

youtube: Robert L. Lippman, The Unknown Freud (May 4, 2017)

Although he died over three-quarters of a century ago, Sigmund Freud continues to elude both his biographers and his critics. This talk is based on more than three decades of research, much of which can be read on International Psychoanalysis.net and other internet sites, as well as in my recently published book, The Unknown Freud: Five Plays and Five Essays. **BUT FIRST A SHORT VIDEO** [SHOW IT]

Freud, like the founder of modern Zionism **Theodor Herzl**, was bent on delivering his people from anti-Semitism. Herzl's Promised Land was a **sovereign Jewish State** [realized: Israel]; Freud's Promised Land, on the other hand, was an **enlightened secular world grounded in reason**, a brotherly world in which the seed of Abraham can move freely over frontiers. Unlike Herzl, **Freud did not broadcast** his messianic ambition. **Secrecy was essential**. His creation, psychoanalysis, must not be seen, like Herzl's Zionism, as a means to deliver his people from anti-Semitism.

In his 1927 book The Future of an Illusion – ***the illusion being religion***-- FREUD will secretly ALLUDE TO HIS his enlightened PROMISED LAND

. . . New generations, who have been brought up **in kindness**

and taught to have a high opinion of reason, and who have experienced the benefits of civilization at an early age . . . will feel it a possession of their very own and be ready for its sake to make the sacrifices as regards work and instinctual satisfaction that are necessary for its preservation. They will be able to do [this] without coercion from their leaders—

[As honest smallholders on this earth they will know how to cultivate their plot in such a way that it supports them.] By withdrawing their expectations from the other world and concentrating all their liberated energies into their life on earth, they will probably succeed in achieving a state of things in which life will become tolerable for everyone and civilization no longer oppressive to anyone. Then, with one of our fellow-unbelievers [Heinrich Heine], they will be able to say without regret: “We leave Heaven to the angels and the sparrows.”

Some biographical background. Freud was born Sigismund Schlomo (or Solomon) on May 6, 1856, in the small Catholic town of Freiberg in Moravia (now Pribor, in the Czech Republic), where only 2 percent were Jews. His father, Jakob (12. 18, 1815) , a struggling wool and textile merchant was almost 40 and his mother, Amalia, (b. August 18, 1835) was 20, half his age.

Both came from an orthodox Chassidic background. It was Jakob's 3rd marriage. In the family Bible, Jakob recorded both in Hebrew and German Freud's birth ("The first day of the month of Iyar[eeyah]") and also his circumcision, "He entered the Jewish community on the eighth day of the month of Iyar").

Because Freud was born in a caul, a membrane, a Czech peasant woman had prophesied to Amalia that "with her first-born child she had brought a great man into the world" (Freud, 1900, 192). Accordingly, she called him her "goldener Sigi."

When Freud was 23 months old his baby brother Julius died at either 6 or 8 months of age. Six more siblings followed: Freud will say that he and his siblings "were like a book, the five girls, the pages, the two boys, the covers."

After Julius died (April 15, 1858) Freud's devout Czech nanny became in all but name his mother, as 22 year-old Amalia, then pregnant, was suffering from a double grief-- just four weeks earlier she had lost her younger brother, who was also named Julius; [also mention pregnant with ANNa, b. Dec 31, 1858), six months after Julius's death] Freud's faithful nanny, QUOTE "an ugly, elderly but clever woman who told me a great deal about God and hell" (Bonaparte et al, 1954, 219) took him regularly to Mass at the Church

of The Nativity of Our Lady; after Mass he "preached" to Amalia and Jakob, "all about how God conducted His affairs."

Overly burdened, and struggling to make a living 42-year-old Jakob, in all likelihood, did not give much thought to Freud's church-going, even though Jakob had named him Schlomo after his deceased father. When he was 2¹/₂ years old, Freud's Catholic mother was dismissed and imprisoned for ten months for stealing household treasures that included his toys.

