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BUILDING INTERSECTIONS: BIBLE, LITERATURE AND PSYCHOANALYSIS

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INTRODUCTION

The Bible, considered one of the most influential texts in human history, transcends its religious function to establish itself as a source filled with symbols, narratives and themes that permeate various areas of knowledge. In literature, its impact is undeniable, serving as inspiration for writers from different historical periods. On the other hand, psychoanalysis, with its theories on the unconscious, identity and internal conflicts, offers valuable tools for interpreting these texts, allowing for a deeper and broader understanding of the psychological dynamics involved.

This study, entitled "Building Intersections: Bible, Literature and Psychoanalysis", has the general aim of analyzing the intersections between the Bible, literature and psychoanalysis. We seek to explore how biblical texts influence literature and how psychoanalysis can offer a deeper understanding of these influences. To do this, we set ourselves four specific objectives: (1) to analyze and identify the psychoanalytic elements and concepts present in biblical texts, elucidating their relevance and implications; (2) to investigate the influence of the Bible on literary works from different historical periods, highlighting how biblical themes and narratives have been incorporated and reinterpreted; (3) critically evaluate how literature uses biblical symbols, themes and narratives to explore and reflect on psychoanalytic issues such as the unconscious, identity and internal conflicts; and (4) examine the reception and interpretation of biblical and psychoanalytic themes in contemporary literature, identifying trends, debates and new approaches in literary and psychoanalytic criticism. Our interest in this topic arises from the continuous dialog we have been carrying out, not only in the personal sphere, but also between the areas of academic training to which we are linked: theology and psychoanalysis. Literature

fits into this context with vigor, as it is pure textuality, being life in all its fullness and rigor. Furthermore, our fascination with the breadth, symbolic and narrative power of the Bible motivates this investigation. We believe that this study can broaden our understanding of the intersection between these three areas of knowledge, allowing for a deeper and more multifaceted analysis of so-called sacred literary texts, in our case, the Bible.

From a social point of view, we understand that the Bible is a fundamental text in the cultural and moral formation of many societies. Understanding its influences on literature and psychoanalysis can provide valuable insights into human values, beliefs and behavior, promoting a more informed and reflective dialogue on cultural and social issues. Scientifically, this study seeks to fill a gap in interdisciplinary research by combining psychoanalytic methods with literary and theological analysis. By exploring the intersections between the Bible, literature and psychoanalysis, we hope to contribute to a more comprehensive understanding of the texts and their mutual influences, offering new theoretical and methodological perspectives for future studies.

To achieve our objectives, we used a theoretical framework based on the works of Sigmund Freud, especially his foundations of psychoanalysis and psychoanalytic interpretations of religious texts, and Carl Gustav Jung, with his analysis of the archetypes and symbols present in the Bible and literature. Methodologically, the study includes a literature review, textual analysis and a case study. The literature review will involve collecting and analyzing relevant literature in the areas of psychoanalysis, biblical studies and literature. The textual analysis will focus on the identification and interpretation of psychoanalytic elements in selected biblical and literary texts. The case study will be a

detailed analysis of specific literary works that evidence biblical and psychoanalytic influence. The expected outcomes of this study include: (1) the development of a deeper and broader understanding of the relationship between the Bible, literature and psychoanalysis; (2) the identification of recurring patterns and themes that link biblical and literary texts through a psychoanalytic lens; (3) theoretical contributions that integrate psychoanalytic and literary perspectives for the analysis of religious and literary texts; and (4) the production of scholarly articles and conference presentations that disseminate research findings and promote interdisciplinary dialogue. Thus, by critically analyzing the intersections between the Bible, literature and psychoanalysis, we seek to reveal the layers of meaning present in biblical and literary narratives, broadening our understanding of the human psyche and the symbolic structures that shape it. This interdisciplinary study offers a broad and multifaceted approach, contributing to a deeper and broader dialog between these areas of knowledge.

PSYCHOANALYTIC ANALYSIS OF BIBLICAL TEXTS: ELEMENTS, CONCEPTS AND IMPLICATIONS

The biblical texts, considered sacred and fundamental to various religious traditions, not only offer theological and moral narratives, but also constitute profound and vast material for analysis from different perspectives, including psychoanalysis. In this chapter we seek to identify and analyze the psychoanalytic elements and concepts present in the biblical scriptures, elucidating their relevance and implications for understanding the human psyche, such as: Collective Unconscious and Archetypes; Complexes and Internal Conflicts; Dream Symbolism; Transference and Countertransference; The Ego, the Id and the Superego.

COLLECTIVE UNCONSCIOUS AND ARCHETYPES

Carl Jung's theory of the collective unconscious is particularly relevant to the analysis of biblical texts. Jung (1974) postulated that the collective unconscious is made up of archetypes, which are primordial images and patterns of behavior shared by all of humanity. In the biblical texts, we find various archetypes such as the Hero, the Wise Man, the Great Mother and the Trickster). According to Jung, "archetypes are forms or images of a collective nature which occur practically all over the globe as constituents of myths and at the same time as autochthonous and individual products of the unconscious" (Jung, 1974, p. 69). This explains why figures such as Moses, the Hero who leads his people to freedom, or the deceptive serpent of Eden, appear in different cultures around the world. Still on Jung's (1974) statement, it allows us to underline the universal nature and omnipresent presence of archetypes. This reinforces the idea that figures like Moses and the serpent in Eden are not just specific characters from a religious tradition, but expressions of archetypal patterns that appear globally, manifesting themselves in different forms and contexts.

