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Carl Jung and Yehuda Halevi
Imagination, Symbols and the Loss of the Sacred

A Thesis

Presented to

the Faculty of Arts and Humanities

University of Denver

In Partial Fulfillment

of the Requirements for the Degree

Master of Art

By

Jeff Robinson

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Advisor: Alison Schofield

Author: Jeff Robinson
Title: Carl Jung and Yehuda Halevi Imagination, Symbols and the Loss of the Sacred
Advisor: Alison Schofield
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Abstract

In this project, we offered an examination of the work of Yehuda Halevi and Carl Jung. The thesis for this project is that these two thinkers offer very similar perspectives on a number of ideas, central of which is the dichotomy between the use primacy of the intellect and the imaginative faculty of man. While other researchers have mentioned Jung and Halevi together in passing, a full examination of their works has not been offered before. This project will offer a unique exploration of the works of Jung and Halevi.

While the examination of the dichotomy between the primacy of the intellect and the imaginative faculty plays a central, pivotal position in this examination, other topics will emerge as key ideas in establishing the affiliation between Halevi and Jung. These topics include symbolism and the relative situating of rational thought in each thinkers system of thought.

This project will rely on the Halevi's *Kuzari*, a number of Jung's writings that compose this *Collected Works* and a recently published the *Red Book*. A number of secondary sources presented by other researchers will also be offered as commentary on the primary work of Halevi and Jung.

Committee

Sarah Pessin
Alison Schofield
Sandra Dixon
Janette Benson

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Introduction

The focus of this project will be an examination of the works of Yehuda Halevi and Carl Jung. These two thinkers have never previously been examined together in a systematic fashion, though they appear juxtaposed to one another in the literature in the discussion of a variety of topics. What we believe is unique in this project, and consequently of value in academic discourse, is a close examination of the specific ideas presented by each of these thinkers.

Yehuda Halevi lived in what is frequently called Islamic Spain, also referred to as Al-Andalus (1075/86 – 1141). He was at various times in his life a physician, poet, rabbi and a philosopher, though this final vocation is of some debate, which takes part of our discussion for this project. The other focus of this endeavor is Carl Jung (1875-1961), a 20th century physician and psychologist, who at different times is also referred to as a mystic and philosopher, who is the founder of Analytic psychology. While both of these thinkers are well known in many circles, they are frequently misrepresented and misunderstood, repeatedly being reduced to an intellectual caricature of their true ideas. What this project will illustrate is not only a more nuanced unpacking of each man's theoretical perspectives and identifying ideas held in common with one another. This methodology will support my thesis for this project, that Halevi and Jung are answering similar philosophical questions in similar ways. The value in this examination is the

relative juxtaposition of Halevi and Jung and the academic literature. They are frequently mentioned together, however, not until this point have they been placed in closer proximity to one another. By allowing for this closer association of each man, a new understanding of each man's respective work is possible.

The works of Halevi and Jung will serve as the source of the analysis for this project. In the case of Halevi, the *Kitab al Khazari*, commonly called the *Kuzari*, is the text that will serve as the major reference for this analysis. Halevi is also known for his works of poetry, both liturgical and secular, which will also be used, to a lesser degree, in the analysis. Jung is the author of numerous books and articles, many not published until after his death, of which I chose a sample to use for this project. Secondary writings will be utilized to assist in illustrating some of the key points in this undertaking, but we will rely on the primary writings of each man when possible.

Before we move further into this project, we would like to spend a moment more fully detailing the methodology that will be employed throughout the remainder of this work. This subject could have been addressed from the vantage point of the academic study of religion, with a comparison of the works of Jung and Halevi.

Comparison is at the heart of religious studies as a discipline and foundational to the field's methodology.¹

Further on this topic, J.Z. Smith states, Professor at the University of Chicago Divinity School, states:

¹ Sharma 2006, 316.

I tried always to be comparative. We never look at one thing; we always look at more than one thing.²

Smith continues to argue that comparison is at the heart of religious studies, in which two unlike elements are brought together in such a way that they are now put into close contact with one another for analysis. Within this comparative model of inquiry, Smith has detailed a variety of subcategories, all of which approach this appraisal in different ways or in conjunction with one another.³ While Smith has detailed the manner in which this comparative study should be conducted, he has not avoided criticism of this methodology either, stating that comparisons in the field of religious studies are fraught with risks, especially when the details of the methodology are not clearly spelled out by the researcher.⁴ Smith advocates for defining the rationale for using comparison and clearly delineating the method by which the comparison will be conducted so that the researcher is aware of the potential for migrating from an academic pursuit of knowledge into a position that in actuality supports a specific religious perspective. Smith views this defense of a religious perspective as not fitting with the academic objectivity necessary to

² Sinhababu 2008.

³ J.Z. Smith has outlined, as he sees it, 4 different types of comparison: 1. Ethnography, 2. Encyclopedic, 3. Morphological and 4. Evolutionary. He states that the morphological method is superior to the other methods, but that it is not without its own methodological problems. (LeMon and Richards 2009, 125.)

⁴ LeMon and Richards 2009, 125.

conduct worthwhile research with unbiased results. For Smith, “difference abounds”⁵ between views from different religious and historical perspectives, and proper comparative methodology attempts to uncover those differences.⁶

While we most assuredly have two different elements coming together in this project, we will not be employing the comparative method Smith has detailed. Instead we will be employing a philosophical methodology. Both Plato⁷ and Aristotle⁸ point out that philosophy begins with a sense of wonder and astonishment, which leads us to attempt to answer a question regarding the world. On a philosophical point of view, it is perfectly acceptable to claim that two thinkers (even across various times and places) can share an identical perspective. As such, in my study, I set out to show that both Jung and Halevi share a perspective on the human’s relationship with the Divine and on the value of imagination. I conclude that both thinkers, throughout their respective works, are pointing to a single truth, viz. each is responding to the loss of the sacred and the relationship between that loss and the valorization and privileging of the intellect over the imagination. Throughout this project we will illustrate how Jung and Halevi sought to bring their respective audiences back to a sense of meaning which both believed had been lost. Though Halevi and Jung approach these ideas in different ways, they are commenting on truths so deep and fundamental that they continue to reappear over time, throughout vastly different cultures and minds.

⁵ Smith 1990, 40.

⁶ Smith, 1987, 13-14.

⁷ Cooper 1997, 155d.

⁸ Hicks 2008, 982b12.

Chapter 1 will focus on the work of Yehuda Halevi, developing themes which intersect with those of Carl Jung, and which will serve as the basis for Chapter 2. The tension between the imaginative and intellectual faculties of man will serve as the foundation of this project. Halevi's treatment of the importance of experience in the practice of the Jewish religion will be presented from the perspective of phenomenology. The final section of chapter 1 will offer a more thorough treatment of Halevi's approach to the tension between imagination and intellect, in his discussion of the proper place of philosophy.

Chapter 2 will develop the related themes of Jung. The first section of this chapter will focus an examination of Jung's perspective on rationalism and its place in man's search for a sense of wholeness, both psychologically and spiritually. Both Jung and Halevi show a strong phenomenological perspective, and the second section of this chapter will concentrate on this idea. The final section will illustrate Jung's application of the imaginative faculty of man and its importance in psycho-spiritual development.

What these chapters will illustrate is that Halevi and Jung, while mentioned in passing with one another, are in reality more closely linked to one another. The use of key themes places them in such a way that in the future we can include them in the same discussion more purposefully.

Chapter One

Halevi's Experience and Imagination

In this chapter we will develop the themes and ideas of Halevi, emphasizing thoughts that intersect with ideas in Jung. While there are other themes present in the work of Halevi, they will not be the focus of this chapter.

Halevi's work emerges out of the social milieu of Islamic Spain, a period in which the three major Abrahamic faiths not only interact, influence and at times merge with one another, but also draw from Greek philosophical tradition.⁹ There are numerous examples of philosophical work generated during this period, which reflect the synthesis between religion and philosophy. The most notable example is Maimonides' *Guide for the Perplexed*, which is an example of a synthesis of religious traditions and philosophical beliefs.¹⁰ For Maimonides while philosophical and religious thoughts are compatible in certain ways, he ultimately privileges reason and intellectual perfection. Halevi views

⁹ For a more detailed treatment of the social, religious and political environment of Islamic Spain refer to Appendix One of this work. Contained within this appendix there is more detailed explanation of the impact of Islamic rule over the Iberian peninsula over a period of more than 700 years.

¹⁰ There are a number of thinkers who were of this line of thinking, holding that reason and revelation were compatible with one another. Al Farabi, Ibn Rushd, Ibn Daud and Ibn Tufail were among the many Islamic and Jewish philosophers who held that philosophical thought and religious revelation were not only compatible with one another but complemented each other.

this perspective as misguided and an example of the philosophers over-reaching, allowing reason to be placed in a superordinate position when compared to revelation.

Halevi uses the *Kuzari* as a vehicle to situate philosophical thought in what he sees as its proper, subordinate position. For hundreds of years the Islamic world had made attempts to integrate Greek thought, mostly Aristotelian, Platonic and Neoplatonic, into its religious thought. Many ideas were raised on how to conceptualize the nature and being of the Divine and the nature of creation and the afterlife, and a highly imaginative mix of Greek philosophy and the Koran were developed. While many thinkers presented comfortable syntheses of these ideas, there were those who recoiled at the idea of interpreting revealed text in terms of Greek philosophical ideas. This perspective began to gain momentum among Jewish thinkers in Al-Andalusia as Islam and Judaism mingled ideas. Halevi, having been a student of philosophy, does not reject these ideas out of hand; rather he rejects his co-religionists' willingness to privilege philosophy and to integrate these ideas into religious thought and practice, including often in the spirit of reducing religious claims to philosophical ones.

In Islamic Spain, Greek philosophical thought plays a strong role in both Jewish and Islamic religious and philosophical life, and the ideas of Plato, Plotinus and Aristotle are paramount on the intellectual landscape. Jewish and Islamic thinkers are attempting to synthesize their own religious traditions, with the ideas of the earlier Greeks. In these attempts, both faiths attempt to interpret their textual traditions through this Greek lens. A prominent perspective is the adoption of the Greek Neoplatonic theory of an emanating cosmos in which a transcendent Divine Being emanates forth lower levels of existence. In each level of this emanative process, the objects emanated deviate further from the pure

simplicity of the Divine origin, becoming ever more complex.¹¹ The final level of existence results in the corporeal world that man experiences sensorily on a daily basis. In this process, the level of existence just prior to our corporeal world is known as the Active Intellect. In this cosmological system, human beings can only join with this final Intellect and could never bridge the gulf back to God. For Neoplatonized Aristotelians such as Maimonides, the human soul does not connect directly to God, but to the Active Intellect, through the intellect, the highest and most Godlike part of human soul. For Halevi, on the other hand, this is an incorrect, overly intellectual, and inadequate account of how God and humans connect.¹²

Halevi and Phenomenology

We begin the examination of Halevi's work with by exploring the phenomenological perspective through which Halevi approaches religious belief and practice. Eventually making a conscious breaking from his initial philosophical training, Halevi offers his own decidedly phenomenological approach to understanding the world, cosmos and Jewish faith. While the term phenomenology as a school of philosophical endeavor had not yet been coined, this experiential approach has a rich tradition. In the Islamic world, thinkers

¹¹ Remes 2008, 48.

¹² Emanation is a central theme in Plotinus as presented in the Enneads. An example of this idea can be seen Enneads V.1.6, in which Plotinus discusses the way in which the One, or God, gives rise to multiplicity out of unity. This cosmological system was further developed in Islamic sources, further developing the idea of the Active Intellect, the lowest level of emanation, and the one which from the Neoplatonic and Neoplatonized Aristotelian perspective is the level at which man, though his intellect can connect to the Divine.

such as Al-Ghazali¹³ and—in some of his works—Avicenna highlight experience as opposed to philosophical knowledge as the path to encountering the Divine. The importance of experiential religious practice over philosophical thought emerges in the *Kuzari* at the very outset. The King of the Khazars discusses a recurring dream, in which an angel tells him:

Your intent is desirable, but your deeds are not.¹⁴

Halevi gives no interpretation of this statement; rather it seems to serve as a hint as to one of his central themes, viz. the superiority of religious experience over knowledge gained through the pursuit of philosophy.