At the Passover Seder Jakob recited by heart and in Hebrew the Haggadah, the basic text for conducting the Seder. And When Freud was 7, Jakob began instructing him in The Torah, The Five Books of Moses, with the family bible-- the Illustrated German-Hebrew Philippson Bible- its frontispiece was a lithograph depicting Moses with his supernatural radiance shooting upward from both sides of his forehead, --that is, the awful divine power that was transferred on to Moses from Jehovah on Mt. Sinai. [cf Exodus 34:20 Jehovah. "no man shall see my face and live" ...). Twenty-eight years later, on the occasion of Freud's 35th birthday, May 6, 1891, Jakob presented Freud with a re-bound volume of the family Bible, "as a reminder of love from your father who loves you with everlasting love." (towards close of dedication penned in Hebrew).

When Freud was about age "ten or twelve," he and Jakob were taking their customary Sunday stroll around the Prater, a popular amusement park in Vienna,, when Jakob decided to tell "a story to show me how much better things were now than they had been in his day."

-- {Schlomo} When I was a young man, I WENT FOR A WALK ONE SATURDAY [Shabbos] in the streets of your birthplace, A Christian came up to me and with a single blow knocked off my new fur cap [*Shtreimef*] from my head into the mud and shouted, "Jew! get off the pavement!"

-- And [, Papa,] what did you do?

-- I went into the roadway and picked up my cap.

. . . This struck me--Freud writes-- as unheroic conduct on the part of the big, strong man who was holding the little boy by the hand. I contrasted this situation with another which fitted my feelings better: the scene in which Hannibal's father . . . made his

boy swear before the household altar to take vengeance on the Romans., Ever since that time Hannibal had had a place in my phantasies. (Freud, 1900,197)

Five years after graduating from the University of Vienna Medical School, Freud in 1886, married Martha Bernays, whose paternal grandfather, Isaac Bernays, had been the Chief Rabbi of Hamburg, Germany. Because civil marriages were not recognized in Austria, they, despite Freud's professed atheism, had a Jewish wedding. According to Dr. Max Schur, Freud became engaged to Martha on the 17th of the month because in Hebrew the letters of the word "good" add up to 17. Their first home was an apartment in a building constructed on the site of the ill-fated Ringtheatre. Four hundred forty-nine persons, many, if not most, Jewish, burned to death. Commissioned by Emperor Franz Joseph, the rent was used to provide for their orphaned children. It was commonly known as the House of Atonement. (Suhnhaus)

Ten years later, after Jakob passed away at age 81 on October 23, 1896, Freud, feeling uprooted, began to study himself in depth,

mainly by **interpreting his dreams**. The following year (1897) several months into his detailed self-analysis, he discovers to his horror that **he is a Cain, a brother-killer**.

. . . I welcomed my one-year-younger brother (who died within a few months) with ill wishes and real infantile jealousy, and . . . his death left the germ of guilt in me.

(Letter to Wilhelm Fliess 3 October 1897; in Bonaparte et al,1954, 219.)

As brilliant as he is, and **against his better judgment** , he cannot shake **his belief that with his hateful wishes he had killed baby Julius**.

Oppressed by guilt, Freud, to atone for "murdering" Julius, secretly **resolves to make the world a better place for future Juliuses (and Sarahs), an enlightened secular world, a socially just world grounded in reason, one in which anti-Semitism is unknown**.

And that same year, 1897, he comes up not only with the Oedipus complex--the young boy's passionate wish to kill his father in order to sleep with his mother. He also comes up with a dazzling

derivative of the Oedipus complex: the God-idea stems from the Father complex, That is to say, God the Father is a mere projection out on to the universe of the young or oedipal boy's idealized perception of his own father. With this godsend—or God-send—Freud would cut the ground out from under religion, and, thereby, eradicate anti-Semitism: no God, no Christianity, no miserable anti-Semitism. True, there also would be no Judaism, but at long last the seed of Abraham would be delivered from that perpetual scourge.

In his last major assault on religion, *Moses and Monotheism*—it was completed in London late 1938—Freud at last reveals his explanation for anti-Semitism;

The [Christians] have not got over a grudge against the new religion which was imposed on them; but they have displaced the grudge on to the source from which Christianity reached them. The fact that the Gospels tell a story which is set among Jews, and in fact deals only with Jews, has made this displacement easy for them. Their hatred of Jews is at bottom a hatred of Christians (Freud, 1939, pp. 91–92).

