anima, provided the Ego is strong enough and that there exists a capacity for symbolic comprehension, but which can also destroy the Ego and have serious consequences such as depression, inflation, or divorce. When integration is accomplished, the encounter with the Anima may be considered as a fundamental stage in the process of individuation. The same applies to the woman in her encounter with the animus.  In 7:6 we read: “…the King is held captive in the tresses thereof” (by the woman, the Anima, the queen, the Shulamite), which is a metaphor for the psychological state of the lack of freedom of the ego. The archetype of love represented by the union of Animus and Anima has tremendous energy and can obsess the Ego (as in the case of Samson and Delilah).  Being possessed by love expresses itself in many ways, in suffering also. A cause of pain is the yearning and longing for the partner with whom one cannot be together for some reason, as it says in 3:2:    “I will rise now, and go about the city.  In the streets and in the broad ways,  I will seek him whom my soul loveth.  I sought him, but I found him not.”  Yearning can also be understood as a longing for union of animus and anima.  The power of the archetype of love is also expressed in 8:6:  "…for love is strong as death,…”    The power of love is absolute, as death is absolute.  The Song of Songs talks about the union of man and woman that can be an experience of the paradox of the Self, that is, the conjunction of opposites. The result of this experience is the feeling of Oneness, the feeling of peace with oneself and with the world. The names of Solomon and of the Shulamite suggest this because of the common root of Shalom (peace).  Each love‑relationship has a personal and transpersonal aspect, the latter of which the partners are mostly unaware. During the story the woman and the man address each other as equals. Some names given to the man are personal like beloved, friend and brother, others are more archetypal like King. The names given to the woman are friend and beloved, bride, dove, sister. Shulamite in Greek is Salome. The fact that there are personal and transpersonal names means that the relationship is at the same time personal and transpersonal (archetypal, symbolic). This holds true for every deep man‑woman relationship: it is on a human and at the same time on a transpersonal level. The sacred union between God and the Shekhinah in the Kabbalah corresponds to the union of the opposites in the deepest level of the soul, psychologically between anima and animus.  When the opposite parts of the partners and their shadows are more integrated and less projected, then the partners can be loved for what he/she is and for love's sake.  One becomes unified with the mystery of existence. In the moment of orgasm one leaves the personal human identity and is united with the essence of life and creation.  The sexual act is always potentially the creation of a child. It is connected with every act of creation. One can experience the transpersonal reality of the soul or the transcendent roots of humankind. In the climax, Ego‑consciousness is suspended for a moment; it is so to speak dissolved into the unconscious and it will evolve again after the climax. In this moment the all-powerful aspect of the divine is experienced.  As God and Shekhinah, animus and anima, are eternal, archetypal, so their child, the divine child, is also eternal. The child, appearing in a dream, may symbolize a return to the primordial, to the past, yet at the same time, the motive of the child is an anticipation of future developments.  In the biblical story man and woman freely express their mutual feelings of human love. This is extraordinary for a biblical text. If one considers the Bible as a religious text of patriarchal Judaism, the Song of Songs could be included only as a metaphor for the relationship of God to the people. Within the context of Judaism, the relationship to God is mainly through the people, through one's being a part of the people.  Something of the divine, of another realm, of the unspeakable mystery is hinted at and is felt. Love in its archetypal dimension is a fascinating secret, an enigma to all, and no psychological interpretation is sufficient to `explain' the mystery of love. 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The fact that there are personal and transpersonal names means that the relationship is at the same time personal and transpersonal (archetypal, symbolic). This holds true for every deep man‑woman relationship: it is on a human and at the same time on a transpersonal level. The sacred union between God and the Shekhinah in the Kabbalah corresponds to the union of the opposites in the deepest level of the soul, psychologically between anima and animus.  When the opposite parts of the partners and their shadows are more integrated and less projected, then the partners can be loved for what he/she is and for love's sake.  One becomes unified with the mystery of existence. In the moment of orgasm one leaves the personal human identity and is united with the essence of life and creation.  The sexual act is always potentially the creation of a child. It is connected with every act of creation. One can experience the transpersonal reality of the soul or the transcendent roots of humankind. 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The Jewish mystic however looks for a personal experience. Also Midrash and Aggadah interpret the Song of Songs as a love‑relationship between God and his people, and not between God and Goddess, the Shekhinah. Thus, the main stream of interpretation within Judaism seems to be the relation between God and the Jewish people, thus avoiding the "simple" love‑relationship between male and female on the human level. In the Kabbalah, however, the human relationship of love and sex is elevated to its transcendental meaning. Accordingly all verses circumambulate around ihud (union) and zivug (copulation) of God and the Shekhinah.  The Jewish and the Christian allegoric interpretations avoid seeing in the story the love-relationship between man and woman, which the biblical text so clearly deals with. Whereas in normative Judaism the Song of Songs is allegorically interpreted as the love between God and his people, in Christianity it expresses the love between Christ and the soul of man, or between Christ and the church. Further, the woman is not mentioned because of the interpretation of woman as the soul of man (Christianity) or as the people (Judaism). Only in this way could the Song of Songs be incorporated into the biblical canon. This is in contrast to the mystical and depth-psychological interpretations. Within the Jewish and Christian interpretation of the Bible, based on patriarchal collective consciousness, the love- and sexual relationship of man and woman had no place!  From a psychological point of view the union of the archetypal images, of male and female, is a symbol of the Self. The two, man and woman, or the Ego with the contrasexual part of the personality, is paradoxically one! The following opposites: King and Queen, Adam and Eve, Heaven and Earth, Sun and Moon, Brother and Sister are two, but paradoxically also one. In the union of man and woman the Self can be experienced in its wholeness, containing the opposites. The union of opposites expresses symbolically on an inner level the relationship of the Ego to the inner contrasexual part, in their numinous, transcendental meaning, which is a mystical experience of the archetype of the Self. Jung (CW 18, par. 218) comments:  "Mystics are people who have a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes".  Von Franz (1990, p.197/198) has formulated this as follows:  "However, the productions of the unconscious are related to something that lies much deeper, a unio mystica with the Self, which is experienced as a unification of the cosmic opposites.... But one also finds it hinted at in Meister Eckhart and in the works of many mystics, often in the language of the Song of Solomon. This is an experience that liberates the human being into a cosmic expanse...Only a few people these days experience this level of individuation..."  The analytical psychologist Edinger (1986, p. 136ff) says that "The Song of Songs" is a "coniunctio" poem, a love drama expressing the union of opposites. It is a representation of the individuation-process. Edinger’s commentary is a classical Jungian interpretation. He sees the climax of the Song in the consummation of the coniunctio with the union of Bride and Bridegroom (7: 11‑13). The protagonists of his interpretation are Salomon and Shulamite, which is not clearly stated in the text, as mentioned above and below, but is taken for granted by many commentators as "The Song of Songs" opens with the words: "The Song of Songs, which is Solomon's”.  Also Kast (pp. 81‑86) discusses the Song of Songs. She sees it, like tradition, as a Song between Solomon and Shulamite. Be this as it may, the main point she stresses, in accordance with my interpretation, is "the mutual pledges of love". She calls it "a brother/man‑sister/wife relationship". It is at the same time "a relationship of equality between man and woman" and a beautiful illustration of the conjunction symbolism.  In kabalistic interpretation the drama or content of “The Song of Songs” is the interplay of the Sefiroth, on the branches of the tree of life. One takes every verse and interprets it. Then the verses don't have to be connected as on the verbal (pschat) level. One does not need to follow the story. Each verse is a formula. Yet, there is a connection, but a hidden one. There is a story behind it: According to the "sod-interpretation" all verses circumambulate around ihud (union) and Sivug (copulation) of God and the Shekinah.  The "Ari", Isaac Luria, Safed, 1534-1572, wrote a book on "Shir ha'shirim" which together with the commentary of the "HAGRA", the Vilna Gaon, 1720-1797, was published again in 1982. He comments that all words of the Song of Songs refer to the Sefiroth. "Shir" fi points to Tiferet. And the "h" of Ha'shirim is Malkhut. Shirim is Yesod and Da'at. Shir Ha'shirim asher (=Binah, Ima) le'shlomo (=Hokmah, Abah) (The song of songs which is Solomon's): this whole verse is itself a code language for all the Partzufim (the personified aspects of the Sephiroth).  ֹ  There is a conscious relationship between the partners and at the same time the mutual projection of the contrasexual part, anima and animus and a union of the archetypal images, like king and queen. Thus the relationship becomes transpersonal and symbolical. Non verbal expressions carry consciousness more deeply into the archetypal realm. In the moment of climax, king and queen, meaning God and Shekinah, copulate; the respective "Egos" are so to speak non-existent, "dead", for a moment, thus giving spiritual meaning to the sexual act. The man-woman relationship ֹiֹs then the relationship of God and the Shekinah. Cohabitation of man and woman ֹiֹs cohabitation of God and the Shekinah. The sexual act therefore also symbolizesֹs the creation of the world, a continuing process of creation. It can give an experience of the transpersonal reality of the soul or the repeated realization of the transcendent roots of the human being. The union with the animus or anima, of the soul with the "Self", can be experienced in a (sexual) dream. In the climax, Ego consciousness is suspended for a moment; it is so to speak dissolved into the unconscious and will evolve again after the climax. In this moment the all-powerful aspect of God, the divine, the unconscious, the archetype, is ֹeֹxֹpֹeֹrֹiֹeֹnֹcֹeֹd.  As the first chapter starts with: "The Song of Songs, which is Solomon's", the whole poem is often looked upon as an interaction between Solomon and Shulamite. 1/5 says, "I am black, but comely”. This expresses an opposition: The woman is black, dark in appearance, which is an allusion to the shadow, yet inside she is comely, fair, white. From the point of view of the man, she represents the dark anima, yet in her soul, in her other side, she is comely. Does this mean that through the relation to his dark anima he may discover her fair side?  There is a connection between Shulamite and the queen of Sheba. They are different images of the archetype of the feminine. Shulamite herself is not always black; this is only one of her personalities. Like Kali she represents different types of female energies. Shulamite in the Song of Songs represents a part of the queen of Sheba in a certain phase: she is black in a fallen state after the expulsion from paradise and becomes then Malkat-Sheba, the queen of Shebs. Therefore it is mentioned that she is darkened. She is exiled, i.e. disconnected from the masculine. And it goes back and forth like that in the Song, between union and separation.  When husband and wife unite in this world, God and the Shekhinah unite in the other world. The two become one: Man-God unites with his inner Woman-Goddess, and the Woman-Goddess unites with her inner Man-God. Thus the sexual act can be looked upon as a symbol, but it is basically the ֹeֹxֹpeֹrֹiֹeֹnֹcֹe of the oneness of man-woman, and animus-anima, of God and the Shekhinah. It recreates wholeness after the split of the original man (Adam Kadmon, original man, Hermaphrodite) into two: man and woman. From a mythological point of view the original oneness is symbolized by the motive of the World Parents.  The experience of the mystical union in the here and now is the paradox of the two, man and woman, conscious and unconscious, which are one in the Self, and this cannot really be expressed in words. Understood this way, the holy union is an experience of the oneness of existence of the individual, the collective, the world and the cosmos.  The following opposites: King and Queen, Adam and Eve, Heaven and Earth, Sun and Moon, Brother and Sister are two, but, paradoxically also one. In the union of man and woman the Self can be experienced in its wholeness, containing the opposites. The union of opposites expresses symbolically, on an inner level, the relationship of the Ego to the inner opposite sexual part, in their numinous, transcendental meaning, which is a mystical experience of the archetype of the Self. It is a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes.  To sum up, The Song of Songs is a beautiful love poem, which circumambulates the mystery of love. On the human level, the Song describes the relationship between man and woman. At the internal subjective level, it expresses the relationship of the Ego and its counter‑sexual part, the Animus or the Anima in their transcendental significance. At the level of archetypes, which corresponds to the “sod” (the hidden, secret meaning), it can be interpreted as a relationship between God and Goddess, between God and the Shekhinah. No matter how one reads it, the Song teaches us that in the union of man and woman can be experienced the paradox of the Self, that is, the conjunction of opposites. The result of this experience can be the numinous feeling of oneness, the feeling of peace with oneself and with the world that the names of Solomon and of the Shulamite suggest.  The Song of Songs has been a source of inspiration for artists: composers, like Bruckner, Buxtehude, Honegger, Palestrina and the contemporary Israeli composers Ben-Haim, Boskovitch, Lavry; Shohat; painters like Chagall; poets like Goethe, and so on. The list could be endless! The fact that the Song of Songs inspired so many artists shows that the poem touches deep archetypal layers of the soul, which are reformulated and recreated time and again in works of art.    With regard to music, I want to mention three works from the following composers: Palestrina, Lavry and Shohat.  ֹPֹaֹlֹeֹsֹtֹrֹiֹnֹa (sixteenth century)  Palestrina’s composition is called “ֹCֹaֹnֹtֹiֹcֹuֹmֹ ֹCֹaֹnֹtֹiֹcֹoֹrֹuֹm”, the Latin name of “Thֹeֹ ֹSֹoֹnֹgֹ ֹoֹfֹ ֹSֹoֹnֹgֹs”. It consists of twenty-three motets. Its complete title is ”Moֹtֹeֹtֹtֹoֹrֹuֹmֹ ֹLֹiֹbֹeֹrֹ ֹQֹuֹaֹrֹtֹuֹsֹ Qֹuֹiֹnֹqֹuֹeֹ ֹVֹoֹcֹiֹbֹuֹsֹ ֹeֹxֹ ֹCֹaֹnֹtֹiֹcֹiֹsֹ ֹCֹaֹnֹtֹiֹcֹoֹrֹuֹm”. The poem is written for the glorification of Jesus Christ and his most holy mother, the Virgin Mary.  Lֹaֹvֹrֹyֹ (twentieth century)  The English text in the Libretto for “Song of Songs”-a Cantata for soloists, mixed choir and orchestra by Marc Lavrie (born 1903 in Riga; domiciled since 1935 in Israel), first performed in Tel-Aviv in 1940, is a setting of Max Brod's re-arrangement of the Song of Songs. Following this new sequence of verses, the work, according to Brod, falls naturally into four scenes, each having its particular character. The first scene is pastoral in nature, the second festive with much ensemble work, the third - in the King's Palace - features women's voices and is therefore more lyrical, and the fourth- Shulamite's dream - is in the form of a ballad and finale. The composer has remained faithful to the patterns of the biblical text: it is simply a tender and poetic love story, or as many think, a compilation of different love stories.  Shohat  The contemporary composer Gil Shohat (b.1973) has written a Cantata in nine parts for Soprano, Tenor, Choir and Orchestra. The performers are:  The Beloved girl-Soprano  The Lover-Tenor  The Choir-Mixed Choir  Daughters of Jerusalem-Female Choir  Male Choir  Here are the different subtitles of the Cantata:  I - The Song of Songs  II - Let him kiss me  III - I am black but comely  IV - I am the rose of Sharon  V - The voice of my beloved comes  VI - Thou art Fair, my love  VII - I sleep but my heart is awake  VIII - Return, return, O Shulamite  The composer has chosen as text the relationship between the beloved girl and the lover. Thus he created a beautiful love-story for his cantata.  Gֹoֹeֹtֹhֹe  Goethe (1819) sees in the Song of Songs the most delicate and inimitable of an expression of passionate, graceful love. Yet he regrets that the fragmentation and disorder of the poems don't guarantee a full, pure enjoyment. Still he is delighted to imagine the bliss of the participants, the wafting of the mild air of the loveliest region of Canaan: an intimate country atmosphere, wine-, garden- and spice cultivation, and then a royal court, with its splendor in the background. For Goethe, the main theme however is the burning inclination of youthful hearts searching for each other, finding, repelling and even attracted in some of the simplest situations. He writes that the enigmatic, insoluble content gives charm and originality to the few pages. Goethe, so it seems to me, emphasizes the essential of the Song of Songs, namely the enigmatic, inimitable, the mystery. He expresses his unbounded admiration of the beauty of the imagery.  ֹ.  Chagall  Chagall (1990), painted 5 pictures relating to the Song of Songs. I want to discuss one picture:  On the bottom of the picture is Jerusalem, illustrated by David’s tower and the dome of the rock. This is the world of concrete reality. It takes up about one third of the painting. This lower realm is painted by a red basic color, interspersed with black tones, as if to accentuate the earthly aspect. Contrarily, in the higher realm flies Pegasus, carrying the King and the Queen. Pegasus is the winged horse, a symbol of the poetic creativity, according to Greek mythology. Two thirds of the picture where Pegasus flies are painted in a shining red, accentuating the erotic and spiritual aspect. The picture depicts earthly and heavenly realities. In the lower area, on the right side, there are two heads, kissing. This is earthly love, whereas the King and the Queen, the bridegroom and the bride riding on Pegasus represent heavenly, spiritual, archetypal love, pointing to the sacred marriage.  The artist takes the liberty to choose from the Song of Songs subjects he wants to deal with. He stresses the transpersonal mystical aspects of the relationship between the sexes, which expresses the love of God. Psychologically speaking Chagall expresses the archetype of love, or with other words the transcendental aspects of love. In his pictures he circumambulates the mystery of love; he paints images of the secret of love which cannot be expressed rationally, but only symbolically. The dynamics of the figures and colors express so to speak the mystery.  The Jewish and the Christian allegoric interpretations avoid seeing in the story the love-relationship between man and woman, which the biblical text so clearly deals with. Whereas in normative Judaism the Song of Songs is allegorically interpreted as the love between God and his people, in Christianity it expresses the love between Christ and the soul of man, or between Christ and the church. Further, the woman is not mentioned because of the interpretation of woman as the soul of man (Christianity) or as the people (Judaism). Only in this way could the Song of Songs be incorporated into the biblical canon. 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There is a conscious relationship between the partners and at the same time the mutual projection of the contrasexual part, anima and animus and a union of the archetypal images, like king and queen. Thus the relationship becomes transpersonal and symbolical. Non verbal expressions carry consciousness more deeply into the archetypal realm. In the moment of climax, king and queen, meaning God and Shekinah, copulate; the respective "Egos" are so to speak non-existent, "dead", for a moment, thus giving spiritual meaning to the sexual act. The man-woman relationship ֹiֹs then the relationship of God and the Shekinah. Cohabitation of man and woman ֹiֹs cohabitation of God and the Shekinah. The sexual act therefore also symbolizesֹs the creation of the world, a continuing process of creation. It can give an experience of the transpersonal reality of the soul or the repeated realization of the transcendent roots of the human being. The union with the animus or anima, of the soul with the "Self", can be experienced in a (sexual) dream. In the climax, Ego consciousness is suspended for a moment; it is so to speak dissolved into the unconscious and will evolve again after the climax. In this moment the all-powerful aspect of God, the divine, the unconscious, the archetype, is ֹeֹxֹpֹeֹrֹiֹeֹnֹcֹeֹd.  As the first chapter starts with "The Song of Songs, which is Solomon's", the whole poem is often looked upon as an interaction between Solomon and Shulamite. 1/5 says: "I am black, but comely..." This expresses an opposition: The woman is black, dark in appearance, which is an allusion to the shadow, yet inside she is comely, fair, white. From the point of view of the man, she represents the dark anima, yet in her soul, in her other side, she is comely. Does this mean that through the relation to his dark anima he may discover her fair side?  There is a connection between Shulamite and the queen of Sheba. They are different images of the archetype of the feminine. Shulamite herself is not always black; this is only one of her personalities. Like Kali she represents different types of female energies. Shulamite in the Song of Songs represents a part of the queen of Sheva in a certain phase: she is black in a fallen state after the expulsion from paradise and becomes then Malkat Sheva. Therefore it is mentioned that she is darkened. She is exiled, i.e. disconnected from the masculine. And it goes back and forth like that in the Song, between union and separation.  When husband and wife unite in this world, God and the Shekhinah unite in the other world. The two become one: Man-God unites with his inner Woman-Goddess, and the Woman-Goddess unites with her inner Man-God. Thus the sexual act can be looked upon as a symbol, but it is basically the ֹeֹxֹpeֹrֹiֹeֹnֹcֹe of the oneness of man-woman, and animus-anima, of God and the Shekhinah. It recreates wholeness after the split of the original man (Adam Kadmon, original man, Hermaphrodite) into two: man and woman. From a mythological point of view the original oneness is symbolized by the motive of the World Parents.  The experience of the mystical union in the here and now is the paradox of the two, man and woman, conscious and unconscious, which are one in the Self, and this cannot really be expressed in words. Understood this way, the holy union is an experience of the oneness of existence of the individual, the collective, the world and the cosmos.  