Later, Halevi's emphasis on experience over intellectualized knowledge is further demonstrated. In an initial exchange between the King of Khazars and the Rabbi, the Rabbi explains the Being whom the Jewish people believe in as a deity. The Rabbi does not describe the God of creation; rather the Rabbi gives a description of a “personal-communal” God, one whom the Jewish nation knows intimately. The Rabbi states:

We believe in the God of Avraham, Yitzchak and Yaakov. Who took the Jews out of Egypt with great wonders and miracles. Who sustained them in the

¹³ Al Ghazali's seminal work *The Incoherence of the Philosophers* is frequently compared to Halevi's the *Kuzari* as both take on the position of the philosophy, science, and mathematics all have value, but are not to be substituted for divine experience.

¹⁴ *Kuzari*, 1:1:4.

Land of Canaan as their inheritance after He split both the Red Sea and the Jordan River with miracles.¹⁵

Here Halevi describes the God of the Jewish people not primarily as the Divine creator, one with omnipotent power over the foundation of material existence, but instead as the God who spoke to and acted directly with the Patriarchal figures of the Hebrew Bible and who led the Israelites out of Egypt. Throughout the *Kuzari* Halevi emphasizes this point and the fundamental importance of the Jewish religion as one in which direct action in performing the prescribed *mitzvot*¹⁶ takes precedence over understanding on an intellectual level when it comes to connecting with God and reaching one's highest potential; for Halevi, When Jews perform mitzvot, God is brought into closer relation with the community of Israel.¹⁷

Later in this same book of the *Kuzari*, Halevi further emphasizes this point by describing the Jewish God as an historical, communal deity using the name “*the God of the Hebrews*” who spoke directly the Jewish nation and later through Moses in communicating to them the Torah. It is at this point that Halevi emphasizes the importance of this Sinai experience and the direct communication of the Jewish people with God. Halevi is stressing the importance of this communication, and its superiority over an intellect perfected by philosophical study. For Halevi, the philosopher can never

¹⁵ Ibid, 1:11:11.

¹⁶ *Mitzvot* refer to commandments prescribed by God in the Torah. It is a word used in Judaism to refer to the 613 commandments given in the Torah. According to the traditional teachings of Judaism all moral laws are derived from divine commandments.

¹⁷ Lobel, 2000, 41, 160-161.

achieve this level of connection with the Divine. For many, especially those following the Neoplatonized Aristotelian schools of thought, the Divine is beyond the reach of even those who attain the highest level of intellectual perfection. The human being, in such contexts, can only reach the Active Intellect, the lowest level of Divine overflow many levels below God.¹⁸ Halevi asserts that (a) one can have a more direct connection with God and (b) and that it is not only the intellectual elite who have the potential to have a direct experience of the Divine, but rather it is all Jews, through their adherence to the Mosaic Law given in the Sinai experience, that have the potential for such contact with the Divine. There is no intercessor in this system, such as the Active Intellect; rather every Jew has the potential to connect with God directly through *mitzvot*.¹⁹

The importance of the practice of the Mosaic Law and the commandments prescribed within is central to Halevi's perspective. At least for the Jewish people - it is through action and in particular the traditional actions associated with the Jewish Law - that one can obtain contact with the Divine. Looking back to the earlier quote from the Kuzari in reference to the Kings dream, we can see the importance for Halevi of adhering to the *mitzvot* communicated from the Divine to Moses at Mount Sinai. As noted above, Halevi describes the dream of the Khazar king in the following terms: "Your intent is desirable, but your deeds are not"²⁰. This statement highlights the importance of action over knowledge, now understood in terms of Halevi's idea that it is through adherence to the

¹⁸ Remes, 2008, 200.

¹⁹ Lobel 2000, 135.

²⁰ Kuzari, 1:1:4.

commandments given to Moses that the Jewish people come closest to God. In this way, Halevi refutes the philosophical position that attainment of a Divine union (or rather, union with an Active Intellect many layers removed from God Himself) is only possible through the intellectual pursuits, an idea first laid down by the Greek philosophers more than a millennium earlier. Later in the *Kuzari*, Halevi clearly states the centrality of following the commandments of the Written and Oral law:

It is impossible to become closer to God without the Divine commandments themselves.²¹

For Halevi, the contemplation of the philosophers will always fall short of full encounter with God, which is only available to the truly pious—which is the say, practitioners of Jewish tradition.

For Halevi, the 613 commandments contained in the Torah, handed down to the Jewish people directly and through Moses at Mount Sinai, do not simply constitute a set of mandates, through which the Nation of Israel is expected to live moral, and ethical lives. Rather the *mitzvot* are a path to engaging the Divine presence. Halevi states “Divinity rested upon the people via the performance of these acts.”²² Halevi portrays the mandates of the Torah as being beyond the intellect and the beliefs and practices of the

²¹ Ibid, 3:23:1.

²² Ibid, 3:53:3.

philosophers. It is in this sense that we may speak of a more phenomenological²³, experiential focus in Halevi.

For Halevi, the central goal of life is “knowing how best to serve God.”²⁴ It is here that revelation and tradition not, intellect and knowledge, emerge as the most reliable pathways to connection with God. “Areas of knowledge flowing from the use of reason can be used as aids in thinking about or understanding revelation, but they appear either irrelevant or at best insufficient when it comes to the goal of connecting with God.”²⁵ It is here that Halevi attempts to establish what he views as the proper place for philosophical thought. Halevi’s “anti-rationalist”^{26 27} approach is best seen in terms of the relative, and

²³ Phenomenology, which formally began a school of philosophical thought in the 20th century, focuses on the structures of experience and consciousness. Begun by Edmund Husserl, Martin Heidegger and Jean-Paul Sartre, phenomenology strives to focus on the formal structures of awareness.

²⁴ This idea as presented by Halevi permeates both the *Kuzari* and much of Halevi’s religious poetry. The centrality of the Jewish people being in the service of God is illustrated in his poem O Sleeper! Wake, Arise! In the *Kuzari* we can see this idea echo throughout, but most clearly in V: 25 in which Halevi states through the voice of the Rabbi that “true freedom” is afforded those who “fulfill the wishes of God”.

²⁵ Lobel, 2000, 107.

²⁶ Throughout the remainder of this chapter I will further unpack this concept, along with the term ‘lived religious experience’, which I believe, presents a much more dynamic and nuanced perspective on how it plays into the works of both Halevi and Jung. This idea of a ‘lived religious experience’ for Halevi is very much part of his perspective that it is through actions that the Jewish community experiences the Divine, as opposed to the acts contained in the dream of the King and the contemplation of the philosophers.

²⁷ At this point in the project we will define ‘anti-rationalist’ in the context of Halevi’s work as the perspective that Halevi rejected the ‘rationalist’ perspective inherent in philosophical thought. What will become more clear as we progress through this project is the fact that the ‘anti-rationalism’ of Halevi is a misnomer, which we will further unpack as we progress.

secondary, valuation of reason and of the areas of human knowledge that flow from its use. Closeness to God from Halevi's perspective is a function of following the particularities of Jewish tradition, not universal reason. We might add that in this respect, Halevi's approach differs from the view of mystics and philosophers of his time.²⁸ While mystical insights vary across thinkers and schools of thought, Halevi's idea of closeness with the Divine deviates from mystics of this time period who promote various methods of ascending into the Divine realms through an assortment of meditative methods, use of incantations, and manipulation of language.²⁹ Conversely, the Neoplatonic philosophers³⁰ against whom Halevi speaks out offer the view that God is ultimately unreachable, except through intellectual encounter with the Active Intellect. For Halevi, closeness to God comes through the practice of the Divine law. Unlike the "Divine union" offered by the mysticism of the Kabbalists or Sufis so prevalent in Islamic Spain, Halevi offers a subtler brand of connection, in which closeness to the Divine is achieved without a loss of the self or a complete merging with God. And unlike the connection espoused by

²⁸ Halevi presents the perspective that mankind can come closer to God but he differentiates this from both the mystics and the philosophers of his time. For mystics, the goal is to achieve oneness with God, in which the ego of the mystic is annihilated and there is completing merging with the Divine. This perspective was notable among the Sufi's were prominent in Islamic Spain. Halevi viewed the philosophers as holding a position that mankind could only reach the lowest emanation of the Divine, the Active Imagination, with the Divine being ultimately unreachable.

²⁹ Lobel, 2000, 50.

³⁰ The "philosophers" whom Halevi seemingly opposes in the *Kuzari* are ultimately unnamed. Many commentators state that Halevi at times mixes and matches philosophical schools, but most frequently is odds with the more Neoplatonic school of thought. He makes specific mention of the theory of divine emanation that plays so prominent a role in the Neoplatonic cosmology, dismissing this idea out of hand.

philosophers, Halevi offers a direct God-human link (moreover one that is supra-rational). A true connection to God is reserved for the Jewish nation and is only possible through obedience to the Divine commandments communicated directly to Moses and the Jewish people at Mount Sinai and passed on through tradition to Jews in later generations through the present day.

Halevi was active at time when most of the Iberian Peninsula was ruled by the Muslim religion, with the dominant language for the Jewish population being Judeo-Arabic. The influence of the dominant Islamic culture can be seen in much of Halevi's work. One of the terms used extensively in the *Kuzari* to discuss the idea of union with the Divine is *ittisâl*. There is much scholarship on the use of this word in Halevi, including the work of Lobel, Wolfson, and Strauss.³¹ Much of the scholarship focuses on the specific method employed by Halevi in utilizing this word, if and how the Sufi tradition influence his ideas on Divine union, and how the idea is used in contrast with how it is used in philosophical schools of thought. While a detailed technical examination of the concept of *ittisâl* is not within the scope of this project, suffice it to say that Halevi, while borrowing from other traditions in his milieu, seems to be drawing on a very specific Rabbinic tradition in Judaism about *ittisâl* (or 'devequth' in Hebrew) as a drawing close to God through the enactment of *mitzvot*.³²

³¹ We can see commentary on Halevi's use of the *ittisâl* in Lobel's *Between Mysticism and Philosophy*. Elliot Wolfson as written extensively on this idea, most prominently in *The Speculum That Shines* and his article *Halevi and Maimonides on Prophecy*. To review Strauss' work on the topic refer to *The Law of Reason in the Kuzari*.

³² Lobel 2000, 43.

Throughout the *Kuzari*, Halevi demonstrates his mastery of language and its nuances. This is best demonstrated through his use of the Arabic term *ittisâl*, which he re-imagines and uses in a fashion consistent with Rabbinic Judaism, leaving behind the ascetics of the Sufis and occasional self-deprivation of the philosophers, for the communal life of Judaism. In contrast to the *ittisâl* of Sufism,³³ the *ittisâl* of the *Kuzari* communicates an idea of simple obedience to the ideas of the Torah, rather than a union with the Divine that involves a loss of the self. For the initiates on the Path of the Sufi, it is typically through years of practice that this union with the Divine can be achieved. For Halevi, the union that is achievable through direct action is available to most of the adherents of such a religious life. Lobel examines this idea further placing *ittisâl* on a continuum of connection to God, including the connection made by the “simple Jew” who is able to connect with the Divine through the act of keeping the prescribed commandments.³⁴ This person does not need to possess great knowledge of Torah, or the Talmud, rather he or she is able to make a connection to God through the simple act of obedience. Continuing on this spectrum of *ittisâl*, Lobel anchors the other end of the continuum with the learned class of Jews, viz. the prophet and the pious, who through their acts can connect with the *Shekinah*, the presence of God who led the Israelites through the desert to the Promised Land.³⁵

³³ The *ittisâl* of Sufism differed from that of the *Kuzari* in that it promoted an annulation of the self in which the practitioner is absorbed into the Divine. The *ittisâl* of the *Kuzari* is one in which the experience of the Divine does not require this annulation, rather a union in which the sense of separateness is preserved.

³⁴ Lobel 2000, 104.

³⁵ Ibid, 133.