In other words, the good Christian, not possessing the moral

courage to acknowledge his hatred for his religion which obliges him to renounce his aggressive and illicit sexual impulses, displaces this disavowed hatred on to the people who had made his life miserable by shackling him with his chains, the Jews. Accordingly, because Christianity and anti-Semitism go hand in hand—are inextricably bound-- Judaism must be sacrificed. To Freud, there is no alternative.

Freud keeps God's humble beginnings under wraps, biding his time until he receives recognition, until he becomes an authority, if not the authority, on so-called civilized man. If he unveiled his mighty weapon prematurely, then his creation, psychoanalysis, wouldn't be perceived as an objective discipline, not as a science, but, rather, it would be seen, like Herzl's political Zionism--as a means to deliver his people from anti-Semitism. And he could then kiss goodbye his ticket to redemption, his Promised Land. Again, secrecy is essential.

In Europe, the noose round the Jews was tightening. On December 22, 1894, Captain Alfred Dreyfus, an Alsatian Jew on the French General Staff, was found guilty of the fraudulent charge of treason, selling military secrets to Germany, and sentenced to life imprisonment on Devil's Island in French Guiana.{South America]

Two weeks later, Freud read in the Neue Freie Presse, Herzl's

account of Dreyfus's degradation in Paris at the courtyard of the Ecole Militaire ((Saturday January 5, 1895): As Dreyfus cried out, "I swear and declare that you are degrading an innocent man, *Viva la France*," the blood-thirsty-mob who gathered outside shouted, "*A la Morte les Juifs*" "Death to the Jews."

The militant anti-Jewish violence, especially in the land of the Declaration of the Rights of Man, portends for Freud, as it did for Herzl, the resurfacing of virulent anti-Semitism throughout Christendom--each and every Jew a potential Dreyfus.

In 1897, two years later, April 8th, Good Friday, Emperor Franz Josef will reluctantly confirm Karl Lueger as mayor of Vienna, Europe's most anti-Semitic city. The ever popular Lueger, whom Hitler will praise in *Mein Kampf*, was the first politician ever elected on an anti-Semitic platform, that of the Christian Social Party.

Mark Twain, referring to members of the Austrian Parliament, whom he had seen in action in late 1897, observed: "They are religious men, they are earnest, sincere, devoted, and they hate the Jews."

That year, 1897, Freud became a charter member of Vienna's B'nai B'rith, The Sons of the Covenant.

The resurgence of French anti-Semitism vis-a-vis Dreyfus's court-martial in December 1894 was a firecracker compared to the bloody violence set off by the publication on 13 January 1898 of Emile Zola's bombshell "J'accuse!". Printed in a special 300,000 edition of a liberal newspaper [L'Aurore] this Open Letter to the President of the Republic accused specific members of the French General Staff of covering up "one of the greatest crimes of the century," their railroading of Dreyfus.

And, one year later, 1899, the ages-old ritual murder libel resurfaced in Czechoslovakia. Leopold Hilsner, a young Jewish shoemaker's assistant was sentenced to death for allegedly killing a 19-year-old Christian woman to bake with her blood the Passover matzos.—

Now, before setting others free from their religious chains, so that he could get on with his secret messianic ambition, Freud intends to set himself free from the yoke of the Law, from Judaism's hold -- and become his own person.

Which brings us to **Freud's Rome** phobia-- despite his passionate desire to visit Rome, he put off doing so for four years-- until September, 1901

QUOTE. . there is plenty of evidence that the fulfillment of this great wish [to visit Rome] was opposed by some mysterious taboo which made [Freud] doubt if the wish could ever be realized.

—Ernest Jones, Sigmund Freud's official biographer .

In his 1914 essay, "The Moses of Michelangelo," which at his insistence was initially published anonymously, Freud will state, "**no other piece of statuary has ever made a stronger impression on me...**" (p. 213). And, as we'll see, it is for good reason that **the world's greatest representation of Moses** impresses him so.

With four years of detailed self-analysis behind him, already 45, and fearing that "**51 years [is] the limit of my life.**" Freud at long last enters the Eternal City, on Monday, September 2, 1901. Three days later, Thursday, September 5th, he crosses the threshold of the Church of **St. Peter in Chains**, and, there, in that gloomy church, **takes his stand before Michelangelo's Moses.**

Now, at the time of this face-off Freud still holds to **the cathartic**

method of cure or treatment for neuroses:

. . . [we] lead the patient's attention back from his symptom to the scene in which and through which that symptom arose; and having thus located the scene, we remove the symptom by bringing about, during the reproduction of the traumatic scene, a subsequent correction of the psychical [mental] course of events which took place at the time. (Freud, 1896, 193).