Since archetypes are universal patterns of behavior and symbols that emerge from the collective unconscious, we understand that in the context of biblical texts, the application of archetypes offers a new dimension of understanding. Moses is an archetypal Hero figure. He is called to an important mission (freeing the Israelites), faces significant challenges (the plagues, persecution by Pharaoh, crossing the Red Sea), and finally

leads his people to freedom. This narrative pattern resonates with the Hero archetype that we find in many other cultures and narratives, such as Hercules in Greek mythology (Jones, 2019) or Arjuna in the Hindu epic Mahabharata (Desai, 2029) or even the Trickster, who is the serpent in the Garden of Eden¹ being a classic example of the archetype. The Trickster is a figure who challenges norms and causes disorder, often revealing hidden truths or catalyzing important changes. The serpent deceives Eve, introducing the knowledge of good and evil, and thus irrevocably alters the course of human history. This archetype can be compared to Loki (Lind, 2020) in Norse mythology or Anansi in some African narratives.

Solomon, David's son and Israel's third king, is a clear example of the archetype of the Wise Man. His wisdom is evidenced in several biblical passages, especially in the narrative in which he resolves the dispute between two women who claimed to be mothers of the same baby (1 Kings 3:16-28).² We also highlight the Archetype of the Great Mother, through the Biblical example of Mary, Mother of Jesus. She is revered for her devotion, purity and unconditional love for her son. Mary plays a crucial role in the biblical narrative, from the Annunciation by the angel Gabriel to the birth and crucifixion of Jesus. Her figure is associated with nurturing, protection and sacrifice, fundamental characteristics of the Great Mother archetype.³ We also see the Archetype of the Great Mother in the narrative of 1 Kings 3:16-28. In this passage, Solomon proposes dividing the baby in half, suggesting that each woman receive half. The true mother, moved by a deep love and protective instinct, immediately gives up the

1. This narrative can be found in the biblical text in Genesis 3.

2. Solomon proposes cutting the baby in half, thus revealing the true mother, who would rather give up the child than see it dead. This wise judgment not only demonstrates Solomon's ability to discern the truth, but also illustrates his deep understanding of human nature and his capacity for justice. "And all Israel heard of the judgment which the king had pronounced; and they feared the king, because they saw that the wisdom of God was in him to do justice" (1 Kings 3:28).

3. "Then said Mary, My soul magnifies the Lord, and my spirit rejoices in God my Savior" (Luke 1:46-47).

child, preferring to see him alive and given to the other woman rather than dead. Here we see the manifestation of the archetype of the Great Mother, who sacrifices her own interests for the well-being of her child. This altruistic gesture of giving up the baby to save his life is a clear expression of the characteristics of the archetype of the Great Mother, associated with nurturing, protection and sacrifice. Like Mary, the mother of Jesus, whose devotion and unconditional love for her son are revered in the Christian tradition, the woman in 1 Kings 3 demonstrates the purest example of maternal love. Both are figures who embody the archetype of the Great Mother, symbolizing personal sacrifice for the sake of preserving life.

The Great Mother, as an archetype, transcends individuality and possession, revealing that the true essence of motherhood lies in unconditional surrender to the well-being of the offspring. In the case of the woman who gives up her baby, her act represents this total surrender, where love is demonstrated through renunciation, even in the face of loss. This kind of love transcends mere possession and reflects care, protection and the desire to see life flourish, intrinsic characteristics of the archetype of the Great Mother in various traditions and narratives throughout human history. Thus, while Solomon embodies the archetype of the Wise Man, the woman who gives up her child exemplifies the archetype of the Great Mother, being a portrait of the instinctive and sacrificial wisdom that transcends one's own ego for the sake of love and life.

These archetypes resonate deeply in the collective unconscious, influencing the way biblical stories are interpreted and internalized by individuals. This approach is very relevant, and the identification of archetypes in biblical texts is significant for several reasons. Firstly, we list Universal Interpretation, because

by recognizing archetypes, it is possible to understand why biblical narratives can have a universal appeal and thus resonate deeply in various cultures. They touch on fundamental aspects of human experience that are shared universally. We can also bring Psychological *Insight*, as the analysis of archetypes seems to offer insights into the psychological processes underlying biblical narratives. It reveals how these narratives reflect and influence humanity's collective unconscious. There are also cultural bridges. We understand that archetypes can provide a bridge between different cultures and traditions, showing how similar themes appear in different contexts, suggesting a deep, shared connection in the human experience.

COMPLEXITIES AND INTERNAL CONFLICTS

According to psychoanalysis, complexes are unconscious emotional and behavioral patterns that influence conscious life. In biblical texts, we can identify the presence of complexes and internal conflicts in various characters. A clear example is the Oedipus complex present in the story of Jacob and Esau, where we see the struggle for the love and approval of the father, Isaac. In addition, the guilt and redemption complex is a recurring theme, exemplified in the stories of David and Saul, where the characters face their moral and psychic dilemmas.

Freud described complexes as "conglomerations of associated ideas and emotions" that can remain outside of consciousness but strongly influence a person's behavior and feelings (Freud, 1913). The rivalry between Jacob and Esau can be seen as a manifestation of the Oedipus complex, where Jacob seeks his father's blessing and approval, while Esau, the older brother, feels slighted and betrayed.