For Halevi, the human being's ability to experience the Divine results from traditional Jewish acts in accordance with the behaviors set down in the Torah and *mitzvot*. Halevi distinguishes the path of the philosophers as created for and by men.³⁶ It is the philosophers who are fallible and trust their intellect to construct an understanding of the cosmos and human's place in it. In contrast, the Jewish nation relies on the word of God, given directly to the entire nation at Mount Sinai, and transmitted down through the ages in the form of Jewish tradition. Throughout the *Kuzari* Halevi uses highly metaphorical language to describe a "knowing" of God that does not come to one through the intellect, but rather through an experience that can only be gained through behavior that follows the Jewish tradition. *The Kuzari* is rife with poetic metaphors, liberally borrowed from the Judeo-Arabic milieu of Al-Andalus that Halevi skillfully crafts into his conception of an experiential brand of Judaism that greatly differs from the spiritual understandings of other groups critiqued in the *Kuzari*. While later philosophically oriented writers such as Maimonides will continue to attempt to fuse philosophical thought and theology into a single, compatible system, in which the Greek privileging of intellect is central. Halevi rejects this perspective out of hand. As Lobel states:

Religious experience gives first-hand knowledge, which the intellect, knowing indirectly, can only approximate.³⁷

³⁶ *Kuzari*, III: 41:2.

³⁷ Lobel 2000, 92.

For Halevi, contemplative knowledge of the Divine is a project destined to fail by virtue of its very nature. Halevi is speaking about a different brand of ‘knowledge of God’, one that is very different from the intellectual brand of knowledge central to the philosophical approach.

If an experience of the Divine is not something that takes place in the intellect, if it is something that is not “known” in the typical sense of the word, then what is the human faculty in which this “knowing” of God takes place? The fact that both Halevi and Jung answer this question in terms of experience and imagination (and not intellect) puts them both on a trajectory very different from many thinkers in their respective fields and epochs.

Halevi and Experiential Judaism

Much of Halevi’s work, including the *Kuzari*, is written as a response to groups whom he saw as threats to “tradition” or the rabbinic perspective he held as the means by which the practicing Jew could best reach God. Many previous scholars have advanced the idea that the *Kuzari* is a work of ‘anti-rationalism’ without fully unpacking the full meaning of this term in their analysis of the work. This section will explore the way in which Halevi places limitations on the rationality and intellect.

The perspective being forwarded by Halevi is not “anti-rationalist” in the sense of being against rational thought in all contexts. Rather I propose that Halevi is advocating a position that holds that rational thought is valuable and has its place in society, but the position of reason in the thought of his time had been elevated, allowing it to overtake the preeminence of religious praxis within a religious tradition. It is in this sense that I prefer

to use the term “experiential Judaism”³⁸ as opposed to “anti-rationalism” to describe his thought. For Halevi, upholding rationalism over traditional piety ultimately results in a decline in the Sephardi population³⁹. He sees his co-religionists falling away from what he views as appropriate, pious praxis, adopting a far more lenient, less observant practice of Jewish Law. For Halevi, reason has a place in thought, but the scope of the intellect has limitations, and it cannot, as such, engage fully certain realities.

What Halevi contends is that the philosophers, who have a place in the study of logic, mathematics and other areas of study, eventually overstep their expertise and venture into areas in which intellect is destined to fall short. Lobel points out that Halevi “acknowledges that philosophers arguments on mathematics and logic are irrefutable”⁴⁰. Yet it is when the philosopher ventures in the realm of the Divine, attempting to apply methods perfected in their areas of expertise, that their conclusions run afoul. Halevi

³⁸ Experiential Judaism is a term I am coining in this paper in contrast to scholars who describe Halevi as “anti-rationalist”. It is an attempt to fully encompass the phenomenological dimensions of Halevi’s thought.

³⁹ During this period in Al-Andalus, the Jewish population became very fractionalized among the various theological and philosophical groups. These schisms were played out not only doctrinal disputes, but impacted the day-to-day lives of the Jewish population. As the Iberian Peninsula began to fall under Christian control these disputes were seen as weakening the Jewish population. Jews, though small in numbers, had always been able to hold positions of in both Christian and Islamic kingdoms. As Christian rule increased, and the need for a unified national religion began to take hold, the splintered Jewish leadership was unable to stave off the eventual expulsion of the Spanish Jewish population. While this splintering cannot be seen as the sole reason that the expulsion was able to occur, it played a factor in this event. For a detailed treatment of these events see Norman Roth’s article *The Jews of Spain and the Expulsion of 1492* published in *Jewish Social Studies* in 1972. He details many of circumstances surrounding the eventual Jewish expulsion from Spain.

⁴⁰ Lobel 2000, 74.

presents the scholar of philosophy as being one who has not only allowed his own skills to fool himself into the assumption that ultimate truths could be ascertained by reason alone, but also as being one who impresses the less learned into following their path, a path that eventually deviates away from Divine inspiration and prophecy. Halevi even suggests that truth will always evade one who is without Divine assistance, stating:

They will always have an excuse for why they require all of their logic – it is because of their lack of prophecy and Divine light.⁴¹

Later in this exchange, the Rabbi contends that one should not be fooled by the rhetorical skills of the philosophers

who utilize dialectics [and] appear to have an aura of wisdom⁴²

seducing the minds of those who have allowed themselves to be led astray and away from piety. That said, Lobel points out that Halevi does not hold the philosopher in contempt

for their attempts to speculate beyond what is possible to conceive of, rather he displays compassion for their attempts to understand that which exceeds knowledge.⁴³

⁴¹ Kuzari, V:14:18.

⁴² Ibid, V:16:2.

Halevi contends that the philosophers pursue that which they will never be able to achieve, to understand truths only available to the followers of Torah. Thus those who choose to follow philosophy will only find disagreement and confusion, as can be seen in the fact that:

No two (of the early philosophers) agree; only disciples of the same teacher will agree to settle on the teachings of one teacher.⁴⁴

For Halevi, what is given through Divine inspiration via Jewish tradition is by its nature irrefutable truth. What is acquired through the Divine will never contradict reason, yet those philosophers who endeavor to understand the Divine through reason “will arrive at heresy and false ideas.”⁴⁵

While Halevi holds this position on the relative limitations of the philosophy, his discussion of this topic contains a tension on the use of philosophy and conclusions. We can see in the above quote from Lobel that Halevi “acknowledg[es] that philosophers’ arguments on mathematics and logic are irrefutable”⁴⁶, and that Halevi at some level, valorizes the philosophers in these areas of study. However, later in the *Kuzari* he states

⁴³ Lobel 2000, 206.

⁴⁴ Kuzari, IV:25:48.

⁴⁵ Kuzari, IV:2:1.

⁴⁶ Lobel 2000, 206.

that any knowledge acquired without Divine inspiration is destined to fall short of true wisdom. In the *Kuzari* II: 64, Halevi gives numerous examples of the ways in which Divine inspiration aided the Sanhedrin, allowing them to be conversant in a wide range of areas, far beyond what would be expected without Divine assistance thus allowing for a replacement when the time came for a new member to step forward, from a people whom the Divine rested within. Where exactly does Halevi draw the line in establishing the proper place of philosophy in attempts to ascertain truth? We can see a similar tension in Al-Ghazali's *The Incoherence of the Philosophers*, highlighting the idea that philosophy goes beyond what can be understood through rational demonstration and that is for this reason that philosophy – on the issue of finding God - ultimately lands its followers in fallacy. This point is echoed by Peter Adamson in his revision of the standard translation of the title of Al-Ghazali's work *Tahāfut al-Falāsifa* not as, '*The Incoherence of the Philosophers*' but as '*The Stumble of the Philosophers*'.⁴⁷ What Adamson is elucidating in this difference in translation from the norm is that the Arabic *Tahāfut* in this case is more accurately translated as 'stumble' in that Al-Ghazali, like Halevi, is drawing on the cases in which the philosophers err, viz. their attempts to rationally demonstrate ideas that fall beyond the grasp of reason.⁴⁸

⁴⁷ See Peter Adamson podcast #144 entitled Miracle Worker: Al-Ghazali. Retrieved from <http://www.historyofphilosophy.net> April 20, 2014

⁴⁸ In Halevi, as in Al-Ghazali, can we then derive the notion that rational demonstration alone can give us verifiable knowledge in limited areas of intellectual endeavor, without Divine vision? Can a mathematical proof be verifiable and true, when presented by a theoretician who does not seek nor receive any Divine intervention? Or, are those who seek truths through rational thought alone destined to fail, or at least stumble along the way to the truth? At least in the case of Halevi, while he falls on the side of the need of the Divine, he leaves room for doubt.

Halevi and Imagination

Throughout the *Kuzari*, Halevi identifies the Imagination as an important element in understanding the way in which the pious Jew can be a servant of God, by elevating their experience of the Divine to the greatest of heights, viz. that of the prophet. Prophecy is a topic well covered in the philosophical traditions of Islamic Spain, especially in the Neoplatonized Aristotelian traditions of philosophy. Halevi breaks with the philosophers in his positive focus on imagination. Where the philosophers stress the importance of intellect, Halevi highlights the importance of imagination. For Halevi, the intellect can play a role in interpreting the images and symbols accessible to the Jewish prophet during the heights of prophecy, but it is through the imaginative faculty that the prophet fully experiences the Divine. As with other writers of this perspective,⁴⁹ the prophetic experience is one in which the individual is transformed through the experience with the Divine, not through attainment of intellectual knowledge, but through a truly transformative experience related to an imaginative capacity.

Halevi rejects the intellect-centered philosophical system, defining the philosophers as foreign in their origins and idolatrous in their practice. Halevi proposes that the Sinai experience is proof that the beliefs held by the philosophers regarding God, are definitively shown to be false. He states that the Active Intellect that is seen by the philosophers as being accessible to only those who had attained the heights of knowledge

⁴⁹ A number of thinkers in the both the Jewish and Islamic tradition stress the importance of Imagination over Intellect. Two of the more prominent are Avicenna and Ibn Arabia.

“was further debunked by God’s own writing.”⁵⁰ Any claim that the rational state valorized by the philosophers is the highest human state is refuted by the prophetic revelation of God to the Jewish people.⁵¹ Whereas the Neoplatonic perspective defines the human soul as essentially intellect, and those who attained the highest level of intellectual perfection as those worthy of attaining prophecy, with prophecy as more than a true intellectual apprehension of idea, Halevi places prophecy in the hands of those who have purified themselves through adherence to God’s commandments and who have mediated their religious experience through a properly attuned imagination.⁵²

For Halevi, imagination plays a key role in the religiously observant Jew “achieving closeness” with the Divine and in the achievement of prophecy. In this respect, Halevi utilizes an idea prominent in Sufi and other Islamic religious thought, viz. the “inner eye”. Throughout Halevi’s works he utilizes numerous Islamic and Sufi symbolic ideas, most prominent of these symbols being that of the heart. Lobel and others propose that this reference to the heart for Halevi has its source in both Sufi texts describing the Sufi path and Gaonic writers who describe the visions of the chariot (*merkavah*) as an “understanding of the heart.”⁵³ For Halevi, it is through this “inner eye” that the prophet—the most pious among humans—comes closer to and ultimately encounters God.

⁵⁰ Kuzari, 1:87:3

⁵¹ Ibid, 1:89:1

⁵² Lobel 2000, 176.

⁵³ Ibid, 224.

Halligan states in her work on Ibn Arabi and other Sufi masters that this heart is one and the same as the imagination.⁵⁴

Consider Halevi's own description of this "inner eye" in the *Kuzari*:

God granted an "internal eye" – that is, prophecy – to a select group, which allowed them to see certain fixed entities with their own eyes. In turn, their intellects use these visions to comprehend these entities and their internal workings. One who has been granted this internal eye is a true person of vision.⁵⁵

Thus for Halevi, it is this method of supra-rationally accessing God for the prophet that is expressed with the Imagination, and not through the perfected Intellect as described by the philosophers. The Imagination is central for experiencing the Divine and this experience – a kind of 'knowing' is situated metaphorically in the organ of the heart.⁵⁶

In addition to the *Kuzari*'s importance in this regard, I would also contend that parts of Halevi's religious poetry are meant to communicate many of the same ideas but using a very different approach – viz. the medium of poetic form per se as the way of highlighting the importance of imagination. In similar spirit, we may consider Corbin's work on Ibn Sina, where he posits the idea that *The Visionary Recitals* are works not to be read as individual pieces, or as philosophical treatises, but rather as transformative works meant to assist the reader, or the initiate as Corbin would describe them, assisting

⁵⁴ Halligan 2001, 284.