The Song of Songs is also mentioned in alchemy. Von Franz (1984, p.72) discusses the alchemical tractate of "Aurora Consurgens", and writes:  "The alchemists perceived this text (on the Song of Songs) as describing the completion of their opus. It is in any case a description of the completed individuation, an ultimate union of the psychic opposites, a liberation of all selfishness and an ecstatic entering into a state of godly wholeness." And she adds: "Not only in ecstatic experiences in the proximity of death, but also in dreams which hint at the approaching death, the motive of marriage is often found." Von Franz pursues by saying, "...the Song of Songs is, so it seems, the most beautiful description of the `hierosgamos' (sacred marriage) in our western tradition."  Here is the relevant quotation of the book Aurora Consurgens a document of the opposites in alchemy. Von Franz, (1957, p. 125), quotes Thomas Aquinas (my translation):  "I offer my mouth to my beloved, and he kisses me‑he and I are one‑who will part us from love? No one, far and wide because our love is strong as death" "Oh dearest, beloved, your voice sounded into my ears, and it is sweet, and the smell of thine ointments exceeds all manner of spices. How beautiful is your countenance. Your breasts are lovelier than wine. You, my sister, my bride, your eyes are like the pools of Heshbon\*. Your hair is like gold and your cheeks like ivory, your bosom is like a goblet never lacking beverage, your garments are purer than snow, clearer than milk and redder than old ivory, and your figure is beautiful for all and desirable. Come here, you daughters of Jerusalem and see and proclaim, what you have seen. Therefore come, my beloved, let us go out to your field and remain in the farmstead, early in the morning. Let us get up to the vineyard, because the night is advancing and soon it will be dawn. We shall see if your vineyard has brought forth fruit, there you will give me your breasts, and I myself have kept for you all the old and new fruit, aso."    (\*Heshbon: (The Song of Songs, 7,5) a town of Moab, famous for its fertility, verdure and reservoirs. The soft glance of her eyes reflects the peace and beauty of the Heshbon pools (from the Soncino translation, The five Megilloth, p. 26).  The following opposites: King and Queen, Adam and Eve, Heaven and Earth, Sun and Moon, Brother and Sister are two, but, paradoxically also one. In the union of man and woman the Self can be experienced in its wholeness, containing the opposites. The union of opposites expresses symbolically, on an inner level, the relationship of the Ego to the inner opposite sexual part, in their numinous, transcendental meaning, which is a mystical experience of the archetype of the Self. It is a particularly vivid experience of the processes of the collective unconscious. Mystical experience is experience of archetypes.  To sum up, The Song of Songs is a beautiful love poem, which circumambulates the mystery of love. On the human level, the Song describes the relationship between man and woman. At the internal subjective level, it expresses the relationship of the Ego and its counter‑sexual part, the Animus or the Anima in their transcendental significance. At the level of archetypes, which corresponds to the “sod” (the hidden, secret meaning), it can be interpreted as a relationship between God and Goddess, between God and the Shekhinah. No matter how one reads it, the Song teaches us that in the union of man and woman can be experienced the paradox of the Self, that is, the conjunction of opposites.  The result of this experience can be the numinous feeling of oneness, the feeling of peace with oneself and with the world that the names of Solomon and of the Shulamite suggest.  The Song of Songs can be interpreted as a love song between man and woman, or/and between two archetypal images, like King and Queen, Solomon and Shulamite or God and Shekhinah!  **d. Love and Sexuality**  In my work as an analyst, I ever so often sex and love as central problems. Love and sex are intimately connected with relationship between persons and between the ego and the unconscious.  Sex is often disconnected from love. There is sex without love, but also love without sex, fi. love between parents and children and friendships of all kind. But love and sex have an archetypal, spiritual and transcendental dimension, even it the partners are completely unaware of it. From an archetypal point of view, sex between male and female is a/o. acting out of the union of the male-female opposites, a coniunctio. It is a union of two bodies, of matter, and also an emotional experience. On a deeper level it is a spiritual experience. What Jung(CW 8, par. 417) says about the archetype is relevant for the archetype of the coniunctio:  “…the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid”.  Yet, it can be experienced as a notion of the transcendence, an experience of the Self.  Affection, devotion, fondness, compassion and love are essential for a lasting relationship. Words seem to be connected with something more lasting and binding. Men are usually not prepared to be committed early on in a relationship. Women can express their feelings in words more easily because intimate relationship is consciously and unconsciously connected with pregnancy, birth, and children. It is fateful. One used to say that men are polygamous, women monogamous.  Eros is the God of love and thus connects love with spirit and eternity. But love is the female connecting principle that unites opposites, which cannot rationally be united. Spirit is a male principle, which dissects and separates, analyzes and distinguishes,  Love and Spirit are both active in men and women. During the process of individuation, which Jung (CW 9/II, para.260) defines as  "...a psychological process of development in which the original propensity to wholeness becomes a conscious happening".  Thus the different parts, or complexes, of the psyche are brought to awareness (male principle), but they still need to be constantly united (female principle). The integration of the various complexes brings the individual close to the Self, and it is the connecting female principle, which makes it possible to accept one's own complexes and put them to profitable use in the Self.  In the course of history, love and sex have undergone different developments or interpretations. The understanding of love and sex is dependent on the prevalent culture. Let us just look at the position of the woman in the patriarchal cultures, dominated by the father-God and by men. There is a difference between the male mysteries and the female mysteries.  Neumann (1956, p. 149) writes that the patriarchal mysteries are upper and heavenly, while those of the feminine seem lower and chthonic; in the patriarchal mysteries the accent is on the generative numinosity of the invisible. These two are complementary, and it is only taken together that they yield an approach to the whole truth of the mystery. In the present context, this could mean that the experience of sexuality is different for men and women, yet paradoxically it is identical since it can lead to the experience of the union of the two.  It is interesting to quote Jung on the subject. Of the many places Jung  (CW 10 par. 234:) talks of love and sex, the following passages seem most relevant.  "I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. The two questions should not be separated, for when there is a sexual problem it can be solved only by love.... Sexuality as an expression of love is hallowed. Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled".  And in par. 235 he says:  "I trust that these remarks will have made it clear to you that I pass no sort of moral judgment on sexuality as a natural phenomenon, but prefer to make its moral evaluation dependent on the way it is expressed."  Jung points to the separateness of "sex" and " love", but considers sex without love debasing, while sex with love is ennobling.  Men and women have a conscious and an unconscious, a psyche. Even though Neumann is writing from a patriarchal point of view, he seems to transcend the gender bias with the remark quoted above.  In our culture, sexuality has become a central theme of interest, as evident in films, literature, and media. Too often sexuality is connected only with physical pleasure. Thus it is sex without love, but there is also love without sex. Often sex is looked upon as "only" an instinct, a desire, and an involuntary drive to sexual activity as in the animal world. Instinct takes hold of the personality and sexuality is then acted out without much reflection. Yet from a deeper human perspective sexuality is really an archetypal activity. It has a spiritual dimension, even if the partners are hardly aware of it. One can state that sexuality is usually lived as a normal human activity without too much reflection. There is little awareness of its symbolic and spiritual meaning.  The immensity of the sexual drive is based on instincts. Under the influence of the hormones, produced in the body, and over which we have little control, the human being is sexually active. This was known from the very early days of humanity. It was used by leaders of all kind, who themselves were driven by the desire to control people according to their power complex, as a tool to direct the human behavior according to their aims. To put it bluntly: the sexual drive is one of the strongest components in the formation of human behavior and the formation of social relationships. Thus repression of the sexual desire helped to create a mode or kind of behavior that befitted their spiritual and moral ideology.  Sexual union is, psychologically and archetypally speaking, a symbol of the union of the feminine and masculine principle. It is a human activity, a ritual, and the symbolic aspect of it being mostly unconscious. The affinity and attraction between the partners remains a mystery, a numinous experience. It is difficult to define in words the sexual experience. Language is inadequate. During the sexual act the eyes are usually closed as though merging oneself into the unconscious. Body, soul and spirit are all involved in the experience. Sexuality is a ritual in which variously prolonged preliminaries (foreplay) prepare the partners for the union.  Each partner is momentarily transferred to a transpersonal archetypal reality, to soul and spirit. Certain sexual cults such as the worship of the phallus may be seen as a crystallization of the human need to ritualize the mystery of reproduction and creation. Sexuality is thus an unconscious encounter with the creative spirit. At the moment of orgasm, there is a momentary death of the Ego. In order to reach orgasm, the Ego has to die so that the transpersonal archetypal reality can manifest itself. Something similar occurs in the mystical experience.  In common language "to make love" and "to have sex" are two expressions that mean the same, yet looking at them closely are so different. There is sexual relationship without love as there is love without sex. Sex can be called a “royal game”. The partners are uniting as “King and Queen”. Psychologically speaking, the archetypal father (King) and the archetypal mother (Queen) unite so to speak in the collective unconscious. Jung (CW 16, par. 454) expands on the relationship of King and Queen:  “From all this it may be gathered that the queen stands for the body and the king for the spirit, but that both are unrelated without the soul, since this is the vinculum, which holds them together. If no bond of love exists, they have no soul.”  King and Queen represent the masculine and feminine archetype. The soul is the bond between the two, because these opposites cannot be united rationally.  There was according to a Jewish legend (Bin Gorion, p. 66) an original oneness:    “Man and wife were at the beginning one flesh and two faces; then God sawed the body into two bodies and made each of them a back.”  A similar motif is found in another legend (p.66):  “When Adam got up, his wife was still grown to him, and the holy soul, which he had, was both his and his wife’s. Then God saw the man into two parts and completed the wife and brought her complete and well built to Adam, just how one brings the bride to the bridegroom.”  In the falling in love, there is hardly any awareness of the difference between the projected image and the actual personality of the partner. But for the love to develop into lasting love, one has to learn to accept the other the way he/she actually is. It is a matter of a prolonged effort to accept the other the way he or she is, and not the way one wants him/her to be.  A couple in love will mutually satisfy basic human needs like physical closeness, warmth, togetherness, overcoming loneliness, feeling and touching the partner and being touched. Eroticism and human contact by words (speaking) belong to an encompassing satisfying sexual experience. But if there is no bond of love between the partners, the sexual relationship is soulless.    Falling in love is not a conscious act. It just happens to us. When we fall out of love, the relationship may end or it will develop into a lasting relationship. This kind of love, which demands depth and loyalty of feeling as well as the capacity for sacrifice, is perhaps the necessary condition for mutual love.  Falling in love means that there exists a power, which in some way eliminates the Ego. When we fall in love, it is as though we are "possessed" by love and by sex, we are in a sort of blessed state which usually ends when we "wake up". When we are in love, we are connected to the deepest layers of the soul. The same idea of being overwhelmed by archetypal energies is to be found also in the usual phrase for the end of this special state, "to fall out of love". This use of the verb "to fall" (in or out) shows that being in love and no longer being in love are states which happen to us, not something we voluntary choose to do. Love relationships begin usually when the two partners fall in love, a blessed state, which can last for quite some time.    When we fall out of love, we are faced with the problem of whether it is possible for love to develop as a more conscious and willed experience. Can it become an act of will directed towards the acceptance of the other with his or her shadow, in just the same way that we must learn to accept our own shadow? It can become a kind of love, which demands depth and loyalty of feeling as well as the capacity for sacrifice. This is perhaps the necessary condition for mutual "compassion". Love is a connecting principle. It binds opposites, which rationally cannot be united. The connecting principle can also be seen in the union of chemical elements. Hydrogen and oxygen combine, "unite", form water and, through electrolysis, can again be separated, which is a reversible process. With regard to alchemy, Jung writes (CW14, p. XIV) that  "...by the oft‑repeated saying "solve et coagula" (dissolve and coagulate), the alchemist saw the essence of his art in separation and analysis on the one hand and synthesis and consolidation on the other."  He further states (CW 14, par. 654) that:  "...The coniunctio is unquestionably the primordial image of what we today would call chemical combination...”    Male and female represent opposites, which confront each other in conflict or attract each other in love. As a psychotherapist I am often confronted with disturbances in sexuality both in men and women. Problems in sexuality are problems of relationship. The relationship to the unconscious, to the instincts, is disturbed as well as the human relationship to the man or to the woman. Instinct drives one to couple, but human relationship is much more than sexual contact. It goes without saying that in psychological treatment sexual problems are only a part of all the problems the personality is confronted with.  "We cannot make love, but we can strive for a loving attitude” (Kast, p.85).  Ideally, spiritual sex must be connected with love, love for the partner, with an awareness of its transpersonal character; copulation then acquires a ritual character. An analysand formulated it simply: "Fire is life, love is meaning". When one falls in love, the emotions are fire, but only love brings meaning to the sexual act. Love is simultaneously given by grace and created by the endeavor of man and woman. Accepting the other is based on acceptance of oneself. Looking at the sexual act as a living symbol for each partner it is a union with oneself, a uniting of the Ego and the Animus/Anima, an experience of the Self, a union of the soul with the divine.  Orgasm is psychologically a momentary death of the Ego. In Elizabethan English "to die" also had the meaning of having intercourse, with particular reference to the moment of orgasm. Some people, who are concerned with their death and afraid of it, may have difficulties to get an orgasm! They cannot "let go". The fear of death can therefore also be a reason for impotence.  The union of man and woman is an archetypal image, a union of opposites, of two different energies, male and female, symbolizing the oneness of existence. In a psychological sense sexuality is the experience of oneness by uniting with the opposite sex, subjectively and objectively. Sexual union is acting out of the union of the male‑female opposites within, the union of the conscious Ego and the contrasexual unconscious part (animus and anima). The Bible uses the word "to know" for intercourse: the man knows the woman and the woman knows the man (Genesis 4,1 and Genesis 19,8). To know the other, the contrasexual part within and without, is important in the individuation‑process. The realization of the existence of the contrasexual part in one's psyche, and not only in the man or woman, with whom one is in contact, is indispensable for the development of consciousness. The same is true of one’s shadow-side, which is part of one’s personality. The dark shadow is therefore seen in the other not in oneself. In both cases, i.e. it is the projection of the contrasexual part and of the shadow. One has to become aware of the projection and to give it up. But the drive to project is very strong so that it happens time and again. Projection and taking it back, sacrificing it, is the very basis for the dynamic aspect of the individuation process, and this is a life long task.  In popular speech `love' and `sex' are usually interchangeable. A young man will say "I’m in love with that girl" whereas what he means is "I'm physically attracted to her". But a physical attraction may develop into sexual love and eventually into a lasting love relationship or just a passing sexual experience. There is a linguistic affinity between "love" and "sex"; or with other words, one meaning of love is sexual attraction or even sex per se. The other meaning is a lasting feeling of acceptance of the other. A tender feeling relationship may be created by sex.  Jung dwells on the separateness of "sex" and " love", but considers sex without love debasing, while sex with love is ennobled.  “In the form of love, it (sexuality) is the cause of the stormiest emotions, the wildest longings, the profoundest despairs, the deepest sorrows, and, altogether, of the most painful experiences…Freud very often means, “love” when he speaks of sexuality”. (Jung, CW 10. par. 5)  It is well known that Freud and Jung differed with regard to the importance and interpretation of sexuality. Liliane Frey‑Rohn (p.181) discusses this problem and writes:  "If he (Freud) could have visualized in his mind's eye the paradox of the coincidence of the "uppermost" and the "lowermost", of drive and intellect, it would hardly have been possible for him to reduce the sexual function to a biological formula. The two levels are simply incompatible...Thus Jung never denied that sexuality, as one of the most potent drives, had to be counted as one of the vital bases of human existence. Its regulation‑always presupposing natural impulses‑ was subject to the laws of biology as well as to the rules of society." And she further states (p.182) "that sexuality could become the material for transformation, the starting point of a renewal of the personality, provided that the individual recognized its value in connection with the depth of the psyche."  Love is a connecting feminine principle. This means that it binds opposites, which rationally cannot be united and thus brings about conjunction, union.  When man and woman are intimate, the archetypal opposites also unite in the Self; this is the deeper meaning of sexuality. It is a mystical power.  In the initial state of falling in love, there is hardly any awareness of the difference between the projected image and the actual personality of the partner. But for the love to develop into lasting love, one has to learn to accept the other the way he/she actually is. It is a matter of a prolonged effort to accept the other the way he or she is, and not the way one wants him/her to be. Dissociation of love and sex is a central problem in erotic relationships.  The union of woman and man in the sexual act can be looked upon as a symbol of unification of opposites, which rationally cannot be united. There is something hidden, numinous in it.  From the psychological point of view, sexuality is the experience of becoming one through conjunction with the opposite sex, at both the subjective and objective level. This union of opposites is linked to the process of individuation, since it brings the contrasexual part of the soul to awareness. Sexual union is thus the external acting out of the internal union of the male-female opposites; or, put it another way, the union of the conscious ego with its unconscious part. And Von Franz, (1980, p.164) comments:  "If we take the coniunctio on a purely inner level, it can be said that when the conscious and the unconscious personalities approach each other, then there are two possibilities. Either the unconscious swallows consciousness, when there is psychosis, or the conscious destroys the unconscious with its theories, which means a conscious inflation...Always, when conscious and unconscious meet, instead of love there might be destruction."  Love and sex circumambulate the symbolic aspect of the male female opposites. Jung has devoted a whole book to this problem: Mysterium Coniunctionis. Theologians, philosophers, artists in various forms have expressed the archetypal dimension of love and sex in their works.  In the sexual act one enters into a new mode of consciousness, an altered state of consciousness. The inner eye is open, the eyes are closed, and there is no talk. Although there are normally two partners, a man and a woman, the peak‑experience is naturally experienced by each partner subjectively and individually. Most people are not aware of the numinosity of sex. If the numinous aspect of sex could be regained on a general, collective level, a new attitude to sex could emerge.  