In other words, when a patient in the relative safety of the psychoanalyst's office **relives a traumatic event**, there is a purging or washing away of the emotions which sustain the neurotic symptom which arose from that traumatic event; hence, the symptom dissolves.

Freud's neurotic symptom is submission to the Will of the Father, be the father Jakob Freud, Moses or Jehovah. And because the situation before Michelangelo's Moses would be reminiscent of his oedipal days when he wanted to kill his father to possess his mother, Freud, who is secretly bent on killing Moses (by destroying the Law) in order to possess Mother Earth understands that there would be uprushes of feelings and attitudes from his early boyhood concerning his father, Jakob. It is essential that this return of the repressed not

overpower him, that he stay in control as these feelings and attitudes break through, or surface -- especially the patricidal rage and the terror while awaiting the dreaded, anticipated paternal retribution, i. e., castration.

Because he loves his father, Freud understands that **guilt or filial piety could sabotage his intention to** do away with Judaism and supplant Moses, both as Lawgiver (“Know Thyself!”) and as deliverer of the Jews. Moreover, not having surmounted his belief in what **he will call “the Bible Story,”** Freud (1925, 28), his professed atheism notwithstanding, **fears Jehovah and His terrible Justice or vengeance.** He especially fears that his three boys and three girls, will suffer, pay for their father's transgression. Would he risk Jehovah's avenging Himself upon his little ones, and **unto “the third and the fourth generation “?”** (Exodus 20:5). **The death of one child, his baby brother Julius, is already on his hands--or so Freud believes despite his better judgment.**

Like Janus, the two-headed Roman guardian of the threshold, Freud must be ever vigilant or he'd never resolve his father problem,

never be his own person, never govern his own life, forever be bound to the Law. **One momentary lapse**, and he could kiss goodbye the realization of his Promised Land.

Now, Michelangelo's Moses would seem to a fitting prop for FREUD to set himself free from the Law, from Judaism's hold.

Except that the statue isn't a mere prop. In the same way that for Roman Catholics the Host is a symbol, that magnificent statue is, for Freud, a symbol. That is to say, the imposing Tablet-bearing Moses stationed in his dark Roman chamber is, for Freud, Jehovah's Lawgiver or Messenger. **In other words, the world's greatest representation of Moses is Freud's personal totem. Moses himself or his shade. [Show Bronze Moses]**

For when it comes to his great secret ambition, Freud is superstitious:

. . . My own superstition has its roots in suppressed ambition (immortality) ...

[Freud's jottings, for his eyes only, in his personal interleaved copy of the 1904 edition of The Psycho-pathology of Everyday Life (Freud, 1901,[1904], 260, ed. n.)

Because 'killing' the Biblical Moses (by destroying the Law) and supplanting him, both as the new moral authority of humankind and as deliverer of his defenseless people, guarantees Freud immortality, Michelangelo's terrible, tablet-bearing 8-ft , 4-inch bull-horned Moses so excites Freud's superstitious tendencies that the statue, is for him that great man himself or his shade. In other words, the statue is Freud's personal totem.

With this in mind. let's now return to the famous passage from "The Moses of Michelangelo":

No piece of statuary has ever made a stronger impression on me [than "the crown of modern sculpture."]. How often have I mounted the steep steps from the unlovely Corso Cavour [STREET] to the *lonely* piazza where the *deserted* church stands, and have tried to support the *angry scorn of the hero's glance!* Sometimes I have crept cautiously out of the half-*gloom* of the interior as though I myself belonged to the [GOLDEN CALF WORSHIPPING] mob *upon whom his eye is turned* . .

When the Bible was translated into Greek, the Hebrew word for "rays of light" was mistranslated as horns; and In the fourth century, this error was carried over into the Vulgate, the Latin version of the

Scriptures. Thus, the dreaded retributive castration and the terrible supernatural radiance of Moses were both evoked or called up by one and the same feature of the statue: Moses' crown of horns. And unlike at the foot of Mt. Sinai, in the gloomy church Moses has no veil has covering his terrible radiance:

And when AARON and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him...

