

The Jewish Repression

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This paper presses behind the boundaries of Freudian analysis and applies psycho-analytic method to an understanding of the origin and contemporary dynamics of Judaism. The treatment raises fundamental question-marks at the heart of the Judaeo-Christian tradition as well as providing the basis of a deeper understanding of the persistent scapegoating of world Jewry and the roots of the current Middle Eastern conflict.

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THE JEWISH REPRESSION

a) Between the Lines

With the repression of loss and the exclusion of the female, it was the dying and rising Son Gods of the fertility religions who were perceived by Freud as forming the matrix of Christianity. 'The mourning for these Gods and the rejoicing over their resurrection passed over into the ritual of another Son Deity who was destined to lasting success' [Totem and Taboo, Some Points of Agreement between the Mental Lives of Savages and Neurotics by Sigmund Freud, Authorized Translation by James Strachey, pub. Routledge & Kegan Paul, 1950, reprinted in 1961, p. 153] The Jewish roots of Christianity were completely severed, and Freud elided all application of his myth of the primal horde to the evolution of Judaism. The repression, however, was faulted by a footnote precisely at the junction between classical mythology and Christianity which enables us to 'read between the lines' of the main text. It follows through associations of the theme of castration to the practice of ritual circumcision - Freud's only reference to his Jewish heritage.

"Fear of castration plays an extremely large part, in the case of the youthful neurotics whom we come across, as an interference in their relations with their father. The illuminating instance reported by Ferenczi (1913a) has shown us how a little boy took as his totem the beast that had snapped at his little penis. [see page 130 f.] When our children come to hear of ritual circumcision, they equate it with castration. The parallel in social psychology to this reaction by children has not yet been worked out, so far as I am aware. In primaeval times and in primitive races, where circumcision is so frequent, it is performed at the age of initiation into manhood and it is at that age that its significance is to be found; it was only as a secondary development that it was shifted back to the early years of life. It is of very great interest to find that among primitive peoples circumcision is combined with cutting the hair and knocking out teeth or is replaced by them, and that our children, who cannot possibly have any knowledge of this, in fact treat these two operations, in the anxiety with which they react to them, as equivalents of castration." [op. cit. p.153]

b) Circumcised Analysis

It is as if the application of psychoanalysis to Orthodox Judaism lies shielded behind the defensive repression of castration-anxiety. Herein is a major clue to one of those 'powerful motives' which restrained Freud's application of psychoanalytic insight to the full range of contemporary religious behaviour. Freud's father was an Orthodox Jew, who would have had his son circumcised eight days after birth. He may well have performed the operation on his own son. Writing of the contemporary Jewish practice, MacAlister notes:

"At the present day the rite is performed either in the house of the parents, or in the synagogue and either by the father or by a Mohel or circumciser, who is usually a

surgeon, and must be a Jew of unblemished character who is not paid for his services. In former times the Rabbins preferred flint or glass knives but now steel is almost invariably used. Blood must be shed in the operation, and the inner layer must be torn with the thumbnail." [Dictionary of the Bible, Ed. J. Hastings, Vol. I, p. 443]

Freud was always acutely aware of his racial lineage and his use of the first person in the footnote 'our children' signifies this sense of solidarity. What was true for 'our children' namely the Children of Israel, was true for the boy Sigmund. Ritual circumcision of the infant at the hand of the father or his representative was experienced as the equivalent of castration. The anxiety generated by the trauma of circumcision perseverated in the unconscious as castration anxiety. Freud notes that fear of castration distorts relationship with the father. If Little Arpad suffered acute castration anxiety after a chicken had snapped at the penis of the two-and-a-half year old boy, how much more fundamental is the castration anxiety of the Jew who has suffered actual mutilation at the hands of the father at a far more sensitive age, well before the time of articulate recall. The intensity of castration anxiety engendered by ritual circumcision may well account for Freud's insistence that it is this primordial fear which lies at the basis of all psycho-neuroses. Certainly, it would appear to be fundamental to his own unresolved traumata. It blocked his ability to resolve his own father complex, or to gain access to earlier material associated with whole person stressing in the primal field. It also prevented the application of psychoanalytic insight to the Jewish Religion.

c) Unspeakable Essence

In December 1930 Freud penned a preface to the proposed Hebrew translation of Totem and Taboo (the preface was published in German in 1934 but the Hebrew translation was not actually published in Jerusalem until the fateful year of 1939). In it, he described himself as an author:

