

Freuds Moses Judaism Terminable And Interminable The Franz Rosenzweig Lecture Series

Freud and the Legacy of Moses
Resurrection and the Restoration of Israel
Moses and Multiculturalism
The Jew of Culture
New Perspectives on Freud's Moses and Monotheism
Freud and the Legacy of Moses
Moses and Akhenaten
Excavations and Their Objects
Early Freud and Late Freud
Moses the Egyptian
Zakhor
Hitler's Professors
Jacob's Legacy
The Faith of Fallen Jews
Controversy and Challenge
Freud and Moses
Judaism for the World
Freud, Race, and Gender
Unheroic Conduct
The Co-existence of God and Evil
Freud's Moses
Archive Fever
Judaism, Liberalism, and Political Theology
Racial Fever
Freud and Monotheism
Sigmund Freud and the Jewish Mystical Tradition
Moses in Greco-Roman Paganism
The Question of Zion
Moses and Monotheism
Radical Judaism
The Jewish World of Sigmund Freud
Freud's Moses
Freud And The Non-European
Der Moses
Des Michelangelo
The Eternal Dissident
A Godless Jew
Hate and the 'Jewish Science'
Evil and the Mystics'
God
Refiguring the Archive
A Space of Anxiety

Freud and the Legacy of Moses

In this philosophical reflection, Jane Mary Trau provides the framework for a response to the claim that the existence of God is incompatible with the existence of evil. Professor Trau's approach begins with the construction of the theory of positive value. She then demonstrates through a traditional and a modified version of the doctrine of the double effect that it is possible that evil have positive value. Having also shown that one can not know that any instance of evil is gratuitous, Trau concludes that the existence of evil is not inconsistent with the existence of God.

Resurrection and the Restoration of Israel

Who are the Jews? Where did they come from? What is the connection between an ancient Jewish priest in Jerusalem and today's Israeli sunbather on the beaches of Tel Aviv? These questions stand at the heart of this engaging book. Geneticist David Goldstein analyzes modern DNA studies of Jewish populations and examines the intersections of these scientific findings with the history (both biblical and modern) and oral tradition of the Jews. With a special gift for translating complex scientific concepts into language understandable to all, Goldstein delivers an accessible, personal, and fascinating book that tells the history of a group of people through the lens of genetics. In a series of detective-style stories, Goldstein explores the priestly lineage of Jewish males as manifested by Y chromosomes; the Jewish lineage claims of the Lemba, an obscure black South African tribe; the differences in maternal and paternal genetic heritage among Jewish populations; and much more. The author also grapples with the medical and ethical implications of our rapidly growing command of the human

genomic landscape. The study of genetics has not only changed the study of Jewish history, Goldstein shows, it has altered notions of Jewish identity and even our understanding of what makes a people a people.

Moses and Multiculturalism

A detailed examination of Freud's last, and most difficult book, Moses and Monotheism.

The Jew of Culture

Moses and Monotheism, Freud's last major book and the only one specifically devoted to a Jewish theme, has proved to be one of the most controversial and enigmatic works in the Freudian canon. Among other things, Freud claims in the book that Moses was an Egyptian, that he derived the notion of monotheism from Egyptian concepts, and that after he introduced monotheism to the Jews he was killed by them. Since these historical and ethnographic assumptions have been generally rejected by biblical scholars, anthropologists, and historians of religion, the book has increasingly been approached psychoanalytically, as a psychological document of Freud's inner life--of his allegedly unresolved Oedipal complex and ambivalence over his Jewish identity. In Freud's Moses a distinguished historian of the Jews brings a new perspective to this puzzling work. Yosef Hayim Yerushalmi argues that while attempts to psychoanalyze Freud's text may be potentially fruitful, they must be preceded by a genuine effort to understand what Freud consciously wanted to convey to his readers. Using both historical and philological analysis, Yerushalmi offers new insights into Freud's intentions in writing Moses and Monotheism. He presents the work as Freud's psychoanalytic history of the Jews, Judaism, and the Jewish psyche--his attempt, under the shadow of Nazism, to discover what has made the Jews what they are. In the process Yerushalmi's eloquent and sensitive exploration of Freud's last work provides a reappraisal of Freud's feelings toward anti-Semitism and the gentile world, his ambivalence about psychoanalysis as a "Jewish" science, his relationship to his father, and above all a new appreciation of the depth and intensity of Freud's identity as a "godless Jew."