And tiil Moses had done speaking with them, he put a veil on his face.

Having had signs of heart trouble dating from 1893, Freud, while readying himself, probably fears that under the strain in the church he could suffer a fatal heart attack. And if his heart were to give out, it would leave his wife, Martha, and their six little ones destitute. And what if he were to come unglued, suffer a breakdown, have a psychotic break? To have such a great ambition and to believe that he could pull it off, maybe this big dreamer is a meschugganah lunatic, just another messianic pretender, one more deluded messiah of the Jews who comes on the scene during times of especial misery.

Now, during those four years of preparation—1897-1901,

Freud was readying himself not only for his dreaded but necessary face-off with *Moses/Moses*. HE WAS readying himself as well for the stirring up or breaking through, in the Seat of Catholicism, of his Roman Catholic sensibility. His faithful nanny had left her mark.

And since he intends to destroy Christianity as well as Judaism, Freud not only fears Jehovah's Visitations. He also fears Christ's Justice at the Last Judgment, eternal damnation, condemned to roasting in hell.

Moreover, because he IS STRIVING ultimately for his own redemption, this haunted Cain understands full well that HIS SUPPRESSED Roman Catholic sensibility--stimulated or stirred up in the Seat of Catholicism by its many moving religious works of art, could SO overwhelm him that, then and there, he'd acknowledge Christ as his Savior, and so be absolved of his having played Cain to Julius's Abel. Moreover, conversion to Catholicism also holds out the possibility of reuniting in Paradise with Julius, even though Julius hadn't been baptized.

Accordingly, Freud not only fears that in the seat of Catholicism that he'd be unable to resist acknowledging Christ, but also wishes

that-- overwhelmed, and unable to resist-- he'd acknowledge Christ as his Redeemer. For, again, conversion to Catholicism promise this haunted Cain redemption—His anguish over Julius's death would be behind him forever. And he would be coming home, home to his nanny, home to Jesus Christ whose blood cleanseth us from all sin, In other words, Rome could be Freud's road to Damascus: as with St. Paul, he'd undergo instantaneous conversion. Freud's faithful nanny had prepared him well for Christianity.

On the other hand, were Freud to prevail over the temptation to acknowledge Christ, **he'd exorcise or rid himself of his "Catholic head"—or so he believes.** And, in this regard, he expects that **his greatest test or trial would be in the Sistine Chapel** with its powerful works of religious art—especially, Michelangelo's huge, over 2,100 square foot incense-blackened ***Last Judgment* on the Chapel's altar wall.** [SHOW large print] As part of his preparation for this trial, Freud soon after resolving to deliver his besieged people, travelled to **Orvieto**—about 80 miles north of Rome—where in its Cathedral, **he viewed for the first time, Luca Signorelli's Last Judgment, which had informed Michelangelo's Last Judgment.** {SHOW SIGNORELLI BOOK]

This Cathedral, the Duomo, was built in memory of **the miracle of Bolsena**, a little town 12 miles away. During mass, drops of blood had

seeped from the Communion Wafer onto the chalice-cloth of the young officiating priest who until that moment in 1263 didn't believe in the doctrine of transubstantiation, namely the conversion, during the Eucharist, of the whole substance of the bread and the wine into the body and the blood of Christ, with only the external appearances of bread and wine remaining. For the faithful, this blood-stained chalice-cloth, the Santo Corporale is *the* treasure of the Cathedral. [RELIQUARY SHOW] .Here it is worth noting that the feast day, Corpus Christi, aka The Feast of the Real Presence of Jesus Christ in the Blessed Sacrament, was instituted in memory of that bloody miracle.

Before heading for Rome, self-aware as he was, Freud probably suspected that his atheism sprang from his emotions; that, at bottom, his disbelief can be traced back to Julius's death: "If there is a God in Heaven, would He have allowed Julius to die?", That is to say, Freud atheism wasn't reasoned out, but that of a sad, lost two-year old.