"... who is ignorant of the language of holy writ, who is completely estranged from the religion of his fathers - as well as from every other religion - and who cannot take a share in nationalist ideals, but who has yet never repudiated his people, who feels that he is in his essential nature a Jew and who has no desire to alter that nature. If the question were put to him: 'Since you have abandoned all these common characteristics of your countrymen, what is there left to you that is Jewish?' he would reply: 'A very great deal, and probably its very essence.' He could not now express that essence clearly in words; but some day, no doubt, it will become accessible to the scientific mind." [op. cit. p. xi]

He could hardly have used stronger words to affirm his essential Jewishness, yet he does not see the essence of Judaism as being linguistic, religious, or even nationalist. The essential element that defines Jewishness Freud saw as distinctly other than these, yet found himself quite unable to articulate what that essential quality might be.

In 1934 the political developments in Germany, with its resurgent anti-Semitic persecution, drove Freud to wrestle with the agenda he had previously left unaddressed. Moses and Monotheism, the last book he ever wrote, was the product of his struggle. It too was eventually published in 1939. The obsession with Moses which had gripped him at the

height of his conflict with the Zurich school, while writing Totem and Taboo, surfaced again at the end of his life when face to face with his own imminent death in the context of Nazi devastation of his people.

In common with contemporary biblical criticism, Freud wrote off the pre-Egyptian patriarchal narratives as aetiological myths of late construction designed to under-gird the foundations of Jewish nationhood and religious ritual. He saw Moses as the true founder of the Jewish people, although he argued that Moses was himself an Egyptian, a follower of the monotheistic sun-worship of Akhenaten. Freud argued that after Akhenaten's death and the overthrow of the monotheistic sun-worship, Moses led out the Habiru with a small elite of Egyptian priests to perpetuate the religious ideals of ancient Egypt. Moses stamped his people with the custom of circumcision but was eventually overwhelmed and slain by Jewish rebellion against his authority. The event begot a strong reaction of guilt and remorse, together with denial that monotheism had come from Moses and a projection of it back into a patriarchal period. It is interesting to see that Freud was forced to construct a primal parricide in the arche of Judaism in parallel to his myth of the primal horde at the arche of religion. It would appear that Moses and Monotheism was a re-coding of the male-oriented Oedipal material dominated by castration anxiety, and as such constituted a representation of Freud's own fundamental defences.

d) Boundary Marker

The criterion which defines the boundary of the Jewish people is to be found in the rite of circumcision and it is this ritual mutilation of the male member which constitutes the necessary and sufficient demarcation of group membership. The uncircumcised are not allowed to partake of the Passover. If a gentile wishes to become a Jew he must be circumcised. A male who is Jewish by descent but is not himself circumcised is deemed to be cut off from his people. Women are Jews in so far as they are born into or marry into the family in which the males are circumcised. They are themselves uncircumcised and excluded from active participation within the religious rituals. The transgression of certain group norms leads to exclusion of the person, but this is couched in the terms of 'uncircumcision'. So it is indeed possible for a circumcised male to deem himself 'essentially a Jew' even though he does not share the common language, common lineage, common religion, common geographical location or nationalistic ideals of his people. The essential boundary marker is in place: the circumcised is a Jew, the uncircumcised a gentile. The boundary is clear cut and the scar of the cut cannot be eradicated.

e) From Puberty Rite to Postnatal Trauma

In its primitive origin, circumcision is a ritual mutilation marking the entry to manhood. It is one of the primitive rites of puberty. It may represent a preparation for marriage, an unsheathing of the glans penis with ritual cleansing of the male organ. In some tribal groups it was a recognition by the older men that the boy was now old enough to take up adult responsibilities and rites. It also represented a demonstration of the power and authority of the established, adult males over the newly maturing youths so reinforcing the authority structure of the clan at its most vulnerable point. In other contexts circumcision was a tribal

mark, performing the function of definition of tribal boundary in a manner reminiscent of the totem. The element of sacrifice is, however, universal. So MacAlister notes:

"Like other mutilations, such as tattooing, cutting off a finger joint, filing or chiselling out of teeth, the operation may be a tribal mark. In all these there is the two-fold idea of a sacrifice to the tribal god and the marking of his followers so that they may be known by him and by each other. The sacrifice is a representative one, a part given for the redemption of the rest." [Dictionary of the Bible, ed. J. Hastings, Volume I, p.442, article: Circumcision]

As a puberty rite, circumcision was a very widespread custom common to many different tribal groups and cultures. The fundamental difference which distinguishes Jewish circumcision from all other practices is the displacement from puberty to infancy. Although a man could be admitted to the group by circumcision at any age, the norm practice for children born within the group was, and is, that they are circumcised eight days from birth. It would appear that this development had profound psychological effects.

