



## Psychology, Torah and the Jew

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***"Direction in life is not a simple straight line,  
fate confronts us like an intricate labyrinth,  
all too rich in possibilities and yet of these possibilities  
only one is the right way."***

Carl Jung, CW 7-72

***"It is, unfortunately, only too clear  
that if the individual is not truly regenerated in spirit,  
society cannot be either,  
for society is the sum total of individuals in need of redemption",***

The Undiscovered Self, Carl Jung pg. 63

The collective Jewish spirit of honor desperately needs regeneration. Of all the paths that are open to us to perform this task, on a personal and collective basis, only one path can be the truly correct one. For the Jew, this path is our Torah.

To be observant of Torah and Judaism is not just an expression of our religion, it is not just our culture and nationality. Torah is our way of life. In the Torah, there is no religion, in the sense that religions are defined and practiced by other nations, following a doctrine or statement of faith. We Jews have a variety of minhagim (traditions of observance), all of which are correct, each within its context. Yet, our Torah's primary concern is how we interact with each other. This is considered more important than how we interact with HaShem.

The Torah is primarily concerned with people, and with the here and now. The mitzvot of Torah, when understood correctly at their deepest level, embody the highest humanistic values ever conceived and expressed by mankind. It is the necessary duty of every Jew, to pursue his/her rightful heritage. One cannot be true to Self without being what one is at the source of one's soul. If one is a Jew, it is then a psychological necessity that one act on this, and actively integrates one's Jewish racial unconscious into one's life. In other words, one cannot be a Jew, in name only.

The Torah is far more than a book. As every Jew has a soul, so too does the Torah have a soul. The Torah is an immortal being, garbed in an imperishable body. This "body" of the Torah is its letters that make up the words that make up the "book." The Torah's



ability to be so simple, yet so profound, so provincial, yet so universal is the true verification of it's Divine being. Like the human personality, the Divine "personality" of the Torah has multiple levels of manifestations depending upon the level of consciousness of the individual Jew bonding with it.

Yet, when the Torah is viewed as a "religious" book, it does not seem to be overly concerned with matters of doctrine or theology. While mention is constantly made of HaShem, there is not any concerted effort or discussions made to explain profound philosophies of life. There is no mention of an afterlife, as there is in the religious writings of other nations. The direction of Torah does not seem to be to attract people to a "philosophy," but to practice. The main interest of Torah is the life styles of the Jewish people, and that their interests and well-being is looked after.

All of the rituals that the Torah has outlined for exclusive Jewish practice are in their essence profoundly humanistic, archetypal expressions of psychological, spiritual maturity. By the Torah being rich in mitzvot that require action, we see an appreciation of the psychological need for the external expression of archetypal realities. The laws of Torah, besides from being humanistic and thus good for society, also fulfill a critical psychological need for the people to be able to express, through archetypal ritual, the highest human attributes. It was these values, which ancient Israel understood, and whose message came through loud and clear through the observing of these mitzvot. Torah makes Israel the honorable nation that it was, and is.

To properly understand the place of archetypal ritual, let me refer to a modern application, from the writings of the psychologist Erich Fromm (Psychology and Religion, page 110). He writes:

*"The need for common ritual is thoroughly appreciated by the leaders of authoritarian political systems. They offer new forms of politically colored ceremonies which satisfy this need and bind the average citizen to the new political creed by means of it.*

*Modern man in democratic cultures does not have many meaningful rituals. It is not surprising then that the need for ritualistic practice has taken all sorts of diversified forms. Elaborate rituals in lodges, rituals in connection with patriotic reverence for the state, rituals concerned with polite behavior, and many other expressions of this need for shared action, yet often they exhibit only the impoverishment of devotional aim and separation from those ideals officially recognized by religion and ethics.*

*The appeal of fraternal organizations, like the preoccupation with proper behavior expressed in etiquette books, gives convincing proof of modern man's need for ritual and of the emptiness of those he performs. The need for ritual is undeniable and vastly underestimated."*



We Jews have a time tested successful set of rituals, outlined in our Torah. When the mitzvot are practiced in their true mystical kabbalistic spirit, they allow for the release of all the necessary archetypal expressions that we, as Jews and human beings, need to experience and express.