Freud (1972, p.219) further described the Oedipus complex as “those emotions and ideas which cluster around most children, and for a certain period, the emotional attitude of a boy towards his parents is a regular phenomenon”. The rivalry between Jacob and Esau can be seen as a manifestation of this complex, where Jacob deceives his father in order to obtain the blessing intended for Esau, reflecting the dynamics of competition and desire for paternal recognition. This rivalry is charged with intense feelings of love, hate, envy and guilt, typical characteristics of the Oedipus complex. In addition to the Oedipus complex, the text mentions the guilt and redemption complex, which recurs in the stories of David and Saul. These characters face deep moral and psychological dilemmas, often struggling with feelings of guilt and the search for redemption.

According to psychoanalysis, complexes are “conglomerates of associated ideas and emotions” that can remain outside of consciousness, but still strongly influence a person’s behavior and feelings (Freud, 1913). These complexes are formed by significant and often painful emotional experiences, which are repressed in the unconscious and manifest indirectly through behaviors and symptoms.

Freud (1974, p.134) argued that guilt is “the most important problem in the development of civilization and, at the same time, the one that is least understood”. David, for example, after his sin with Bathsheba, goes through an intense crisis of guilt. He engages in acts of penance and seeks divine forgiveness, illustrating the process of confronting and possibly resolving the guilt complex. Similarly, Saul faces a series of internal conflicts due to his failings as king and his relationship with David, resulting in a spiral of self-sabotage and regret.

Identifying complexes in biblical texts offers a deeper understanding of the characters’ motivations and internal conflicts. This psychoanalytical analysis reveals how complexes shape actions and emotions, often unconsciously. It also sheds light on the universality of these emotional experiences, showing that the conflicts and dilemmas faced by biblical characters are reflections of the same psychic processes that influence humanity in general.

DREAM SYMBOLISM

Dreams play a significant role in the Bible, often used as a means of divine communication. From a psychoanalytical point of view, dreams are an expression of the unconscious and can reveal repressed desires, fears and internal conflicts. Jacob’s dream of the ladder to heaven and Joseph’s dreams predicting his future can be analyzed to understand the characters’ unconscious longings and struggles. The interpretation of these dreams offers a window into the deep psychic processes described in the biblical narratives. In fact, Freud (1972, p.160) stated that “the dream is the fulfillment of a wish”, suggesting that dreams are manifestations of unconscious desires that cannot be fulfilled in waking life. From this perspective, biblical dreams can be seen as expressions of the characters’ deepest desires and fears. In this way, biblical dreams are presented not only as psychological phenomena, but also as instruments of divine communication. This dual role reflects the complexity of biblical texts, where spiritual and psychic aspects often overlap. The interpretation of dreams as prophetic visions shows the importance of looking beyond mere narrative to understand the depths of the human psyche and its connections with the divine.

The Freudian perspective on dreams as realizations of unconscious desires offers a powerful tool for the analysis of biblical texts.

By applying this theory, we can see the dreams of biblical figures like Jacob and Joseph not just as literary narratives, but as reflections of their inner psychoses. This approach allows us to explore the unconscious motivations and conflicts that shape their actions and destinies. When we analyze Jacob's dream of the ladder to heaven (Genesis 28:12-15), we realize that it can be interpreted as a desire for spiritual connection and ascension. In Jacob's vision, the ladder symbolizes a bridge between the earthly and divine worlds, indicating his longing for a closer connection with God and a search for spiritual guidance. According to Freud, elements in dreams often represent latent desires. In this case, the ladder may symbolize Jacob's aspiration for spiritual growth and divine security, recurring themes in his journey. This Freudian interpretation helps explain Jacob's underlying motivation in his quest for a more spiritually connected life, showing how dreams can reflect and influence a person's aspirations and behaviors.

From Jacob we move on to Joseph, known for his ability to interpret dreams, having several visions that foretell his future. His dreams of superiority over his brothers (Genesis 37:5-9) can be seen as reflections of his desire for power and recognition. Freud suggested that dreams of greatness often compensate for feelings of inferiority or insecurity in real life. In addition, Joseph's dreams about the impending famine in Egypt (Genesis 41:1-7) reveal his ability to predict and control the future, a skill that elevates him to the status of a powerful leader. These dreams can be understood as projections of his fears of betrayal and abandonment, since he was sold by his own brothers. Joseph's dreams exemplify how desires for power and recognition can manifest themselves in oneiric visions. The Freudian interpretation of these dreams as compensations for feelings of insecurity offers an enlightening insight

into Joseph's psychology. In addition, Joseph's premonitory dreams, which ensure his rise to power, can be seen as mechanisms for coping with and overcoming his fears of betrayal and abandonment, providing a deeper understanding of his complex psychology.

Freud (1974, p.604) pointed out that "dreams are the royal road to knowledge of the unconscious" and Jung (1974, p.44) complemented this view by stating that "dreams are small portals hidden in the deepest and most intimate parts of the soul". Biblical dreams, therefore, are not only divine messages, but also symbolic expressions of the characters' inner conflicts and repressed desires. These statements by Freud and Jung highlight the importance of dreams as tools for accessing the unconscious. The Freudian and Jungian view of dreams as portals to repressed desires and inner conflicts offers a broad and deep approach to analyzing biblical texts. This interpretation helps us understand how dreams can reveal the hidden aspects of the biblical characters' psyche, providing a more complete and diverse view of their motivations and internal struggles.

