

FREUD, JUNG, AND JONAH

Religion, more than sexuality, cast psychoanalysis in controversy and onto the world stage even as it threatened to dismantle the first psychoanalytic collective. In the founding years of the psychoanalytic periodicals, religion sold sex research to a new and growing readership. The psychoanalytic pioneers mapped the unknown frontiers of the human mind onto known territory, developing and publishing their ideas in tandem and in protest to one another. As such, the relational dynamics of this wildly successful publishing campaign is most apparent in the subject of religion, not least because its symbolized terrain was so often deployed as a vehicle for motivating, disciplining, and editing out members of the psychoanalytic community. This book offers an interdisciplinary approach to religion and psychology, including a compelling denouement that reveals new narratives about long-standing rumors in the early history of the psychoanalytic movement. Above all, this volume demonstrates that the first generation of psychoanalysts succeeded in writing themselves into the history of religious thought.

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Maya Balakirsky Katz
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MAYA BALAKIRSKY KATZ

Bar-Ilan University



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To Menachem, fellow traveler

It is a most remarkable experience to see morality, which is supposed to have been given us by God and thus deeply implanted in us, functioning as a *periodic phenomenon* (*periodisches Phänomen*). For after a certain number of months the whole moral fuss is over, the criticism of the super-ego is silent, the ego is rehabilitated and again enjoys all the rights of man till the next attack.

Freud, *New Introductory Lectures on Psycho-analysis*, 1933

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I am acutely aware that much of what personally drove me to write this book was my interest in the writer's process, especially the notion of an intersubjective voice but also those less seemly stages we do not often speak of, such as the line of attribution we owe our predecessors and the post-publication creative revision of our own thinking in response to critics. The enormity of what I owe to my predecessors makes it impossible to repay my debts, so I limit myself here to acknowledging the interests most recently accrued. Without the faith of David Repetto at Cambridge University Press, I would not have been able to call these words a book and without the editorial hand of Menachem Katz and Trent Hancock my reader would not have been able to read it. The meticulous work of typesetter Udayasankar Paramasivam arranged my thoughts into pages. The patient timekeeper Hemalatha Subramanian made sure we all got it done in this life.

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also demonstrated how fragile those very links that connect people can be in the context of a publication network.

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Raanana, Israel
10th of Tishrei, 5783

Note on Sources and Translation

This book springs from the psychoanalytic periodicals published before the First World War, when German was still the lingua franca of Europe's scientific community. Yet, my book is written in the lingua franca of contemporary psychoanalytic literature, which took shape during the historical twists of the Second World War and the conversion of the literary corpus of psychoanalysis into English. It would be a heavy burden to retranslate entire passages into English when multiple translations of the early psychoanalytic corpus exist. I have, therefore, drawn on existing translations wherever possible. Since I engaged with these texts in their original publication contexts – a decision that colors the entirety of my argument in this volume – I first provide the original German citation and page references, followed by its republished English translation. It is my hope that this provides a convenience for the reader. When German texts did not originally appear in the psychoanalytic periodicals and are available in English, I quote directly from English translations without cumbersome citation of the original German sources of publication.

Where the available English translations are revised versions of the original text, as is often the case with anthologies, or where English translations are simply not available, which is the case with many of Freud's early colleagues, who did not attract English translators, and with sections of the periodicals that generally did not warrant reprintings such as the reviews, observations, miscellanea, and correspondence sheets, I have had to rely on my own translation. Since my challenges are both the definitional adulteration of a text in the project of translation and my own personal limitations, I have also rendered key original German words in parentheses so that readers can weigh my usages and generate their own associations with the original.