When we fall out of love, the question arises if love as a more conscious and active behavior can be developed. Sexual experiences are often fateful; they can change one's whole life‑for better or for worse. People can get married, thinking they love each other, but in fact they love the projected images, their fantasies. When the couple lives together for a while and recognizes that fantasy is different from reality, they can either separate or decide to develop their love to loving the other as a human being, not as an image of their fantasy. This process is often long and painful, but possible. In analysis, integrating one's own shadow is a great help to accept oneself and the other ("how one really is"). When the contrasexual parts of the partners and their shadows are more integrated and less projected, then the partners can be loved for what he/she is and for love's sake. (Von Franz, 1990, p. 256)  In sexuality both body and soul are involved. Both have their origin in God, in the transpersonal, in the Self, and from this point of view one could say that the two are essentially one. In its highest and practical meaning sex and love are eminently connected with creativity, with the mystery of the creative spirit. In every heterosexual union a child is potentially created, physically or psychically. On the spiritual level a work of art, or any other creative work, like creating a lasting love relationship, may be seen as the outcome of the union of masculine and feminine qualities. Sexuality‑understood symbolically‑is intimately connected with consciousness, as the Bible says: "And the man knew Eve his wife." (Genesis 4,1) Knowing means, psychologically, awareness of the contrasexual part of the soul and its transpersonal roots. The word "knew" connects love and sexuality with knowledge, higher consciousness. In order to know deeply, one has to experience a feeling relationship with a man or a woman (the contrasexual part). To know in this context means therefore to join two opposites, to unite; it is a kind of synthesis, union or conjunction. Thus relationships, love and sexuality, are means to individuation. Taking Eve as the bearer of the projection of Adam's feminine side, the uniting with her symbolizes wholeness; and taking Adam as the bearer of the projection of Eve's masculine side, the uniting with him symbolizes the same. The uniting of man and woman points to a mystical reality beyond rationality. From a Jungian point of view love and sex, when deeply experienced, are due to the working of the Self, which leads to a union of its opposites. The Self is the archetype of wholeness, in this context a transpersonal power or energy that transcends the ego. The Self so to speak overpowers the ego. This means that a deep love-relationship is a numinous experience. Von Franz, (1980, p.202) writes  “…in every deep love experience the experience of the Self is involved, for the passion and the overwhelming factor in it come from the Self”.    The archetypal representations of man and woman are "present" and partake in the sexual union. The father‑God and the mother‑Goddess, in their union correspond to the union of Yang and Yin in the Tao. Masculine and feminine energy are equivalent: their union is a creative process which brings forth life, the birth of a child, symbolically and/or corporeal. This union can also be experienced in a state of altered consciousness, in dreams, in active imagination, in the mystical ascent. One could even postulate that when orgasm occurs, the man is actually God, the animus‑archetype, and the woman is the Goddess, the Shekhinah, the anima archetype. Yet, although there is a union of two entities, the experience of the orgasm is actually subjective. Although the two partners share it, it is nevertheless experienced separately.  The desire of the father is for the mother. In the Biblical story however, it is the father-God who is the sole creator, which is often explained as a development out of matriarchy into patriarchy. Then the ”opposite” of the father, the mother is left out.    In every relationship the partners express their relationship verbally, and non‑verbally by caressing, stroking and kissing. Non verbal expressions carry consciousness more deeply into the archetypal realm.  Yet, sexual climax or orgasm is experienced subjectively; that is, the two partners experience it separately, even though it is a union of two entities. The two partners are momentarily transferred to a transpersonal archetypal reality. The Ego is overcome by the unconscious, by the Self, though paradoxically both the Ego and the Self are present. In this way, the sexual act is a rite, a "coupling ritual", which brings about the experience of the two opposites and of their union. At the moment of orgasm, there is a momentary death of the Ego in which the reality of the soul, the spirit and the Self is experienced. Neither erection in the male nor orgasm in the male and the female are directly subject to the will or to a voluntary, conscious proposition. In order to reach orgasm, the Ego has to die so that the Self can manifest itself.  The sexual act is always potentially the creation of a child and thus connected with every act of creation. It can give an experience of the transpersonal reality of the soul or the repeated realization of the transcendent roots of the human being. In the climax, Ego‑consciousness is suspended for a moment; it is so to speak dissolved into the unconscious and will evolve again after the climax. In this moment the all-powerful aspect of the divine is experienced.  From a psychological point of view the union of the archetypal images of male and female, is a symbol of the Self. The two, man and woman, or the Ego with the contrasexual part of the personality, is paradoxically one.  We know from analytical practice, that the encounter with the Anima is a profoundly significant event for a man. It can lead to the integration of the Anima, providing the Ego is strong enough and that there exists a capacity for symbolic comprehension, but which can also destroy the Ego and have serious consequences such as depression, inflation, or divorce for a married man. When integration is accomplished, the encounter with the Anima may be considered as a fundamental stage in the process of individuation.  The interpretation on the archetypal level and/or on the mystical level helps us to come close to a true understanding of the irrational experience of love.  The opposites can appear under different formations. According to Jung (CW 14, par. 1):  "The factors which come together in the coniunctio are conceived as opposites, either confronting one another in enmity or attracting one another in love."  In an attempt to express this mysterious polarity of love, I can do no better than to cite an apt passage from Jung in which he seeks a definition of Eros. He confesses that the "meaning of love which generates the union of opposites is something which "transcends the power of the human imagination": (CW 14, para.201)  The mysterious polarity of love has been further expressed beautifully by Jung (Jaffe, 1963, p.353)  " ...I falter before the task of finding the language which might adequately express the incalculable paradoxes of love ...Eros is a cosmogonies, a creator and father‑mother of all higher consciousness... 'God is love', the words affirm the complexio oppositorum of the Godhead...I have again and again faced the mystery of love, and have never been able to explain what it is."  Even though he dedicated a large part of his work to dealing with opposites and with the mystery of their union, Jung is unable to find an adequate definition of this numinous experience, which is beyond words.  Goodenough (vol.8, p.18/19) states that for the Jewish mystic tradition, a man in his union with a woman is an image of his union with the Shekhinah. She is as vividly and truly present during human intercourse as when a man is having intercourse with her in solitary mysticism. A man needs a heavenly mother as much as an earthly mother and he may find not only the earthly bride, but also the heavenly mother in his intercourse with his wife. He finds the celestial Female, whether mother or wife, in his sexual union. The same applies, I would hasten to add, for a woman with respect to her need for a bridegroom and a father. We could formulate this differently by saying that the partners in the sexual act enter into an energy field, which paradoxically contains all the opposites, the nucleus of all beginnings, the mystery of all creation. The creation myth is symbolically re‑enacted in every sexual union, even without an actual fertilization.  Certain sexual cults such as the worship of the lingam, the penis as a symbol of fertility-may be seen as a crystallization of the human need to ritualize the mystery of reproduction and creation. Sexuality is thus an unconscious encounter with the creative energy, which for many people can find expression only in this way.  The mystery of love and creation causes the simultaneous union of God and the Shekhinah at the moment of the union of man and wife in the sexual act: the two parts, male and female, are united in the divine essence. There thus exists a relationship between God and the Shekhinah, which is parallel  to the relationship between a man and a woman. Together these four components form a totality ‑ a quaternity, which is a symbol of the Self. The quaternity consists of male, female, anima and animus. This simultaneous participation gives the partners in the earthly union the sensation of "another" reality, a reality in which souls unite.  The Kabbalah teaches that when a man and a woman make love, the Holy Marriage (the hierosgamos) takes place in the divine Kingdom: God and the Shekhinah, God's female counterpart, also unite, thus giving the earthly union its spiritual and transpersonal significance. This archetypal, transpersonal aspect of sex is always present, although not at a conscious level. God and Shekhinah are the archetypal representatives of man and woman and are "present" in the sexual union. Orgasm is a mystical moment, an experience of ecstasy and of psychic wholeness. It is an emotional excitement.  Kaplan (p. 68) stresses the transpersonal aspect of sex by saying, "a married couple in love are counterparts of the male and female archetypes." In other words, as Jung stated in describing the marriage quaternio (CW 9II and the opposites in CW 14). Parallel to a conscious man‑woman relationship there is always a relationship of animus and anima in the unconscious. This means that 4 are involved: man, woman, anima, animus (see below on quaternity). Kaplan further states that "the greatest pleasure between spouses is a very deep emotional and spiritual love between them." With regard to YESOD (in this connection the penis) he states (p.69) that it "thus represents one of the greatest human pleasures that exists. It is a type of pleasure that deals with the deepest areas of a person's psyche. Pleasure can be good or evil, as it can lead into either direction." In these quotations the pleasure‑aspect of love and sex is stressed. The pleasure of the union of opposites or of the mystery of union in the human and archetypal realm is felt by means of the penis (YESOD) thus giving a spiritual meaning to sex.  Kaplan (p.174) expands on sex in Judaism:  "...Sex is not something dirty or evil. On the contrary, Judaism looks upon sex as something beautiful and pleasurable. The Torah views sexual relations between husband and wife as something normal, desirable, and the one act that does the most to strengthen the bond of love between them. But at the same time, the Torah realizes that when misused, sex can be a most destructive and debilitating force.”  Here are clinical examples:  A young woman by the name of Kate related to sex in the following way: "I live and experience sex‑and that is enough! I do not have to philosophize about it. To explain and to wish to know is diametrically against experience. Thoughts destroy the experience. Only the experience is important. If you need words after all, then only the following ones: pleasant, relaxing, fulfilling, enjoyable, delightful, gratifying." And she continues: "For me, experience is without words, and I have absolutely no need to explain! At the most I could write a poem or sing. When I hear music, I experience something in my soul, but what? Unimportant! Or  when in the mountains I have an overpowering experience of nature, what for‑then‑words?" This young person lived sex naturally, without problems. She lived it instinctively and had no need for a deeper understanding at the stage of life she was in.  A woman patient complained about the difficulties in her relationship to her husband. Only after sex was he open to talk to her from the deeper level of his soul. Sex apparently freed him from a blockage of his feelings, only after intercourse was he in himself, connected to and more conscious of his feelings. This man clearly projected his masculinity into the penis: Only after the sexual act he felt as a "man" and could then relate to his wife without being threatened by her and his feelings!  A woman of about 55, widowed for 8 years, was courted by a younger married man and after much hesitation consented to a sexual relationship. She was surprised by her own behavior. She got more and more involved, longing for meetings, which were scarce. But she was more and more disillusioned because a continuous feeling relationship was missing. In the  intervals between their meetings was very little "soul" relation. She was torn between her lust for sex and her dissatisfaction with the kind of relationship that had evolved. Although consciously she wanted to end this  relationship, she was time and again overpowered by her instincts which drove her to consent to meetings and intimate relationship. She had to learn to patiently bear this conflict and the fact that something bigger than the  intellect was at work in her. These conflicts usually find their solution after a certain time when one of the partners ends the relationship or when the relationship becomes shallow for both partners.  A young woman was introduced to a divorced man and fell in love with him. Very soon they got married, but after the birth of her child she realized that the marriage would not work, as she felt that they were miles apart. He had no respect for her need to create as an artist and to work. They quarreled about this all the time and this was unbearable for her. He wanted a housewife, and she was not prepared to be that. This is emotional abuse, the husband seeing his wife as his possession. Here it was also jealousy because the husband had no relationship to art.  To fall in love with a partner does not mean that a loving relationship in marriage may result. When the mutual projections come to an end and the partners are confronted with each other as they really are, it needs a lot of love to accept each other’s shadow, with weaknesses etc. It is often very difficult to form a new relationship after failure and disappointment. Fear of another failure can prevent the forming of a new relationship.  A woman complained that her husband did not let her lie above, but only so could she have an orgasm. I remembered a Midrash‑i.e. a story that Adam quarreled with Lilith because "she said to him: I will not lie underneath, and he said: I will not lie underneath but above, for you are meant to lie  underneath and I to lie above. She said to him: We are both equals, because we are both (created) from the earth. But they did not listen to each other. When Lilith saw this, she pronounced God's avowed name and flew into the air..." (Hurwitz, 1992, p. 120 quoting the pseudo-epigraphic work of  the Alphabet of Ben Sira). It was clear that the husband had a very patriarchal attitude. Like Adam, he and his wife could not discuss the ups and downs of the problem.   1. **Problems of relationships**   As a psychotherapist I am often confronted with disturbances in the male-female relationship. In marriages many problems are connected with mutual projections-the difficulty to accept the partner as a human being with his or her individual qualities and deficiencies. A human relationship accepts the partner as such, and not only as a bearer of projections. This is a part of the individuation process. To attain such a relationship, a good amount of goodwill, compromise and love are required on both parts. One has to be aware of the anima or animus projections and integrate the projected complexes. Love for a partner, a friend, is a/o a mutual interest on the life of the other. A warm feeling and interest for the partner is needed. What moves him?  Here are some examples to illustrate these problems.  Sammie (not his real name), in his mid-forties, said, when talking about his relationships, that he loves sex and had many women in his life. The question was, if he also loved the women with whom he had an intimate relationship. For him, love and sex are synonyms. He had been unhappily married for over 10 years and had experienced his wife as domineering. He saw himself as "a good boy", who complied. But finally, they divorced, and he and his son left the house. He was not capable of reflecting on his sexuality. He suffered from being alone, without a stable relationship. I tried to make him more aware of his problem. I thought that his fascination for sex was a compensation for his deep-seated loneliness. Sex made him feel alive. He was then full of vigor, worked a lot and was very successful in his profession. Yet, he could not develop a warm, loving and lasting relationship.  During the sexual act he was "worshipping" the great Goddess. He was archetypally connected to the feminine principle. This was confirmed in a dream, in which he had sexual intercourse with a woman he worked with, whose name was Sophia. As is well known, Sophia is psychologically, an archetypal spiritual feminine principle. Thus, the dream pointed to the transcendental aspect of sexuality. In a further discussion of the dream, it turned out that one of the reasons for his neurosis was a negative mother complex. He described his mother as cold and remote. He now has a better understanding of his problem, but he is still in treatment.  A woman patient complained about the difficulties in her relationship to her husband. Only after sex was he open to talk to her from the deeper level of his soul. Sex apparently freed him from a blockage of his feelings, only after intercourse was he in himself, connected to and more conscious of his feelings. This man clearly projected his masculinity into the penis: Only after ejaculation, he felt as a "man" and could then relate to his wife without being threatened by her feelings!  A woman of 55, widowed for 8 years, was courted by a younger married man and after much hesitation consented to a sexual relationship. She was surprised by her own behavior. She got more and more involved, longing for meetings, which were scarce. But she was disillusioned because a continuous feeling relationship was missing. In the intervals between their meetings was very little "soul" relation. She was torn between her lust for sex, feeling again as a “woman” and her dissatisfaction with the kind of relationship that had evolved. Although consciously she wanted to end this relationship, she was time and again overpowered by her instincts, which drove her to consent to meetings and intimate relationship. She had to learn to patiently bear this conflict and the fact that something bigger than the intellect was at work in her. When the tension in her aggravated, and after many doubts, she overcame her shame and invited the man to visit her. For a short while her feeling of loneliness disappeared, but came back even stronger.  Conflicts in relationships of this kind usually find their solution after a certain time when one of the partners ends the relationship or when the relationship becomes shallow for both partners. In a dream she was a whore, compensating numinous orgiastic feelings during intercourse. Thus she became aware of the duality of her personality.  A 40 years old man complained at the beginning of his analysis that there was little sexual contact with his wife, only once in two months or so. This was not enough for him! Soon it became clear that his wife was overtired, having three young children and old sickly parents to care for. In the following hour he brought a dream in which he was on a vacation with his wife. He associated that once they were away for a longer period and had only one child at that time, their relationship was excellent, also sexually. It was easy to convince him to find a way to ease the load on his wife. He did just that and the relationship improved considerably. He realized that he had to consider his wife more seriously. Even a simple suggestion like taking a vacation can sometimes help to overcome a crisis.  A middle-aged woman found her identity only through her work. She had had a difficult youth: the parents were very demanding, their love was dependent on her performance in school and later in her profession. She felt that she was not “master of her destiny”, as if the parents were still looking over her shoulder. She was afraid of a love‑relationships with men, and of loosing herself in love and sex. This fear consequently prevented any sexual satisfaction. It turned out that there had not been intimacy between her parents. Through analysis she eventually could become herself, no more only the daughter of her parents. The analytical relationship gave her the confidence that she was able to form a good relationship.  Adi had been a widow for several years. She was now 60 years old. She had had a very satisfying sexual life. Now she masturbated from time to time, but each time it left her very sad, for it made her more painfully aware of her loneliness. Yet she could not resist the urge for sexual stimulation and for the experience of orgasm. Sex with a man was numinous and pleasurable, an overpowering, religious kind of experience of the Self. She said that at the moment of orgasm she became one with the “wholly other”.  A couple, both in their fifties, both married for the second time, had problems in their marriage. The husband of a quiet character was unable to share feelings with his wife, but they had a good exchange in professional matters. He would come home, without a greeting if she happened to be on the phone, and go straight to his study. If reproached, he would answer that he did not wish to disturb her. The wife, quite on the contrary, was of a vivacious, outgoing character with a need for communication, a need for sexual contact and warmth from her partner. How can this "chasm" between two personalities be bridged in order to come close to the needs of the other? The intensive analytical work, especially on dreams, made her aware of her own shadow; she became stronger, more conscious of her shadow and negative animus. The following sexual dreams show her inner transformation. She became surer of herself and this helped her to accept her husband "the way he is".  From many dreams dreamt by the woman in a period of 9 months, I chose the following dreams to illustrate the changes that took place during analysis. It highlights the problem of love and sex.  1) “I am in bed, making love to my husband. We try to be careful and quiet so as not to awaken the sleeping black girl who is in bed with us.”  According to the associations of the dreamer, the young black girl was responsible, to a certain degree, for the failure of her first marriage. She was sexually demanding in love making, but her husband was not on the same wavelength. The dream suggests that this sensual side could sabotage her  present marriage. The lovemaking was satisfying, as there was more accents on accepting lovingly her husband. She herself had to come to grips with her dark side, the Lilith in her, which represents the instincts, the lust and the passion. The dream points to the fact, that she is not yet conscious enough of her Lilith‑aspect. Her husband, an intellectual side of her, is not helpful to accept her Lilith‑side. The sleeping black girl also represented her sensual side that was not awake or taking part in the sexual relationship with her husband. The following dream of her shows the problem of her masculinity and the split or dissociation from the feminine side. This situation caused a lot of suffering of this woman.  2) “I've gone to the doctor because I have a lump between my vagina and my rectum. The physician, a woman, has to do a rectal examination, which I realize is the examination they do to detect prostate problems in men. She sticks her gloved finger in my rectum and then removes the glove. I felt I  shall vomit, but I resist the urge. She tells me her diagnosis: There is something wrong with the frontal lobes of my brain. That is, the connection between my thoughts and my ability to act on them, is degenerating. I'm extremely upset at the thought that I'm developing Alzheimer's disease. The  doctor is not optimistic that much can be done.” The doctor in her relates to her like to a man. In fact her masculine side, the animus, is inflated very much so she even has a prostate. She had been forced to develop her intellectual side to the extreme because of lack of acceptance by her parents who so to speak pushed her into an overestimation of intellect. She grew up in a cold atmosphere, without human warmth and true motherly love. The frontal lobes stand for rational control. Generally patients with frontal lobe damages are characterized with indifferent feelings and isolated emotions, and they behave like robots. Her inferior feeling function had to be developed.  