Dreams serve as an organism for revealing the hidden aspects of the human psyche. They allow repressed desires and fears to manifest themselves in symbolic form, offering a deeper and broader understanding of the characters' motivations and internal conflicts.

Freud (1990, p. 173) pointed out that "the manifest content of a dream often disguises the latent content, hiding the dreamer's true desires". By applying this approach to biblical dreams, we can uncover the hidden meanings and deep longings of the characters, offering a more complete and multifaceted view of the narratives. Freud's statement about the manifest and latent content of dreams underlines the complexity of dream interpretation. Applying this approach to biblical texts allows us to uncover the hidden

meanings and repressed desires of the characters, diversifying our understanding of the narratives. This psychoanalytical analysis reveals the underlying motivations and inner conflicts, providing a deeper and more complete view of the biblical stories.

TRANSFER AND COUNTERTRANSFERENCE

Transference, where one person's feelings are projected onto another, and countertransference, where the therapist projects their own feelings onto the patient, are central concepts in psychoanalysis.

In biblical texts, we can observe transference and countertransference dynamics in various interpersonal relationships. For example, the relationship between God and the prophets often reflects a dynamic of transference, where feelings of love, fear and devotion are projected onto God. The relationship between Jesus and his disciples can also be understood through this lens, where the disciples project their hopes and anxieties onto Jesus, and he, in turn, responds to these projections. Freud (1996, p. 108) explained transference as a phenomenon where "the person transfers to the analyst feelings and desires originally associated with important figures from his childhood". Transference is a central concept in psychoanalysis, introduced by Freud, which involves the projection of unresolved childhood feelings and desires onto a current figure, usually the analyst. This phenomenon allows the patient to relive and elaborate on these feelings in a safe and controlled context. However, transference is not limited to the therapeutic environment; it can be observed in various interpersonal relationships, including those described in biblical texts. In biblical texts, the dynamic of transference can be observed in the relationship between God and the prophets. The prophets often project their feelings of anguish, love and hope onto God,

creating a dynamic that shapes their religious experiences and visions. For example, Jeremiah expresses his complaints and anguish to God, reflecting a transfer of his human emotions to the divine figure. In Jeremiah 20:7, he says: "You persuaded me, O Lord, and I was persuaded; you were stronger than I, and you prevailed; every day I have become an object of scorn; every one of them mocks me". This relationship between the prophets and God exemplifies transference in a religious context. The prophets, faced with challenges and suffering, project their intense feelings onto God, seeking understanding and consolation. This projection reflects the human need to find meaning and support in a powerful and benevolent figure, similar to the way children seek security and guidance in parental figures. The transference here not only shapes the prophets' religious experience, but also influences the way they perceive and communicate divine messages.

Countertransference, on the other hand, refers to the unconscious feelings that the therapist develops in response to the patient, often based on their own experiences and conflicts. Jung (1966, p.71) defined countertransference as "the reaction of the analyst's unconscious to the patient's transference". This dynamic can amplify the therapeutic process, but it can also interfere if the therapist is not aware of their own feelings and reactions.

Although the concept of countertransference is more difficult to apply directly to biblical texts, we can consider how the responses of God and Jesus reflect and shape the experiences of believers. For example, the way God responds to the requests and laments of the prophets can be seen as a form of divine countertransference, where divine responses are shaped by the human emotions and needs projected onto God. In Numbers 11:1-2, God's response to the Israelites' cry for relief from their grievances can be seen as a manifestation of this dynamic.

Applying the concept of countertransference to biblical narratives suggests that divine responses can be interpreted as reflections of human needs and emotions. This implies that the interactions between God and humans in the sacred texts are bidirectional, with divine responses shaped by human projections. This perspective offers a more complex and dynamic view of divine-human relations, highlighting how religious experiences are influenced by deep psychic processes.

The relationship between Jesus and his disciples is a classic example of transference. The disciples often project their hopes and anxieties onto Jesus. They see in him a leader, a savior, and often their own insecurities and fears are reflected in their interactions with him. In Matthew 16:16, Peter declares: "You are the Christ, the Son of the living God", projecting his messianic hopes onto Jesus. On the other hand, Jesus responds to these projections in a way that can be seen as a form of countertransference. His patience, teachings and even rebukes reflect his response to the needs and expectations of the disciples. In Luke 22:31-32, Jesus says to Peter: "Simon, Simon, behold, Satan has asked to sift you like wheat; but I have prayed for you, that your faith may not fail; and when you are converted, strengthen your brothers". Here, Jesus recognizes Peter's weaknesses, but he also projects hope and strength into him, responding to his emotional and spiritual needs.

The relationship between Jesus and his disciples illustrates how transference and countertransference can operate in a spiritual context. The disciples, projecting their expectations and insecurities onto Jesus, find in him a source of support and guidance. Jesus' response, shaped by his perceptions of the disciples' needs, reflects a type of divine countertransference. This two-way dynamic offers profound insights into the nature of spiritual and human relationships, showing how religious figures can act as mirrors for the desires and fears of their followers.

The dynamics of transference and countertransference in biblical texts offer a profound perspective on human and divine interactions. These concepts reveal how biblical characters deal with their own inner conflicts and emotions, projecting them onto divine figures and receiving responses that shape their spiritual experiences and understandings.