⁵⁵ *Kuzari*, 4:3:34.

⁵⁶ Halligan 2001, 276.

them on a journey of return to their true selves. Did Halevi have the same transformative intention in mind when composing his religious poetry? Were these works meant to aid his coreligionists, through their Imaginative faculty to begin such a journey back to the service of God? Halligen contends that poetry “is the optimal way to travel in the middle world,”⁵⁷ stating further that the Intellect of man is limited, but that it is through the Imagination that these limitations can be exceeded, and that the veil of the self can be lifted.⁵⁸

There are a number of commentators on *the Kuzari* who speak of the primacy of imagination over intellect in reference to the prophet’s quest to achieve closeness to the Divine.⁵⁹ The intellect does play a role in prophecy, but it is of a limited nature; for this reason, the imaginative faculty takes precedence in matters of coming closer to God. In the *Kuzari V: 14* Halevi shares his perspective on the role of the intellect, especially as it pertains to the philosophers and to the imagination’s ability to lead the truly pious person to the throne of God. At the opening of this section the Rabbi states,

This is what I feared would happen to you – that you would be seduced and your mind would be put at ease by [the philosophers’] ideas.⁶⁰

⁵⁷ Ibid, 286

⁵⁸ Tracing this idea fully into Halevi would require a more detailed examination of Halevi’s poetry.

⁵⁹ Both Elliot Wolfson and Diane Lobel comment in detail on *this idea*. In Wolfson’s *Through a Speculum that Shines*, he traces this idea in detail in not only the works of Halevi but of other thinkers of this period.

⁶⁰ Kuzari, V:14.

For Halevi, the works of the philosophers are foreign and idolatrous, but seductive in their nature. They seemingly lead to a place of piety, but ultimately fall short of reaching the Divine. As we read further in this passage Halevi affirms the importance of philosophical endeavors in science and corporeal matters, but acknowledges that it is the imagination that takes dominance in religious matters. Later in this section Halevi continues on with his assertion of the false nature of the assertions of the philosophers about God, stating, “the physical mind⁶¹ was never given the ability to logically comprehend these things.”⁶² For Halevi, the rational mind will always fall short of the goal of reaching the Divine throne. Halevi, as found in many other Jewish and Islamic writers, uses analogous descriptions to describe this experience. Lobel discusses this further in identifying religious experience as being akin to sense perception rather than intellectual knowledge, “which the intellect, knowing indirectly, can only approximate.”⁶³ It is an experience that cannot be fully apprehended by the intellect, and a description of such an experience that is derived from the intellect will always fall short in communicating the experience. A comparison can be drawn to sense sensations, such as

⁶¹ This is a complex argument put forth by Halevi. In V: 14 the Rabbi is arguing the point that select group of intellectual elite are granted by God the ability to acquire a “special” brand of knowledge, each sharing in the knowledge of the others who are part of this group. This knowledge is only granted through prophecy. The “physical mind” reference found in V:14 appears to be a reference to ordinary knowledge. However, Halevi does not clarify the specific reference to the physical mind.

⁶² Ibid, 546.

⁶³ Lobel 2000, 92.

the eating of a perfectly ripened piece of fruit. The fruit can be described, the sensations associated with eating of the fruit can given in great detail, but the actual experience can never be fully shared. It is the religious experience that is akin to this type of experience, which is only available to us through the Imagination. It is the first hand experience of the participant, which takes precedence over the intellectually acquired knowledge of philosopher.⁶⁴ Lobel argues here that it is those who participate in the mitzvot, have access to a kind of knowledge about God that can only be gained through religious experience, and which is never accessible to the intellect. No matter how skilled the philosopher, the true nature of the Divine cannot be fully understood; it is only through the immediacy of imaginative experience that the Divine can be “truly experienced”.

⁶⁴ Ibid, 92.

Chapter Two

Jung: Thoughts on Empiricism, Imagination and Phenomenology

This chapter will focus on the works of Jung, attempting to identify and detail the works of Jung that constitute a shared intellectual trajectory with Halevi. Jung's work can be viewed from a variety of different perspectives, based on one's intellectual discipline or ideological viewpoint. Many see Jung's work as purely psychological in nature, from which one can build a framework for approaching psychotherapeutic work. Others view his work as a basis for spiritual growth, going well beyond simple therapeutic techniques. What I believe will emerge from this chapter and the next is that Jung's works constitute a wide range of views on a wide assortment of ideas, which Jung himself viewed a potential vehicle for his own readers to formulate their own perspective on the world of psychology and spirituality. In the *Red Book*, Jung is unwavering that the individual should not follow a prescribed model but should rather they should find their own spiritual path:

If you live according to an example, you thus live the life of that example,
but who should live your own life if not yourself? So live yourselves.⁶⁵

⁶⁵ Jung 2009, 125.

Jung eschews those who valorize his work, elevating him to a position of a prophet, rather viewing his work in part as documentation of the spiritual journey that is unique to his own experience.⁶⁶

What we find in Jung, which serves as an underpinning of his work, and serves as a strong intellectual connection to Halevi, is the observation that each of their respective eras was in the midst of a spiritual crisis. This crisis was precipitated by the valorization of the intellect, in which the imaginative elements of the human experience were not only being pushed to the side but summarily being eliminated. I will detail this idea more extensively in the third section of this chapter entitled ‘Jung and Symbols’, further unpacking this idea that as a human being furthers his or her intellectual development, an imbalance develops in which an important element is left to wither and eventually atrophy.

Jung, Rationalism and His Look into the Past

Early cultural, and family events and environmental factors shaped Jung into the thinker that he became, one who saw the world from two disparate perspectives.⁶⁷ On the one hand, the Enlightenment in which the scientific method and intellectual pursuits took precedence over the religious beliefs and archaic ideas of 19th and 20th century Western Europe shaped Jung. Conversely, Jung is in many ways a thinker rooted in the past,

⁶⁶ Jung, 1958, 82.

⁶⁷ In Appendix A, we detail some of the familial and cultural antecedents that not only impact Jung’s life but also seem to shape his work.

whose work seeks to incorporate a sense of spirituality in the practice of psychology that leaves many of Jung's contemporaries minimally perplexed and at times rejecting Jung's ideas outright⁶⁸. Sigmund Freud, an early mentor and friend of Jung, told Jung that his engagement with the occult, religion and spirituality in general would be detrimental to his perception by others in the medical profession as an empiricist and scientist.⁶⁹ This is a line that Jung straddled throughout his career, frequently generating animosity among his colleagues.

Jung's theory of the structure of the human personality and development differed greatly from others of his generation in the emerging field of psychiatry: Jung does not reject the idea that, in addition to the psychic structures inherent in all people, there is a soul.⁷⁰ Most practitioners in the field of psychiatry viewed themselves as scientists, who relied on empirical methods, which they employed to develop the emerging theoretical work on the human mind. Religious beliefs of the former century had no room in the rationality at play in the ideas of the 20th century. Jung's one-time mentor Sigmund Freud exemplifies this position well. Freud, himself the descendant of Rabbis, was an ardent atheist. He believed that religious beliefs were simply a part of human evolution, in which civilization moved from the reverence of totems, eventually abandoning belief in

⁶⁸ Ribi 2013, 50.

⁶⁹ Schultz, 2013.

⁷⁰ This theme resonates throughout the work of Jung. This idea specifically can be found most prominently in his book *Modern Man in Search of a Soul* in which he discusses at length, as he sees it, the problems of modern psychology. Jung states that psychology, rooted in the practice of medicine, shows all of the hallmarks of this practice, while reductively eliminating the human soul, which had been at the core of how the human being was conceptualized up until this period.

the supernatural for the belief that science held all of the answers regarding nature, humans and the unknown. Freud postulated that adherence to archaic religious doctrine was symptomatic of a “universal obsessional neurosis,” which once overcome by rational thought would finally relieve humans of their need to hold fast to such unhealthy belief systems.⁷¹

While Freud and other early analysts reject traditional religious beliefs, Jung incorporates a sense of the Divine into his theoretical work. Jung, while viewing himself as a scientist and empiricist, never abandons his sense that humans are connected psychically to a spirit level of existence. This tension between the rational and spiritual is one of the elements of Jung’s ideas that offer an excellent dialogical starting place to begin to consider connections between the work of Jung and Halevi.

Jung’s personal and professional life was set in the dawning of the period where reason and science were beginning to supplant an age in which religious belief dominated how humans organized their life and drove the way in which the world was viewed. While many would claim the Age of Reason began early in the previous century, it was in the early 20th century that this Age began to impact how humans perceived their internal life. Psychology as an independent field of inquiry, one separate from other philosophical endeavors, was being fully established. The field ventured to offer explanations of the “how and why” of the mind, succeeding long established religious doctrine, which had offered answers to these questions from a theological perspective, or at least minimally from a theologically tinged psychological perspective. Freud and others saw no room for these explanations and sought to supplant the soul with the ego, the unconscious, and

⁷¹ Pals 2006, 56.

other personality structures as the center of investigation. However, Jung while still seeing himself as a scientist and part of a paradigm shift was willing to walk the line between the rational and spiritual.

In chapter one I described Halevi's work as a response in part to the rational thinkers of his day, those men who saw the human mind as the crown of the soul, the highest and most evolved part of it. We might ask whether Jung sees himself as grappling with the same questions regarding the place of rational thought along the continuum of human experience. Jung's work is full of clear pronouncements that reason alone falls short of being able to answer questions about the self and cosmos, while trying to avoid offering a formulation based solely on the mind, and try instead to incorporate the mind and spirit into an undifferentiated entity, which defines the totality of an individual. As already noted in regards to Halevi's perspective on the rational mind and its place in human experience, Jung was not one who rejected rational thought but saw his generation's willingness to abandon other areas of human experience for the sole valorization of reason. Jung claims that empirical rationalism steals the individual of both his foundation and his self-worth, rendering him to a 'social unit' that

has lost his individuality and become a mere abstract number in the bureau of statistics.⁷²

⁷² Jung 1989, 199.

It was the abandonment of the spirituality for the embrace of the empirical psyche of modern psychology that Jung saw as the impetus for the slow decline of Western Culture, especially in Europe, on both a collective and individual level.⁷³ In the realm in which the domination of rational thought has taken hold the world has become all too real, from the perspective that the world is defined by science and reason.⁷⁴ In this Jung sees a shift in perspective, which signals the loss of meaning in human life entirely.

Jung and Phenomenology: Analyzing From the Self

Jung has had labels such as phenomenologist, existentialist, anti-rationalist and mystic attached to various elements of his work at different times in his career.⁷⁵ Foremost, Jung declares himself a scientist, employing the scientific method to uncover answers to his questions. However, these labels ultimately fall short of providing us with a full understanding of Jung

For our purposes it is useful to consider Roger Brooke's insight:

⁷³ This theme is present in much of the works of Jung. He views the decline of Western civilization as in part due to the over reliance of logic, reason and science and the rejection self-knowledge and the inner life. This idea can be found in *The Symbolic Life* ¶1386. This theme can also be found through out the Red Book.

⁷⁴ Jung, 2009, 310.

⁷⁵ One theme specific to Jung that can be drawn from this project is the difficulty in neatly placing the thought of Jung into one, over-arching theoretical category. These various schools of thought have been attached to Jung by various commentators. Brooke has produced a volume cited in this project giving a full treatment of the phenomenological elements of the Jung's work. Lachmen discusses the mystical elements of Jung's work in *Jung the Mystic: The Esoteric Dimensions of Carl Jung's Life and Teachings*. Stanley Drob has written extensively on the existential elements contained in Jung's work.