New Perspectives on Freud's Moses and Monotheism

How do we articulate a religious vision that embraces evolution and human authorship of Scripture? Drawing on the Jewish mystical traditions of Kabbalah and Hasidism, path-breaking Jewish scholar Arthur Green argues that a neomystical perspective can help us to reframe these realities, so they may yet be viewed as dwelling places of the sacred. In doing so, he rethinks such concepts as God, the origins and meaning of existence, human nature, and revelation to construct a new Judaism for the twenty-first century.

Freud and the Legacy of Moses

Judaism, Liberalism, and Political Theology provides the first broad encounter between modern Jewish thought and recent developments in political theology. In opposition to impetuous associations of Judaism and liberalism and charges that Judaism cannot engender a universal political order, the essays in this volume propose a new and richly detailed engagement between Judaism and the political. The vexed status of liberalism in Jewish thought and Judaism in political theology is interrogated with recourse to thinking from across the Continental tradition.

Moses and Akhenaten

This is a collection of essays concerned with the thematic implications of Freud's deep interest in the art objects in his collection of antiquity.

Excavations and Their Objects

Refiguring the Archive at once expresses cutting-edge debates on 'the archive' in South Africa and internationally, and pushes the boundaries of those debates. It brings together prominent thinkers from a range of disciplines, mainly South Africans but a number from other countries. Traditionally archives have been seen as preserving memory and as holding the past. The contributors to this book question this orthodoxy, unfolding the ways in which archives construct, sanctify, and bury pasts. In his contribution, Jacques Derrida (an instantly recognisable name in intellectual discourse worldwide) shows how remembering can never be separated from forgetting, and argues that the archive is about the future rather than the past. Collectively the contributors demonstrate the degree to which thinking about archives is embracing new realities and new possibilities. The book expresses a confidence in claiming for archival discourse previously unentered terrains. It serves as an early manual for a time that has already begun.

Early Freud and Late Freud

The book consists of three essays and is an extension of Freud's work on psychoanalytic theory as a means of generating hypotheses about historical events. Freud hypothesizes that Moses was not Hebrew, but actually born into Ancient Egyptian nobility and was probably a follower of Akhenaten, an ancient Egyptian monotheist. Freud contradicts the biblical story of Moses with his own retelling of events, claiming that Moses only led his close followers into freedom during an unstable period in Egyptian history after Akhenaten (ca. 1350 BCE) and that they subsequently killed Moses in rebellion and later combined with another monotheistic tribe in Midian based on a volcanic God, Jahweh. Freud explains that years after the

murder of Moses, the rebels regretted their action, thus forming the concept of the Messiah as a hope for the return of Moses as the Saviour of the Israelites. Freud said that the guilt from the murder of Moses is inherited through the generations; this guilt then drives the Jews to religion to make them feel better.

Moses the Egyptian

Discusses the nature of Jewish historical memory which traditionally concentrated on the religious meaning of history rather than on the events themselves. Medieval Jewish historians focused either on the ancient past or on recent persecutions, tending to identify them with biblical patterns of oppression. For example, the Hebrew chronicles of the Crusader massacres show awareness of a deterioration in Christian-Jewish relations, using the "binding of Isaac" as a pattern for Jewish martyrdom. Although the chronicles were forgotten, the memory of the persecutions was preserved in halakhic and liturgical works. The expulsion from Spain in 1492 stimulated a minor resurgence in Jewish historiography. However, the kabbalistic myth proved more influential than history. Modern Jewish historiography is based on the secular concept of historical science and, especially since the Holocaust, cannot take the place of group memory.--Publisher description.