When the rite was administered in puberty, painful though it was, the purpose was clearly understood, the event was easily recalled, and essentially non-traumatic. In contrast, the vulnerable neonate in the early stages of maternal attachment and recovery from birth is taken from the mother by the father, and subjected to excruciating genital pain in a bewildering context which appears to give the surrounding group of men great satisfaction. The babe is then returned to the mother for comfort and nursing. The event bears all the marks of acute postnatal trauma experienced as castration at the hands of the father. Such material perseverates deep in the unconscious, presenting as castration anxiety to all analytic approaches. Conscious recapture of the precipitating event is blocked by the traumatic nature of the impingement, which also overlays all previous levels of traumata, effectively cutting off the primal and perinatal fields from further analysis. The event has the effect of splitting emotional attitude to the parents and therefore dissociating the fundamental ground of ambivalence into two distinct objects: love, care and trust are associated with the nursing mother; talion dread, fear and rage are focused on the castrating father. At another level the genital pain is interpreted as somatic impingement leading to a splitting off of psyche from soma, mind from body, so intensifying schizoid patterns of high intellectual activity and low body awareness.

The social effects of common postnatal trauma and its associated repressive defences provide the Jewish group with distinctive characteristics or common social defences against anxiety. Before exploring those social consequences, however, it is necessary to examine the origin of infantile circumcision within Jewish history.

f) Pre-Mosaic Pointers

Since Freud wrote, the historicity of the patriarchal tradition has been greatly reinforced by archaeological discoveries, shedding light on the culture and customs of the Akkadian and Mesopotamian civilisations. We can no longer ignore the patriarchal roots of Judaism, however much the material may have been refocused in the Mosaic period or however late the oral tradition may have been edited and recorded in writing.

There are three main references to the rite of circumcision in the Pentateuch. Two of these (namely Exodus 4:24 f. and Joshua 5:2 f.) have the character of recall, or reinstatement of a more archaic custom. The third reference (Genesis 17:1-14) is the primary narrative, though even here there are traces of material already archaic in the patriarchal period.

At the end of the wilderness wanderings, following the death of Moses and the crossing of the River Jordan, Joshua and the people of Israel were faced with the task of conquering Canaan, a prospect from which they had withdrawn in terror some 40 years previously.

"At that time the Lord said to Joshua, 'Make knives of flint; seat yourself and make Israel a circumcised people again'. Joshua thereupon made knives of flint and circumcised the Israelites at Gibeath-haaraloth (hill of foreskins)." [Joshua 5:2 f.]

It was then explained that while the people of Israel had practised circumcision in Egypt the custom had lapsed during the wilderness wanderings. Those born on the journey had therefore been excluded from the covenant with the god who had promised the land of Canaan as an inheritance. Although copper and bronze had long been in use at this time it is interesting to note the use of flint knives in the ritual, probably indicating conservative religious elements in the rite, emanating from the distant stone age.

The use of flint as the circumcising instrument also occurs in Exodus. After Moses had fled in terror of his life from Egypt and lived for many years in Midian he is commissioned to return to Egypt to lead his people out of slavery and to confront the Pharaoh with the "words of the Lord: 'Israel is my firstborn son, I have told you to let my son go so that he may worship me. You have refused to let him go so I will kill your firstborn son.'" [Exodus 4:23] On the way Moses appears to have been overwhelmed by terror and on the point of death. It was at this point that Moses' wife, Zipporah, "picked up a sharp flint, cut off her son's foreskin, and touched [Moses' feet] with it." [Exodus 4:25] The archaic use of flint is significant, the implication is that Moses' uncircumcised son would have rendered him unacceptable to the Hebrews. But it is important to note that the symbolic sacrifice represented by circumcision is performed at that point of crisis in which Moses is experiencing terror in facing a potentially overwhelming authority and requires restoration and increase of his own potency in order to overcome the ordeal ahead. So Moses, as individual with his family, faces the same psychological crisis as that confronting Joshua with the tribal group in the later narrative. The parallel ritual of circumcision is performed, indicating its archaic association with rites of potency by which the newly circumcised gains power to overcome a potentially threatening situation.