Jung seems to be employing a variety of methods in a kind of muddled eclecticism. But he did not seem satisfied with the languages and methodology of natural sciences and psychiatry, rather he seems to see in mystic and poetic terms.⁷⁶

The intent of this chapter is not to delve into Jung's methodology⁷⁷, which is a question that goes far beyond the scope of this project. Suffice it say that Jung works from a very unique perspective, either because of his own shortcomings in working from certain theoretical perspectives or because his questions spanned many academic disciplines. Jung seems to view himself as being unbound by the typical classifications and divisions that precede his ideas. Though well versed in the thought that he built upon, Jung was willing to break with these ideas and develop a unique perspective.

Given these remarks on Jung's methodology and theoretical perspectives, what he says as important in understanding the human condition is how the individual experiences the world, both the world around them and the inner world. Jung eschews the reductionist attempts of his colleagues to distill the mind down to its smallest constituent. Jung believes that this method results in a loss of the essence of the phenomena being investigated. Even in the clinical setting, Jung avoids offering interpretations of patient's

⁷⁶ Brooke, 2009, 28.

⁷⁷ The question of methodology for Jung is difficult to fully address. In part the difficulty arises out of the varied disciplines that are encompassed by his work. Jung drew from the fields of anthropology, history, religion and psychology, melding these varied fields into a single perspective. We can see discussions from McGowan (McGowan, 1994, *What Is Wrong with Jung?*), who is one among many who comment on the psychotherapeutic techniques and approaches advocated by Jung. Within the context of this project Robert Brooke is cited for commentary on Jung's work that is of a philosophical nature.

behavior, thoughts and dreams, as was commonplace in the analytic encounter. Rather he seeks to allow this phenomenon to *speak for themselves*, seeking to avoid clouding the individuals experience with his own. Jung offers the following on this approach:

Anyone who wants to know the human psyche would be better advised to abandon exact science, put away his scholar's gown bid farewell to his study and wander through with human heart through the world ... through the experience of passion in every form in his own body he would reap richer stores of knowledge than text books a foot thick would give him, and he would know how to doctor the sick with real knowledge of the human soul.⁷⁸

This quote speaks directly to Brooke's whose portrayal of Jung as having an eclectic mix of thought and theory, one in which the scientific method can and needs to be adhered to but not in such a way that the discovery of true knowledge is hindered.

Sanford L. Drob, a psychologist and philosopher who has written extensively on the works of Jung also makes the same point. Drob states that from Jung's perspective the psycho-spiritual experience cannot come under the inspection of the reductionist, for when it does, the true essence and heart of such an occurrence is lost by the methods for the investigation. Drob states:

For Jung, Faust and any work of art or meaningful human product is understood only when it is apprehended as something that becomes alive and creative again and again in our own experience.⁷⁹

⁷⁸ Ibid, 34.

⁷⁹ Drob,2012,10.

The reductionism prominent in many fields of academic and scientific endeavor ultimately misses the mark in coming to a true understanding of the phenomenon that is under investigation. What is clear in Jung's writings is the importance of a phenomenological stance to gain a true sense of the subjective, inner world of humans. Jung states:

phenomenology could open his eyes to the real meaning of what he encounters.⁸⁰

Expanding on the phenomenological approach that Jung puts forth in his work, we may consider in what way, if any, does his project come into intellectual contact with Halevi's project? Expanding the discussion of Jung's work as a whole, but specifically his phenomenological approach, in part answers this question. Jung's project is not simply about developing a new, thoroughly modern approach to understanding the human psyche. Rather, he is motivated in part by a desire to reclaim ancient perspectives that have been rendered archaic and outmoded in the modern age. As Brooke notes

Jung began his search for deeper, indigenous foundations for analytic psychology and for its authentic language.⁸¹

⁸⁰ Jung, 1981, 57.

⁸¹ Brooke 2009, 5.

For Jung, this search and subsequent development of analytic psychology was more of a reclaiming of what was being removed from the understanding of the inner realm of humans, which could not simply be reduced to a systematized group of psychological structures and symptoms. Jung incorporates elements of alchemy, myth, and the Hermetic tradition⁸² and later in his career elements of Kabbalistic and Hasidic thought into his ideas. It is these systems of thought that Jung sees as the precursors to the modern study of psychology, and rather than eliminate them from his ideas, he seeks to reinvigorate these thoughts with his modern conceptualizations.⁸³

Previous commentators have described each of Jung and Halevi as writing from a religious phenomenological perspective.⁸⁴ While this description may be accurate, fully unpacking the work of these two men from a viewpoint of phenomenology is a difficult process. This is due in part to the nuanced manner in which both thinkers apply ideas and

⁸² “Hermeticism is a tradition based primarily upon writings ascribed to Hermes Trismegistus. These writings had a significant influence on the esoteric tradition in the West and is of great importance during both the Renaissance and the Reformation”. (“Hermeticism”, The Concise Oxford Dictionary of World Religions)

⁸³ Given the methodology we have chosen to employ for this project any historical perspective is not relevant to the thesis of this project. While Jung did not draw directly from The *Kuzari* or any of the works of Halevi, Jung views earlier Jewish traditions, including central European Hasidic traditions and Kabbalah, as the intellectual predecessors of his work. Even though Halevi preceded the widespread dissemination of Kabbalistic writings in Spain, his thought was picked up by the Hasidic masters and incorporated into their ideas. There are a number of instances, which demonstrate the influence wielded by Halevi and the *Kuzari* specifically among the Hasidic scholars. One of the most prominent examples and most easily traced directly is that of Hayim ben Atar, a Moroccan born rabbi whose writings influenced the early Hasidim. The *Kuzari* itself was in wide circulation throughout the early stages of the Hasidic movement, and played a vital part in the growth of the perspective of the accessibility of the Divine to the “everyday” Jew, not just to the most learned and scholarly individuals.

⁸⁴ See the work of Brooke and Lobel, among others, who have written extensively on the work of Jung and Halevi respectively from this perspective.

principles of a phenomenological method to their work. Halevi works at a time that predates phenomenology as a philosophical school of thought. The ideas that would eventually form the foundations of phenomenology, as a school of philosophical thought would not be elucidated for more than another half a millennium by European philosophers such as Brentano and Husserl. While for Jung these principles were already established at the time of his writing, the method he chose for employing such ideas in his work was nuanced at best, and described by others as demonstrating a lack of understanding of the meaning of phenomenology.⁸⁵ Neither Jung nor Halevi perceives himself to be a philosopher, nor his writing constituting a philosophical work. I would contend that each man views his work as a disclosure of truths that form the basis for life, as opposed to works that conform to a set of philosophical principles or that attempt to answer philosophical questions. Brooke posits that attempting to analyze the work of Jung simply through such a philosophical lens severely limits and impedes his ideas and the overall thrust of his work.⁸⁶ I contend that this perspective also holds true for the work of Halevi. Jung views his work as being in the development of psychoanalysis and depth⁸⁷ psychology, and Halevi sees his work as commentary directed primarily towards the religious Jewish community of Spain. Neither views their work as philosophical in nature, but each puts forth ideas with great philosophical implications.

⁸⁵ Brooke 2009, 29-30.

⁸⁶ Ibid, 29.

⁸⁷ Eugen Bleuler originated the term Depth Psychology. It is a general term used to include many psychoanalytic schools of thought, who place an emphasis on the unconscious. Those most prominently associated with Depth Psychology have been Freud, Jung and Hillman. (Ellenburger, 1981, 562)

While Jung may not be a strict adherent to the principles and methodology of phenomenology and its approaches to philosophical inquiry, Jung does seem to remain consistent with the phenomenological perspective on rationality. Husserl envisioned phenomenology is a method of philosophical thought that rejects the rationalist prejudice that has ruled Western thought since “Plato in favor of a method of reflective attentiveness that discloses the individual’s *lived experience*.”⁸⁸ Yet, as with much of Jung’s work, we can see a highly idiosyncratic blend of ideas, which in the case of his approach to phenomenology neither fully embraces nor rejects rational thought.

Jung on Imagination, Meditation and the Collective Unconscious

Jung very much perceives himself and his work as part of the new science of
Psychology⁸⁹.

What differentiates Jung from his contemporaries are his views on the intellect, imagination and fantasy, each of which Jung defines in his own unique fashion. Jung, always working from a very introspective position, states the following:

I fancied I was working along the best scientific lines, establishing facts, observing, classifying, describing causal and functional relations, only to discover in the end that I had involved myself in a net of reflections which extend far beyond the natural science and ramify into the fields of philosophy,

⁸⁸ Husserl 1970, 240.

⁸⁹ Psychology as a scholarly study of the human mind has been existence in since the times of the early Greek philosophers. It was not until the last 19th century that psychology as independent science of the mind emerged as a science separate from philosophy.

theology, comparative religion, and the humane sciences whose whose in general.⁹⁰

While the psychological community places its theoretical emphasis on the study of behavior and mental processes,⁹¹ Jung broadens his gaze to include the imagination, myth and fantasy. This is part of Jung's entire project, viz. conceptualizing psychoanalysis as a reformation and restatement of much older traditions, such as Gnosticism, Jewish Kabbalah and alchemy that had for at least two millennia attempted to bring spiritual growth and a sense of wholeness. From Jung's perspective this striving towards wholeness was quickly becoming a thing of the past in his own age. Jung makes a distinction in the *Red Book* citing a difference between the "spirit of his time" and the "spirit of the depths", which he discerned as the difference between "*use and value*," promoted by his time and "*use of meaning*," promoted by "*spirit of the depths*."⁹² From a close reading and scholarship on Jung, it is clear that he is conflicted by his desire to work in an empirical, scientific manner, adding to the body of work constituting the field of psychology, while at the same time recognizing the eventual shortcomings of pursuing an understanding of the human psyche from a purely rational, scientific perspective. Jung posits that it is through the development of a new understanding of mind and soul, read through the forgotten schools of thought of Gnosticism, Jewish Kabbalah and alchemy,

⁹⁰ Jung, 1970, 421.

⁹¹ For the purposes of this project I am using the definition established by the American Psychological Association for the study of psychology. This can be found on the associations web site <http://www.apa.org> .

⁹² Drob, 2012, 4.

that a richer, more complete understanding can be developed. Jung does not seek to disregard rational thought; rather like Halevi, he sees rationality as ultimately limiting the imagination, and elements which he would describe as potentially being viewed as “mad and nonsensical,” as the vehicle to allow human to develop of a sense of growth and wholeness.⁹³

Out of his understanding of the importance of the imagination as a mediator between the world of the sensory and unconscious, mind and matter, Jung develops a therapeutic technique which would allow for the unconscious realm to come forward into the awareness. The Active Imagination technique developed by Jung, is a technique in which an individual's unconscious is rendered into images as separate entities. It can serve as a conduit between the conscious mind and the unconscious and includes working with self through the imagination or fantasy. He believes that anyone can draw on what he calls the “fund of unconscious images”;⁹⁴ he notices, for example, that though many of his patients are sometimes flooded by images and fantasies originating in the unconscious, artists and writers also access such realms. He also notices that such images could rise to consciousness in otherwise ordinary people during periods of physical illnesses, great stress or change, as well as in response to peak experiences (falling in love, the birth of a child etc.). Another phrase he uses to discuss this idea is ‘the matrix of the mythopoeic imagination’⁹⁵, which, he says,

⁹³ Ibid, 30.

⁹⁴ Jung, 1968, 188.

⁹⁵ Mythopoeic imagination refers the process of creating mythologies. This term can frequently be seen in the literary works of C.S. Lewis, J.R.R. Tolkien and William Blake.

has vanished in our rational age.⁹⁶

For Jung, this “technique has the potential not only to allow communication between the conscious and unconscious aspects of the personal psyche with its various components and inter-dynamics, but also between the personal and collective unconscious; and therefore is to be embarked upon with due care and attentiveness.”⁹⁷

Jung’s concept of the Active Imagination is not new in the history of thought. He appears to be once again reworking and reintroducing ideas from antiquity, allowing them to be conveyed into modernity. The ancient Greeks present differing conceptualizations of the role and importance of the imaginative faculty. As we have seen, early Islamic philosophers already developed the Imagination as a spiritual concept, similar to what is seen in the work of Jung. Henry Corbin has written extensively in this regard on the role of imagination in the work of both Avicenna and Ibn Arabi. Corbin considers imaginal cognition⁹⁸ to be a

For a understanding of this idea in the context of Carl Jung Elliot Wolfson offers an excellent discussion in *Mythopoeic Imagination and the Hermeneutic Bridging of Temporal Spacing: On Michael Fishbane's "Biblical Myth and Rabbinic Mythmaking."*

⁹⁶ Jung, 1989, 213.