Zakhor

Rice tells of the geographic, intellectual, and religious journey that the Freud family, like thousands of other Jews, made out of the ghettos of Eastern Europe, and how the vicissitudes of this odyssey affected Sigmund Freud, his character, genius, and creativity. Annotation copyright Book News, Inc.

Hitler's Professors

"New Perspectives on Freud's Moses and Monotheism" presents some of the most important current scholarship on 'Moses and Monotheism'. The essays in this volume offer new perspectives on Freud's perception of Judaism, of collective trauma and collective repression, national violence, gender issues, hermeneutic enigmas, religious configurations, questions of representation, and constructions of truth, while exploring the relevance of 'Moses and Monotheism' in diverse fields - from Jewish Studies, Psychoanalysis, History, and Egyptology to Literature, Musicology, and Art.

Jacob's Legacy

Ilse Grubrich-Simitis, well-known as a Freud scholar and editor of Freud's works, has long advocated a return to his original texts in order to comprehend fully the power and innovative force of his theories. In *Early Freud and Late Freud* she

examines the earliest psychoanalytic book, *Studies on Hysteria*, which Freud wrote together with Breuer, and *Moses and Monotheism*, Freud's last book. The essay on *Studies on Hysteria* reveals to the reader why that book is indeed the 'primal book' of psychoanalysis. Not only does it offer a moving and dramatic account of the birth of the psychoanalytic method, but by introducing the key concept of trauma it establishes a foundation on which much of modern psychoanalysis has been built. Freud was to return to his original theory of trauma in his last book, *Moses and Monotheism*, where he developed it further in the light of his intervening researches. On the basis of her study of the Moses manuscripts and by applying the psychoanalytic method, Ilse Grubrich-Simitis shows how contemporary traumatic events in Nazi Germany may have influenced this return to the beginning and the intensification of Freud's self-analysis. This in turn was to lead to new insights into archaic forms of defence, pointing the way forward for modern psychoanalysis. Elegantly constructed and persuasively argued, *Early Freud and Late Freud* re-establishes the importance of two major Freudian texts, offering a new understanding of their significance.

The Faith of Fallen Jews

A pioneering scholarly investigation into the intersection of personality and cultural history, this study asserts that Freudian psychology is rooted in Judaism — particularly, in the mysticism of the Kabbalah.

Controversy and Challenge

This work argues that Freud's internalizing of images of racial difference shaped the questions of psychoanalysis. The book explores the belief of the "feminizing" of male Jews and challenges those who separate Freud's revolutionary theories from his Jewish

Freud and Moses

Though Freud is one of the towering intellectual figures of the twentieth century, too little attention has been paid to the influence of his Jewish identity upon his life and work, particularly the impact of growing up a Jew in turn-of-the-century Vienna. The 14 essays in this volume explore the ways in which Freud and his followers were embedded in the cultural matrix of Jewish Central and Eastern Europe. Topics include general, sociological, historical, and cultural issues and then turn to the personal: Freud's education, his Jewish identity, and his thoughts about Judaism. Though a secular and ambivalent Jew, Freud's emphasis on intellectualism and morality reveal the deep and abiding influence of European Jewish tradition upon his work.

Judaism for the World

Many famous antique texts are misunderstood and many others have been completely dismissed, all because the literary style in which they were written is unfamiliar today. So argues Mary Douglas in this controversial study of ring composition, a technique which places the meaning of a text in the middle, framed by a beginning and ending in parallel. To read a ring composition in the modern linear fashion is to misinterpret it, Douglas contends, and today's scholars must reevaluate important antique texts from around the world. Found in the Bible and in writings from as far a field as Egypt, China, Indonesia, Greece, and Russia, ring composition is too widespread to have come from a single source. Does it perhaps derive from the way the brain works? What is its function in social contexts? The author examines ring composition, its principles and functions, in a cross-cultural way. She focuses on ring composition in Homer's Iliad, the Bible's book of Numbers, and, for a challenging modern example, Laurence Sterne's Tristram Shandy, developing a persuasive argument for reconstruing famous books and rereading neglected ones.