Freud (1914, p. 151) pointed out that transference "is a repetition of infantile prototypes", and this repetition is clearly visible in biblical relationships. Applying the concepts of transference and countertransference to biblical texts sheds light on the complex interactions between the characters and the divine figures. This psychoanalytic approach reveals the depths of inner conflicts and human emotions, showing how these dynamics shape religious and spiritual experiences. By exploring these relationships through the psychoanalytic lens, we can gain a richer and fuller understanding of the underlying motivations and psychological processes that influence biblical narratives.

THE EGO, THE ID AND THE SUPEREGO

Freud postulated that the human psyche is made up of three main components: the ego, the id and the superego. In biblical texts, we can identify these psychic structures at work. The id, which represents instinctive and impulsive desires, can be seen in the behavior of characters like Cain, who acts on his homicidal impulses. The superego, which embodies moral ideals and social norms, is represented in divine laws and commandments, such as the Ten Commandments. The ego, which mediates between the id and the superego, is evidenced in figures who seek to balance their personal desires with divine and social expectations, such as King Solomon.

Freud (1996, p.15) described the id as “the reservoir of psychic energy... blind, without regard for reality”, this being the primitive part of the psyche, which contains our most basic and impulsive instincts and desires. It is the source of our psychic energies and operates according to the pleasure principle, seeking immediate gratification of its impulses (FREUD, 1923). In biblical texts, the id is often represented by the instinctive and impulsive desires of the characters. Cain, for example, acts impulsively when he kills his brother Abel, driven by jealousy and anger. This impulsive and violent act is a clear expression of the primitive desires of the id, which seeks immediate satisfaction without considering moral or social consequences.

The superego is “the agency that counterbalances the id, representing internalized values and norms” (FREUD, 1996, p. 34). The superego is the part of the psyche that embodies moral ideals and social norms, often learned in childhood through parental figures and society. It acts as a kind of judge or censor, guiding behavior according to ethical and moral standards. Moses, upon receiving the Ten Commandments, establishes a set of moral laws that reflect the collective superego of the Israelite community. These commandments impose a moral code that counterbalances the instinctive impulses of individuals, being a direct expression of these morally high standards.

The ego, in turn, “mediates between the demands of the id, the restrictions of the superego and external reality” (Freud, 1996, p. 19). The ego is the part of the psyche that tries to balance the instinctual desires of the id with the moral demands of the superego, while dealing with the demands of external reality. It operates according to the reality principle, looking for practical and socially acceptable ways to satisfy the id’s desires. Biblical characters such as King Solomon exemplify the ego’s

role as mediator. Solomon is known for his wisdom and justice, qualities that reflect the ego’s ability to find a balance between personal desires (id) and divine norms (superego). In his judicial decisions, Solomon demonstrates a profound understanding of human needs and moral expectations, mediating between instinctive impulses and ethical rules. In his famous decision about the two mothers claiming the same baby (1 Kings 3:16-28), Solomon demonstrates the ego’s ability to mediate between different interests and values, finding a just and wise solution that meets both practical realities and moral norms.

Freud’s theory of psychic structures offers a powerful tool for analyzing biblical texts. Identifying the id, ego and superego in the behaviors and decisions of biblical characters allows us a deeper understanding of the motivations and internal conflicts that shape their actions. This approach diversifies our interpretation of the biblical narratives, revealing the psychological complexities underlying the sacred stories. Freud (1996, p. 56) argued that “the ego is a servant of three masters: the id, the superego and external reality. This description is particularly applicable to the study of biblical characters, who often struggle to balance their instinctual desires, their moral obligations and the demands of real life.

THE INFLUENCE OF THE BIBLE ON LITERARY WORKS THROUGHOUT HISTORY

The Bible, as one of the most influential texts in human history, has had a profound influence on the literature of different historical periods. This research seeks to document how biblical themes and narratives have been incorporated and reinterpreted in literary works over the centuries, highlighting the continuity and transformation of these influences in different cultural and temporal contexts.

During the Middle Ages, the Bible was a primary source of inspiration for literature. Works such as “The Divine Comedy” by Dante Alighieri (1265-1321) exemplify the incorporation of biblical themes and narratives. Dante uses biblical figures and events to structure his vision of Hell, Purgatory and Paradise, reinterpreting passages of Scripture to reflect his own theological and moral vision. Dante describes his soul’s journey through the realms of the afterlife, guided by Virgil and Beatrice. In Hell, he encounters biblical figures such as Cain, Judas and Lucifer, whose stories are reinterpreted to emphasize the themes of divine justice and redemption. For example, the figure of Judas, who betrayed Christ, is portrayed as the worst of sinners, eternally punished in the mouth of Lucifer: “In one of the mouths was the whole head of Judas Iscariot, sticking out with his legs moving” (Alighieri, 1982, p. 130).

In the Renaissance, the rediscovery of classical texts coexisted with renewed attention to the Bible. William Shakespeare (1564-1616), in plays such as “Hamlet” and “Macbeth”, incorporates biblical references that serve to deepen and broaden the moral and psychological complexity of his characters.

In “Hamlet”, the reference to the resurrection and the final judgment echoes the biblical scriptures. Hamlet, contemplating mortality and divine justice, exclaims: “What are you doing, my friend, lying on earth? What frugal feast is this? Pity, Horatio! A skull this was a royal cut, possibly this skull here was from the mouth of our beloved Hamlet” (Shakespeare, 2008, p. 152). The play explores the protagonist’s fight against corruption and injustice, reflecting Old Testament themes such as retributive justice and revenge.