⁹⁷ Within this idea Jung makes a distinction between the personal unconsciousness, which connected to personal experience, and the collective unconscious, which is a collection symbolic content shared by all people. (Jung, 1959, ¶87-110)

⁹⁸ This consideration is based on Corbin’s work on Ibn Arabi and Avicenna, and his own work on the subject.

purely spiritual faculty independent of the physical organism and thus surviving it.⁹⁹

Islamic philosophy in general, and Avicenna through Corbin's reading in particular, distinguish sharply between the true imagination that stems from a spiritual imaginal realm, and personal fantasies, which have an unreal character, and are "imaginary" in the more common sense of the word.

Interestingly, Jung and Corbin are contemporaries; both are members of the Eronos Foundation,¹⁰⁰ which allows them to share many ideas. Both share an idea that the imaginative world has an internal reality that makes it as real as the world of the senses. Corbin shares this idea in his work, *Avicenna*, in which he states the following:

There is a full and autonomous reality presented by the intermediate world of the symbolic Imagination; on the other hand, the spontaneity with which that world comes into flower. The change that occurs in the soul, which this world expresses at the same time that it performs it, announces the soul's attainment of its truly personal symbol, and the greatness of the Event resides there.¹⁰¹

Jung maintains that inner and outer worlds each possess their own subjective reality, each being as real as the other. The inner world of the symbolic, is not one which is full of

⁹⁹ Corbin, 1989, 200.

¹⁰⁰ Eranos is a discussion group, still in existence, which as its mission focuses the study of various social sciences, including philosophy, psychology, and religion. It meets regularly in Switzerland.

¹⁰¹ Corbin, 1969, 259.

unreal fantasy, rather it is a world of reality, simply pushed deeper into the realms of the unconscious by the pressures of societal living.¹⁰²

In this historical trajectory, the psycho-spiritual, symbolic content of the imaginative realm is the locus of personal and spiritual transformation for Jung. He spends a significant amount of time studying in the east, and examines the traditions of Hinduism, Taoism and yoga, incorporating these perspectives into his theories of the conscious and the unconscious.¹⁰³ Corbin echos this sentiment regarding the imaginative faculty in his suggestion that through the development of our imaginal perception understand the symbolic representations of archetypal material, elevating this faculty to the point of allowing us to

perceive directly the order of [supersensible] reality...¹⁰⁴

It is through the meditative practices of Jung's Active Imagination that the layers of the conscious mind are peeled back revealing the Divine that resides in the Self. God appears to us, according to Jung, "in a certain state of the soul".¹⁰⁵

¹⁰² Jung, 1971, ¶276.

¹⁰³ Coward, 1985, 201.

¹⁰⁴ Corbin, 1994, 81.

¹⁰⁵ Ibin, 80.

Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. God is behind the self, above the self, the self itself, when he appears.¹⁰⁶

These are the types of comments that draw the ire of Martin Buber¹⁰⁷, who criticizes Jung for “psychologizing” the Divine, or presenting humans as a God.¹⁰⁸ Jung clearly states that his archetype of the Divine is wholly different from the metaphysical deity of the Abrahamic faiths, yet the locus of the Divine for Jung ultimately becomes less clear. In the *Red Book* Jung appears much more willing to delve into not only the archetype of the Divine but also the metaphysical Divine than he is willing to admit, especially in his later responses to Buber’s criticisms on “psychologizing” the Divine.¹⁰⁹ We contend that Jung ultimately holds a position similar to the Jewish Hasidic sect of Eastern Europe

¹⁰⁶ Jung, 2009, 481.

¹⁰⁷ Buber’s criticism of Jung was not in regards to this quote in particular; rather this quote represents the type of remark that Buber denounced Jung for making. Martin Buber died in 1965, many years before the eventual publication of the *Red Book* in 2009.

¹⁰⁸ Buber, 1999, 218.

¹⁰⁹ *Martin Buber on Psychology and Psychotherapy*. Smith corresponded with each Jung and Buber during the course of researching his dissertation, forwarding ideas of each man who seemingly would not communicate with one another directly by this point in their relationship. This accusation made by Buber that Jung had crossed over into the world of theology, from psychology, which was his proclaimed field of study is contained within the context of these letters. Conversely, Jung argues that he is an empiricist who spoke from a scientific perspective. He claims that his concerns were with images and human phenomenon, and those who read statements of a transcendental nature, which Jung claimed Buber was doing, in his work were mistaken.

when it comes to the reality of God.¹¹⁰ Jung earlier concludes that the Jewish mystics, and the transmission of the ideas of earlier Kabbalistic schools of Islamic Spain anticipated not only Freud's but also his own psychological theories. The Hasidim had developed esoteric perspectives on the psychology of humans and the Divine, which Jung eventually comes to believe predate his psychological theories. On the occurrence of his 80th birthday, in the course of a lecture Jung remarks

The Hasidic Rabbi Baer from Mesiritz, whom they called the Great Maggid...anticipated [my] entire psychology in the eighteenth century.¹¹¹

Here Jung sees his own thought as a reworking and modernization of the ideas that had been previously established. Many of the elements of the Lurianic myth of creation,¹¹² including the event of *tzimzum*¹¹³, can also be found in the psychology of Jung. The Hasidic perspective details the idea that

¹¹⁰ Jung, 1952, 48.

¹¹¹ Drob, 2012, 97.

¹¹² Rabbi Isaac Luria is among the most influential Kabbalists of all time. Following the Spanish Expulsion Luria established a center for Kabbalists thought in Safed, Israel.

¹¹³ The system of thought development by Luria greatly expanded the original thought developed by Kabbalists in Spain. Within his system the Divine withdrew His presence allowing for a space in which the creation of the material realm could unfold.

the Godhead lives a hidden existence with the soul of man, and that man is able to live and the release of the divine element within him by virtue of his thought.¹¹⁴

The Hasidim decline to make clear distinctions between the inner and the outer, the microcosm and the macrocosm, and the theological and the psychological, holding that such distinctions sever an ancient unity and plummet one into an imagined world of dichotomous thought and experience. In his later work, Jung picks up on the Kabbalistic symbols of Adam Kadmon (Primordial Man),¹¹⁵ the Sefirot, and the union of the Divine and his bride, further incorporating them into his own work.¹¹⁶

For both Halevi and Jung the imaginative faculty of humans is powerful in its ability allow for the psychological and spiritual healing of their respective audiences. Jung, the Universalist,¹¹⁷ sees the imagination of humans as the vehicle through which individual

¹¹⁴ Uffenheimer, 1993, 207.

¹¹⁵ Adam Kadmon is a metaphysical concept present in a number of esoteric traditions. In Lurianic Kabbalistic thought this symbol represents an important idea bringing together God, Man, and the World. “Adam Kadmon, as the first being to emerge from the infinite Godhead, Ein-Sof, is essentially indistinguishable from the deity, yet at the same time his body is said to both emanate and constitute the world”. (Drob, 2010, 110)

¹¹⁶ Drob, 2010, 90.

¹¹⁷ Jung’s Universalist views can be seen as ideas that transcend the confines of any one particular religious tradition or ethnic identification. Many of Jung’s ideas while using Christian language were actually a rejection of what he saw as a failure of Christianity in the West. While Jung discusses the archetype of Jesus, he states that he is rejecting what he sees as the dogma of Christianity. These archetypes, generated from within the Collective Unconscious, they are universal and cannot be attached to any one religious faith. Additionally, while Halevi saw the Jewish Law as central to his project, Jung saw no place for such religious tenants of any type in his project, either Jewish or

healing could take place but also the locus of “*giving life to God*”. Jung also utilizes the concepts of 13th century German theologian Meister Eckhart who states that God and the soul of humans are one and the same. Jung quotes Eckhart

God must be withdrawn from objects and brought into the soul.¹¹⁸

Throughout Jung’s *Psychological Types* there are numerous references to Eckhart and his perspective that God is a psychological value, the highest value of the psyche. Both Eckhart and Jung assume a wholly psychological viewpoint in which God personifies an unconscious content.¹¹⁹ It is through this process that man who is created by God in turn creates God. Yet for Jung, God, though intimately connected to the imagination of humans, is no fantasy. Since, for Jung, the imaginative and corporeal hold the same level of reality. For Halevi, the particularist,¹²⁰ the imaginative faculty allows for direct prophetic communication with God through which the Jewish nation could return to the path of piety set out in the Torah. Here Halevi emphasizes a path to God through the imagination, not through the intellect, as promoted by the philosophers of Islamic Spain. Whether healing takes place through spiritual and psychological wholeness, or through

Christian. While Jung, over the course of his career, saw great value in many of the ideas and the symbolic nature of the more esoteric branches of Judaism, he restricted to commentary to these perspectives, offering no comment on traditional Jewish practice.

¹¹⁸ Drob, 2012, 111.

¹¹⁹ Jung, 1971, ¶418.

¹²⁰ For Halevi, many of his views are specific only to the Jewish people. He does not see the religious obligations of the Jews as pertaining to other non-Jewish peoples.

devotion to religious obligations, both Halevi and Jung view imagination as a central element to this process.

Jung and Symbols

Both Jung and Halevi held the perspective that each of their respective societies was removing themselves from the spiritual side of life through the fixation on the intellect. Halevi sees the life in Spain, in which the Jewish population mingles with Muslim and Christian thought, culture and religious life, as being in the throes of a downward slide of impiety and a lack of true religious observance related to an over emphasis on reason.¹²¹ For Jung, it is the march of modernity in the guise of the rise of rational thought resulting from the Enlightenment and the scientific method, which from his view had come to replace a true sense of meaning in people's lives. In 1955 Jung writes in *Modern Man in Search of Soul*:

However far fetched it may sound experience shows that many neuroses are caused by the fact that people blind themselves to their own religious promptings because of childish passion for the rational enlightenment.¹²²

He views humans as having lost his ability to understand the "truths" of the world, truths which could only be discovered and understood through a reconciliation of the conscious world with the hidden world of the unconscious. The unconscious, which contains a

¹²¹ Gerber, 1992, 60-80.

¹²² Jung, 1955, 67.

hidden reservoir of veiled truths, buried beyond our awareness on occasion shows itself through dreams and visions. Yet these glimpses of kind have a shared genetic past,¹²³ manifested in the Collective Unconscious, that do not present themselves in straightforward knowledge, rather Jung views this knowledge as being presented to the conscious through the symbolic. For Jung, the symbolic, and our ability to recapture the means of understanding its true deep meaning is what is truly lost with the advent of modernity. Technology has reshaped human's perception to the point that the symbolic no longer holds meaning, rather becoming a throw away portion of daily experience, reinterpreted as meaningless invasions into our sleep and daydreams. Jung sees this as the crisis of his time, one that was not to be reversed through religion.¹²⁴ While for Halevi, whose motivation is to bring his co-religionists back to religious praxis, away from the excesses of life in Spain, Jung is not a proponent of religious orthodoxy of any kind. Rather, he sees the modern age in need of a spiritual awaking, one that for him is heavily influenced by his time in India and other locales in the Orient.

It was in these traditional cultures that Jung saw what had been lost in modern Europe. Jung writes:

The ancients lived their symbols since the world had not yet become real for them.¹²⁵

¹²³ Jung presents the Collective Unconscious as a biologically inherited structure that is held in common by all humans outside of personal experience.

¹²⁴ Jung, 1970, 130-132.

¹²⁵ Jung, 2009, 236.

Within these Eastern societies, the world of the symbol continued to have real meaning and to convey deeper truths, which are no longer accessible to the mind of the modern mind in the West.