The fear of Alzheimer disease is very common in many people; for her it is also the fear of not being able to be in control of her life like her aunt who has Alzheimer. The medical doctor cannot really help her, which brings the problem back into being a psychological problem. She has managed her life so far mainly rationally, which shows itself in her successful professional career. In the "masculine world" she was very successful, whereas in the "feminine world" she does not feel to have succeeded so far.  3) “I am in a brothel with my daughter. But the prostitutes are Japanese men. One is on top of me. I’m ‘wet’, but I can't really enjoy the sex because my daughter is with me. I keep looking over at her to see how she's responding to what's happening. I can't see her clearly, but I think I see that her clitoris is huge like a penis. There is romantic music playing in the distance. Suddenly the music stops and is replaced by an electronic beep. The place is being raided. I'm ambivalent, yet relieved that I don't have to have sex with my daughter there and embarrassed at being "found out". We are frantic in packing our suitcases for escape.”  For the dreamer, the Japanese men are very cognitive‑and she is controlled by them. Her daughter, who is very feminine, representing the female side of the dreamer is also in the brothel. Sex in the brothel cannot be enjoyed because it is loveless. The daughter having a huge penis alludes to the overgrown negative animus. Then the dream shifts. The place being raided relieved the dreamer of having sex. The  embarrassment of the dreamer, according to her association, relates to the brothel. The escape from this raided place succeeds.  4) I am in a darkened room with my present and my former husband. They are both making love to me very gently. I reach orgasm and one of them remarks how amazing it is that women can have orgasms after such gentle stimulation.  The atmosphere of this dream is very different from the previous one. There is a moving away from sex as an expression of bodily lust only. Gentleness can bring her to the climax of orgasm.  5) I am making love to my former husband. I'm not really into it, but he is really "hot". He's sweating profusely and I begin to become aroused. All of a sudden, he "loses" his desire. I'm so disappointed. I ask what happened. He answers: "It's all because of your mother!" But my mother is no where around. I ask him what he means, but he won't answer. I'm left with a riddle.  This dream brought about a discussion in depth of one possible reason for the failure of her first marriage. Her mother who wanted a boy rejected her and therefore had been very critical, demanding, not loving. This had forced the dreamer to develop her intellectual side, neglecting her feeling, in order to gain some identity and worth in the world. In her analysis, the soul aspect, the femininity and Eros eventually were developed.  Regarding the passion and danger of love, Jung writes (CW 5, par. 164):    "...there are age old situations whose nature it is to stir us to the depths. One such situation is falling in love, its passion and its danger. Love may summon forth-unsuspected powers in the soul for which we had better be prepared. "Religio" in the sense of a "careful consideration" of unknown dangers and agencies that is what is in question here. From a simple projection love may come upon us with all its fatal power...”  As a psychotherapist I am often confronted with problems in the man‑woman relationship. In marriages most problems are connected with the mutual projections, e.g. the difficulty to accept the partner as a human being, and not only as a bearer of the projection. A human relationship, acceptance of the partner, belongs to the process of individuation. In order to achieve this, one has to compromise a lot, or in psychological terms, one has to sacrifice the projection and relate to the inner opposite sex, to animus or anima. Furthermore, a lasting good relationship is possible only when romantic love is accompanied by active companionship.  During my life, I have been confronted like everybody, with love, sex and relationship. As a Jungian analyst I dealt with these problems of patients  with the help of dreams. Early in my personal analysis with Liliane Frey, in Zurich, I learned the technique of active imagination. This helped me to understand the subjective meaning of these sometimes-difficult situations. The dialogue with inner figures, especially with the anima and the Self, as well as paintings (pictures of the unconscious), are an important step towards consciousness. Ego and Self, ego and anima, were thus experienced as opposites within the Self. Names for these inner figures “came to me” from within, in imagination. The names changed in the course of the years. I perceived the opposites within the Self and learned to understand the personal meaning of “Mysterium Coniunctionis”. The constant awareness of the opposites became clear as meaning consciousness in the process of individuation.  Usually people marry because they fell in love. When they do, the relationship may be unproblematic for a few months, but falling in love is not love. Only conscious love can produce communication between the partners. Jung writes (CW 17, par 327):  "The greater the area of unconsciousness, the less the marriage is a matter of free choice, as is shown subjectively in the fatal compulsion one feels so acutely when one is in love".  Analysis can help to strive for a conscious loving attitude. As a  therapist my tendency is to help to attain a satisfactory relationship in order to avoid divorce, especially when there are young children involved. But sometimes fate takes charge of the situation and a good intention to better the marriage, fails. I remember a young woman coming for analysis with the declared intention to improve her marriage. On this we worked for several months when fate took over. She met a man and a new relationship developed and she broke the marriage bond. This was an enantiodromia of her conscious attitude.  In a dream, a 60-year-old man, involved in an inner development, had listened to an esoteric lecture, but the dream said nothing about the content of the lecture. In an active imagination, a discussion with this inner figure, the "lecturer" said:  “The rational man of today does not understand the world of the spirit. It is a world by itself, which reveals the secret of life. One can experience this secret also in sex, where one is delivered unto irrational states. Living sex is important, but the symbolic understanding of sex is just as important. Orgiastic cults dealt with this. They mediate the experience of being part of a greater context. In sex, immersion into the spiritual sphere is necessary, but the spiritual sphere alienates also from the relationship to the partner. To say it psychologically: it is the experience of the archetype of conjunction in the collective unconscious. "Ideal" sex has as its contents a love relationship to the partner as well as one to the inner opposite sex. Sex is personal in the meaning of a relationship to a man or a woman and impersonal at the same time as a union of the archetypal father and mother or as a union of masculine and feminine energy.” The lecturer of the dream, an inner, wise old man, expresses deep insight with regard to the symbolic meaning of sex.  There is no psychotherapeutic treatment in which relationship is not a dominant factor: father‑daughter/son; mother-son/daughter; husband‑wife; siblings. A relationship to one’s inner figures is of great help for objective relationships. Relationship‑problems are not restricted to the consulting room. They are to be found everywhere, in families, in work, in societies, in different groups, between nations and between religions, in short wherever human beings are interacting.    Severe problems between husband and wife often have to be dealt with. One of the partners, usually the wife, comes to analysis with the question if she should divorce. The fact that she comes to the analyst and not to a lawyer shows the true conflict! Should she continue to remain in the marriage and suffer, because of the children or because of her fears to remain alone? Could she manage financially? Is sex so unfulfilling because there is no feeling, no love? Many men's idea of manliness does not permit an expression of feelings. Is the man so aggressive because he is sexually frustrated? Often men are unable to switch from their work‑persona to the loving husband. A rite may help, like a walk with the dog or a drink before the meal. Men often expect their wives to mother them, which can be a mode of relationship, but it can also be very destructive, as the wife wants to be an equal partner and does not want a mother‑son relationship in the marriage. When people marry because they fell in love, the relationship may be unproblematic for a few months at the beginning of the marriage, but the lack of communication between the partners becomes more and more problematic. The frustration of both partners, as is often the case, can bring about a separation, this being for them the only way to solve the problem‑for the moment! As a therapist my intent is to help to attain a satisfactory relationship in order to avoid divorce, especially when there are young children involved.  I remember a young woman coming for analysis with the declared intention to improve the marriage. On this we worked for several months (sadly without dreams!), when fate took over. She met a man and a new relationship developed and she got a divorce. This was an enantiodromia, a shift to the opposite pole of her conscious attitude.  Yet there are people whose need for “an inner integration” is so big that they cannot look for integration only outside. They will be rewarded with what Jung (CW 17, par. 334,335) called "an undivided self...It is a metamorphosis from a state in which he (man) is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit".  A middle-aged woman found her identity only through her work. She had had a difficult youth: the parents were very demanding, their love was dependent on her performance in school and later in her profession. She felt that she was not `master of her destiny, as if the parents were still looking over her shoulder. She was afraid of love‑relationships with men, and of loosing herself in love and sex. This fear consequently prevented any sexual satisfaction. It turned out that there had not been intimacy between her parents. Through analysis she eventually could become herself, no more only the daughter of her parents. The analytical relationship gave her the confidence that she was able to form a good relationship. f. The Shadow side of Sex and Love Regarding the passion and danger of love, Jung writes  (CW 7, par. 164):  "...there are age old situations whose nature it is to stir us to the depths. One such situation is falling in love, its passion and its danger. Love may summon forth-unsuspected powers in the soul for which we had better be prepared. "Religio" in the sense of a "careful consideration" of unknown dangers and agencies that is what is in question here. From a simple projection love may come upon us with all its fatal power...”  There is also always a danger of excessive and promiscuous sexuality. I want to illustrate this with two mythological examples:  a) The story of Samson (Judges 13 ‑ 16).  Samson was a Nazirite who, according to Numbers 6,2, is a man consecrated unto the Lord. This means (Numbers 6,5) that  "he shall be holy, he shall let the locks of the hair of his head grow long".  He is a holy man, abiding by the laws of Yahweh in distinction to the Philistines who are idol worshippers, their God being Dagon.  The root of the name Samson (Hebrew Shimshon) is “shemesh”, the sun. Samson is a sun-hero, overcoming the dark, the night. The Samson myth has the typical attributes of the hero-myth. His mother was barren, but gave birth by godly intervention. Here are some of Samson’s heroic deeds: Tearing apart a young lion without a weapon, killing of thirty Philistines, burning cunningly the cornfields of the Philistines, killing a thousand men with a jawbone of an ass.  Then Samson met Delilah, a Philistine and was sexually attracted to her; it was lust, infatuation. He was overpowered by his instincts.  This connection between Delilah, the Philistine, and Samson, the Jew, was clearly against the Philistine’s religion. They asked Delilah to entice him  and discover the source of his strength. Delilah pressed him daily with her words and nugget him, till his soul was vexed unto death. “If I be shaven, then my strength will go from me." She made him sleep upon her knees and had a man come to shave his locks. Thus his strength went from him and he was easily overpowered by the Philistines, who "put out his eyes". Yet in prison his hair grew again and he regained his strength.  When the Philistines gathered for a feast in the Temple of Dagon, they brought Samson to the feast in order to make fun of him. He prayed to God once more to give him strength and be avenged of the Philistines. By bending the pillars, the temple collapsed killing all the people and himself as well. This is clearly self-sacrifice. His victory over the Philistines portrays the victory of Yahweh over Astarte.  This story illustrates the perils of sex. When overpowered by the unconscious, by sexual desire, one is unaware of the possible dangers. One looses the strength of ego‑consciousness, of discrimination. With other words: When one is infatuated, one looses one's head, and opens oneself to tragedy.  Delilah is a demon-woman of mythology. Psychologically she represents a demonic-instinctual aspect of Samson. Therefore he succumbs to the tricks of Delilah. Samson falls in love, but does not love and has no human relationship with Delilah, and Delilah does not love Samson!  Jung (CW 5, par. 458) says:  "According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again.... Delilah...by cutting of his hair, the sun's rays, she robs him of his strength. This demon‑woman of mythology is in truth the `sister‑wife‑mother,' the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality...It consists of a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him.”  On a collective historical level, the story illustrates the ongoing struggle between mono‑ and polytheistic religion, or between the father god and the mother goddess.  Neumann (1954, p.159/160) sees "the gist of the story in Jehovah's struggle with the Canaanite‑Philistine Astarte principle...Samson is dedicated to Jehovah, but his instincts succumb to the wiles of Delilah‑Astarte. Thereupon his fate is sealed, which means the cutting of his hair, blinding, and loss of the Jehovah power...Samson breaks the pillars of Dagon's temple, and in his sacrificial death the old Jehovah power of the Nazarite is restored. With the collapse of the temple and Samson's self‑renewal in death, Jehovah triumphs over his enemies and over the Astarte principle."  b) Lilith  The demon Lilith is important in Jewish folklore. Within the archetypal feminine (Neumann, 1963, p.64) Lilith belongs to the negative in character. According to one tradition, she was the first wife of Adam and created of earth like Adam himself. She is the archaic anima, the archetype of life. Adam sent her away because she wanted to be on top of him in sex. She is also a symbol for feminism and the title of a feministic Journal in the States. Hurwitz (Lilith, passim) deals extensively with the Myth of Lilith from the point of view of the history of religion, but also with the psychology of the Lilith myth. He relates a dream of a depressive Jewish analysand in which he encounters a figure, which he associates with Lilith. He mentions the three feminine figures in the Lilith‑myth: Lilith, Eve and the Shekhinah. In the individuation process of the analysand, the Lilith‑anima lost her blackness and wildness and became a human being.  Jung interprets the blackness of the Shulamite in terms of her representing a shadow figure, the anima in the unconscious state‑"desire"  (CW 14, par. 592). Through his relationship with the Shulamite and the Queen of Sheba, Salomon becomes conscious of his dark anima.  If we consider the Shulamite and Solomon as archetypal symbols, the Shulamite is parallel to other dark legendary women, like Isis, Parvati and the Black Madonna.  **g. Love for God in the Bible**  Regarding the importance of the Bible for the monotheistic religions, I want to quote some important passages:  Man’s relationship to God is formulated in Deuteronomium VI, 5: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might".  This is a command of God, who wants to be loved. Can love be commanded, ordered? It is an act of will, psychologically an insight into the importance of this love for God in one's life. Has fear to be a reason for love, as the Bible states: Ps 111,10: "The fear of the Lord is the beginning of wisdom; "? According to Kaplan (p. 37):  "The Kabbalists say that the most basic qualities of human emotionality are love and fear. Together they enable man to interact meaningfully with the world around him."  God's love (mercy) for man is dependent on his keeping his commandments: Exodus XX, 6:  ”showing mercy of them that love Me and keep My commandments".  God's love for man is not unconditional. If man loves God, God will love man and Israel. Yet, instead of the word "love", "mercy" is used in this connection. The dependency of man on God is stressed. In the Talmud the creation is looked upon as an act of love.  An important part plays the relationship of Man to the Neighbor like in  Leviticus 19:18: "...love thy neighbor as thyself". This is the most important test of man's love for God, which, according to Rabbi Akiba, a Tannaite in the first century, is the supreme commandment of the Torah. Hillel (Aboth 1:12, fathers: a tractate of the Mishnah). also of the first century, said:  "Be of the disciples of Aaron, loving peace, pursuing peace, loving one's fellow creatures and bringing them near the Law".  And when Hillel was asked to define the essence of Law, he expressed it in human feelings, not of reward and punishment,  "What is hateful to thee, do not do to thy fellow,"  in other words, to deal with others as fairly and as lovingly as with one's self.  It is interesting (and sad) to note that this command of the Bible has not become the foremost mode of behavior in the three monotheistic religions. Yet, there is an appropriate symbol for the common origin of mankind, which could be the base for love: it is the Anthropos- the primordial man (Adam Kadmon or Adam Rishon), in whom the whole mankind is united in a feeling-connection, in a sense of communion and unity. The Anthropos is an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. He is the greater man within and akin to God (Jung, CW 14, par. 152).  Ideally, love for man is also love for God. Psychologically, to be at peace with oneself, to accept one's fate, is the precondition for love of one's neighbor. This acceptance is difficult to attain, but possible in the individuation process. h. Death, Love and Sex There are elements of love and sex with relationship to death. Some people, who are concerned with their death and afraid of it, may have difficulties to get an orgasm! They cannot "let go". Therefore the fear of death can also be a reason for impotence.  It is interesting to note that an erotic element of death is also found in the motive of the death marriage or mystical marriage. Jung (CW 14, par. 658), quoting Kerenyi, writes that  "basic to the antique mysteries...is the identity of marriage and death on the one hand, and of birth and the eternal resurgence of life from death on the other".  Also Von Franz (1984, p. 80) mentions the motive of death marriage and states that in antique Greece, the relationship of death and Eros was well known. And she continues (p.81) that  “death marriage is the becoming one with the soul of the universe...in the bosom of nature.”  An erotic element of death is also the motive of "the kiss of God". As Kaplan writes (p.127):  "In the Moreh Nevukhim (Guide of the Perplexed), Maimonides writes that when great saints knew their time was coming, they would meditate so deeply that they would become one with God. They would essentially let their soul be drawn out of their bodies and die in a state of ecstasy. This was known as Neshikah, death by the `kiss of God'".  A similar motive is death by the **grace** of God.  A different motive is the experience of death as an aggression by the angel of death, taking life. God is the author of death, the angel the executor of his wish. Then, death is experienced as something evil.  Von Franz (1957, par.614, my translation) relates that death in the Kabbalah e.g. is portrayed as a mystical marriage. She continues  “that one finds the motive of the so called death marriage in folklore in many variations. This means that the unconscious psyche often describes death as a union of opposites, i.e. an inner becoming whole.”  In the Zohar (III, 296,b) one reads that at the funeral of Rabbi Shimon bar Yohai, his disciples heard a voice saying:  “Come and assemble the wedding of Rabbi Shimon. May peace come and may they rest in their encampments”.  Jung (Jaffe, p. 314) also refers to this episode when he discusses the idea that death can be seen as a joyous event:  “in the light of eternity, it is a wedding, a Mysterium Coniunctionis”.  And Jung (CW 14, par. 658) further states that  “basic to the antique mysteries…is the identity of marriage and death on the one hand, and of birth and of the eternal resurrection of life from death on the other, so death can be looked upon as a mystical marriage.”  Spiegel (1967, p.135) refers to a late Midrash, which says:  "while Abraham was building the altar, Isaac kept handing him the wood and the stones. Abraham was like to a man who builds the wedding house for his son, and Isaac was like to a man getting ready for the wedding feast, which he does with joy."  As this Midrash relates to the Akedah, it also connects sacrificial death with marriage.  There seems to be something in the human individual, which cannot accept that death of the body is also the death of the soul. No traveler has yet returned from the beyond to tell us what lies after death. Thus myths and popular beliefs abound.  The meeting with the archetype of death can achieve a feeling of eternity, it can connect us with the irrational side, with the immortality of the soul.  In ancient Israel, death was conceived of as a rejoining with the ancestors (cf. Gen. 25:8; 35:29; etc.). Later the belief developed that all the dead, after a certain period of time, would be reunited in a single, universal cemetery which was called She-ol. It was thought that She-ol was divided into specific sections, as may be seen from a reference in Proverbs:  Her house is the way to the nether world, going down to the chambers of death (Proverbs 7:27).  The idea of She’ol was further elaborated until it came to be seen as a sort of final resting place for the whole human race, as may be seen from various passages in Ezekiel (32), Isaiah (14) and Job (30:32).  It was thought that the dead possessed a certain degree of self-awareness, the power of speech and movement and a supernatural knowledge.  The prophetic vision later made a more careful distinction between the living and the dead. Chapter 2 of Genesis seems to be the basis for later ideas in which the soul continued to exist even after death. Since Gen. 2:7 states that "God breathed in his (man's) nostrils the breath of life, and he became a living soul", in the same way it was believed that when breath left the body, the soul continued to exist. The idea of an immortal soul gave rise to various different ways of imagining the so-called "world to come". Post-biblical Rabbinical literature connects this world sometimes to the coming of the Messiah, to the final Redemption, to immortality or to the Resurrection, as in the myth of the Phoenix.  **i. The Phoenix, a myth of Death and Rebirth**  The Bird Khol (`­of ha-khol) is the Hebrew equivalent, but it can be found in various versions and variants in the culture of many peoples. The phoenix is linked to the cult of the Sun; it is always huge and invariably male in sex. According to most sources, its life span ranges from five hundred to a thousand years. When the phoenix feels the end of its life approaching, it builds a nest of cinnamon twigs, sets fire to it and lets itself be consumed by the flames. From its ashes a new phoenix arises, which assumes different forms according to the various myths. According to one version, the new phoenix is a fully formed bird, according to another it has the form of a white worm. Once this new creature becomes big and strong enough, it takes the corpse of its father, impregnated with perfumes, and flies with it to Heliopolis, in Egypt, where it sacrifices this cinnamon-scented offering on the altar of the Sun God.  In order to understand the period of 1000 years from a psychological point of view, one must stress the deep need in human kind to bring order into the flow of time. There is a wish to throw light upon the archetypal experience of time: the division starts with seconds and continues with minutes, hours, days, weeks, months, years, hundred years (century), 1000 years (millenium) till 2000 years (eon, Aion). The archetype of order by number regulates the division and thus brings order into the infinite flow of time. Nature itself has ordered time into days and nights and into seasons. In mythological time there is a God of time, the Greek Cronos or the Egyptian Re, who changes his stature at every hour of the day and the night. Man has added further divisions as mentioned. The accent on fixed dates in the flow of time promotes projections. So, a few years ago, there were hopes and fears with regard to the new eon after the year 2000.  Here I wish to add some thoughts on the phenomenon of time. What is the meaning of a thousand years?  Let us look first at the life span of human beings. From birth to death is a limited time, different from individual to individual. The time of death is unknown, only for old people the end is thought statistically of being near. Death is possible at any age, by illness, accident or war.  The life span is linear, historical and belongs to the masculine archetype or to the Yang energy. It has a beginning and an end, birth and death. It is directed energy, intellect and logos, the left hemisphere of the brain.  The feminine archetype or Yin energy is cyclic, unhistorical, and eternal. It is round, has no beginning and no end. It is expressed in the myths of the immortality of the soul and it is beyond time.  Yin and Yang are joined in the symbol of the Taigetu, in which masculine and feminine energy is united and is in constant movement within a circle. The process is also symbolized in the spiral, combining male and female energy.    The realization of the limited life span constellated the wish in man to "overcome" time. And thus the feeling or idea is born that physical death of the body is not necessarily the end: the soul will live on. In a like fashion different myths are created such as the immortality of the soul, transmigration, and reincarnation. As human beings we have difficulty accepting that the death of the body is also the end of the soul.  The theological term for the doctrine and teaching of the last and final things is eschatology. It is concerned with the end of life, death of the individual and the future of the world. There is also a belief about signs that precede the end of the world, such as earthquakes, volcanic eruptions, hurricanes and tornadoes.  In Judaism and Christianity God is both in time and beyond time. At the end of time there is the apocalypse or fulfillment of time. In Judaism, Gog, the king of Magog, is an eschatological figure of the prophetic vision of Ezekiel 38-39; Gog's end precedes the messianic kingdom. According to John in the New Testament, a world catastrophe precedes the final victory of Christ. The birth of Christ, the redeemer, occurred 2000 years ago and is, according to Christian theology, the Christian eon. As the world is not redeemed, as wars and conflicts continue, there is hope that the return of Christ will bring eternal peace.  Hope is a wish for something with expectation for its fulfillment. It compensates a feeling of powerlessness and resignation. Hope is also connected with the idea of redemption, of freeing oneself from suffering. The suffering of the Jews by anti-Semitism, pogroms and Holocaust gave birth to Zionism, this deep need of the Jews, expressed in prayers, to return to the land, to mother earth.  The Israeli anthem is called “The Hope”, “Hatikvah”:  So long as still within our breasts  The Jewish heart beats true,  So long as still towards the East,  To Zion, looks the Jew,  So long our hopes are not yet lost  Two thousand years we cherished them  To live in freedom in the land  Of Zion and Jerusalem.  Naphtali Herz Imber wrote the poem in 1878. It contains the archetypal theme of “as long as”, expressing a feeling of hope. Samuel Cohen who had come to Palestine from Moldavia in 1878 set the poem to a melody, based on a Moldavia-Rumanian folk song (Smetana?). The fact that the text and the melody of the Israeli anthem are from the culture of the Balkans shows that the longing for a home of the Jews is deeply connected with the suffering of the Jews of Eastern Europe. Yet, the Jews of the Balkans suffered less than the Jews of Russia of Lithuania.  So far, the state of Israel has not brought peace to the Jews, the hope is  still there.  Hope-to quote the American College Dictionary “is something desired accompanied by expectation. It is the confidence in a future event”. However there arises the question as to what the individual can do to bring the “desired expectation” about. There is a saying that comes to mind: “God helps those who help themselves”.  There is also a shadow side to hope: one can hope forever and by this neglect any action in the here and now. Hope is then a naive belief that changes will come about. There is hope for a good fate and at the same time an endeavor to bring change about. It is the paradox of doing and not doing at the same time.  This means not just to wait passively for the desired event to happen, but to take an active step in the desired direction.  When the Biblical Jacob went to look for a bride he found Rachel, but her father did not agree for an immediate marriage. Jacob’s hope to get the permission of the bride’s father was not forthcoming immediately. Yet he was determined to marry eventually Rachel and therefore accepted Laban’s condition to serve for many years. With perseverance he eventually succeeded. His hope was fulfilled.  Psychologically, for the individual, the Messiah or redeemer is a saving function: it mediates between inner conflicts and tensions and brings inner peace until new conflicts arise which have to be born. It is feared that this suffering will never end, yet there is hope that the conflict will eventually be resolved, and peace will reign.    The search for meaning as I understand it in this book is an individual endeavor. The experience of the transcendence opens a channel to the soul beyond rational concepts, so that one may find one's true Self "the God within". This is how Jung formulated (CW 9/2, par 260) the individuation process as  "...a psychological process of development in which  the original propensity to wholeness becomes a  conscious happening".  Aniela Jaffe (pp. 112 ff.) has enlarged the concept of individuation to the "Individuation of mankind”, which is a slow collective process requiring thousands of years and expresses itself in the development and differentiation of human consciousness.  In contrast to the Jungian theory that individuation can bring about change, is the view that in many eras human nature has not changed over the centuries. There will probably be hate, envy, and greed as long as people are on this earth. So Ecclesiastics 1,9 may be right in saying:  That which has been is that which shall be,  And that which has been done is that which shall be done;  And there is nothing new under the sun."  With due respect to the "preacher", i.e. Ecclesiastics, I would venture the opinion that certain changes have occurred which continue to have an influence on the psyche. At the same time, human conflicts continue. Therefore, we have to live with this paradox: there are changes, but there are no changes!  Another characteristic phenomenon of our time is the search for individual meaning. Workshops of all kinds, and meditation, were not common 40 years ago, when I started working as an analyst, but today, they become increasingly popular as a means of self-discovery.  One could say that basic human problems have not changed as long as mankind has existed, but the methods dealing with them are in a constant process of change. Art therapy, body-orientated psychotherapy and so on have been developed. Many people are looking for experiences in altered states of consciousness. Drugs and alcohol are used for this purpose, but they can lead to addiction. A sexual revolution has taken place with the development and marketing of contraceptive pills, and aids and its transmission is also a consequence of the sexual freedom.  In this Aquarius age, spirituality has become a central concern for many of those who have rejected the traditional, collective religion of their fathers. There is a certain danger in this development. It lies in the overvaluation of the spirit to compensate for the growing materialism of our times, when the goal in life is money and status. In the satisfaction of the Ego-wishes alone, the connection to transcendence is lost. Jungian psychology insists on balancing matter and spirit. In their search for the spirit, people turn to Far Eastern practices of meditation and forget the mystical practices of the Abrahamic religions. In so doing they may become estranged from their own roots. Another danger of excessive involvement in spiritual practices is that it can lead to the loss of the individual's social and human relationships. Then the "the spiritual development" becomes an Ego-trip, isolating the human being from his fellows. As he "rises above" he tends to lose the ability to feel for and empathize with others.  Man's imagination has produced creation myths in order to clarify the enigma of existence. The source of this enigma is the "numinosum" (numinosity, numinous, from Latin “numen”, which means a presiding divinity or divine power, according to Otto (1917). Jung (CW 11, par.6) calls it "an invisible presence that causes a peculiar alteration of consciousness". The numinous experience of man cannot be expressed in words. The source of this experience is the archetype of the Self, or the En Sof of the Kabbalah. On the individual level it is an experience of totality, or, formulated differently, a momentary defeat of the Ego, corresponding to the experience of Job (CW 14, par. 433). If the unending light ('Or En Sof') is everywhere, there is no place for the creation.  The numinous experience of man, the experience of the holy, cannot be expressed in words. The source of this experience is the archetype of the Self. This may lead to a momentary defeat of the Ego. It is an experience of totality and corresponds to the experience of Job as expressed in the Bible.  Symbolically Aquarius is the water carrier, a vessel, the feminine and the maternal archetype. The implication and quality of that are containment, harmony and compassion, but also a danger of being overflowed. It seems to me that the Aquarius eon mainly expresses a search for the feminine, for the anima, for the soul in men and women. The religious function of the psyche is at work, so far on an individual level. It is my hope that in the new millenium transformation will also take place on a collective level, in religion and politics, furthering mutual understanding and respect for different attitudes and belief systems. But a change in all religions is necessary, as the Dalai Lama put it so aptly, and I quote:  “Religion is important for humanity, but it should evolve with humanity. The first priority is to establish and develop the principle of pluralism in all religious traditions. If we, the religious leaders, cultivate a sincere pluralistic attitude, then everything will be simpler. It is good most religious leaders are at least beginning to recognize other traditions, even though they may not approve of them. The next step is to accept the idea that propagating religion is outdated. It no longer suits the times".  Von Franz, (1972, p. 167) writes that  “ the astrological image of the era of Aquarius, represents, according to Jung, the Anthropos as an image of the Self, or else, of the greater inner personality of every man and of the collective soul… It could be the task of man in the age of Aquarius to become aware of his/her greater stature (Gestalt), of the Anthropos, and further to turn his/her creative efforts to the care of the unconscious and of nature, instead of exploiting it”. (Anthropos is the primordial man, the inner man or the hermaphrodite.)  For a deeper understanding of the Jewish soul, a modern, symbolic understanding of the biblical texts is important, as I tried to show. For several years now one can observe a polarization within the Jewish people. On the one hand there is secularization and assimilation, on the other hand there is a trend towards return to orthodoxy ("Hosrim be'tshuva"). The symbolic understanding of the biblical texts may close a gap in as much as it opens a psychological, modern understanding of the texts. The history of the Jewish people as fi. documented in the Bible, is significant for the understanding of the symbols emerging from the unconscious of a modern Jew. As Jung (CW 5, par. 3) writes:  “For, just as psychological knowledge furthers our understanding of the historical material, so, conversely, the historical material can throw new light on individual psychological problems”.  As an analyst, I experienced time and again that empathy and acceptance are most important in the analytical process of healing, just as important as the development of consciousness. I am also aware that people need a ritual and a community. Yet, for many, taking part in the ritual in church or synagogue has lost its meaning. In a deep analysis one learns that the individual ritual of writing one's dreams and interpreting them, as well as active imagination, are the Jungian way to remain in contact with the unconscious, with the "beyond".  My personal hope for the new millenium, the end of another 1000 years, is, that man will advance not only in the field of technology (which has seen the most progress in the last centuries), but also in the field of human relations. It is my hope that the individual, through a better understanding of himself, will not only improve the quality of his own life, but also achieve a better understanding and tolerance of those who differ from him. This is an essential factor in the pursuit of one's own happiness. It is my hope, too, those nations will acquire political wisdom and learn to live in harmony and peace with each other. Jungian psychology and analysis are contributing to this aim by furthering consciousness of individuals and by this have an influence, albeit small, on the collective.  But let us go back to the Phoenix:  There are various Hebrew sources, which mention the `­­of ha-khol`, the Phoenix:  “Then I shall die with my nest and I shall multiply my days as the Phoenix” (Job. 29:18).    What is the meaning of a thousand years?  In Bereshit Rabbah, a collection of legends of the Book of Genesis, the Phoenix is mentioned as follows:  “R. Judan b. R. Simon said: It lives a thousand years, at the end of which its body is consumed and its wings drop off, yet as much as an egg is left, whereupon it grows new limbs and lives again.  Another legend tells how all the animals accepted Eve's offer to them to eat of the fruit of the Tree of Knowledge, except one bird called “khol”. For this reason the bird was not included in the verdict of death and mortality applied to all the other animals and thus every thousand years the phoenix is renewed and regains its youth. (Bereshith Rabbah 54:9).”  All the different versions are linked by the basic theme of the phoenix, which dies and is renewed at long but regular intervals.  At the individual level, the phoenix can be seen as the immortal element of the human soul; at the collective level, it corresponds to the “Netzah Israel”, an eternal element of the soul of the Jewish people and of the human race which represents the idea of the divinity. The images in which these elements of the soul are manifested change with the historical development of awareness: each new stage of development, both in the individual and in the collective soul, implies crisis and suffering.  As a male bird linked to the Sun God, the phoenix forms part of the male principle, that is, it belongs to the patriarchal world. It stands as a symbol of immortality and eternal rejuvenation.  The Phoenix, supreme symbol of death and rebirth, can appear in the dreams of an individual or in the imagination of a poet during a period of major transformations. In periods of suffering, crisis or depression, the individual should always be aware that a change or renewal is presaged, and, in the same way, when we feel ourselves to be in a state of exaltation, we should not forget that death and annihilation lie in wait. The dynamics of the perpetuation of life and death is constant.  On the individual level the Phoenix-myth relates the feeling that death is not the end, but that there is rebirth, renewal.  At the psychological level, therefore, the archetype of death and rebirth lies behind the belief in an immortal soul. There seems to be something in the human individual, which cannot accept that death is the end of life or that the death of the body is also the death of the soul.  k. Circumcision, Sex and Love  It does not seem appropriate to discuss circumcision within the content of this book. Although the penis is connected to male sexuality, its circumcision does hardly influence the sexual act. I want to discuss circumcision here because of the prophet Jeremiah who argued that it is more important to circumcise the heart than the penis.  The penis symbolizes creativity. Therefore, we need to discuss circumcision in its relation to sex and love. The penis is the organ through which the male expresses, in a non-verbal manner, his sexual need and love for the female. Behind the act of circumcision there lies a deep archetypal theme, which for most people involved in this ritual, remains unconscious. Let us look more closely at these hidden layers of meaning.  Originally, circumcision was a ritual, which consisted in the sacrifice of a part of the male reproductive organ. It derives from an ancient belief that fertility could only be assured by sacrificing the first born to the Great Mother. As time went on, this sacrifice was reduced to the offering of only a small part of the male organ, the prepuce or foreskin.  A Midrash explains the practice of circumcision with the idea that nature never produces things ready for use, but that it is the human task to improve or complete the work of creation. Here man is seen as a product of nature, which nonetheless has to correct nature according to the divine commandment. We could take this to mean that sexuality acquires a spiritual dimension once the divine commandment has been fulfilled. In this view, sexual pleasure acquires a spiritual dimension and sex is no longer an act of mere physical coupling with the scope of reproduction, but becomes instead a way of serving God.  An act of correcting nature could have the psychological implication that human individuals must be aware of their actions and instincts, thus differentiating themselves from animals, which live out their lives and destinies simply by existing as they are created.  It is obvious that the simple, physical carrying out of circumcision without the accompanying awareness of the meaning of this operation cannot be an act, which changes the human individual. The Bible comments on this situation. In a verse of Deuteronomy (10:16) insists on the necessity of the (spiritual) circumcision of the heart: “Circumcise therefore the foreskin of your heart, and be no more stiff-necked”. The circumcision of the heart means to love God and to refuse or avoid behavior, which goes against the divine commandment; it connects sexuality to feeling, to love and to awareness of the spiritual dimension of sexuality.  From the psychological point of view, the symbolic interpretation of the circumcision of the penis and the heart is vitally important. The prophet Jeremiah, when calling the people to order, also refers to the circumcision of the heart:  Circumcise yourselves to the Lord,  And take away the foreskin of your heart,  Ye men of Judah and inhabitants of Jerusalem:  Lest my fury go forth like fire,  And burn that none can quench it,  Because of the evil of your doings. (Jeremiah 4:4)  In contrast to what happens with the circumcision of the penis, with the circumcision of the heart there is no physical alteration to the body. Again, circumcision of the penis is effected on a child of only a eight days old, while circumcision of the heart is demanded of a conscious adult. Circumcision of both the penis and the heart has an effect on the actual behavior of both men and women. Sexuality imbued with meaning can only be produced by the sincere, true feelings that a man and a woman have for each other. Circumcision is thus a rite, which makes the human individual more receptive to divine truth.  Circumcision of the heart implies an inner sacrifice, not carried out externally. The penis can be, and is, circumcised in the flesh, whereas the heart is an inner organ and cannot be physically but only spiritually or symbolically circumcised.  Thus circumcision of the penis and circumcision of the heart are both strictly connected with love for God, but love for God is equally connected to human love. We may find in a passage from Leviticus “thou shalt love thy neighbor as thyself: I am the Lord” (19:18). On the psychological level this means that sexuality (the penis) and feeling (the heart) must both have a transpersonal dimension, that is, they are both expressions of the archetype of love.  The spiritual aspect of sexuality and the symbolic meaning of circumcision are afforded great attention in the Kabbalah. Physical love between man and wife corresponds to the union between the male and female on high. Kaplan states that when a husband and wife engage in sexual intercourse that they become the earthly counterparts of the archetypes on high, they correspond to the divine attribute Yesod, which unites with Malkhut. This statement is very close to Jung's description of the union between the Animus and the Anima.  Kaplan (p. 58,69) says that a husband and wife “can see their pleasure as a gift of God and experience a deep sense of thankfulness.” When they become aware of the divine spark present in the physical pleasure itself, they can elevate such pleasure to its highest source:  Ultimately, the greatest aphrodisiac between man and woman is love. What creates the greatest pleasure between spouses is a very deep emotional and spiritual love between them. ... Yesod thus represents one of the greatest human pleasures that exist. It is a type of pleasure that deals with the deepest areas of a person's psyche.  In psychological terms, this means that sex carries with it the risk of promiscuity, and can be the cause of pathologies both for the male and the female.  It is the pleasurable aspect of love and sex, the pleasure which lies in the union of opposites, which enables the perception of the mystery of union in both the human and the archetypal realm and which gives to sex its spiritual value.  In the sexual act, men and women must be able to sacrifice the Ego in order to become, for a moment, their respective transpersonal counterparts. At that moment, the Animus and the Anima are joined and God-Yesod unites with the Shekhinah-Malkhut. The pleasure of the conjunction is given a spiritual dimension and a sense of wholeness is attained, a sense of being in the Self.  Here is a clinical example:  A dream on second circumcision.  