The purpose of Kabbalah, the most truthful level of Torah knowledge, is to introduce into the human psyche the transcendent function of human spiritual experience.

The Torah was to give Israel, and through them, the nations learn the Sheva Mitzvot D'Benei Noah (7 Noahide Commandments). The first commandment for the Benei Noah is the forbiddance of idolatry. This one law by itself teaches mankind about freedom, freedom from the psychological bondage to fragmented being, which is the psychological source of idolatry.

Erich Fromm, puts it this way, *"We forget that the essence of idolatry is not the worship of this or that particular idol but is a specifically human attitude. This attitude may be described as the deification of things, of partial aspects of the world and man's submission to such things, in contrast to an attitude in which his life is devoted to the realization of the highest principles of life, those of love and reason, to the aim of becoming what he potentially is, a being made in the likeness of G-d."* (ibid. page 118)

In the Torah, HaShem demands that His people exclusively follow in His way. HaShem's ways are noticeably different from those of the nations surrounding Israel. The message of Torah, when it was first received in the days of Moshe Rabbeynu represented a radical social, spiritual, and psychological reformation from the laws and cultures that were prominent in those days. This aspect of the Torah's message is universal, and thus applicable at all times, and in all places. Unfortunately, later Judaism, under European, and later, American influence, followed in the psychological path of pagan idolaters, and turned the cultural, and national identity of Israel into a mere statement of religious faith devoid and bereft of its greater and deeper meanings.

The Torah must be observed, not only as an expression of our religion, but also as an expression of our collective Jewish national identity. A Jew must be true to HaShem, not because he/she has to by rote, but rather because it is the natural expression of the neshama, the Jewish archetypal unconscious/soul.

One who is a Jew, must be a Jew in action and in deed. This is not only a religious imperative; it is a psychological necessity. In this essay, I am specifically not quoting from Torah sources, to prove this point. I do not wish to present a religious argument here. I want you my readers to understand the psychological validity of what I say, that for the Jew, the only psychologically sound path to walk in the labyrinth of life, is that path into which he/she is born, both physically, and psychically. This path is, of course, the Torah. The psychic, and political nation of a Jew, all Jews is, of course Yisrael.



As a Rabbi, I have always wondered why my fellow Jews are not concerned with our way of life. Why is it that my people show no self-pride? Why is there no patriotism for our great and ancient nation? Two thousand years of exile have definitely taken their toll. In the light of anti-Semitism, we Jews try so hard to be accepted by our gentile neighbors that, even on the individual level, we do what we have to, just to receive the recognition that we deserve by reason of being human. Yet, as hard as we try to appease our gentile neighbors, we still do not receive the respect due us as the true (and only) children of Israel, as Jews.

How much have Jews sacrificed just to be viewed as equal citizens with their gentile neighbors. How many of our people have been brutally destroyed by our gentile neighbors, who viewed us as encroaching too close to them. When will we Jews learn that we are different from the gentile nations amongst whom we live? We are not Christians, we are not Moslems, and we are not Westerners, Europeans, or Americans. We are Jews, not American Jews, English Jews, or Israeli Jews. No, we are HaShem's Jews. All of us, together, must recognize, and take pride in our Jewish spiritual, social, cultural, and political heritage. Only by being who we are, and by being proud of it, can we solicit, expect, and demand our due respect from our neighbors.

Peace through strength, is not just a wise political strategy, it is a necessary personal strategy, as well. President Ronald Reagan once referred to the MX intercontinental nuclear missiles, as "the peace keeper." Granted, many might not agree with the conservative American stand on nuclear weapons. However, one thing is certain, without this policy of deterrence through strength, the U.S. might not have survived the turbulent second half of the 20th century.

Personal strength, like political strength can only be in an ego that is self-realized, accepted, balanced, and secure. When the foundation is strong, whatever is built on it can stand strong as well. Today's nation of Jews must redefine, and thus re-reinforce our foundations, to secure our collective survival.

To many of us, HaShem is a far-removed reality from our everyday lives. In matter of practice, some of the religious are just as far away from HaShem as are many others. While HaShem might practically be distant to many of us, the need for Him and what He represents cannot be distant. For HaShem represents hope. He represents everything that is right and good, in mankind. HaShem cannot exist only as a concept, for He is a Being. He is alive.