Freud, Race, and Gender

A reinterpretation of biblical and Egyptian history that shows Moses and the Pharaoh Akhenaten to be one and the same. • Provides dramatic evidence from both archaeological and documentary sources. • A radical challenge to long-established beliefs on the origin of Semitic religion. During his reign, the Pharaoh Akhenaten was able to abolish the complex pantheon of the ancient Egyptian religion and replace it with a single god, the Aten, who had no image or form. Seizing on the striking similarities between the religious vision of this “heretic” pharaoh and the teachings of Moses, Sigmund Freud was the first to argue that Moses was in fact an Egyptian. Now Ahmed Osman, using recent archaeological discoveries and historical documents, contends that Akhenaten and Moses were one and the same man. In a stunning retelling of the Exodus story, Osman details the events of Moses/Akhenaten's life: how he was brought up by Israelite relatives, ruled Egypt for seventeen years, angered many of his subjects by replacing the traditional Egyptian pantheon with worship of the Aten, and was forced to abdicate the throne. Retreating to the Sinai with his Egyptian and Israelite supporters, he died out of the sight of his followers, presumably at the hands of Seti I, after an unsuccessful attempt to regain his throne. Osman reveals the Egyptian components in the monotheism preached by Moses as well as his use of Egyptian royal ritual and Egyptian religious expression. He shows that even the Ten Commandments betray the direct influence of Spell 125 in the Egyptian Book of the Dead. Moses and Akhenaten provides a radical challenge to long-standing beliefs concerning the origin of Semitic religion and the puzzle of Akhenaten's deviation from ancient Egyptian tradition. In fact, if Osman's contentions are correct, many major Old Testament figures would be of Egyptian origin.

Unheroic Conduct

A Space of Anxiety engages with a body of German-Jewish literature that, from the beginning of the century onwards, explores notions of identity and kinship in the context of migration, exile and persecution. The study offers an engaging analysis of how Freud, Kafka, Roth, Drach and Hilsenrath employ, to varying degrees, the travel paradigm to question those borders and boundaries that define the space between the self and the other. A Space of Anxiety argues that from Freud to Hilsenrath, German-Jewish literature emerges from an ambivalent space of enunciation which challenges the great narrative of an historical identity authenticated by an originary past. Inspired by postcolonial and psychoanalytic theories, the author shows that modern German-Jewish writers inhabit a Third Space which poses an alternative to an understanding of culture as a homogeneous tradition based on (national) unity. By endeavouring to explore this third space in examples of modern German-Jewish literature, the volume also aims to contribute to recent efforts to rewriting literary history. In retracing the inherent ambivalence in how German-Jewish literature situates itself in cultural discourse, this study focuses on how this literature subverts received notions of identity and racial boundaries. The study is of interest to students of German literature, German-Jewish literature and Cultural Studies.

The Co-existence of God and Evil

This classic book examines the role of leading scholars, philosophers, historians, and scientists in Hitler's rise to power and eventual war of extermination against the Jews. Written in 1946 by one of the greatest scholars of European Jewish history and culture, it is now reissued with a new introduction by the prominent historian Martin Gilbert. "Dr. Weinreich's main thesis is that 'German scholarship provided the ideas and techniques that led to and justified unparalleled slaughter.' . . . In its implications and honest presentation of the facts [this book] constitutes the best guide to the nature of Nazi terror that I have read so far." -Hannah Arendt, Commentary "Mr. Weinreich's book, by the wealth of its material and by its intelligent approach, offers the reader in addition to a thorough treatment of the Jewish aspect many opportunities to think about the role of scholarship in a totalitarian society." -Hans Kohn, New York Times Book Review "Building, in the immediate aftermath of the war, on a formidable bibliography of books, pamphlets, and articles, Weinreich provides erudite evidence of the scale and ramifications of Nazi support in German intellectual life." -Martin Gilbert, from the introduction.