The Enlightenment brought a more critical and rational approach to religion, but even in this period, the Bible continued to influence literature. Voltaire (1694-1778), although cri-

tical of organized religion, used the biblical narrative in works such as “Candide” to satirize the religious doctrines and optimistic philosophies of the time. In “Candide”, Voltaire parodies Leibniz’s idea of optimism, ironizing the belief that we live “in the best of all possible worlds”. He uses biblical references to highlight the hypocrisy and brutality of society: “Pangloss taught metaphysics-theology-cosmology-nigology. He proved admirably that there is no effect without a cause and that, in this best of all possible worlds, the lord baron’s castle was the most beautiful of castles and the lady the best of all possible baronesses” (Voltaire, 1966, p. 12).

During Romanticism, the Bible served as a source of existential and transcendental themes. William Blake (1757-1827) reinterpreted biblical narratives in his poems and prints, addressing issues of innocence, experience, and the struggle between good and evil. In “The Tiger” and “The Lamb”, Blake uses biblical symbolism to explore the duality of divine creation: “Tiger, tiger, glowing bright / In the forests of night” (Blake, 2007, p. 44).

In modern and contemporary literature, the influence of the Bible continues to be evident, often in more complex and ambiguous ways. James Joyce (1882-1941), in “Ulysses”, employs a structure parallel to that of “The Odyssey”, but with numerous biblical references that expand the narrative and characterization. Joyce refers to the Bible symbolically and allegorically. Stephen Dedalus’ story contains allusions to the prodigal son, exploring themes of redemption and identity. In one of the dialogues, Stephen says: “Lord God, let me be and live” (Joyce, 1922, p. 29), reflecting his struggle for autonomy and spiritual identity.

Research into the Bible’s influence on literary works reveals a diverse tapestry of reinterpretations and incorporations that reflect cultural and intellectual changes throughout history. From the solid moral

basis of the Middle Ages, through the Enlightenment critiques and existential explorations of Romanticism, to the complex references of modern literature, the Bible continues to be an inexhaustible source of literary inspiration. This continuity and transformation corroborate not only the persistence of biblical themes, but also literature's ability to dialog with the sacred text in ever-renewed and meaningful ways.

LITERATURE AND PSYCHOANALYSIS: SYMBOLS, THEMES AND BIBLICAL NARRATIVES

Literature has been a fertile field for exploring deep and complex themes, often using biblical symbols and narratives to reflect on psychoanalytic issues such as the unconscious, identity and inner conflicts. This chapter critically evaluates how literary authors use biblical elements to unravel the mysteries of the human psyche, dialoguing with the psychoanalytic theories of Sigmund Freud and Carl Jung.

The idea of the unconscious, introduced by Freud, suggests that a large part of our mental life takes place outside of consciousness. Freud (1972, p. 604) stated that "dreams are the royal road to knowledge of the unconscious". Literature often uses biblical narratives to illustrate these hidden depths of the human mind.

Camus' "The Stranger" uses the symbolism of crucifixion to explore the absurdity of human existence and the unconscious. Mersault's indifference to his mother's death and his apparently motiveless crime are manifestations of a deep internal conflict. The narrative of his condemnation and the inevitability of his execution echo Christ's crucifixion, reflecting the unconscious search for meaning in an indifferent world.

The use of a biblical event as laden with symbolism as the crucifixion allows Camus to explore his protagonist's unconscious. Mersault experiences an alienation that resonates with the loss of meaning and the existential search, central themes in psychoanalysis. The crucifixion, a symbol of suffering and redemption, is reinterpreted by Camus to highlight emotional isolation and a lack of purpose, exposing the existential emptiness that characterizes modern life.

In "The Hill of the Howling Winds", Emily Brontë uses the figure of Heathcliff as a representation of the unconscious and destructive forces that can dominate the human psyche. Heathcliff is often compared to the devil, and his quest for revenge against those who have wronged him echoes the biblical narrative of Cain and Abel. His impulsive and destructive behavior reflects the repressed desires and accumulated anger that emerge from his unconscious. We understand that Heathcliff is a personification of the primal forces of the id, acting out his darkest and most violent impulses. His quest for revenge and domination is an expression of the inner tensions that Freud described as being part of the repressed unconscious. Heathcliff's narrative, with its biblical allusions, allows Brontë to explore the darkest aspects of the human psyche and the internal conflicts that can lead to self-destruction.

Here we invite Carl Jung, who postulated that archetypes are images and forms that emerge from the collective unconscious, reflecting universal patterns of behavior, the biblical text being full of archetypes that literature uses to explore the construction of identity.

As we have already explored, Solomon, son of David and third king of Israel, is a clear example of the archetype of the Wise Man. His wisdom is evidenced in several biblical passages, especially in the narrative in which

he resolves the dispute between two women who claimed to be mothers of the same baby (1 Kings 3:16-28). Solomon proposes cutting the baby in half, thus revealing the true mother, who would rather give up the child than see it dead. This wise judgment not only demonstrates Solomon's ability to discern the truth, but also illustrates his deep understanding of human nature and his capacity for justice. "And all Israel heard of the judgment which the king had pronounced; and they feared the king, because they saw that the wisdom of God was in him to do justice" (1 Kings 3:28). Following in this vein is "Jane Eyre", in which Brontë employs the archetype of the Great Mother through the figure of Miss Temple, the benevolent principal of Lowood School, who represents protection and maternal care. In addition, the character of Jane Eyre goes through a journey of individuation, reflecting the search for identity and the integration of the conscious and unconscious aspects of the psyche. Jane Eyre's journey is an archetypal exploration of identity. The influence of mother figures and the search for self-sufficiency and love reflect the complex interaction between the ego and the collective unconscious, highlighting the Jungian themes of individuation and personal fulfillment. Miss Temple, as the Great Mother, provides Jane with a model of kindness and protection, helping her to develop her own identity in the midst of adversity.