Moreover, his brilliant revelation--how the idea of God the Father came into existence--may it not be, itself, what he will assert God to be, a hollow wishfulfillment, an illusion derived from his most passionate wishes? Consider what his brilliant revelation

promises: 1. the eradication of that perpetual scourge, anti-Semitism; 2. self-redemption; 3. the exacting of vengeance, that is, the destruction of that seed-bed for good Christians like the thug who had humiliated his beloved papa, the Roman Catholic Church; and 4. eternal fame, for the realization of his Promised Land would leave him in possession of the field— Moses, Jesus, and now the latest comer, the new moral authority, the new Moses, Sigmund Freud.

Nevertheless, summoning courage, Freud at long last enters the Eternal City on **Monday, September 2, 1901, and the following day he visits the Vatican.** AS FAR AS I KNOW, Freud never gave an account of his Vatican experience. But from the following, penned to Wilhelm Fliess sixteen days later, September 18, it's clear that Freud **had resisted, had prevailed over his aroused or 'broken through' Roman Catholic disposition.**

Dear Wilhelm; I should write to you about Rome now....I found it difficult to **tolerate the lie concerning man's redemption,** which raises its head to high heaven—for I could not cast off the thought of my own misery and all the **other misery** that I know of.

IN *The Jewish State (1896)* Herzl called anti-Semitism“ The **misery** of the Jews” or *Judennot*.

Earlier in that lead paragraph Freud states that Rome **was a “high point of my life.”** Actually, **it was a turning point-- both for Freud and for psychoanalysis.**

On his fourth day in the Eternal City, **Thursday, the fifth of September, Freud at last crossed the threshold of the gloomy Church of St. Peter in Chains,** and took his stand before Michelangelo’s terrible Moses—Because he prevailed, didn’t faint or fall away but held his ground during his dreaded face-off with his personal totem or Moses/Moses, Freud was **transformed into an exceptional being, possessing the awful radiance of the biblical Moses –** or so he superstitiously believed.

Having born in a caul, a sign of greatness, and which his mother, Amalia, never let her “goldener Sigi” forget, it is not a stretch to suppose that Freud superstitiously believed that from day one he possessed mana, and sensed, before the face-off, that he just may be able to withstand the terrible mana or supernatural dangerous power of Moses/Moses. Consider the following from Totem and Taboo published in 1913, but originally published in 1912 in the psycho-analytic journal, Imago. Quoting the anthropologist Northcote W. Thomas Freud writes:

‘Persons or things which are regarded as taboo may be compared to objects charged with electricity; they are the seat of a tremendous power which is transmissible by contact and may be liberated with destructive effect....[Kings] and chiefs are possessed of great power, and it is death for their subjects to address them directly; but a minister or other person of greater mana than common can approach them unarmed...’

Freud adds:

The strangest fact seems to be that anyone who has transgressed [successfully] himself acquires the characteristic of being prohibited—as though the whole of the dangerous charge had been transferred over to him. ...

Who can stop him now, this striver who had prevailed against Moses? One moment he is a 45 year-old Jew-boy from the miserable streets of Vienna and the next a Moses with the attributes of Moses, including that great man’s terrible radiance, a supernatural power to which, in Group Psychology and the Analysis of the Ego, Freud (1921) would refer:

. . . Moses had to act as an intermediary between his

people and Jehovah, since the people could not support the sight of God; and when he returned from the presence of God his face shone--some of the mana [supernatural power or radiance] had been transferred on to him ...

And, in no time not only do **disciples gather** round Freud [the following September] but, the phenomenon of **transference, which he had seen as a nuisance--as something to be gotten out of the way-- becomes the key instrument of psychoanalysis replacing catharsis.**

Freud's **first mention of the crucial therapeutic significance of transference** appears four years later, in his 1905 Postscript to Fragments of a Case of Hysteria:

...it is only after the transference has been resolved that a patient arrives at a sense of conviction of the validity of the connections which have been constructed during the analysis.

Freud will **never reveal what alerted him to the great therapeutic significance of transference, the patient's transferring to the analyst feelings which he has had in his childhood years toward significant figures in his environment especially his parents.**

Nor will Freud reveal when, **in order to isolate the transference**, and thereby, make the patient aware of what is repressed, he had come up with the neutral, nonresponsive stance of the analyst, the so-called **analytic incognito**: (From 1912 “Recommendations to Physicians Practising Psycho-Analysis.”)