In a world where G-d is lost, is it of any wonder that man is lost, as well? Fromm says, *"Instead of asking whether G-d is dead, we might better raise the question whether man is dead? This seems to be the central problem of man in twentieth-century industrial society. Man is in danger of becoming a thing, of being more and more alienated, of losing sight of the real problems of human existence, and of no longer being interested in the answers to these problems. If man continues in this direction, he himself will be*



*dead, and the problem of G-d . . . will not be a problem any more."* (You Shall Be As Gods, page 229)

It is a psychological fact that we human beings need our spiritual connection, whether we call it G-d or not. We need to aspire, to dream of a higher and better way. In ancient Israel, this was always the case. Prophets were always reminding the people of their higher humanistic/spiritual potential. It is only when prophecy was silenced, that Israel went into psychological, spiritual, and physical exile. When hope was lost in the collective Jewish soul, we as a people became lost from ourselves, and from our Source. Though our natural Jewish/humanistic talents and abilities would shine forth, all our glory has been eaten up by our gentile neighbors. We were not, and today still are not, given the credit, and respect due us, as Jews.

We Jews must be who we are. This is a spiritual and psychological fact. I call upon all my people to unite, and be one people again. We must not only act like a united nation; we must be a united nation.

We must release our inner identities, and feel our unity within our very essence. This is not only the secret of survival; it is the necessity for our survival. Remember, in the eyes of our gentile neighbors, a Jew is a Jew to the end. To them we are all the same. Why then do we not accept this about ourselves? At least this part of what the anti-Semites say is correct. We are different from the gentile. Our collective unconscious is different from theirs. This is not only true of us, but of every nation. Every nation has its own cultural unconscious. By this is a nation defined, as by what it is.

The lack of unity in our self-identity has been the cause of our troubles. In a way, we have brought anti-Semitism upon ourselves. Amongst the reasons Adolph Hitler (mah shmo) had for hating us, he writes:

*"The Jewish people...lack completely the most essential requirement for a cultured people, the idealistic attitude....The Jew is only united when a common danger forces him to be, or a common booty entices him, if these two grounds are lacking, the qualities of the crassest egoism come into their own, and in the twinkling of an eye the united people turn into a horde of rats, fighting bloodily among themselves."*

To my great sorrow, as much as I might want, I cannot completely deny the legitimacy of what that fiend has said. This is a cause of great shame for us. I am reminded what is said in the Talmud, that the cause of the destruction of the holy Temple in Jerusalem, was the sin of "sin'at hi'nam," complete hatred. Today, whether it be between feuding Hasidic sects, Ashkenazim and Sephardim, the religious and the anti-religious, right wing and left wing; all of us together, regardless of our stands on the issues, are bottom-line, still Jews. We are, and always have been one nation. It is our insincerity with our inner selves that cause us to abandon our Judaic source, wander into the paths of the gentiles, and rouse the ugly head of anti-Semitism.



Whether we deserve it, or not, we are G-d's chosen people Israel. We are the nation chosen by HaShem to be the ones to proclaim righteousness and spiritual truth. We are the nation chosen to embody the highest moral standards. We are the nation chosen to bare the badge of human honor. We are the nation chosen to be the light to all the others, by being a living example of righteous life, even as outlined by our Torah.

Prior to the destruction of the holy Temple in Jerusalem, Judaism did shine forth as the one true universal path. However, the Roman Wars put an end to that. Jews were considered the enemies of the State. They and all that identified with them were killed.

It was for this reason that the followers of the apostate Yeshu (mah shmo) worked feverishly to remove him from his Jewish origins and recreate him in their own Pagan "image." Yeshu thus became the founder and leader of a new religion that claimed to replace Judaism and to replace Israel as G-d's chosen people. Yet, no one can legitimately claim to replace the Jews as G-d's chosen people. The Torah simply does not allow it! Yet, regardless of G-d's word, many have arisen, do arise, and most likely will continue to arise, unless we, G-d's true chosen people, do something about it.