In "The Great Gatsby", the character of Gatsby can be seen as an archetype of the Tragic Hero, while Daisy Buchanan embodies elements of the archetype of the Great Mother and the Anima. Gatsby tirelessly seeks an ideal of love and perfection, projected onto Daisy, who represents for him a refuge and an unattainable ideal. Daisy, in turn, is both a mother figure and a romantic idealization, which further complicates Gatsby's identity. The idealization of Daisy as an almost

divine figure reflects Gatsby's internal conflicts between his aspirations and reality. His search for an unattainable ideal and subsequent disillusionment exemplify the tension between the desires of the id and the constraints of reality. Fitzgerald's narrative uses these archetypes to explore the fragility of identity and the dangers of idealization.

In terms of internal conflicts, these are a central area of psychoanalysis, and literature often uses biblical themes to explore these conflicts. In the literary example of Fyodor Dostoevsky's "Crime and Punishment", we see that he uses the story of Cain and Abel as a metaphor for Raskólnikov's internal conflict. After committing a murder, Raskólnikov faces a deep crisis of guilt and morality, reflecting the biblical dilemma of sin and redemption. Raskólnikov's narrative in "Crime and Punishment" is a powerful exploration of the conflict between the id and the superego, Freudian concepts. Raskólnikov's guilt and desire for redemption mirror the tension between primitive impulses and internalized moral norms, showing how Dostoevsky uses the biblical narrative to deepen the psychoanalytical analysis of internal conflict. The character of Raskólnikov is tormented by his conscience, which represents the superego, while his impulsive acts and rational justifications reflect the id and ego in conflict.

Literature uses biblical symbols, themes and narratives to explore and reflect on psychoanalytic issues, offering a deep insight into the complexities of the human psyche. Biblical elements provide a rich tapestry of meanings that literary authors employ to investigate the unconscious, identity and inner conflicts, effectively dialoguing with the psychoanalytic theories of Freud and Jung. This intersection between literature, the Bible and psychoanalysis broadens our understanding of human nature and the emotional and psychological depths that define us.

THE RECEPTION AND INTERPRETATION OF BIBLICAL AND PSYCHOANALYTIC THEMES IN CONTEMPORARY LITERATURE

Contemporary literature continues to be profoundly influenced by biblical and psychoanalytic themes. This examination seeks to understand how these themes are received and reinterpreted, identifying trends, debates and new approaches in literary and psychoanalytic criticism. Through an analysis of recent works and their criticism, we can observe the persistence of these themes and how they are adapted to reflect modern concerns.

The reception of these themes often reflects a search for meaning in a world perceived as fragmented and chaotic. Let's take a look at some of these books. We start with "The Girl Who Stole Books" by Markus Zusak. This book uses the figure of Death as narrator, echoing biblical themes of mortality and redemption. The narrative deals with the Second World War, reflecting on human suffering and the search for redemption in desperate times. The presence of Death as narrator reinterprets the biblical figure of the Angel of Death, offering a unique perspective on life and death. Zusak uses this symbol to explore the fragility of human life and the inevitability of death, themes that resonate with both biblical scripture and psychoanalytic theories about mortality and guilt.

Psychoanalysis, with its focus on the unconscious, identity and inner conflicts, remains a vital tool for literary interpretation. Contemporary literature often explores these issues in innovative ways, reflecting current debates in literary and psychoanalytic criticism.

In Margaret Atwood's "The Handmaid's Tale", she explores themes of repression and control through a dystopian narrative. The protagonist, Offred, lives in a theocratic

society where women are subjugated and used for reproduction. Offred's struggle to maintain her identity and sanity in the midst of oppression is an in-depth study of internal conflicts and the power of the unconscious. Atwood uses psychoanalytical elements to explore the resistance of the ego against the repressive forces of the institutionalized superego. Offred's narrative reveals how the unconscious can act as a refuge and a source of resistance against oppression, reflecting contemporary debates about autonomy, identity and resistance.

This is how we move through contemporary literary criticism, which has endeavored to re-evaluate the methods of biblical and psychoanalytic interpretation, questioning traditional assumptions and proposing new approaches. While Jung's archetypes continue to be a popular tool for literary analysis, there is a growing debate about their universality and applicability. Some critics argue that the insistence on archetypes can limit literary interpretation to Western standards, neglecting specific cultural complexities.

Contemporary literary criticism seeks to balance the usefulness of Jungian archetypes with a sensitivity to cultural and contextual variations. This results in a more inclusive and multifaceted approach that recognizes the diversity of human experiences reflected in literature.