Freud's Moses

Archive Fever

Zionism was inspired as a movement--one driven by the search for a homeland for the stateless and persecuted Jewish people. Yet it trampled the rights of the Arabs in Palestine. Today it has become so controversial that it defies

understanding and trumps reasoned public debate. So argues prominent British writer Jacqueline Rose, who uses her political and psychoanalytic skills in this book to take an unprecedented look at Zionism--one of the most powerful ideologies of modern times. Rose enters the inner world of the movement and asks a new set of questions. How did Zionism take shape as an identity? And why does it seem so immutable? Analyzing the messianic fervor of Zionism, she argues that it colors Israel's most profound self-image to this day. Rose also explores the message of dissidents, who, while believing themselves the true Zionists, warned at the outset against the dangers of statehood for the Jewish people. She suggests that these dissidents were prescient in their recognition of the legitimate claims of the Palestinian Arabs. In fact, she writes, their thinking holds the knowledge the Jewish state needs today in order to transform itself. In perhaps the most provocative part of her analysis, Rose proposes that the link between the Holocaust and the founding of the Jewish state, so often used to justify Israel's policies, needs to be rethought in terms of the shame felt by the first leaders of the nation toward their own European history. For anyone concerned with the conflict in Israel-Palestine, this timely book offers a unique understanding of Zionism as an unavoidable psychic and historical force.

Judaism, Liberalism, and Political Theology

Contends that Freud's "Moses and Monotheism" is a psychoanalytic history of the Jews and Judaism - his attempt to define the meaning of Jewishness under the threat of Nazism. Argues that, for Freud, Christianity, antisemitism, and Gentiles overlapped. While Freud felt a sense of otherness vis-a-vis non-Jews, he courted Gentiles professionally in an ultimately unsuccessful attempt to prevent psychoanalysis from being attacked as a "Jewish science." Surveys the antisemitic attitudes of some of Freud's followers. Contends that Freud viewed antisemitism as endemic to Christianity, especially because of its unconscious component.

Racial Fever

Banned by the Freud institute in Vienna, this controversial lecture eventually became Edward Said's final book. Freud and the Non-European builds on Said's abiding interest in the psychoanalyst's work to examine Freud's assumption that Moses was an Egyptian and from there explore the limits of identity. Such an unresolved, nuanced sense of identity, Said argues, might one day form the basis for a new understanding between Israelis and Palestinians.

Freud and Monotheism

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Sigmund Freud and the Jewish Mystical Tradition

As a depository of civic record and social history whose very name derives from the Greek word for town hall, the archive would seem to be a public entity, yet it is stocked with the personal, even intimate, artifacts of private lives. It is this inherent tension between public and private which inaugurates, for Derrida, an inquiry into the human impulse to preserve, through technology as well as tradition, both a historical and a psychic past. What emerges is a marvelous expansive work, engaging at once Judaic mythos, Freudian psychoanalysis, and Marxist materialism in a profound reflection on the real, the unreal, and the virtual.

Moses in Greco-Roman Paganism

A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more. The Eternal Dissident offers rare insight into one of the most inspiring and controversial Reform rabbis of the twentieth century, Leonard Beerman, who was renowned both for his eloquent and challenging sermons and for his unrelenting commitment to social action. Beerman was a man of powerful word and action—a probing intellectual and stirring orator, as well as a nationally known opponent of McCarthyism, racial injustice, and Israeli policy in the occupied territories. The shared source of Beerman's thought and activism was the moral imperative of the Hebrew prophets, which he believed bestowed upon the Jewish people their role as the "eternal dissident." This volume brings Beerman to life through a selection of his most powerful writings, followed by commentaries from notable scholars, rabbis, and public personalities that speak to the quality and ongoing relevance of Beerman's work.