My point of departure is the following dream of a 29-Year-old man:  `'Mrs X performs a second circumcision on my wife and myself.' In spite of his age this man was in a transitional period from the first to the second half of life. It was accentuated by several archetypal dreams experienced before the dream above-mentioned. On the one hand, there was a danger of his giving too much emphasis to his inner life and falling back into a positive mother complex. Mrs X was a woman who represented, for the dreamer, a spiritual aspect of femininity .I was impressed by the existence of two possible interpretations. Either the dream points to the danger that the dreamer, by being too involved with religious and spiritual values, could be 'circumcised again' in the sense of losing more of his masculinity and ego strength, which in fact was not yet well established. On the other hand, the second circumcision could be looked upon as an initiation into the individuation process, bringing with it transformation and sublimation of blind instinctual impulsiveness. It is essentially a matter of evaluating the state of development of the analysand. In the case mentioned above, both interpretations were feasible.    The problem raised by this case led me to reflect on the subject of circumcision as presented in the Bible, where the interplay between these to approaches is also found. **Matriarchal custom and covenant**  In the Bible and Rabbinical tradition, circumcision is looked upon entirely under the aspect of the covenant, though older customs infiltrate here and there. The first mention of our topic is found in Genesis xvii. 10-14:  (10) This is my covenant, which ye shall keep, between me and you and I. And thy seed after thee: every male among you shall be circumcised. (11) And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you. (12) And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. (13) He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. (14) And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant.  The fight against the matriarchate and its customs is a very important trend in the Bible. It is known that circumcision was originally performed as a sacrifice to the great mother, possibly as a milder form of castration or sacrifice of the firstborn (Jung, 1952, CW. 5, p. 431). By stressing the covenant, the old matriarchal custom comes under a new aspect, to give it the patriarchal stamp. Neumann {1949, p. 408n) remarks that the eighth-day command was atypical sign of patriarchally-toned cultures, where the mother is replaced by the father at the very beginning of life. The same rule applies even to animals. For seven days they remain by their mother, and on the eighth day they are sacrificed (Exodus xxii. 30; Leviticus xxii. 27).  The negative matriarchal influence is remarkably well shown in a legend to be found in the Encyclopaedia Judaica (Vol. 4, 'Beschneidung', p. 349). The bad spirits of Lilith and Ashmedai endangers the life of the child for seven days. This is especially so during the night before the circumcision, when the evil spirits are stronger. Therefore it is necessary to put a burning lamp at the foot of the bed and somebody has to watch over the baby (this night is called 'Leil Shimurim', which means the night of watching or keeping).  This suggests that the negative mother tries to hinder the performance of circumcision under the patriarchal aspect, i.e. the covenant, by wanting the child's life as a sacrifice according to the old custom. Man, under the symbol of the lamp, which gives light (i.e. consciousness), has to keep watch against the danger of a newly established patriarchal development, which favours higher consciousness, being usurped. The negative mother again and again threatens ego development.  Further evidence of the residual matriarchal trend, within the custom of circumcision in the Bible, may also be seen in Exodus iv. 24-6.  (24) And it came to pass on the way at the lodging place, that the Lord met him, and sought to kill him. (25) Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said: 'Surely a bridegroom of blood art thou to me.' (26) So he let him alone. Then she said: ' A bridegroom of blood, because of the circumcision.'  This passage is generally considered very difficult to understand. According to Cassuto's interpretation of the Bible, Moses did not circumcise his second son Eliezer, because their departure for Egypt occurred on the eighth day after his birth. On the way Moses fell ill, and Zipporah took it as a punishment for not performing the circumcision of her son. She then performed it herself, and Moses got well. As to the phrase 'bridegroom of blood', Cassuto remarks that through the blood of the circumcision God will save Moses’ life and he will again be her husband.  It could also be interpreted that Zipporah, being the non-Jewish daughter of Jethro, might have circumcised her son herself out of desperation at Moses’ illness. She re-enacted her people's rituals, and circumcised her son to the goddess of fertility .In this case, we must assume a regression to an older custom. In support of this view, Barton (1932, p. 679) writes that Semitic circumcision was originally a sacrifice to the goddess of fertility, placing the child under her protection and consecrating its productive powers to her service.  Another interpretation might be that apparently the Lord became to her, being non-Jewish, a substitute for the Goddess, an aspect of the great mother. When Zipporah grasped the danger to her husband, who was about to be killed, she immediately tried to appease the wrath of the Lord by giving to him, as a partial  sacrifice, her son's foreskin. By performing the ritual herself from fear of the Lord, she accepts the God of her husband through an inner numinous experience, whereas before she accepted him only by conforming to her husband's belief. Now the phrase 'bridegroom of blood' receives a new meaning in that a new covenant with her husband takes place. The term 'blood bridegroom' may hint at the symbolic meaning of the blood in a covenant. And the Lord is reconciled by this sacrifice of the non-Jewess and lets Moses alone.  Symbolism of blood  According to Neumann (1938, pp. 214-15) this passage is of the highest importance for understanding the relation between circumcision and the ritual of Pesach (Passover) .The following quotations point to the relation of these two rituals.  It is said that after the circumcision of all the males, the first Pesach (in history) was celebrated. Also 'when circumcising a boy, one has to smear a little of the blood, which is shed in the circumcision on the feet of the child, and this blood is the sign of the circumcision of which God has spoken'. This act is referred to as being a sign of the covenant. In Exodus xii. 22, it is stated: ' And ye shall take a bunch of hyssop, and dip it in the blood [of a lamb sacrificed for the Passover] that is in the bason, and strike the lintel and the two sideposts with the blood that is in the bason ...', etc., and then in verse 27: 'that ye shall say: "It is the sacrifice of the Lord's passover (passing over)..." ‘etc. In yet another place (Bin Gorion, 1926, p. 465) we find 'and the blood shall be a sign on your houses'.  The rite of circumcision, the bleeding genitals and the smeared legs of the child form a parallel with the smearing of the blood of a lamb on the sideposts and the lintel, which was demanded of the children of Israel in Egypt as a sign of the covenant. In memory of this the Pesach is forever celebrated. The lintel is that which 'comes out above' (Gesenius, 1949), and if the sideposts are taken as legs the lintel would therefore signify the genitals.  The significance of the blood is decisive. As Neumann further points out, the blood plays the role of a mediator. With regard to the body, it has the character of the soul; whereas with regard to the Ruach (spirit) it represents the essence of matter, namely, the body. Without the substance of the blood, which connects the two principles, the sacral relations cannot be realised. Therefore, even in the rare event of a child being born without a foreskin, i.e. innately 'circumcised', he still has to be ritually circumcised because 'the blood of the covenant has to drip down' (Bin Gorion, 1926, p. 462).  Let us look for a psychological meaning in this last sentence. The dripping of the blood may have to do with the idea of giving oneself away, of not holding back; it could then be a sacrifice in the sense of an emotional act, the blood being the soul, a dedication and not a resignation. This is why even a child born 'circumcised' has to undergo the ritual, because the important thing is the dripping blood and not the fact of the circumcised penis. The emphasis is therefore put on the blood as a symbol of the soul, i.e. on its emotional aspect of dedication.  When the blood is equated with the soul, smearing blood on the legs of the child could be explained as the ability to bring the emotional soul under self-control as an initial step in differentiating the emotions. On the other " hand, when the blood represents the essence of matter, it could be said that by smearing the legs contact is made with mother-earth, thus making a bridge to reality.  During the ceremony of circumcision, even today in Orthodox circles, it is the custom for the “Mohel” (circumciser) to take some wine into his mouth and then to suck a little of the blood of the circumcised penis, thus mixing wine and blood. Wine can signify, according to Jung, (1942, C. W. 11, p. 253) the spiritual aspect of man's highest cultural products. By mixing wine with blood the act of circumcision could therefore mean that the Mohel accentuates the spiritual covenant with God. In man, the spirit has to be given substance, i.e. reality, otherwise it is mere intellect and abstract thinking. Therefore the spirit in wine has to be mixed with blood, body.  An interesting identification of feminine and masculine aspects of initiation can be found in Leviticus xii:  (2) Speak unto the children of Israel, saying: If a woman conceive seed, and bear a man child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean. (3) And in the eighth day the flesh of his foreskin shall be circumcised, (4) and she shall continue in the blood of purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.  Whereas in the case of a birth of a baby girl, the rule is different (Leviticus xii. 5):  But if she bear a maid child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of purifying threescore  and six days. ,  Here we have an explanation why the circumcision is performed on the eighth day. During the seven days of a woman's impurity the child still be- longs to the realm of the mother archetype, and only afterwards is it freed therefrom by circumcision. But considering the important role blood plays in the ceremony, as well as in the Pesach ritual as mentioned above, circumcision may be regarded as an initiation. In other words, the eighth day is a patriarchal imitation of the seven days of the woman's impurity .By the spilling of the blood in circumcision, man is initiated into the mystery of becoming the Son of God.  Circumcision in primitive societies  Esther Harding (I9SS, p. 70) says that circumcision rites in primitive societies bear a striking resemblance to the rites performed by women at their monthly periods. There seems to be a connection between the blood shed in circumcision and menstruation. As long as a woman is menstruating she is also able to bear a child, and childbearing is the mystery of creation. Another hint at the relation between menstruation, the women's mystery , and circumcision can be seen in the fact that in some primitive tribes after one circumcision and incision is performed another subincision wound is made. This indicates the reopening of the wound and reproduces symbolically the female sex organ and periodic menstruation, for the subincision wound is called 'vulva'. Circumcision, therefore, provides man with something feminine. It is a kind of being opened, able to receive and even give birth. This birth, however, has to do with the power of spiritual creativity. and the children born are spiritual children. Man then becomes not purely man. but rather a whole personality, incorporating within himself the feminine qualities also. This is reflected in the facts that, in their relationship to God, the people of Israel are looked upon, as God's bride-the Shekhinah. Jung (1953, C. w. 7, p. 28) says on circumcision that 'the primitive mind' conceives it as a magical means of leading men from the 'animal state' to the human state. He further (1931, C.W. 8, pp. 374-5) explains that circumcision was performed in primitive societies in order to 'substitute the intimate relationship with the parents for another relationship, namely that with the clan or tribe.'...'The drastic ceremony...looks...like sacrifice to the powers which might hold the young man back' ibid. p. 374). 'Separation from the mother is sufficient only if the archetype is included, and the same is true of separation from the father' ibid., p. 375 ). 'This shows...the power of the archetype: it forces the primitive to act against nature so that he shall not become her victim. This is indeed the beginning of all culture, the inevitable result of consciousness and of the possibility of deviating from unconscious law.    The 'act against nature' is emphasised in a legend (Ginzberg, 1913, p. 318) 0 (-which says that nature does not produce anything quite ready for use, but  expects man to improve upon its creations. This applies also to a man's body, which becomes perfect after its natural state has been improved upon by circumcision.    The second circumcision  There is still quite another aspect to circumcision. After the forty years of wandering in the desert and before entering the Promised Land, the Lord commands Joshua to circumcise the children of Israel a second time (Joshua  v. 2-9). As is clearly stated, this second time must not be taken literally, because it was meant for all men born in the desert who had not been circumcised. Nevertheless, the term 'second time' may be interpreted as giving circumcision a slightly different or an added meaning. It may also allude to the fact that it was not performed on the eighth day after birth.  According to the interpretation of this passage by Cassuto, this serves as o an act of independence from the rule of the Egyptians. He elaborates as J follows: as the custom of circumcision was prevalent in Egypt only among the ruling classes, circumcising all the males born in the desert and about to enter into Israel signified their independence; they also became 'rulers' and initiated into a new life in their new land. It could be said that after the forty years of suffering and hardship m the desert, having been torn away from the fleshpots of Egypt where they had paid for their nourishment by slavery and (,~ subservience, they became men and were ready to receive a new land. This... ~ may be further understood as a revival of the positive earth archetype which " is combined clearly with a new covenant. This means that spiritual develop- c ment or drive to consciousness was to be predominant in the newly acquired country. Put in another form, Egypt symbolizes the unconscious; leaving  Egypt is the beginning of consciousness and a rebirth. The forty years being " analogous to the seven days before circumcision suggest a second circumcision, after the forty years, and as such are a collective initiation into the ! covenant. The forty years' journey through the desert and its perils can be looked at as the building up of masculinity , ego strength, the journey of the hero. The circumcision is needed as an initiation into a new phase, when a strengthened ego is again confronted with the mother, and, not being dominated by her, can now create in her and through her new values, new deeds. There still remains, though, a danger, that when getting one's own new land, one may fall into a positive mother complex and be dominated once more I by it. The second circumcision, I suggest, can now be conceived as a new sacrifice of the acquired adulthood; it leads into a new dependence, not on the mother archetype but on the self; a more differentiated relationship between the ego and the self can then result from the sacrifice.  Circumcision as a symbol  The last time circumcision is mentioned in the Bible is in Jeremiah:  (iv.4) Circumcise yourselves to the Lord, and take away the foreskins of your heart, Etc.  (ix.24) Behold, the days come, saith the Lord, that I will punish all them which are circumcised in their uncircumcision.  (iX.25)…For all the nations are uncircumcised, but all the house of Israel are uncircumcised in the heart.  As Hobson (1961, p. 30) rightly remarks, circumcision of the heart points J to an inner sacrifice which has not to be performed outside, i.e. he stresses the symbolic meaning of the rite. Just as the circumcision of the penis means overcoming an animal-like instinctual drive, so circumcision of the heart means overcoming the unconsciousness of feeling values. Feelings are often undifferentiated and blinding in an animal-driven way, and no mature relationship can ensue therefrom. Circumcision of the heart is therefore an essential component in becoming aware of the value of those feelings that playa part in relationships and guarantee their continuation.  In the text the Lord rages against the unfaid1fulness of the people who, in spite of being circumcised in the penis and therefore under the covenant, were not loyal to it. Originally the penis and its circumcision were concerned v with instinctual drives and then interpreted in Judaism as the opposite, namely, the covenant which means spirit; the circumcision of the heart, which is a sign for feeling between the extremes of spirit and instinct, is needed for true relationship. In the same way as the blood is the mediator between body and spirit, so the heart is able to unite the contrasts. Differentiation of feelings crystallises the value of faithfulness, which the Lord demands. When man has acquired a certain insight into the intricate relationships and demands of the Self and has come to the realisation of its highest value, faithfulness and loyalty to this value are needed to ensure further development and wholeness.  Circumcision and redemption of God  One other facet of the circumcision ceremony is of interest. According to the Jewish legend the prophet Elijah attends the circumcision rite, and a special chair is prepared for him. It is worthwhile to mention here that during the Pesach night feast it is customary to leave a glass of wine for Elijah, the prophet. He may therefore be an archetypal figure connected with the redeeming aspect of the covenant. Elijah is a very common figure in Jewish folklore in general, and also plays an important part in Islam and Christianity. He generally appears as a helper in various situations and his greatest function, according to Jewish belief, will be to appear again as a messenger before the coming of the Messiah.  So far circumcision has been dealt with in connection with the improvement of man. By having the figure of Elijah present at the ceremony, God in a more human aspect is also taking part. According to Jung (1956, p. II ff.) Elijah is the type of the *theos anthropos*, more human than Christ, and in as much as he is procreated and born in original sin he is also more universal because he contains also pre-Yahwistic Godheads. If we circumcise the child, , i.e. consecrate part of the natural instincts to a higher value, to the self-then ! God can appear in a more human aspect, losing something of his animal-like savageness and so being himself redeemed.  The act of redemption can also be seen in the fact that the first circumcision is cited on the second day of the Jewish New Year (Rosh Hashanah). 'Still yearly the blood of this circumcision (Abraham) shows itself like sacrificial blood, whereby God pardons his people and purifies them.'  Conclusion  It has been shown how symbolic understanding of circumcision in a person who has been circumcised may appear in a dream under the aspect of a second circumcision. In the dream mentioned at the beginning, it would seem that this man, having been circumcised in the flesh on the eighth day, but not having come to a symbolic realization of the meaning of circumcision, has now to be 'circumcised' again. l. The Sexual Act as a conjunction of opposites There occurs a union of the male‑female opposites in the sexual act; the two become one and this is a mystic, numinous experience. Various people experience the sexual act in different ways, according to their respective state of consciousness.  Two energies merge into one in the sexual act; this is the mystery of creation, of life. Each of the partners is in some way the creator: heaven and earth, man and woman unite in the creative act of sex. The man with his erect penis and the woman with her open, receiving vagina are actually living and reliving the act of creation which takes place continuously throughout the universe.  This is the meaning of the symbolism of conjunction: that opposites, in their various aspects, can be united by love, by union. It is a process which is beyond the bounds of rational comprehension, but which can nonetheless be experienced when the opposites, for a brief instant, become one.  From the psychological point of view, sexuality is the experience of becoming one through conjunction with the opposite sex, at both the subjective and objective level. This union of opposites is linked to the process of individuation, since it brings the counter‑sexual part of the soul to awareness. Sexual union is thus the external acting out of the internal union of the male‑female opposites; or, to put it another way, the union of the conscious Ego with its unconscious part (Animus and Anima).  In the sexual act one enters into a new mode of consciousness, an altered state of consciousness. The eyes are closed, there is no talk. Although there are normally two partners, a man and a woman, the peak‑experience is naturally experienced by each partner subjectively and individually. Most people are not aware of the numinosity of sex. If the numinous aspect of sex could be regained on a general, collective, level, a new attitude to sex, to feminine qualities within the individual could emerge.  Hoffman (1981, p.47) relates to the unity of opposites as follows:  ”...the Kabbalists tell us that the world is ultimately composed of a unity of apparent opposites. Such qualities as activity and passivity, male and female, light and dark, seem separate, indeed mutually contradictory to our normal frame of consciousness. Yet, the Kabbalah insists that all are in fact one. Thus, in one acute commentary on the biblical line, "And God divided the light from darkness," the Zohar explains: `Up to this point, the male principle was represented by light and the female by darkness; subsequently they were joined together and made one. The difference by which light is distinguished from darkness is by degree only; both are one in kind, as there is no light without darkness and no darkness without light.“ (Zohar, pp.323‑324) According to another passage in the Zohar, which Jung (CW 14, par. 632, n.277) quotes, there may be distinguished in God (himself) both a male principle and a female principle.  Here it is essential to remember the important contribution given by Jung to our understanding of the changes in the divine image, above all with respect to the inclusion of the Goddess - the female archetype - into the image of an all-inclusive God. Some scholars feel that the establishment of a male image for the divinity can be explained in terms of resistance to the dominance of the Great Mother: the male image for God was necessary for the development of the conscious, given that the male God was identified with light. However, Jung firmly recommends the need to reintegrate into the divinity the female principle, which has been lost, in order to re-establish a divine image, which is both male and female.  The realization of the existence of the opposite sex in one's psyche is activated psychologically by withdrawing the projection. But the drive to project is very strong so that it happens time and again. Relationship to the partner as a human being and not only as a bearer of one’s projection, is the very basis for the dynamic aspect of the individuation process. To love the partner although she/he is different from one’s projected image is a real challenge to one’s capacity to love.  