Clear evidence that the rite of circumcision was already the definitive boundary marker of the clan in the mid-patriarchal period well before the time of Moses, is provided by the narrative of Genesis, Chapter 34. After the reconciliation between Esau and his brother the two family groups separated and Jacob set up camp near the city of Shechem in Canaan. The son of the local Hivite prince took and raped Jacob's daughter Dinah, then persuaded his father to negotiate with Jacob to give Dinah to him as wife. The Hivite proposal is for an amalgamation of the two tribal groups into one unit with open intermarriage and shared territory. The Israelite response is "We cannot give our sister to a man who is uncircumcised; for we look on that as a disgrace. There is one condition on which we will consent: if you will follow our example and have every male among you circumcised, we will give you our daughters and take yours for ourselves. Then we can live among you, and shall all become

one people. But if you refuse to listen to us and be circumcised, we will take the girl and go away." [Genesis 34:14-17]

The condition is agreed and the Hivite group submit to circumcision as the condition of being 'one people' with the children of Israel. If that agreement had been reached before coitus all would have been well. However, the tribal boundary had been violated and as in other totemic cultures the penalty for breaking the sexual taboos of the boundary marker was death. Jacob's sons therefore took advantage of the incapacity of the newly circumcised Hivites to execute every male in the city in retaliatory revenge.

With circumcision already in place as the definitive mark of the tribal group under Jacob, it is to the earlier Abrahamic institution of infantile circumcision that we must look in analysing the essence of what it is to be a Jew. This material has been normative for Jewish understanding of the origin and significance of circumcision and therefore retains its definitive importance quite independent of the question of historicity.

g) Patriarchal Institution

If we follow the dating of the biblical narrative (though there is some indication that two years in the patriarchal reckoning are equivalent to one year in our present solar-based calculations), Abraham had been settled in Canaan for about 10 years before his Egyptian slave-girl Hagar had borne Ishmael as his first born. The child was rejected by Sarah, Abraham's wife, who was still childless 13 years later. At the age of 99 (50 years old?) Abraham faced the extinction of the familial line. It was at this point of the ultimate disgrace of impotence and the termination of lineage that the off-spring-promising, name-changing covenant between Abram and the high god E1-Shaddai is contracted and sealed with the tribal-boundary-marking ritual of infant circumcision.

"When Abram was ninety-nine years old, the Lord appeared to him and said, 'I am God Almighty [E1-Shaddai]. Live always in my presence and be perfect, so that I may set my covenant between myself and you and multiply your descendants.' Abram threw himself down on his face, and God spoke with him and said, 'I make this covenant, and I make it with you: you shall be the father of a host of nations. Your name shall no longer be Abram [Exalted Father), your name shall be Abraham [Father of a Multitude), for I make you father of a host of nations. I will make you exceedingly fruitful; I will make nations out of you, and kings shall spring from you. I will fulfil my covenant between myself and you and your descendants after you, generation after generation, an everlasting covenant, to be your God, yours and your descendants' after you. As an everlasting possession I will give you and your descendants after you the land in which you now are aliens, all the land of Canaan, and I will be God to your descendants.'

"God said to Abraham, 'For your part, you must keep my covenant, you and your descendants after you generation by generation. This is how you shall keep my covenant between myself and you and your descendants after you: circumcise yourselves, every male among you. You shall circumcise the flesh of your foreskin, and it shall be the sign of the covenant between us. Every male among you in every generation shall be circumcised on the eighth day, both those born in your house and

any foreigner, not of your blood but bought with your money. Circumcise both those born in your house and those bought with your money; thus shall my covenant be marked in your flesh as an everlasting covenant. Every uncircumcised male, everyone who has not had the flesh of his foreskin circumcised, shall be cut off from the kin of his father. He has broken my covenant." [Genesis 17:1-14]

The textual structure is complex (see Von Rad, Genesis, loc. cit.) but it is clear that there is an extremely primitive strand of material reworked, first in the Elohist tradition, which identified the high god, E1-Shaddai with Elohim (translated 'God' in the English text). This is then provided with an introduction in the Yahwehist tradition identifying Yahweh (the LORD) with both E1-Shaddai and Elohim. It is, however, still quite possible to expose the main elements of the narrative and to discern pre-patriarchal nuances of puberty/potency rites associated with an ancient Canaanite/Sumarian high god.