The Question of Zion

Argues that Freud was an atheist and that atheism was an important prerequisite for his development of psychoanalysis

Moses and Monotheism

From his first book, *From Spanish Court to Italian Ghetto*, to his well-known volume on Jewish memory, *Zakhor*, to his treatment of Sigmund Freud in *Freud's Moses*, Yosef Hayim Yerushalmi (1932-2009) earned recognition as perhaps the greatest Jewish historian of his day, whose scholarship blended vast erudition, unfettered creativity, and lyrical beauty. This

volume charts his intellectual trajectory by bringing together a mix of classic and lesser-known essays from the whole of his career. The essays in this collection, representative of the range of his writing, acquaint the reader with his research on early modern Spanish Jewry and the experience of crypto-Jews, varied reflections on Jewish history and memory, and Yerushalmi's enduring interest in the political history of the Jews. Also included are a number of little-known autobiographical recollections, as well as his only published work of fiction.

Radical Judaism

A detailed examination of Freud's last, and most difficult book, Moses and Monotheism.

The Jewish World of Sigmund Freud

Psychoanalysis has always grappled with its Jewish origins, sometimes celebrating them and sometimes trying to escape or deny them. Through exploration of Freud's Jewish identity, the fate of psychoanalysis in Germany under the Nazis, and psychoanalytic theories of anti-Semitism, this book examines the significance of the Jewish connection with psychoanalysis and what that can tell us about political and psychological resistance, anti-Semitism and racism.

Freud's Moses

"The purpose of this collection of Rieff's writings is to trace the evolution of the 'Jews of culture' over the course of his work." --introd.

Freud And The Non-European

Der Moses Des Michelangelo

Over the last few decades, vibrant debates regarding post-secularism have found inspiration and provocation in the works of Sigmund Freud. A new interest in the interconnection of psychoanalysis, religion and political theory has emerged, allowing Freud's illuminating examination of the religious and mystical practices in "Obsessive Neurosis and Religious Practices," and the exegesis of the origins of ethics in religion in Totem and Taboo, to gain currency in recent debates on modernity. In that context, the pivotal role of Freud's masterpiece, Moses and Monotheism, is widely recognized. Freud and Monotheism brings together fundamental new contributions to discourses on Freud and Moses, as well as new research at

the intersections of theology, political theory, and history in Freud's psychoanalytic work. Highlighting the broad impact of Moses and Monotheism across the humanities, the contributors hail from such diverse disciplines as philosophy, comparative literature, cultural studies, German studies, Jewish studies and psychoanalysis. Jan Assmann and Richard Bernstein, whose books pioneered the earlier debate that initiated the Freud and Moses discourse, seize the opportunity to revisit and revise their groundbreaking work. Gabriele Schwab, Gilad Sharvit, Karen Feldman, and Yael Segalovitz engage with the idiosyncratic, eccentric and fertile nature of the book as a Spätstil, and explore radical interpretations of Freud's literary practice, theory of religion and therapeutic practice. Ronald Hendel offers an alternative history for the Mosaic discourse within the biblical text, Catherine Malabou reconnects Freud's theory of psychic phylogenesis in Moses and Monotheism to new findings in modern biology and Willi Goetschel relocates Freud in the tradition of works on history that begins with Heine, while Joel Whitebook offers important criticisms of Freud's main argument about the advance in intellectuality that Freud attributes to Judaism.

The Eternal Dissident

An internationally recognized scholar and theologian shares a Jewish mysticism for our times Judaism, one of the world's great spiritual traditions, is not addressed to Jews alone. In this masterful book, Arthur Green calls out to seekers of all sorts, offering a universal response to the eternal human questions of who we are, why we exist, where we are going, and how to live. Drawing on over half a century as a Jewish seeker and teacher, he shows us a Judaism that cultivates the life of the spirit, that inspires an inward journey leading precisely toward self-transcendence, to an awareness of the universal Self in whose presence we exist. As a neo-hasidic seeker, he is both devotional and boldly questioning in his understanding of God and tradition. Engaging with the mystical sources, he translates the insights of the Hasidic masters into a new religious language accessible to all those eager to build an inner life and a human society that treasures the divine spark in each person and throughout Creation.