The [analyst] should be **impenetrable** to the

patient and, like a mirror, reflect nothing but what is

shown to him.

Doesn't this sound like a statue, **like Michelangelo's Moses**, an opaque figure upon whom Freud threw-- transferred—the attitudes and emotions that he had had as a young child pertaining to his papa, Jakob?

Let's move ahead. On April 15, 1908, **the fiftieth anniversary of Julius Freud's death**, the six-year-old Psychological Wednesday Society is re-named—on Freud's carried motion—the Vienna Psychoanalytic Society (Nunberg and Federn, 1906–1908, p. 373); in this manner, **Freud secretly dedicates to the memory of Julius the psychoanalytic movement** which, if all goes according to plan, would institute his Promised land, an enlightened **boundless peaceable brotherly world**

where *der Kinder*, the seed of Abraham, other Juliuses, at long last are free to develop their talents and satisfy their needs.

The following year, the second week of September 1909, at the invitation of its President, G. Stanley Hall, Freud gives a series of five lectures on psychoanalysis at Clark University in Worcester, Massachusetts, then celebrating its 20th anniversary. On the evening after the fifth lecture, Freud receives an honorary doctorate. In his brief extemporaneous acknowledgement of this unexpected honor, the delighted recipient called the occasion "the first official recognition of our endeavors" (Gay, 1988, 207). – a recognition of consequence at last. The following year, 1910, Freud will assert, "a personal God is nothing but an exalted father." [Leonardo Da Vinci essay]

Freud had sailed to America with his Christian front, Carl Jung.

He envisioned Jung breaking down the great inner resistances of Gentiles to psychoanalysis. Consider the following which Freud had written the previous May, (1908) soon after Jung entered the psychoanalytic fold. It's to his disciple, Karl Abraham.

. . . as a Christian and a pastor's son Jung finds his way to me only against great inner resistances. His association with

us is the more valuable for that. I nearly said that it was only by his appearance on the scene that psychoanalysis escaped the

danger of becoming a Jewish national affair.

Accordingly, In 1910 Freud proposed that **Jung be made president for life of** the newly formed International Psycho-analytic Association--a proposal vigorously and successfully opposed by the Viennese analysts. Instead Jung's presidency was fixed at two years.

The next year, 1911, Freud, still pinning his hopes on Jung, writes the following to the psychiatrist Ludwig Binswanger (March 14, 1911):

When the empire I founded is orphaned, no one but Jung must inherit the whole thing. As you see, my politics incessantly pursues this aim.

Two years earlier, in 1909, Freud, after alluding to the upcoming Clark University lectures had written Jung:

We are certainly getting ahead: if I am Moses, then you are Joshua. And will take possession of the promised land of psychiatry, which I shall only be able to glimpse from afar.

By June of the following year, 1912, Freud, however, reluctantly realizes that, in all likelihood, he'd have to disown his increasingly rebellious "Joshua". Jung **was** especially vexed by Freud's having made into **a dogma, the sexual etiology of neurosis. Kept-in-the-dark, Jung had no way of knowing that Freud had to remain steadfast when it** came to this fundamental doctrine of psychoanalysis, the

“determinative role of infantile sexuality in the development of neurosis. For this doctrine was Freud's mighty weapon against that "neurosis of humankind," religion.

Their final break will occur the following January.

Four months later, at Berggasse 19, on the afternoon of Sunday, the 25th of May 1913, Freud will present each of his five favorite adherents an ancient stone engraved with a scene from classical antiquity to be mounted into a gold ring like his. Calling itself **the Committee**, this community of elect, under Freud’s leadership, works behind the scenes **policing, directing and protecting the psychoanalytic movement.** In the Jewish calendar this date was the eighteenth of Iyar or *Lag B’Omer* (5673), the thirty-third day of the Counting of the Omer (Sheaf) during the barley harvest. This feast day, *Lag B’Omer*, marks the end of a plague that was killing students of Rabbi Akiba Ben Joseph. And Freud was out to end that perpetual plague, anti-Semitism. It was Rabbi Akiba who gave the Jewish warrior Bar Kochba, famous for his near-successful Second Century revolt against the Romans (132–135 C.E.) his name, which means “Son of a Star,” an allusion to the Messiah to come: “. . . there shall come a Star out of Jacob . . .” (Numbers 24:17)—Jacob, as in Jacob Freud.