It is we, who must put a stop to others trying to claim our rightful heritage. We must claim our rightful heritage. As long as we do not claim and defend what is rightfully ours, others will consider what is ours to be up for grabs. They will fight over the honor to be called G-d's chosen, killing each other and us, until they achieve their purpose. Yet their purpose, of achieving the status of G-d's chosen is not possible. That status is reserved exclusively for us, the Jewish people, just like the Bible says.

When we claim our psychological and spiritual heritage, and be who we are, psychically we can send tremors throughout the general human collective unconscious. When we will be ourselves, other will stop trying to be us. This is desperately needed for the survival of our people, and for the survival of all the earth.

As Jews, we cannot escape the inbred psychic connection that we have with our ancestors. This is a psychological fact. As times may change, as external circumstance change, what goes on inside the Jewish unconscious does not change. This is the legacy of the collective unconscious; it gives definition, meaning, and context to the individual soul.

In ancient times, if one would violate the fundamental connection with the community, the penalty for such action, was "karet," (excision). This was not a "religious" penalty, but rather a social and political one. When one is not true to being part of the collective, one thus cuts oneself off from one's source, and from one's true identity. Loss of psychic orientation, which is the loss of the inner value of self, leads to one seeking compensation in an unnatural way. The acting out of these unnatural ways is what today is called neurotic and psychotic behavior. A Jew who is not true to HaShem is not being completely true with himself. A Jew, who does not live as who he/she is, is not being who



he/she is, but someone else. This confusion of identity is a serious psychological imbalance.

Fifty years ago, the Jewish people suffered the loss of 1/3 of our race due to the hatred of others towards us. The Jews of that time claim they did not know what the Nazis were doing until the holocaust was over. By that time, six million Jewish men, women, and children were savagely murdered.

Today another holocaust is occurring. According to many statistics, this holocaust has already claimed another 1/3 of the Jewish people. Moreover, today, Jews claim not to see this holocaust, or claim that it is not really so bad. Today, more than 1/3 of the Jews in the world, have not lost their lives, rather they have lost their souls. They live outside of the realm of association with their people. They live outside the realm of their unique collective unconscious. They are cut off from their people; they are cut off from themselves. Worse than this, their children are born into a world that is not their own. These poor children are not even given the exposure to that which will naturally reverberate in their Jewish souls.

It is no wonder that every new religious cult has an unusual number of lost Jews souls as its founding members. Our Jewish brothers and sisters, without even knowing it, are searching for their way back home. However, being their parents never taught them where home is, these children cannot recognize "home," even when they see it. For this reason, are they an easy prey.

I give a warning. A storm is coming, a Jewish storm. It shall be a scorching fire to cleanse and purify the earth. If the nation of Israel does not rise up, by itself, and take its rightful, natural place, willingly; then HaShem shall push Israel into its rightful place, by force! We see this happening already with the growing isolation of the State of Israel in world politics and growing international anti-Semitism. Jews all over the world are being targeted by their enemies and fall victim to terror.

Remember the last prophecy in the prophets; Eliyahu, the defender of the covenant, the archetype of the Jewish way shall manifest. His purpose is *"to turn the hearts of the fathers to their children, and the hearts of the children to their fathers."* (Malakhi 3,24). Eliyahu's purpose is psychic; he must perform an inner awakening of the collective Jewish soul. Eliyahu must return the children, today's Israel, to remember, experience, and live their true natural way, which is symbolically called in the verse above the "fathers." Whether Eliyahu will come as a person, or as a spirit, is a question best left for scholarly discussion. What we however must address is the mission of Eliyahu.

Though in the eyes and hearts of many HaShem is not a living reality, HaShem is still very much alive and sought after desperately, though unconsciously, by us all. Fromm writes, *"What could take the place of religion in a world in which the concept of G-d may be dead but in which the experiential reality behind it must live"* (You Shall Be As Gods,



page 229). What is HaShem's true essence, is a spiritual, esoteric question. How HaShem is experienced, is a psychological/humanistic question, one that is answered by our Torah. What HaShem is, must be realized, and known, even by the non-religious. For by being born Jewish, even the totally non-religious Jew is a highly spiritual, and psychic individual.