Jung views symbols to be organic entities, which come into being through the collective unconscious and which by their nature, are very fragile. He uses the phrase “pregnant with meaning”¹²⁶ to describe this view of the symbol and the symbolic. Symbols by their very nature escape the analytical, left-brain of modern humans. When the rational element of our brain attempts to analyze, reduce and categorize the meaning of the symbolic, the truths contained within never fully reveal themselves. Jung believes that it is through the meditative techniques contained within Active Imagination that dreams, artwork and poetry containing truths and wisdom within the symbolically rich unconscious can lead to psychological, emotional and spiritual growth.¹²⁷ But it was almost as though the modern mind cannot keep from prodding the “soap bubble” that is the symbolic. Modernity has conditioned us to have a sense of compulsion to scrutinize and compartmentalize that, which should only be experienced. As the rational mind attempts to grasp the meaning within this bubble, it disappears. Its meaning cannot be grasped by rational thought; it is only through the imagination that the symbolic can be

¹²⁶ This phrase first appears in Jung’s *Collective Works* 6, 1921. But also appears in many of his subsequent writings to describe the delicate nature of the symbolic.

¹²⁷ Jung, 1997, 101-102.

experienced and truth can unfold. If the symbol is to function as such, it can never be fully understood by the rational mind. Jung states in *Psychological Types* the following:

So long as a symbol is a living thing, it is an expression for something that cannot be characterized in any other or better way. The symbol is alive only as long as it is pregnant with meaning. But once its meaning has been born out of it, once that expression is found which formulates the thing sought, expected, or divined even better than the hitherto accepted symbol, then the symbol is dead, it possess only a historical significance.¹²⁸

It is only the non-rational part of the mind that can allow the truth contained with the soap bubble to be born in existence, leading to growth and well-being.

Jung's writings on the symbolic are not without a certain sense of incongruity. While he is proposing these ideas on the nature of the symbolic, he simultaneously advocates the supremacy of the scientific method, viewing himself as first and foremost an empirical scientist. One of the critics of Jung's theoretical position was Corbin, who believes that it was Jung's adherence to empiricism that prevented him from gaining a full understanding of the "true" nature of the world.¹²⁹ Corbin writes that Jung should be commended for his understanding of the hidden, unconscious side of the human experience, which accesses a spiritual dimension lost to much of the west. However, due to the influences of Christianity and empiricism, Corbin views Jung as falling short of fully explicating this inner world as part of his psychology. Much of Corbin's own project is detailing the "Western orientation", in which the symbolic world could be fully

¹²⁸ Jung, 1971, ¶ 816.

¹²⁹ Cheetham, 203, 55.

experienced. Corbin's criticism of Jung seems to hinge on Jung's continued adherence to a Western orientation. For Corbin, Jung's empirical, scientific approach ultimately leaves the true nature of the symbolic world inaccessible.¹³⁰

While Jung views the perspectives held in the East as having great value, he is unwilling to fully bridge the divide between East and West, which Corbin sees as a vital element in understanding the importance of the inner, symbolic world. Jung sees the Eastern idea of the transcendence of the individual ego, an idea central to many Eastern schools of thought, such as Sufism, Kabbalah and the Aviatā Vendetta branch of Hinduism, as having no foundation in human experience. Despite the fact that Jung and Corbin were colleagues of one another, and held many ideas in common, it was at this foundational level that two were unable to reconcile their differences.

¹³⁰ Jones. 2000, 100.

Conclusion

We began our investigation for this project examining the works of Judah Halevi and Carl Jung, attempting to answer the question as to whether these two thinkers fit within a parallel intellectual trajectory; each asking similar philosophical questions in a similar manner. We believe that throughout the course of this endeavor, it has been demonstrated that there are numerous ideas presented by Jung and Halevi which place them both into a close fraternity of thinkers who share a number of central ideas regarding how human's relationship with one another, the Divine, and the world can be explained. While there are various individual ideas identified in this work, the dichotomy between the intellect and the imagination plays a central role in this discussion. Symbols and phenomenology, etc., merit discussion in their own right however the clash between imagination and intellect surfaced as a central theme to this discussion.

By examining the writings included in this study, not as artifacts of an era that has passed but as living texts, what has emerged is the relevance to the moral and philosophical questions of our current time. What are these questions? Both Halevi and Jung infuse into their work a sense of timeless truths, which transcend their own era. We contend that it is this approach taken by both Halevi and Jung that pushes the reader to approach their writing as relevant to today as the time it was written. Jung promoted the idea that an analytical, reductionist perspective to examining the human mind and by extension, the soul, distorts our understanding and ultimately misses the mark in our attempt to fully understand their meaning. We contend that there is great value in

approaching these texts in the same manner, contacting them philosophically and not simply from a historical perspective. A straightforward intellectual historical approach undermines the immense profit to be gained by a philosophical understanding of these texts.

Additionally, what has emerged from this project is a crystallization of the perspective that for both Halevi and Jung, imagination is more fundamental to wisdom when compared to the intellect. It is the imbalance between the two, resulting in the valorization of the intellect, which they identify as a major contributor to the downward slide of their respective cultures. Halevi viewed his co-religionists as having moved further away from their true duty, to serve God and follow the commandments laid out for them at Mount Sinai. For Jung, it was the peoples of Europe who had lost contact with their origins in which the inner, symbolic world guided them to true wisdom. While these two perspectives were separated by centuries, they can be seen as having much value in our modern society. Carl Jung died in 1961, having viewed modern society as continuing the slow creep towards the relative supremacy of the intellect. We would contend that this tide has not been abated, as people has continued to drift away from the wholeness that Jung saw as vital to human's psychological and spiritual wholeness. Western society continues to valorize the intellect, particularly in the context of technological advances, which continue to accelerate at an exponential rate. These advances cause plummeting toward a future in which the spiritual side of human is subsumed into the technological marvels, which are becoming the center of veneration. In the midst of these comments, we also offer that this view is one that that seems to be held by many at various epochs. This fact then raises the question, is this tension between

intellect and imagination a tension that can be seen across time and not subject to one specific period? Are Halevi and Jung simply reflecting an ever-present struggle, one that commentators will continue to reflect on without ever reaching a resolution? This is a problem that has no real resolution, rather a discussion that sways back and forth over time.

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Appendix One

Historical and Biographical Antecedents

Both Jung and Halevi worked in historical periods, which were shaped by events, which saw great changes to their respective societies. Halevi living in the Jewish diaspora of Islamic Spain views the closing of an era in which great changes in the sciences, literature and philosophical thought had occurred. The intermingling of Spanish, Islamic and Jewish cultures brought forth a blossoming of intellectual pursuits rarely seen in history. Much of the same can be said for the period that Jung was most active. The 20th century also brought forth an era of scientific discovery that propelled Western societies into a period of accelerating knowledge and information. While these periods of technological advancement were seen as beneficial, both Jung and Halevi see problems that would have grave influences on their respective societies. Consequently, prior to embarking on a more detailed discussion of the thought presented by Halevi and Jung, in this section we to present a brief outline of both the biographical and cultural details for both men. These details played a significant role in shaping the ideas that will be detailed in the earlier chapters of this project.

Judah Halevi

In writing a paper that focuses on the philosophical works of any thinker there is a disagreement in the academic community on the importance of the historical backdrop in which the writings in question are produced. Our perspective, relevant to this paper can be encapsulated in a quote from Yirmiyahu Yovel's work *The Other Within*. He states:

I am among those who believe that philosophical issues cannot be detached from the historical and existential context in which they arise and ripen in reflection. I cannot share the Platonic belief that ideas exist in a pure logical space of their own can be fruitfully treated by logical and linguistic analysis alone, with no regard to the impurities and dialectic of time, history, and desire.¹³¹

In the case of Halevi we believe that this perspective is highly applicable. Halevi writes in a transitional period in Islamic Spain, as the Christian Reconquista had begun to make strides in pushing the fractured Islamic taifa kingdoms¹³² further and further to the south of the Iberian Peninsula. With this the political fortunes of the Jewish population of the Peninsula also began to sway. Given the lack of political power generated by a small populace, the Iberian Jewish population was forced to straddle the political allegiances that shifted for more than a millennium. Spain was ruled at various times by the Romans, Visigoths, and Muslims, left the Jewish population playing a dangerous, difficult political game of shifting relationships.¹³³ In addition, the Jewish Golden Age in Spain,¹³⁴ which had afforded the Sephardim of Iberia a degree of freedom and comfort, was also coming to end. This period during which relative peaceful coexistence and prosperity between various Christian, Islamic and Jewish populations existed, great works of science,

¹³¹ Yovel, preface xii

¹³² A taifa was an independent Muslim ruled state, usually an emirate or petty kingdom of which a number formed in Islamic Spain after the fall of the Umayyad Caliphate.

¹³³ Gerber, 1995, 66

¹³⁴ The Golden Age of Jewish culture in Spain coincided with the Middle Ages in Europe, a period of Muslim rule throughout much of the Iberian Peninsula. During that time, Jews were generally accepted in society and Jewish religious, cultural, and economic life flourished. The time frame that constituted the Golden Age has long been debated, extending from 711 and the mid 12th century.

philosophy, literature and various other disciplines flourished in part to the welcomed interaction between the three Abrahamic faiths. Along with this period of intellectual production, there also came a period in which as the three faiths mingled with each, socially and intellectually, intermarried, and lived together; there was also, as seen by some including Yehuda Halevi a relaxing of religious piety and the practice of religious observance. In part, this lax observation of religious obligations may have in part lead to the downfall of the open culture fostered by the rule Abd-ar-Rahman III, ushering in the more religiously stringent rule imposed by Almoravides.¹³⁵

What we observe in much of Halevi's writings is his own dissatisfaction with his coreligionist's slide away from adherence to halakhic mandates, rather, being willing to live a comfortable life in Spain and acceptance of a diminished religious lifestyle and ideas that Halevi viewed as foreign. Halevi's work, especially his poetic efforts, reflects his displeasure with the Iberian Jews' willingness to accept their place in a diaspora community, as they slowly drifted away from what Halevi saw as authentic Jewish observance of the Torah. This selection from Halevi's poetic works illustrates in part his feelings towards life in Spain:

My heart is in the East, and I am at the ends of the West; How can I taste what I eat and how could it be pleasing to me? How shall I render my vows and my bonds, while yet Zion lies beneath the fetter of Edom, and I am in the chains of Arabia? It would be easy for me to leave all the bounty of Spain -- As it is precious for me to behold the dust of the desolate sanctuary.¹³⁶

¹³⁵ Gerber, 1995, 88.

¹³⁶ Cole, 2007, 164.

This poem reflects the thoughts and feelings of a man caught between his desire to fulfill what he perceives as his religious obligation and the realities of life in Spain under Muslim rule. Reflected in other works, Halevi seems to posit the idea that live in a diaspora community will never allow the Jews of Spain to live in the service of God as he sees the task in life.

Carl Jung

Carl Jung was born in 1875 in the Swiss region of Switzerland to Paul and Emilie Jung. His father was a poor rural minister, while his mother came from a wealthy and established family.¹³⁷ Jung's parents had a troubled relationship, and following Jung's birth their disharmony only increased. Jung's mother was an unconventional woman who had significant mood issues, spending much of the time in her own separate bedroom, fascinated by the images that she said visited her at night. Jung had a good relationship with his father who he viewed to be more consistent than his mother, who he viewed as being very difficult.¹³⁸

At one point in his life, Jung's mother had numerous physical ailments, requiring hospitalization. During this period, Jung's father took him to live with his aunt, but eventually he was brought back to his father's home. Jung's mother's continued to have bouts of absence and frequent episodes of depressed mood.¹³⁹ This greatly impacted his

¹³⁷ Jung, 1989, 4.

¹³⁸ Ibid, 8.

¹³⁹ Dunne, 2012, 5.

attitude towards women, leaving him with a sense that they could be unpredictable. Later in his life Jung stated that his view of women was negatively impacted by his mother's inconsistent behavior and her general unavailability.¹⁴⁰

Many elements of his later, adult life found antecedents in his early childhood.