The mystical union of God and the Shekhinah, psychologically between the father and mother archetype, also brings forth the birth of the child. Von Franz (1978, p.132) writes (my translation): "If man does not grasp the eternal which dwells in love...then the 'Godly child' of the transcendent pair cannot be born, the child which is the symbol of achieved individuation". One could add that every child born is a godly child, the numinous result of love and sex of man and woman. On an inner level, every creation in art is “a child" of the union of Ego and animus or anima!    "Both of them (animus and anima) are unconscious powers, "gods" in fact, as the ancient world quite rightly conceived them to be" (Jung, CW 9/II, par. 41). The protagonists of the Song of Songs represent the animus and the anima, the royal couple, "the royal brother‑sister pair, and hence the tension of opposites from which the divine child is born as the symbol of unity" (ibid. par. 59).  In the Kabbalah, however, the coniunctio symbolism of the Song of Songs is stressed. Moshe Idel (1988a, p.179 ff.) states that "images portraying the spiritual connection between the lover and his beloved, i.e., descriptions of such emotions as longing, submission, are extremely common...these images appear alike in mystical literature and among philosophers, eligious poets, and exegetes of the Song of Songs."  In quoting Abulafia, Idel (ibid. p.186) continues:  “It is worthy to note that the soul is understood as a  woman, a very widespread image in mysticism."  (This is from a man’s point of view.)  In an excellent book, Idel (1988) expands on the mystical experience.  Thus, according to the Kabbalah, the erotic relationship between man and woman corresponds to the union of God and Shekhinah, the Holy Union, Zivug ha’kadosh (hieros gamos). The sexual union between husband and wife takes on a spiritual, transcended significance and meaning. When husband and wife unite in this world, God and Shekhinah unite in the other world. The two become one. Thus the sexual act can be looked upon as a symbol, but it is basically the experience of the original oneness of man woman, and Animus‑Anima. It recreates wholeness after the split of the original man (Adam Kadmon, original man, Hermaphrodite) into two: man and woman. According to one story of the creation of man (Genesis 1:27), `And God created man in His own image, in the image of God He created him; male and female created he them', man and woman are directly created by God. The Midrash Rabba, also quoted by Rashi, expands on this and explains that man as first created consisted of two halves, male and female, which were afterwards separated.  Psychologically speaking, the hermaphrodite is a symbol of wholeness. By the separation man and woman are only parts of a whole, which explains the reciprocal attraction between man and woman-the unending yearning to find the exact missing half of the personality.  The experience of the conjunction, of the union, is a religious, numinous experience. It is the experience of the transcendence, overpowering. Correctly understood and made conscious, time and again, the conjunction give an inkling of the other reality.  Clinical example:  John is an elderly man in his late sixties. He lives with Irene, his third wife. He had been married to his second wife Anda for about a decade, some 20 years ago. They had met when both were still married. They both eventually divorced and then married. But the marriage broke up, when financial problems arose.  Anda often appeared in his dreams. He had been very happy with her.  It had been a deep experience for him. In spite of the fact that the relationship had ended in divorce, he talked about it without bitterness.  Then, in a dream, after a year of analysis Anda gave him a sculpture. It represented mortar and pestle, symbolically uniting penis and vagina in an image of conjunction. He had a dream experiencing oneness, a mystical feeling. This was clearly a stepping-stone in the process of his individuation. He had experienced the Self within, uniting male and female, animus and anima. Gradually he could internalize the anima. In consequence the relationship to his third wife improved. Love and acceptance of the partner developed. The symbolic union of masculine and feminine energy in his dream also brought forth a flow of creativity in writing.  The experience with Anda was on the one hand real bliss, but on the other hand a sad event. When the anima was no more projected, he became more whole. The union of masculine and feminine energy in his dream brought forth his creativity. The dream experience of the symbolic union of animus and anima changed his God-image: the feminine element was incorporated.  At a later stage he again dreamt of Anda. He slept with her and was extremely happy: a dream experience of this symbolic union with the anima.  Whereas the union of opposites is experienced in a love relationship, reality problems often disturb the projections and force the individual to give up the projections. Then the union of the male-female opposites may become an inner experience.  In the sculpture, the pestle symbolizes the phallus, the mortar the womb. The womb represents the female principle, the phallus the masculine principle. They both symbolize the creative principle, the mystery of creation and creativity, especially in their union. They both are transpersonal, archetypal, numinous and holy. They are ritual symbols, “extraordinarily potent” (Jung, CW 16, par. 340). They represent the creative mana, the power of healing and fertility.  One could also state that the sculpture, presented by the dream-anima represents the Self as union of archetypal opposites. Thus the Irene-anima opened the gate to creativity and to a mystical experience of the Self. The positive anima that he had projected onto Anda, later turned into a negative anima, when, because of financial difficulties, this second marriage also ended in divorce.  An amplification of the mortar is the feminine symbol of yoni, the entrance to the womb. It is a triangle pointing down to the earth. The triangle pointing upwards represents masculinity. Joined together they form the Star of David, a symbol of the union of feminine and masculine.  Eve was a soft, sensitive woman in her forties, a warm, feeling person who loved her partner very dearly. She responded, on each occasion, very profoundly to the penetration of the penis into her body. It was physically painful, but spiritually pleasurable, even mystics experience. It was, in her words, a very meaningful experience. It was at the same time a sensation of pain and pleasure. When she was widowed she occasionally masturbated, which was at the same time pleasurable and sad, causing her to feel the pain of loneliness. Yet in orgasm she felt the beyond. She said that at the moment of orgasm she became one with the “wholly other”. Man and woman in intimate relationship constituted for her the essence of the sexual experience, the “mystery of union”.  A scientist about 60 years old had a love‑relationship with a much younger artist. The following passage of Von Franz (1990, p.197/98) is relevant for the relationship: "The products of the unconscious refer...to a Unio mystica with the Self, which is experienced as becoming one of the cosmic opposites. It is relevant with the relationship between man and woman as every serious and deep love relationship lastly serves the mutual individuation, the becoming whole of the partners...However it is something which is constellated not only in marriage, but in every love‑relationship which is accepted as a responsibility. The experience itself cannot be mediated by dry words. Jung described his visions about it in his memories, while being close to death (p.279). But one also finds this hinted at by many mystics, often in the words of the Song of Songs. It is an experience which liberates man into cosmic spheres."  When the artist, after years of a creative relationship, told him that she leaves for a year in order to further her professional abilities, he became very sad. After a few days he dreamt of a hermaphrodite. This image turned in “active imagination” into mortar and pestle. These images of conjunction helped him to overcome his conflict between feeling and thinking. He was hurt by the artist's decision to leave him, yet he knew that he had no right to stand in her way. Thus he felt the union of opposites in the Self which helped him to overcome his selfishness and to turn to his creativeness without the concrete relationship with the artist. When he had sacrificed his demands on the artist and had the projection of his anima integrated, he could relate lovingly to his friend, by letter or by phone. The successive dream images of the scientist showed again that in the process of individuation the opposite sex should not only be experienced in a human relationship, but also in the relationship to the anima within, in fantasies and active imagination. The hermaphrodite is a symbol of individuation.  Only the bond between King and Queen, between God and his Shekhinah, which is also love and soul, creates the hermaphrodite, a symbol for the integrated personality. Love and soul are thus the principle beyond God, or with other words, God is love and soul. God and the Shekhinah are bonded by love and create the world and man (man and woman) on the archetypal level, while on the human level love creates the inner and “outer” child.  Here is another example: An analysand wrote the following verses, signifying his relationship to the anima, his inner feminine side, and his soul. He gave her the name "Jochebed".  O Jochebed, my bride and my daughter!  How deep within me is the feeling  of the two‑oneness with you.  You, you immortal being,  have entered my life.  I thank you and your creator!  Life and death merge.  O eternity, O eternal soul!  How thankful I am for this experience‑  In this world, in this, my life.  (Jochebed, mother of Aaron, Moses and Miriam, Exodus VI:20)  The name Jochebed had also a personal significance for the analysand, but not relevant to its archetypal significance. This imagination is a kind of prayer or ode to God. It relates to the soul, the anima, as bride and daughter. There is the feeling of oneness, of union, of conjunction. The feeling of two‑oneness means the integration of the anima, the experience of union of the masculine Ego with the feminine soul. On the transpersonal level this corresponds to a masculine/feminine Godhead. But this ode contains also the experience of the immortality of the soul, experienced in this life. It is a kind of mystical experience. It also has the element of humbleness towards the creator, a feeling of thankfulness for the grace granted to the writer of the ode. Thus, by integration, the anima became an Eros of consciousness (Von Franz, 1994, p. 245), so that real love and a genuine feeling‑relationship developed.  One can interpret the ode of Jochebed as an inner marriage, "as hierosgamos (sacred marriage), which also as death marriage describes a common spread archetypal motive" (Von Franz, 184, p.69).  Sex is personal in the sense of a relationship to a man or a woman and impersonal at the same time as a union of the archetypal father and mother or as a union of masculine and feminine energy. The lecturer of the dream, inner wise old man, expresses deep insight with regard to the symbolic meaning of sex. m. Conjunction Symbolism in the Kabbalah In Christianity, the Unconscious is projected into matter (Alchemy). This compensates the conscious religious attitude in which God is in heaven, not in the earth. Christianity grew among people who cultivated their land, but matter and body were looked upon as being inferior. Together with this devaluation of the body, sex, the copulation of two “bodies” was a sin. Matter was inferior and by this the value of matter was lost. Thus this value was projected into matter and by the alchemical opus it was hoped to find the spirit also in matter. Gold as indestructible matter is a symbol of the spirit, of the Self.  Judaism, after the dispersion, was practiced on foreign land. Jews were forbidden to cultivate the land. The biblical land “lost” to the Jews was land, matter, far away, but remained a place where matter and spirit were united in biblical time. The return to the land was hoped for in daily prayers and only in our time, biblical land was regained and became again a dwelling place for Jews. Thus, in the Diaspora, not having a land belonging to them, augmented the importance, the value of the spirit. Therefore, the Kabbalists developed an interesting system, a new myth, in which the spirit, the God image, was more and more differentiated. The feminine principle or energy was incorporated into the God-image. In the Sephiroth-tree are a masculine and an equal feminine side. The tension of the opposites fi of Din and Hesed, is ”overcome” by Da’at (see below). In the Kabbalah, the one, abstract and transcendental En-Sof, a symbol of the Self, manifests itself in ten different Sefiroth, which are connected and united in the Sefiroth-tree, a symbol of the Self. They are united and connected by the principle of love! This psychological interpretation reveals the feminine principle within the teaching of the Sefiroth. Furthermore, the ten Sefiroth belong either to a masculine or feminine principle, yet the Sefiroth of the middle column are "neutral", i.e. not masculine and not feminine.  This Sephirah Da’at symbolizes, next to other Sephiroth, the Mysterium Coniunctionis. It can also be explained as the mystery of the oneness of the Self, comprising the opposites, which cannot rationally be united.  Kabalistic writings are full of female symbols: the Bride, the King's Daughter, the Shekhinah and the Congregation of Israel. They are joined by the symbols of the earth (which conceives) and of the moon, and those of the ethrog (citron), the fruit of the tree of beauty, and of the date, which is the image of the female sex/genitals.  Whereas Christian culture elaborated its idea of the union of opposites within the framework of alchemy, the Kabbalah formulated its ideas of conjunction within the system of the Sefiroth. The union takes place within the tree of life, the mystic tree of divine powers. Its branches are made up of the ten Sefiroth. One could define them as a sort of non‑figurative archetypal constellations, which could thus be seen also as stages, aspects, attributes, principles, emanations, names, lights, and powers (energies) ‑ that is, dynamic aspects of the divine being, or, in psychological terms, of the Self. The right side of the tree is male, the left side, female. The central column represents the union (Zivug). Each Sefirah represents a branch and their common root is unknown and unknowable.  With regard to parallels between Alchemy and Kabbalah, Jung  (CW 9/II, par. 425) states: “The coniunctio oppositorum engaged the speculations of the alchemists in the form of the “Chymical wedding”, and those of the cabalists in the form of Tiferet and Malchut or God and the Shekhinah, not to speak of the marriage of the Lamb.”  Whereas in Alchemy, the unconscious is projected into matter, in the Kabbalah it is projected into the spirit. This is an important difference, which probably is the result of the difference between the Christian and the Jewish religion. Whereas the Jews were separated from their land, from the earth, some 2000 years ago, the Christians lived on their land. Therefore they projected the unconscious into matter. The Jews however lived so to speak from the spirit and therefore projected the unconscious into the godly realm.  The original unity is divided into two, based on the names of the two Sefiroth "Benevolence and Restraint" (Hesed and Din), but which are to be found at all levels of the Sefiroth tree and express the simultaneous presence and the opposition of female and male energy.  There is also an eleventh Sefirah, the result of a tension between Chokhmah (the right side) and Binah (the left side). In the parallelism with parts of the body, Da'at occupies the middle position between the two parts of the brain. Being in the middle, it unites the opposites and connects the paradox. Together, Chokhmah, Binah and Da'at make up the mental base, which underlies any creative expression. The basic ability to communicate and to construct an intelligent relationship with the outside world makes up the specific function of the "hidden Sefirah" Da`at.  Again, in terms of the relationship between man and woman, Chokhmah‑Wisdom must join Binah‑Understanding. Da`at‑Knowledge is equivalent to the idea of a complete union of opposites. The only way that man and woman love each other, not only physically but spiritually as well, is to remove all the barriers that separate them. In essence, a man and woman in love can get close in a way no other two human beings can. This might be the reason why the Torah makes use of the concept of Da`at‑Knowledge especially for Adam and Eve (Kaplan, pp. 52‑53).  A man having intercourse with a woman is consciously or unconsciously connected with the “celestial female or mother”, the Shekhinah or the Sophia. A woman having intercourse with a man is consciously or unconsciously connected with the “celestial male or father. We could formulate this differently by saying that It can happen that during the sexual act, the fear of the loss of control on the part of the Ego, which masks a fear of death (the "death" of the Ego), prevents the reaching of orgasm. Certain sexual cults such as the worship of the lingam, the penis, the symbol of universal creativity, may be seen as a crystallization of the human need to ritualize the mystery of reproduction and creation. Sexuality is thus an unconscious encounter with the creative spirit, which for many people can find expression only in this way.  The Kabalistic concept of "En‑Sof", which precedes God, can also be described as the hidden God. Psychologically it is the central archetype, which can only be circumscribed or experienced symbolically, for instance as a mandala or as God with his attributes. God is already something, a concept, an idea, an image. (In a later Kabalistic teaching of Luria, his Partzufim are personified aspects of the En Sof in human forms or divine personalities, archetypes. They are closer to a psychological understanding than the more abstract Sefiroth.)  The hidden God "En‑Sof" emanates into the ten Sefiroth, which are connected and united in the Sefiroth‑tree. The ten Sefiroth represent the one, God, or the central archetype, the Self. The Sefiroth of the middle column are "neutral", i.e. both masculine and feminine. From a psychological point of view, these Sefiroth can be looked upon as archetypes, both separately and in their interaction. The Sefiroth‑system is a differentiated symbol of conjunction. From the point of view of the Sefiroth, Tiferet (masculine) and Malkhut (feminine) are united by Yesod, which symbolizes the penis.  The hidden God is psychologically the central archetype, the Self, which can only be circumscribed or experienced symbolically, for instance as mandala. God is a concept, an idea, and an image. In a later Kabalistic teaching of Luria, his Partzufim (faces or countenances) are personified aspects of the En Sof or divine personalities, archetypes. They are closer to a psychological understanding than the more abstract Sefiroth.  Luria, some 400 years ago in Safed, introduced a new system, describing processes within the Godhead. They are called "Partzufim", psychologically speaking, archetypal images in human form.  Whereas the ten Sefiroth, the older system of godly emanation, are abstract concepts, the five Partzufim are personalized. Their interaction is a myth and therefore closer to psychology. The concept of the Partzufim can be found as early as in the mythical parts of the Zohar.  Scholem (1946, p.269‑273) writes that anthropomorphic thought has won the greatest victory in the history of Jewish mysticism and continues "that these symbols reflect highly developed mystical meditations...almost impenetrable to rational thought...this symbolism is of a somewhat crude texture". For Scholem the symbol of "Mother" and "Father", of "son" and "daughter" in the myth of the Partzufim is crude compared with the abstract concepts of the Godly emanation of the Sefiroth.  1. Keter is now Arikh Anpin, 'the Long‑Suffering', comprising pure mercy and divine love. (In the Zohar, Arikh Anpin is also called Attika Kadisha, The Holy Ancient One) This is the highest Sefirah. Arikh Anpin means also long of anger, namely patience (Anaph- (aramaic)‑aph- (hebrew)‑nose‑anger). He is also the grandfather corresponding to the Sephirah Keter.  2.3. Hokmah and Binah have become the Partzufim of father and mother, Abba and Ima. They are separated, but joined in eternal union (Zivug).  4. Zeir Anpin comprises the six lower Sefiroth. It means the short face or the short nose, the impatient, in contradistinction to Arikh Anpin. He is the son.  5. Nukbah, (the feminine), the l0th Sefirah, Malkhut. She is the daughter and the consort of the son.  Psychologically, the Partzuf Father and the Partzuf Mother are the primal archetypal images of the "Great Father" and the "Great Mother". The Partzuf Daughter and the Partzuf Son correspond to the transformative character of the archetypes. The Grandfather would correspond to the creative principle or energy.  The ten Sefiroth and the five Partzufim constitute a unity in diversity. They represent the emanation of the one God (Ain Sof). Rabbi Abraham Kook (passim) called the system of the Partzufim `diversity of the unity' (Ribui Ha'ahduti). This paradox of unity in diversity is true for the Sefirot and the Partzufim as well.  The first and highest of the ten Sefiroth and of the five Partzufim is Keter. Keter is also called Ain=Nothingness and this Nothingness refers to that which cannot be known. I suggest that this is the essence of the secret of creation, the unknown, the mystery. Scholem (1946, p.217) describes Keter as "the abyss which becomes visible in the gaps of existence". Kaplan (p.51) states, that "KETER is the interface between the Infinite=AIN SOF and the creation. It is completely hidden and incomprehensible and partakes of the very quality of infinity that makes it impossible to speak about AIN SOF itself. Like a crown that rests on top of the head, it is not part of the 'body'. Indeed, it is for this very reason that KETER is sometimes not included among the ten SEFIROT." KETER can very rarely be experienced, only in deep numinous mystical submersion. In the individuation process as described by Jung, it is the experience of the SELF. It is difficult for modern man to accept that there is a reality beyond which is what cannot be formulated in rational terms. The wish and urge to know where we come from and where we go to, is the basis for human development. The danger of this wish to know is hubris, i.e. the belief that it is only a question of time till we know the answers to the secrets of creation. In hubris the numinous feeling that there exists a reality beyond intellectual knowledge is lost.  In the teachings of the Kabbalah the feminine element has more weight than in normative Judaism, although the image of the father‑God as the creator is prevalent.    The fact that the Partzufim two and three are called Father and Mother and the Partzufim four and five Son and Daughter gives importance to feminine elements, a fact which satisfies modern consciousness. For the first time, the feminine aspect of the Godhead is clearly stressed.  Kaplan (p.105) deals with the relationship of feminine and masculine personages in the system of the Partzufim in detail.  "We will now analyze the relationship between Abba  and Ima, (father and mother) and Zer Anpin and Nukva  (son and daughter). A cursory examination (of the Etz  Chaim or the Idrot) shows that many of the symbolism  are highly sexual. The connection between Abba (father) and  Ima (mother) is referred to as Zivug, which literally means  sexual union or attachment: this is a symbolism that  we will find throughout the discussion of the Partzufim."    The union of opposites, of male and female, is extensively dealt with by Jung (CW 14, passim). It is the mystery of union, "Mysterium Coniunctionis". It has a spiritual meaning, it is the secret of every creation. Just as in nature children are conceived in sexual union, so the integration of the contrasexual part (Animus and Anima) in the individuation process is sometimes experienced as sexual union.  