Anti-Semitism amongst gentiles is widespread, and older than Christianity itself. Yet, there is another type of anti-Semitism. To our own great shame, there is anti-Semitism living within the heart of many a Jew. What else would you call someone who is so adamantly in opposition to his own culture and race? This self-hate is a pitiful and disgraceful state of affairs. Yet, I ask you, where did it come from? Is it without reason? Surely beneath the surface of the average anti-Semitic Jew, one who is not only in denial of himself, but hates his own being, there lies a psychological disorder, which is the true issue that must be addressed.

What more than anything angers a person, and arouses hatred? The answer is frustration and impotence. The lack of power of one to control one's own destiny is the cause of the greatest frustration, and ultimately leads to violence. For too long, we Jews have been an impotent people, powerless before the nations, allegedly mightier than we. This is compounded by an enforced psychological attitude of acceptance, demanding that we accept our "lowly" state. We begin to see ourselves in the eyes of our enemies. It is of no wonder that Jews seek to flee the very thing that we need the most, our identity.

We must reclaim our own identity, as who we are in our own eyes. This is the identity that we have merited for ourselves, as the bloodline and psychological descendants of Abraham, Yitzhak, Ya'aqob, Moshe, Pinhas, David, and Solomon. We most certainly are not Shylocks, which is Shakespeare's portrayal of the evil Jew. We Jews are not weaklings, or cowards, as our enemies portray us.

We Jews have the identity of scholars, warriors, upholders of righteousness, and proclaimers of truth. It is we, the Jews, who introduced western society to the concepts of morality, humanism, spirituality, and truth. Prior to us, European gentiles were bowing down to the Greek gods of Mt. Olympus, or to the Roman emperor. They lived horrible lives, by horrible moral standards. History well documents these things. History should also well document the benefits that Jews have brought to them. It is our Torah, psychically ingrained within our collective unconscious that has made us what we are. We Jews are scholars, warriors, upholders of righteousness, and proclaimers of truth. This is what we were, and are. This is what we must again present to the world.

We are a strong and proud people. We cannot tolerate the likes of the foolish anti-Semite, or any similar inhuman behavior. As Jews, it is not our way to turn the other cheek. We do not emasculate ourselves with denials of what is psychologically, and morally correct. To deny one's rightful due is to deny the natural law of one's own being. This is truly the greatest crime, or sin one could ever commit.





What we need today is a new Jewish radicalism. Yet, not of the political kind, but rather of the psychological/spiritual kind. We cannot expect to change our world before we change ourselves. Before we act in the political fields, we must be strongly attached to our collective sense of identity and being. Without this as a basis, any Jewish/Israeli agenda is doomed to failure. Unless one is psychologically Jewish, in the healthy self identifiable way, and not in the sick, emasculated identity imposed upon us by our enemies, one does not have the foresight, the assurance, or the courage to do what we Jews need be done for ourselves, our people, and our way.

The only way to revive the Jewish people is to revive the Jewish soul. The only way to revive the Jewish soul is to return to its source, and this is the Torah. Remember, even the Torah has a soul. The soul of the Torah is the Kabbalah. Kabbalah is food for the soul. Kabbalah is the instrument for Jewish revival. This is why its dissemination, learning, and practice are so vital today. This is not just a question of religion. This is a necessity for Jewish survival.

Carl Jung correctly pointed out, that any psychological growth, however necessary, never comes easily.

***"As a rule, graduation to the next level is barred by violent prejudice and superstitious fears."*** (CW 17-344).

***"A critical survey of oneself and his fates enables a man to recognize his peculiarities. But these insights do not come to him easily; they are gained only through the severest of shocks."*** (CW 17-331A).

***"There is no birth of consciousness without pain."*** (CW 17-331).

Our Jewish consciousness needs rebirth. We must feed our souls with the soul of the Torah. One who does not eat will eventually starve to death. One whose soul is left empty will in the end find one's physical life following suit. This is your wake up call my people. Let us awaken to our destiny, before another evil arises, and tries to finish us off permanently.

***"The intellect does indeed do harm to the soul, when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect, since it embraces the latter, and includes feelings, as well. It is a guiding principle of life that strives towards super-human shining heights."***

Carl Jung, CW 13, 7