In heirless desperation, Abram turned to E1-Shaddai for assistance. In the initial encounter the name of the god is announced, implying his nature and his power, and the covenantal relationship is proposed as a pre-condition for meeting Abram's need for a son and heir. Abram responds in prostrated worship, so initiating the covenant-making procedure. The covenant is then made, changing Abram's name to Abraham, the divinely exalted father is renamed Father of Multitudes, so removing his paternal isolation and promising generations of progeny. E1-Shaddai undertakes to keep his side of the covenant with Abraham and his issue endowing the continuing tribe with territorial rites in Canaan. Up to that point Abram and his family had been aliens in the land. They had not owned it, because they were not part of the totemic or tribal group who worshipped the territorial deity, E1-Shaddai.

Abraham is then instructed in his part of the bargain, namely that he and all males in his group should be circumcised and from then on, every male child born within the tribe should be circumcised one week after birth. The covenant sign of circumcision did not depend upon blood descent, but was extended to purchased slaves and foreigners. The circumcision was, however, an exclusive mark - no uncircumcised male was deemed to be part of the tribe, he was to be 'cut off from the kin of his father' as a covenant breaker. So circumcision was instituted as the essential mark that defined the tribal boundary of the Hebrews.

h) E1-Shaddai: The Omni-Potent

It would appear that we here encounter a primitive Canaanite, male-oriented, fertility cultus, whose rituals were associated with the purificatory and potency-procuring rites of pre-marital manhood. E1-Shaddai, the God of potency, may have been a local Canaanite high god with territorial jurisdiction, to live in whose land unmarked by totemic mutilation was to be cursed with barrenness. Just as the citizens of Shechem submitted to circumcision in order to join the tribal boundaries of Israel, so Abram and his group submitted to circumcision in order to join the tribal boundaries of the followers of E1-Shaddai, and so to be released from the curse of infertility.

On the other hand, it is possible that E1-Shaddai, as the god of power, was not limited to territorial boundaries but originated as one of the mountain gods of the Mesopotamian basin. The implication being that the worshippers of the Almighty God were all powerful warriors and therefore could take possession of whatever land or territory they sought. E1, the

characteristic Canaanite name for the high god, is found in the Ras Shamra Tablets, but the most probable derivation of the word Shaddai is from the Akkadian 'shadu', meaning mountain. Hence, mountain god. If accurate, this would link the biblical tradition of the patriarchs with Mesopotamian culture and possibly relate El-Shaddai to the over-powering mountain gods of the hill tribes who had swept down into the plain and conquered the indigenous riverbank populations of the Fertile Crescent. It was these people who erected the Ziggurat temples as an attempt to represent on the flood plain the mountain peaks where dwelt their ancestral gods. [for references see Peake's Commentary on the Bible, p. 215, para. 181e]

In its Hebrew form, the name Shaddai is derived from the verb 'shadad' , meaning to overpower, treat with violence or devastate. The English word 'shatter' is almost certainly a medieval transliteration of the Hebrew, with similar basic meaning, i.e. to damage ruinously by battery or violent blows: to destroy by fracture. So, although Shaddai is translated throughout the Old Testament as Almighty, its archaic roots signify not simply power but destructive power, the god of devastating retaliation, the overpowering destroyer. Driver notes "In actual usage, the verb 'shadad' always involves the idea of violence." [Westminster Commentaries, The Book of Genesis, by S.R. Driver, p.405]

El-Shaddai is used repeatedly as the name for God in the most primitive patriarchal material and significantly three of the tribal leaders mentioned in Numbers Chapter 1, just after the Exodus, have names which are Shaddai derivatives, namely: Zurishaddai (Shaddai is my flint-rock); Ammishaddai (Shaddai is my father's kinsman); and Shaddai'ur (Shaddai is a flame). We may note in passing the link between these names and the use of flint knives in the sacrificial ritual associated with El-Shaddai. Secondly, the tendency often remarked on by Freud for the totemic god to be regarded as a primal father or paternal kinsman and thirdly the association of fire, which links to the fact that the severed foreskins could either be buried or burned. This latter association gains in significance if the argument considered below is valid, namely that infant circumcision was a displacement of the sacrificial burning of the firstborn.

The association between the Hebrew 'shaddai' and the Akkadian 'shadu' (mountain) may have less to do with the mountain gods of the conquering tribes in Mesopotamia and more to do with the phallic symbolism of power. The horn, pillar, or megalith, erect like an imposing mountain peak, symbolises the god of potency to whom Abraham turns in his childless predicament. Shaddai, the omni-potent is the god to be worshipped at times of felt impotence. Just as today with the sexual overtones elided through millennia of usage it is to the Almighty that the powerless turn for help in their time of need.