And Kaplan (p.105) continues:  "As the Ari describes it, there is an entire process  by which Zer Anpin is born. It starts with a Kiss  between Abba and Ima, which then develops into a  Zivug. We understand of course that these  relationships have a very deep symbolic meaning.  The Song of Songs, for instance, begins with the  verse `Let him kiss me with the kisses of His  lips.'"  Kisses are foreplay to the sexual union, which will induce pregnancy. The kiss is a symbol of love. The Song of Songs is the love‑poem of the Bible, with its deep spiritual meaning.  "To the Kabbalists, a kiss symbolizes the meeting of  minds, whereas a Zivug represents the melting of  bodies, of total essence." (ibid)  The kiss is a meeting of lips, mouths and tongues, alluding to the meeting of the heads, of the souls. The melting of the bodies represents the total essence, namely the mystical oneness in the orgasm. The numinosity of the experience is explained by the analogy of the copulation of man and wife as the Zer Anpin with his feminine counterpart, the Nukva. Thus the human sexual act has a transcendental meaning as well.  And Kaplan (ibid) continues that in the godly sphere  "Abba and Ima come together and Ima becomes pregnant  with Zer Anpin; she carries him, gives birth to him  and nurses him. She then becomes pregnant a second  time, the second pregnancy being not a physical but  rather a mental pregnancy which develops Zer  Anpin's Mochin, his personality, and Nukva de Zer  Anpin, who is his sister."  In this passage we read about two pregnancies of Ima: a physical and a mental pregnancy. The first pregnancies brought forth the son, whereas the second one is a mental addition, and at the same time the sister, his anima, his soul. On the subjective level, a man, in order to be a spiritual being,  has to integrate his feminine side. And Kaplan (ibid) expands:  "Zer Anpin and Nukva are thus brother and sister  but their relationship culminates in their  becoming bride and groom as well. This is the  concept of Achoti Kallah, `my sister, my bride'  that we find throughout the Song of Songs. It  represents the highest level of Zivug‑Attachment  that can exist between a man and a woman, because  among other things, Zer Anpin and Nukva are  paradigmatic human beings."  In this section, brother and sister become bride and groom, a clear indication of incest. According to Jung (CW 9/2, esp. par. 20‑42) incest takes place in the collective unconscious, the union (Zivug) of the masculine and feminine archetypal images (Animus and Anima). Incest in a dream during the development of the personality (individuation process) is of foremost significance. It shows the tendency of the psyche to integrate the contrasexual part, the union of masculine and feminine into a new whole, but incest in an early stage of development is interpreted reductively: the masculine ego is bound to the mother which hinders him to develop into a mature being.  Kaplan (p. 106), in the chapter on “The parent-Child Relationship” also discusses the brother-sister incest.  "The only difference is that on the level of  Atzilut (the domain of the Sefiroth and the  Partzufim, GD) the Zivug of Achoti Kallah is  permitted, while for human beings it is strictly  forbidden. Thus, in Derekh Mitzvotekha from the  Tzemach Tzedek (Rabbi Menachem Mendell of  Lubavitch 1789‑1866), we find that the reason the  Torah prohibits this brother‑sister relationship  is because it so holy that human beings dare not  do it."    The incest prohibition or barrier is now explained. Atzilut is one aspect of the collective unconscious. The Song of Songs interpreted on its deepest level portrays the brother sister incest. The incest between human beings is prohibited because of anthropological and psychological reasons. Incest has to be understood symbolically as the union of opposites. It is a feeling of joy. It is a numinous experience illuminating the feeling of being on the road to self-realization and wholeness, to individuation. And Kaplan  (p. 106) continues:    "According to the Kabbalah, therefore, when  Abraham and Isaac both called their wives  `sister', they meant it in the sense of Achoti  Kallah (my sister, my bride). They were indicating  that their relationships with their wives, Sarah and  Rebecca, were exact counterparts to that of Zer  Anpin and Nukva. They were really telling a  spiritual truth rather than a physical one."  This explains the incest of the patriarch Abraham and the matriarch Sarah, who were actually half brother and sister, whereas for Isaac calling Rebecca his "sister", it is only a figure of speech with a deep symbolical meaning.  Within the development of the personality, "incest symbolizes union with one's own being, it means individuation or becoming a self...Incest is simply the union of like with like..." (Jung, Psychology of the Transference, CW 16, par. 419).  At the age of 30, in 1951, when I was in analysis, I had the following dream:  "...I go home, to the house of my parents (in the dream I am not yet married) and lay in the bed of my father. Then my mother comes home and lies in her bed, next to me. Mother says that I made a mix‑up (confusion) in my father's bed. Then I get up and mother rolls over in my, i.e. father's bed. I roll the bedcovers back, I want to stretch them, and by this uncover her sexual organs. She tries to pull down her nightgown and by this her socks fall off. Finally I put the cover back over her."  My analyst, Liliane Frey-Rohn said that this was a dream for the boss!  Jung explained me in an hour that incest has a deep significance as a “Mysterium”, a mystery. In Christianity, he explained, incest has to be represented by the Immaculate Conception and the procreation by the Holy Spirit. It is very important in this dream to realize that the wish for incest is mutual by son and by mother. With other words, the mother, the unconscious, wishes to become conscious in the son, in the ego and the son wishes to unite with the mother, the unconscious.  Here I want to add the parallel idea of the “scintillae” (sparks) in Alchemy and of the “Nitzotzot” (sparks) in the Kabbalah. In connection with a multiple consciousness, Jung (CW 8, par. 388) mentions the scintillae in Alchemy, the sparks, which are explained as identical with the spirit of God. Jung (CW 14, par. 7oo) expands on the theme:  “In the unconscious are hidden those "sparks of light" (scintillae), the archetypes, from which a higher meaning can be extracted."  And in a letter to the Rev. David Cox, Jung (CW 18, par. 1660) writes,  "As God lives in everybody in the form of the scintilla of  the self, man could see his “demonic," i.e. ambivalent, nature in himself and thus he could understand how he is penetrated by God, how God incarnates in man."  And in Psychology and Alchemy, (CW 12, par. 410) Jung adds in a footnote:  "The cabalistic idea of God pervading the world in form of soul-sparks (scintillae)...are similar".  Like Alchemy, also the Kabbalah speaks of the sparks of Holiness Like Alchemy, also the Kabbalah speaks of the sparks of Holiness ("Nitzotzot”). Kaplan (p. 163:) writes, “the light in the darkness is the spark of good in the evi1”. (Darkness = unconscious = evi1; 1ight =conscious = good:) And Scholem (1946, p.268:) writes,  "Luria accounts for the fall of divine "sparks of light” from the divine realm into the lower depths”.  And in the same chapter, Scholem (p. 280) writes that  "sparks of the Shekhinah”  are scattered in all worlds. And  "there is no sphere of existence including organic and inorganic nature, that is not full of ho1y sparks which are mixed up with the Klipoth (shells of the nut, formless forces) and need to be separated from them and lifted up.”  **n. Death**  Those of us whom I would define as "modern individuals", who do not identify themselves in a traditional religion and do not have an unconditioned religious belief or faith, nonetheless need to find their own personal way of coming to terms with death.  None of us, after all, can know what death is, but from the very beginning of recorded history death has been a constant preoccupation of the human soul and continues to be so even today. The mystery of death figures in all mythologies of all peoples, in religion and in mysticism and in all forms of art. It is precisely because death is an experience which goes beyond human understanding that it is in myth and art that we find forms of expression of death which are able to transcend simple rational explanation.  It is interesting to quote here some verses of the psalms regarding death:  “For Thou hast delivered my soul from death”.  (The Psalms 56:14)  This clearly alludes to the view that, while the body is dying, the soul lives on. This is the concept of the immortality of the soul.  “What man is he that liveth and shall not see death,  That shall deliver his soul from the power of the grave? Selah.”  (The Psalms 89:49)    This is a variation of the above, but it stresses the confrontation with death. When the body dies, the soul is freed and goes back to its source.  “So teach us to number our days, that we may get us a heart of wisdom.”  (“The Psalms 90:12)  When we know that our days are limited, we shall earn wisdom. Then, things fall into the right place.  Here I want to relate a moving experience I had with a woman- analysand, about 60 years old. Ms. U. was born into an orthodox Jewish family. She had studied art in Germany and had to leave the country because of the persecution of Jews. After many years of working as art teacher and as an artist, she felt a need to better know herself (as she put it). Thus she came to analysis. While in analysis she painted over 200 pictures. I would like to discuss one of them. It was painted after a dream she had in which she was confronted with death. In the dream, she heard a knock on the door and as she opened the door, she saw nothing, the “nothing”. She awoke in terror. When she painted this dream, she was forced from within to add a star, because, as she said, “I could not bear this darkness, this void.” This dream was dreamt in the third year of her analysis. She was a teacher and painter. She was ambitious and often very tense. The dream demanded an inner change, a transformation. She had to grapple with her mortality, long before her actual death. On the symbolic level death means giving up what is no more appropriate. She had to give up activities like travelling to Europe because of her health and her age. It was a painful realization. Later she painted a picture, which shows a round jewel or gem embedded in deep blue, freed from the peels that had covered it. The painter felt that in the center of her personality was this object of highest value, the Self: it expressed the feeling of the indestructible soul-a notion of eternity. This was one of the pictures, which showed her individuation, her relationship with the Self. I discussed the problem of artists in Jungian analysis in an article (Dreifuss, 1978, p.45-50). During the last years of her life she wanted to publish some of her pictures. After all the publishers she had asked, declined, she asked me to help her. I chose some pictures with the motive of the eyes, but it was difficult to find a publisher, although Mrs. U. was prepared to pay a certain sum. During one of my visits in Switzerland, the “Schweizer Spiegel Verlag” was prepared to publish these paintings, together with a commentary by myself. (Dreifuss, 1986) When I returned to Israel, I phoned her. She was very excited that some of her pictures would be published, but two days later she passed away. I wondered if the fact that some of her pictures would be printed in a book, gave her an inner peace, so that she could die peacefully.  Here is a personal experience with an analysand close to death.  Ms. E had been recently widowed, and now lived alone. She was deeply involved in writing an MA thesis on romantic literature, from a Jungian perspective. She was extremely slim, but all medical examinations were negative. When later cancer was diagnosed, no treatment was possible any more. During the last two years, as her body weakened, her creative work was the center of her life. Finally her thesis was accepted and well received. Shortly after, she was hospitalized, but soon sent home. She became weaker and weaker, could not leave the house anymore. She phoned me and asked that I may visit her. We talked together and I held her hand in silence. The following day she phoned and told me that my  holding her hand was a deep experience for her. She died within a few days. Her death was the accomplished individuation process.  The non-verbal contact to me as her psychopomp when she was on her deathbed shows that this basic human physical contact was more important and helpful than words.  Death often appears in dreams when one’s previous attitudes and beliefs are no longer valid and should undergo transformation.  A middle-aged woman had lost her husband in a road-accident. During the first weeks after her death she saw him, in her dreams, walking around in the apartment, standing in front of his bookshelf. She found a certain peace of mind and acceptance of her husband’s death when she had dreamt of him having become a star circling in the cosmos.  Let me say something about my personal experience in confrontation with death. When I was about 10 years old, I saw several people standing by a river, which runs through a part of Zurich. Coming closer, I saw some men in a boat lifting a dead man’s body out of the water. This image of the dead man stayed with me for several days or weeks.  A close experience of death was when my mother died of a brain tumor, at the age of 57. I was then about thirty years old. The moment of her last breath was a sad yet numinous experience. Her body was still the same as a few moments ago, but without breath, which is to say she had died. I could understand the idea that the breath is often looked upon as being the soul. In Hebrew, the word “soul” and “breath” have the same root (“Neshamah” and “Neshimah”). The child is born and starts breathing, one dies and stops breathing. Breath thus equals life and soul. The soul leaves the body with the last breath, thus giving a notion that the soul returns to its origins. During analysis, one goes through many transformations, which often appear in dreams with the symbol of death. It is as if old patterns have to die so that the personality can be renewed. This symbolic death is a painful experience, which is often accompanied by intensive suffering. It could be that this kind of symbolic death, consciously realized, helps to accept actual death as the end of life.  At the age of 73, I wrote in my diary that I am prepared to die even today, because I am thankful for my fate. Jungian psychology, my analysis and my ongoing relationship to the unconscious helped me to realize my potential. But an inner voice told me that I should also feel in my guts the cruelty of death. I should not forget that my mother had suffered for three years till death redeemed her. I am not afraid of death, but of long, painful suffering before death.  While writing these pages I am 81 years old and naturally concerned with my own death. I consulted the “I Ging” with the question how to adjust to the forthcoming end of my life. The answer was number 16, the “Enchantment”, which surprised me very much. How could I be enchanted in my situation? The commentary of the “I Ging” goes on to say that movement and obedience and devotion are important. It explains that the law of movement along the line of least resistance corresponds to the law for natural events and for human life. “The Judgment” explains that enthusiasm furthers one to install helpers and to set armies marching. I had to move on with writing this book with devotion. Enthusiasm was necessary to overcome doubt. Death is a natural event and has to be accepted as such. “Helpers” I understood to mean that I had to find a good editor. Writing, to be creative, was at this stage of my life necessary to keep going. I write about love and sex also because I have experienced their high and the low. When breathing meditatively, my Self-figure, Sui-mi appears and tells me to calm down. “Now you are confronted with the mystery of death.” I ask: “What was it all about, this life?” Sui-mi: “you lived and loved a lot. You also suffered. It was your task in this life to help people, to become conscious and to accept suffering. All this you have attained.”    As a Jew I am naturally also interested to know what is the Jewish conception of death and discuss it from a Jungian point of view.  In ancient Israel, death was conceived of as a rejoining with the ancestors (cf. Gen. 25:8; 35:29; etc.). Later the belief developed that all the dead, after a certain period of time, would be reunited in a single, universal cemetery which was called She'ol. It was thought that She'ol was divided into specific sections, as may be seen from a reference in Proverbs:  Her house is the way to the nether world,  going down to the chambers of death.  (Proverbs 7:27)  The idea of She'ol was further elaborated until it came to be seen as a sort of final resting place for the whole human race, as may be seen from various passages in Ezechiel (32), Isaiah (14) and Job (30:32).  It was thought that the dead possessed a certain degree of self-awareness, the power of speech and movement and a supernatural knowledge.  The prophetic vision later made a more careful distinction between the living and the dead. Chapter 2 of Genesis seems to be the basis for later ideas in which the soul continued to exist even after death. Since Gen. 2:7 states that "God breathed in his (man's) nostrils the breath of life, and he became a living soul". In the same way it was believed that when breath left the body, the soul continued to exist. The idea of an immortal soul gave rise to various different ways of imagining the so-called "world to come". Post-biblical Rabbinical literature connects this world sometimes to the coming of the Messiah, to the final Redemption, to immortality or to the Resurrection. (See also Hurwitz, 1958)  At the psychological level, therefore, even in Judaism the archetype of death and of rebirth lies behind the belief in an immortal soul. There seems to be something in the human individual, which cannot accept that death is the end of life or that the death of the body is also the death of the soul. No traveler has yet returned from that bourne (border) to tell us what lies after death. Thus myths and popular beliefs abound.  Myths are the way in which the soul formulates what cannot be rationally explained. The imagination weaves a story around a mystery. However, when a myth is believed in, it becomes "reality" and no longer a mere product of the imagination. When many people believe in a myth, that myth becomes an integral part of a religion.  From the psychological point of view, myths are archetypal images or motifs. Coming into contact with physical death can be a highly painful process, but coming to terms with the idea of death can reawaken the awareness of both our own finiteness and the values of life.  The archetype of death is both collective (eternal) and individual (temporal) - this is the paradox of the archetype. Wherever there is life, there is also death. When we try to understand the mystery of death we must also take into consideration its opposite, life. We are dealing with the archetype of death and of life, of death and of re-birth. This archetype inspires all fantasies and beliefs in an immortal soul and in a life beyond death: eternal life of the soul after the death of the body, metempsychosis or migration of souls, reincarnation (Karma), re-birth, resurrection in messianic time, etc.  There are certain periods during our existence in which we go through the experience of death (depression) and of the renewal of life. In his Psychology of Transference, Jung (CW 5) shows how in the analytical process of transformation (individuation) there always occurs a symbolic experience of death. The old personality, the old attitudes, the infantile wishes die and give way to a new personality. This kind of death which occurs during the process of inner growth is connected to re-birth, that is, to the becoming a different individual. In this process we experience the archetype of death and re-birth which forms the base for the overcoming of fear of death in all religious faiths.    The meeting with the archetype of death can achieve a feeling of eternity, it can connect us with the irrational side, with the immortality of the soul.  Like life, death is a mystery. The soul enters a child at birth and leaves the body at the moment of death: the soul comes from the unknown, from God, and it is to the unknown, to God, that it returns.  Jung (CW 14, par. 524) describes the return of the soul to its source at the moment of death as a marriage, the wedding of the lamb. In the ’Akedah’ (the binding of Isaac), Isaac himself represents the lamb and Abraham prepares the altar as though he were preparing a wedding feast.  S. Spiegel, (p.135) writes:  “While Abraham was building the altar, Isaac kept handing him the wood and the stones. Abraham was like to a man who builds the wedding house for his son, and Isaac... was like to a man getting ready for the wedding feast, which he does with joy”.  In her Aurora Consurgens, Marie-Louise Von Franz (1957, my translation) relates how also in the Kabbalah death is sometimes described as an experience of a mystical marriage. She quotes from the Zohar that at the funeral of Rabbi Shim'on bar Yohai, his disciples heard a voice saying: "Come and assemble for the wedding of Rabbi Shim'on. May peace come and may they rest on their encampments".  Jung (in Jaffe, p.314) also refers to this episode when he discusses the idea that death can be seen as a joyous event: "In the light of eternity, it is a wedding, a “Mysterium Coniunctionis", for "basic to the antique mysteries...is the identity of marriage and death on the one hand, and of birth and of the eternal resurrection of life from death on the other."  The sensation of death is present at every significant passage of life. The material event of death thus becomes a symbol of the real event of life, of becoming, of transformation. Herzog (p. 125) states that the wedding aspect of death in myth and legend is to be found above all in individuals who have reached a high level of life-fulfillment and power, as though it were a kind of exuberance into which the accomplishment of love is transformed. Kaplan, (p. 86 and p. 127, quoting Maimonides' Guide for the Perplexed), recounts how when the great saints felt their time coming, they would start to meditate so deeply that they became one with God. They simply let their souls be carried away from their bodies and died in a state of ecstasy, which was called Neshikah, "death by the ‘Kiss of God'.  Here is an example how the unconscious through dreams can help to accept death. Mrs. J. had lost her husband in a road accident. During the first weeks after his death she saw him looking for books in his library. Later he was walking around in the house and in the library of the university. After several months he was transformed into a star, circling around in the orbit.  In my work with bereaved people I found that the Jewish way to deal  with loss is very helpful. After the funeral there is the “shivah”, seven days of mourning at home, when friends and family come to console the mourners. Then there is a month of mourning at finally, after a year, this way of mourning comes to an end. It means that one needs time to adjust to the new situation.  **9. Bibliography**  Barton, G. A. 1932. 'Circumcision (Semitic)'. In J. Hastings (Ed.)  Encyclopaedia of religion and ethics,  2nd ed. Edinburgh, T. & T. Clark.  Bin Gorion, M. I. 1926. Sinai and Garizim.    “ 1932. Die Sagen der Juden. Schocken Verlag, Berlin.  Campbell, J. 1961. The Hero with a thousand faces, Pantheon  Books Inc., New York, N.Y.  Cassuto 1955. Interpretation of the Bible. Yavneh/Tel-Aviv,  Hartum.  Chagall, Marc / 1990. Wie schoen ist deine Liebe,  Mayer Klaus. Echter, Wuerzburg.  Cohen, A. (ed.) 1946. The five Megilloth, The Song of Songs,  Hindhead, Surrey: The Soncino Press.  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