As a boy Jung carved a tiny mannequin into the end of the wooden ruler from his pencil case and placed it inside the case. Later he added a stone, which he had painted into upper and lower halves and then hid the case in the attic. He would return to the mannequin, often bringing pieces of paper with messages written on them in his own language.¹⁴¹

His later research would point out to Jung the resemblance of this behavior to the icons of indigenous peoples. He came to believe that these actions on his part were part of unconscious ritual, which he acted out in ways he did not understand at the time.¹⁴² This became the basis for his research into the occult and later the development of the ideas of innate archetypes in the human subconscious.¹⁴³

Jung had an early interest in the occult, which played a prominent role in his later theoretical work. Switzerland of his time was still largely an unsophisticated country, outside of the large cities, and the otherworldly was still believed in throughout the more isolated areas.¹⁴⁴ In the area that Jung lived, there was a strong belief that the dead

¹⁴⁰ Ibid, 8.

¹⁴¹ Malchiodi, 2006, 134.

¹⁴² Jung, 1989, 22.

¹⁴³ Ibid, 22.

¹⁴⁴ Ibid, 20.

haunted glaciers and gods walked in the mountains. In addition to the prominence of occult views throughout the Switzerland of Jung's youth, there was a strong belief in the supernatural by Jung's mother. It was all of these factors that influenced Jung's interest in the occult. While Jung desired to be perceived as having a scientific orientation, it was these aforementioned interests that led many to view Jung as a mystic.¹⁴⁵

While many will argue that the history of thought should be taken as ideas which stand on their own, separate from the thinkers who promote them and from the circumstances in which they occur. Both Jung and Halevi were men who presented ideas, which, while valid on their own separate from the historical and biographical antecedents, were also written as a direct response to the events occurring around them. The presentation of this material in the context of this project is situated not as part of an analysis of the motives and rationales of the thinking of each man, rather as an attempt to present a larger picture of their ideas.

¹⁴⁵ McLynn, 1998, 20.

Appendix Two

Glossary of Jungian Terms

Jung, like many thinkers, uses specialized terminology. This glossary is included to help the reader of this project develop a better understanding of Jung's ideas. The entire glossary in this appendix is excerpted verbatim from the glossary of Jungian terms written by Dr. Craig Chalquist; these materials, as well as his full glossary of terms, can be found on the following web site: www.terrapsych.com/jungdefs.html. For the purpose of this project we have utilized the terms that Dr. Chalquist has defined that we felt directly pertained to this project; we have not included other terms that are part of the original glossary if we deemed them to be outside the scope of this project. I have added footnote references, which cite primary Jung texts.

Active imagination: holding an image in awareness while fantasizing and associating to it to bring it to life and discover its nuances and unconscious roots. [¹⁴⁶] Also focuses and unifies the four orienting *functions* of consciousness. Active imagination is the indispensable second part of any deep analysis and bases itself on the imaginal nature of the *psyche*. [¹⁴⁷]

¹⁴⁶ Jung, 1959, ¶101.

¹⁴⁷ Ibid, ¶101.

Alchemy: the ancient attempt to create the *Philosopher's Stone* and mutable gold. In the West, mainly of Egyptian origin and Arabic elaboration, but also with *Gnostic* roots, especially in the idea that the world soul was trapped in matter. [¹⁴⁸] ...

Archetype: ... constitutive prototype or form or Gestalt within the collective *unconscious*; a ruling "organ" of the *psyche* and Platonic blueprint for its activity. [¹⁴⁹] Instinctive behavior pattern grounded in the fundamental structure of living matter. Archetypes organize our perceptions, collect images, regulate, modify, motivate, and even develop conscious contents, plot the course of developments in advance, set up bridges between the *ego* and its instinctive and collective roots, lead the channeling and conversion of instinctual energy, and "represent the authentic element of spirit" and a "spiritual goal." All of us inherit the same archetypes, the same invisible patterns or motifs built, like emotions, into the structure of the human *psyche*, but they manifest in personal and cultural experiences.¹⁵⁰ Examples include the Hero, the Divine Child, the Great Mother, Transformation, Death, and Rebirth. The most important are the *shadow*, *anima/animus*, *Wise Old Man/Wise Woman* [¹⁵¹], and *the Self*. [¹⁵²] ...

Collective consciousness: mass-mindedness dominated by *isms* and out of touch with instinctuality. Similar to Freud's superego. [¹⁵³] ...

Dreams: symbolic expressions of the *unconscious* (and of the total *psyche*). phylogenetically older form of thought. The dream is a fact of objective nature and

¹⁴⁸ Jung, 1964, 40.

¹⁴⁹ Jung, 1959, ¶5-7.

¹⁵⁰ Ibid, ¶68.

¹⁵¹ Ibid, ¶148.

¹⁵² Ibid, ¶156.

¹⁵³ Ibid, ¶87-110.

therefore not a disguise [¹⁵⁴] ...

Ego: the conscious self; the "I"; the central, experience-filtering *complex* of consciousness (in contrast to the *Self*, the central *complex* of the collective *unconscious*)-- and the most stable *complex* because it's grounded in the body sensations. [¹⁵⁵] A relatively permanent personification. The most individual part of the person. [¹⁵⁶] ...

Gnosticism: ancient Christian heresy, arising out of it in the second century and eventually dying out. [¹⁵⁷] Believed in the antithetical dualism of the spirit, which is good, and matter, which is evil. Spirit (Nous) is trapped in us by matter ... Can be thought of as an ancient counterpart to existentialism ... Jung saw in it proof of the existence of the collective *unconscious*. But he found Gnosticism hard to study (few extant texts) and more speculative and philosophical than experiential. [¹⁵⁸] ...

Individuation: the process by which a person integrates unconscious contents into consciousness, thereby becoming a psychologically whole individual. ¹⁵⁹ Self-realization. Release from *persona* and *identification* with the collective *unconscious* ... Individuation can only unfold in the context of a relationship with others. [¹⁶⁰]

¹⁵⁴ Jung, 1964, 27.

¹⁵⁵ Ibid, 168-171.

¹⁵⁶ Ibid, 118-119.

¹⁵⁷ Jung, 1959, ¶20.

¹⁵⁸ Ibid, ¶552.

¹⁵⁹ Jung, 1964, 78-80.

¹⁶⁰ Ibid, 159-160.

Phenomenology: a philosophy that puts experience above conceptualizations about it.^[161] For Jung, some implications: all we ever experience comes through the filter of the *psyche* and is therefore psychological; that being so, we can never directly know of anything beyond the *psyche*; and psychological experiences are as real as external objects and not reducible to other (deduced) properties. There are really no fixed principles or valid judgments, but only sheer experience, and at this level psychology must abdicate as a science. ^[162] ...

Religion: a subjective relationship to certain metaphysical, extramundane factors. A kind of experience accorded the highest value, regardless of its contents. The essence is the person's relationship to God or salvation. Jung called them psychotherapeutic systems and believed they contained, offered a gradient for, and transformed instinctual (hence asceticism), non-personal energies, giving people a cultural counter pole to blind *instinct*, help through difficult transitional stages, and a sense of meaning. They also help separate the growing person from his parents. ^[163]

Self: The central, organizing, governing *archetype* of the collective *unconscious* and template for the *ego*. ^[164] It contains all the other archetypes ... It's the *archetype* of growth. Its physiological aspect Jung thought could be located in the brainstem ... Images symbolizing the Self tend to appear during times of inward disorganization or after work on the *Wise Old Man/Wise Woman* archetypes ^[165] ...

Symbol: an image that stands for a partially unknown psychological reality... tendencies whose goal is unknown. All symbols contain, assimilate, or transform... psychological

¹⁶¹ Jung, 1959, ¶112-113.

¹⁶² Ibid, ¶207.

¹⁶³ Jung, 1964, 84-85.

¹⁶⁴ Jung, 1959, ¶634.

¹⁶⁵ Jung, 1964, 120-122.

energy (*libido*) and non-personal instinctual forces into different forms by converting an unconscious or instinctual process into a representation with which the *ego* can work ... Symbols can be interpreted on an objective and subjective level [¹⁶⁶] ...

¹⁶⁶ Jung, 1959, ¶50.

Appendix Three

Jung and *The Red Book*

An element of difficulty is present in reading and gaining an understanding of Jung's work on symbols and their use in his work. For the purposes of this project, we reviewed a large swath of Jung's work, including the works now contained in what is now referred to as the *Collected Works*.¹⁶⁷ While the works contained in these volumes might be considered Jung's "scientific" works, we have also included a volume, not part of the *Collected Works*, the *Red Book*. This book was not published until 2009, even though Jung had worked on this book from 1914 until 1930. The Jung family had blocked the publication of this book out of fear of damaging Jung's reputation. The *Red Book* contains many very personal insights into Jung's own psyche, which he viewed as glimpses into his mind which at times he feared was on the verge of madness.

Jung himself may have considered the *Red Book* as another facet of his empirical work, with him functioning as the psychological laboratory out of which the "data" contained in the *Red Book* was detailed. However, other readers and commentators see it being much more. Critics view it as a work of a man teetering on the edge of sanity, who had pushed the limits of delving into the unconscious to the absolute frontier. Those who praised the volume see it as nearly two decades long psycho-spiritual journey into the unconscious, allowing for glimpses into what is rarely seen. Stanford L. Drob, who has written on various aspects of the religious and spiritual elements of Jung's work, states that what is difficult about the *Red Book* for the modern reader is the effect of modernity

¹⁶⁷ The *Collected Works of Jung* is a 20-volume collection containing the major writings of Jung. The collection spans the entirety of Jung's professional career.

on our intellect and imagination.¹⁶⁸ Drob posits that the very subject of Jung's work, the loss of enlightenment in the wake of the technological advancements of the 20th century, prevents readers from being able to fully grasp the thread running throughout his work.¹⁶⁹

For Jung, it is through the imagination and its interaction with the symbolic that people can transcend and ultimately reconcile the demands of instincts and the aims of the ego. The *Red Book* illustrates Jung's own inner psychic voyage through his symbolic world contained in his own unconscious. Previously, we discussed some who criticized Jung for his reliance on the empirical method to understand the symbolic nature of the world. I contend that if these critics of Jung had access to the *Red Book*, they may have had a different understanding of Jung's work. The *Red Book* offers what we speculate is a glimpse into Jung's idiosyncratic phenomenological perspective on his own psyche. While this token of Jung's inner world is examined via the scientific method that Jung so advocated, it also contains a decidedly unscientific journey into Jung's subjective, symbolic world, which was full of angels, monsters, demons and ultimately gods. The *Red Book*, like many other books of its kind, always invites the reader to bring in with them their own interpretation and understanding of the content, and not just what Jung put down in words and pictures. This may have ultimately been a goal for Jung, to allow each person to use The *Red Book* to chart his or her own spiritual journey, and not simply follow behind Jung's own path. Jung did not see himself as a prophetic figure leading people into a new religious or spiritual movement, but rather as someone who was

¹⁶⁸ Drob, 2012, Forward.

¹⁶⁹ Ibid, 210

detailing his own journey. These details he hoped would allow others to chart their own individual paths, devoid of the dogma that might later be attached to his work.

For Jung, symbols are the path to psychological insight, wisdom and personal transformation. While Corbin was critical of the empirical approach that Jung took in regard to the symbolic, there appear to be a number of points of agreement between not only Corbin, in his work on Ibn Sina and Ibn Arabi, but also the work of other thinkers who wrote on this subject matter. James Hillman who was a colleague of Jung and the developer of an off-shoot of Jung's Analytic Psychology, Archetypal Psychology, and Mircea Eliade, were a few of those who viewed the symbolic as a path to enlightenment that departed from the Post-Enlightenment western view that championed the intellect over the imaginative. While all of these thinkers took very different views of this perspective, and at times were highly critical of the particulars of each other's work, the importance of the symbolic was key to their work. Throughout his work, Jung whose volumes include in his *Collected Works* and the divergent *Red Book* believes that in modernity humans lose their ability in being able to perceive and incorporate the symbolic, and that remedying this loss is central to understanding and alleviating modern psychic and spiritual ills. For Jung, reincorporating symbols into our everyday life, harken back to earlier days in which the symbolic is experienced and valued, is the key for Jung to recovering a sense of wholeness that he sought for himself and others.