Gracing Freud's ancient stone is the head of Jupiter who had ordered the legendary Trojan hero Aeneas to save his wandering, , homeless people. Similarly, to save his wandering, homeless people. Freud too had entered the perilous **underworld, that is to say, the gloomy Church of St. Peter in Chains.** According to Hanns Sachs, a member of the Committee, "Freud never tired of examining every detail of his [Jupiter head] ring by look and touch."

Twenty-five YEARS after instituting the Committee, Freud, in exile in London, his Job-like cancerous sores ravaging his mouth and jaw, pens the last sentence of *Moses and Monotheism* on Sunday, **July 17, 1938, or the civil date of the fast of the Seventeenth of Tammuz, the day of mourning in memory of both the Babylonian breach (586 B.C.E.) and the Roman breach (70 C.E.) of the walls of Jerusalem, which, three weeks later, on the Ninth of Av (Tisha b'Av), resulted in the destruction of the First and Second Temples, respectively. And this is fitting, for with this his last major attack on religion, Freud intends, ultimately, to destroy the 'stone' fortress of the Jews, the Torah—and, thereby, to paraphrase the famous lament of the Babylonian exile, "rase [destroy Christendom] . . . even to the foundation."**

Three months later, in October on the 31st, Freud writes the following to Charles Singer, a professor of the history of science,

regarding Moses and Monotheism then at the printers:

It can be called an attack on religion only in so far as any scientific investigation of religious belief presupposes disbelief. Neither in my private life nor in my writings have I ever made a secret of my being an out-and-out unbeliever.

Anyone considering the book from this point of view will have to admit it is only Jewry [Judaism] and not Christianity which has reason to feel offended by its conclusions. For only a few incidental remarks which say nothing that hasn't been said before, allude to Christianity. At most one can quote the old adage:

“Caught together, hanged together!”

Exactly! “Caught together, hanged together!” Judaism and its miserable offshoot, Christianity.

But as the religious instruction of his childhood was never eradicated, to his last breath, this "completely godless" wandering Jew dreads both the Last Judgment and Jehovah's visitations.

When working on this, his last major assault on religion, Freud in all likelihood suspects that **Yahweh's visitations** have already begun. And with a vengeance! On January 25, 1920, Freud's middle daughter,

his beautiful “**Sunday child,**” **Sophie Halberstadt, died at the age of twenty-six** from influenza. Two-and- one-half years later, and just two months after undergoing the first of thirty-three surgical procedures for h mouth and jaw cancer, Freud’s favorite grandson, **Sophie’s four-and- a-half-year-old son Heinele, died from a type of tuberculosis.** That was on June 19, 1923.

FIVE YEARS LATER In March 1928, almost five years after his beloved Heinele’s death, Freud will write the following to Ernest Jones, who had just lost his daughter, an exceptionally brilliant little girl.

. . . Only when . . . little Heinele died did I become weary of life for good. He . . . was of superior intelligence and indescribable spiritual grace, and repeatedly said that he would die soon! How do these children come to know those things?“

How do these children *come to know* those things?“!

Nevertheless, despite his trepidation, Freud stays on his potentially calamitous path. He must deliver *der Kinder, other Juiuses!*. **YES, He is trapped, imprisoned in a sealed-off world of his own.**

One year later, on Thursday, September 21st, 1939, 20 Maresfield

Gardens, in Hampstead, London. this weary, relentless, and unknown

fighter for the human rights of his people and wasting away from cancer of the mouth and jaw . . . tells his DISCIPLE, friend and physician, Dr. Max Schur, “the time has come. Now, it’s nothing but torture and makes no sense any more.” ON September 21st, Dr Schur administered the first of three injections of morphine. Freud died two days later, Saturday, September 23rd, at 3 A.M. To die on the Sabbath, indeed, to die on any Jewish holy day, is a good sign; it means that one has lead a righteous life. In the Jewish calendar, that fateful Saturday was the tenth of Tishri or Yom Kippur, the Day of Atonement--and the day the Israelites received the Law from Moses.

Defiant to the very end, and stuck with both his Jewish and Roman Catholic sensibilities, Freud, against Jewish tradition has himself cremated.

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