A Godless Jew

In this study the engagement of scholars in theology and religious studies with Freudian psychoanalysis is examined. The book focuses on the explicit or implicit theological ideas and aims that have determined its reception. The analysis includes a review of Freud's theories as suggestions for reconfigurations of psychoanalysis are made in order to further theorize on concepts or fields of attention that are important in theology and religious studies. The aim of this double critical review is to establish what the theoretical potential of Freud's psychoanalysis might be.

Hate and the 'Jewish Science'

In a book that will both enlighten and provoke, Daniel Boyarin offers an alternative to the prevailing Euroamerican warrior/patriarch model of masculinity and recovers the Jewish ideal of the gentle, receptive male. The Western notion of the aggressive, sexually dominant male and the passive female reaches back through Freud to Roman times, but as Boyarin makes clear, such gender roles are not universal. Analyzing ancient and modern texts, he reveals early rabbis—studious, family-oriented—as exemplars of manhood and the prime objects of female desire in traditional Jewish society. Challenging those who view the "feminized Jew" as a pathological product of the Diaspora or a figment of anti-Semitic imagination, Boyarin argues that the Diaspora produced valuable alternatives to the dominant cultures' overriding gender norms. He finds the origins of the rabbinic model of masculinity in the Talmud, and though unrelentingly critical of rabbinic society's oppressive aspects, he shows how it could provide greater happiness for women than the passive gentility required by bourgeois European standards. Boyarin also analyzes the self-transformation of three iconic Viennese modern Jews: Sigmund Freud, the father of psychoanalysis; Theodor Herzl, the founder of Zionism; and Bertha Pappenheim (Anna O.), the first psychoanalytic patient and founder of Jewish feminism in Germany. Pappenheim is Boyarin's hero: it is she who provides him with a model for a militant feminist, anti-homophobic transformation of Orthodox Jewish society today. Like his groundbreaking *Carnal Israel*, this book is talmudic scholarship in a whole new light, with a vitality that will command attention from readers in feminist studies, history of sexuality, Jewish culture, and the history of psychoanalysis.

Evil and the Mystics' God

What makes a person Jewish? Why do some people feel they have physically inherited the memories of their ancestors? Is there any way to think about race without reducing it to racism or to physical differences? These questions are at the heart of *Racial Fever: Freud and the Jewish Question*. In his final book, *Moses and Monotheism*, Freud hinted at the complexities of Jewishness and insisted that Moses was really an Egyptian. Slavet moves far beyond debates about how Freud felt about Judaism; instead, she explores what he wrote about Jewishness: what it is, how it is transmitted, and how it has survived. Freud's Moses emerges as the culmination of his work on transference, telepathy, and intergenerational transmission, and on the relationships between memory and its rivals: history, heredity, and fantasy. Writing on the eve of the Holocaust, Freud proposed that Jewishness is constituted by the inheritance of ancestral memories; thus, regardless of any attempts to repress, suppress, or repudiate Jewishness, Jews will remain Jewish and Judaism will survive, for better and for worse.

Refiguring the Archive

Countering impressions of Moses reinforced by Sigmund Freud in his epoch-making *Moses and Monotheism*, this concise, engaging work begins with the perception that the story of Moses is at once the most nationalist and the most multicultural of all foundation narratives. Weaving together various texts—biblical passages, philosophy, poems, novels, opera, and

movies—Barbara Johnson explores how the story of Moses has been appropriated, reimagined, and transmitted across cultures and historical moments. But she finds that already in the Bible, the story of Moses is a multicultural story, the story of someone who functions well in a world to which he, unbeknownst to the casual observer, does not belong. Using the Moses story as a lens through which to view questions at the heart of contemporary literary, philosophical, and ethical debates, Johnson shows how, through a close analysis of this figure's recurrence through time, we might understand something of the paradoxes, if not the impasses of contemporary multiculturalism.

A Space of Anxiety

Certain mystics provocatively respond to the challenges which evil poses to their religious beliefs. This book develops the structure of the mystical response to evil together, drawing upon the work of Eckhart, Boehme, Dostoevsky, Sankara, Ghose and Underhill.

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