The Freudian interpretation of literary texts, with its focus on themes such as the Oedipus complex, repression and unconscious desires, is still influential. However, contemporary critics often challenge Freud's emphasis on sexuality and suggest broader approaches that include socio-cultural and political considerations. Contemporary psychoanalysis is expanding to incorporate feminist, post-colonial and queer theories, providing a more complete and diverse analysis of literary texts. These approaches recognize the intersection of

different forms of oppression and the complexity of human identities. In this way, contemporary literary and psychoanalytic criticism is developing new approaches that combine traditional insights with emerging theories, exploring biblical and psychoanalytic themes in innovative ways, such as Intersectional approaches. Intersectional criticism examines how different forms of oppression and identity, such as gender, race and class, intersect and manifest themselves in literature. This approach has been used to reinterpret biblical and psychoanalytic narratives, highlighting the complexities of human experience. Here we highlight the literary example of “Beloved” by Toni Morrison. It explores the trauma of slavery and its psychological repercussions. The main character, Sethe, faces the ghosts of the past and the struggle to maintain her identity. Morrison uses biblical and psychoanalytic symbols to address themes of guilt, redemption and the search for freedom, combining biblical themes with a psychoanalytic analysis of generational trauma. “Beloved” shows how historical and personal traumas intertwine, offering an intersectional approach that illuminates the deep psychological scars left by slavery.

We also have Postcolonial Theory and Psychoanalysis, which examines the consequences of colonialism and its representations in literature. Postcolonial psychoanalysis combines psychoanalytic insights with a critique of colonial power dynamics, exploring how biblical and psychoanalytic narratives can be reinterpreted in the light of postcolonial experiences. Our literary example is “Wide Sargasso Sea” by Jean Rhys, which reimagines the story of Bertha Mason, the “madwoman in the attic” from “Jane Eyre”. Rhys explores the character’s colonial and racial roots, offering a post-colonial perspective that challenges traditional interpretations. The work uses biblical and psychoanalytical elements to de-

pen the analysis of fragmented identities and colonial traumas, subverting the narrative of “Jane Eyre” by giving voice to the marginalized character, revealing the layers of racial and colonial oppression that influence her identity. Postcolonial psychoanalysis applied to Rhys’ work highlights how the dynamics of power and domination shape the unconscious and identity.

Contemporary literature continues to use biblical and psychoanalytic themes to explore the depths of the human psyche. Modern literary and psychoanalytic criticism is constantly re-evaluating and expanding these approaches, incorporating new perspectives and theories to reflect the complexities of contemporary experience. By identifying trends, debates and new approaches, this study demonstrates the continuing vitality of these themes and their ability to illuminate fundamental questions about human nature.

FINAL CONSIDERATIONS

Throughout this article, we critically analyze the presence and influence of psychoanalytic elements and concepts in biblical narratives, revealing their profound implications for understanding the human psyche. The biblical texts, in their diversity of symbolism and dense archetype, serve as a powerful source for psychoanalytic analysis, offering insights into the collective unconscious, inner complexes and conflicts, the symbolism of dreams, and the dynamics of transference and countertransference. Carl Jung’s theory of the collective unconscious, with its universal archetypes, has allowed us to understand how biblical figures such as Moses, Solomon, and Mary, the Mother of Jesus, transcend their cultural and historical identities to become expressions of behavioral and emotional patterns present in many cultures.

These archetypes not only broaden the interpretation of biblical texts, but also offer a point of connection between different cultural and religious traditions. By analyzing the complexes and internal conflicts, we illuminate the underlying motivations and moral dilemmas faced by the biblical characters. The narratives of Jacob and Esau, David and Saul, exemplify how psychoanalytic complexes, the Oedipus complex and the guilt complex, profoundly shape the actions and emotions of individuals. This approach reveals the universality of these emotional and psychic experiences, revealing that the conflicts faced by the biblical characters reflect psychic processes that are common to all of humanity. The symbolism of dreams in biblical narratives, analyzed from a Freudian perspective, highlighted how dreams function as manifestations of the unconscious, revealing repressed desires and deep fears. The dreams of Jacob and Joseph were studied as symbolic expressions of longings and internal struggles, offering a broader and more complex understanding of the motivations and destinies of these characters. The dynamics of transference and countertransference, applied to the relationships between God and the prophets, and between Jesus and his disciples, provided a new lens for interpreting human and divine interactions in the scriptures. This psychoanalytical approach revealed the depths of inner conflicts and human emotions, showing how these dynamics shape religious and spiritual experiences.

Finally, the analysis of Freud's psychic structures - the id, the ego and the superego - corroborated how these components are present in the actions and decisions of the biblical characters. We identified the id in Cain's impulsive desires, the superego in the moral commandments received by Moses, and the ego in Solomon's mediating wisdom. This approach has broadened and diversified our understanding of the biblical narratives, revealing the psychological complexities underlying the sacred stories. In addition, we examine the continuing influence of the Bible on literature over the centuries, highlighting how biblical themes and narratives have been reinterpreted by authors from different eras. From the Middle Ages to contemporary literature, the Bible has been an inexhaustible source of inspiration, providing fertile ground for the exploration of existential, moral and psychoanalytical themes. In conclusion, the intersection between literature, the Bible and psychoanalysis offers a multidimensional approach to understanding human nature. Through the identification and analysis of archetypes, complexes, dream symbolism, and transference dynamics, we can gain a deeper insight into the motivations and inner conflicts that shape biblical and literary narratives. This interdisciplinary approach not only enriches our appreciation of sacred scripture, but also illuminates the emotional and psychological depths that define us as human beings.

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