Such repression of sexuality was hardly characteristic of Canaanite religion at the time of the patriarchs. The god of potency invoked in male puberty rites is the deification of overwhelming, potentially destructive, sexual power. It is as protection against that potentially irruptive, uncontrollable and destructive drive that the newly adult male is ritually emasculated, symbolically giving away his power to the all-powerful, then receiving back his controlled sexual potency as 'a gift from god'. The overwhelming destructive elements, irrupting into the adolescent unconscious after the latency period, are projected into the Godhead, disowned, denied, repressed, and yet at the same time the potency of the Godhead is called upon to empower the individual, or the group, whether the task faced be consummation of marriage or the conquest of a new land.

i) Totem of Potency

There are clear similarities between Shaddai worship and the totemic customs described by Freud. Instead of some animal or naturally occurring object being adopted as totem, the role is taken by the human phallus. The ritual, symbolic sacrifice of the phallus represented by circumcision is offered as worship to the phallic deity, E1-Shaddai. The definitive mutilation or mark of the Shaddai denotes the boundary of the tribe or clan, with its implicit sexual taboos. Shaddai males may not seek a mate from outside the clan, and non-Shaddai males are prohibited from sexual access to the females of the clan. Other taboos and ethical boundaries accrete around the rite of circumcision, as do property and territorial rights. The execution of the rite at the onset of puberty indicates the castrating power of the fathers (as vested in E1-Shaddai) as punitive repressor of the reawakening incestuous desire of the maturing sons. Significantly, the shift from puberty to neonatal infancy serves the same task only in a much more massive manner, effectively cutting off the incestuous implications of infantile sexuality in relation to the nursing mother. The castrating repression has similar but much more intense effect.

It would appear that the essence of what it is to be a Jew is to be found in the symbolic sacrificial ritual of a primitive totemic cultus of the phallus. The mutilation carries the 'two-fold idea of a sacrifice to the tribal god and the marking of his followers so that they may be known by him and by each other'. [MacAlister, article: "Circumcision", Dictionary of the Bible, ed. Hastings, Vol. I, p.442]

j) Substitution

In the same article MacAlister notes that according to Pirke R. Eliezer, the anniversary of the circumcision of Abraham became the great Day of Atonement of classical Judaism. There would appear to be no historic grounds to justify this assertion, but the association is itself illuminating. If E1-Shaddai is indeed the deification of projected talion rage then the ritual sacrifice would be precisely that required to deal with neurotic guilt, disturbingly invading consciousness from the deeply repressed retaliatory destructive drives. If all talion is deposited in E1-Shaddai then those within the boundaries of his mark live in safety and security from mutual retaliation, or from overwhelming destruction from their god, or from beyond the boundary of the group, provided Shaddai's wrath is propitiated and the covenantal taboos remain unbroken.

For those symbolically marked by circumcision, execution by talion has already taken place. The part has suffered, representing the whole, so signifying the immunity of the rest from further retaliatory vengeance. The sacrificial substitution of part for whole is common in religious ritual. The tenth part or first-fruits of a harvested crop are sacrificed to the agricultural deities, indicating that the fruits of the field belong to the gods and may only be consumed by man if the representative part has already been 'devoted'. In similar vein the nomadic herdsman is required to offer the firstborn of the flock as sacrifice to the fertility gods of the animal world. That which opens the womb is sacrificed so redeeming that which follows from destruction by the deity and making it available for the use of man. At a more primitive level in human terms, there are repeated references to the sacrifice of the firstborn

child, either by exposure or by burning and, in some primitive cultures, by battering and crushing, to propitiate the wrath of the gods of human fertility, so delivering parents and subsequent children from the threat of further retaliation. The theme of substitutionary atonement in which the part suffers a ritual destruction for the sake of the whole can now be applied to circumcision itself. Here the foreskin is removed and destroyed as representing the phallus, the rite is one of representative castration. The displacement would, however, appear to be of a double level. The penis is universally treated as a part representative of the whole person. It is the 'old man', the 'little man', the 'self'. Feelings and emotions about the whole person are vested in the genital. It is a part object standing in for whole person. There is ambivalence in the early material as to whether E1-Shaddai simply requires circumcision or whether he also demands the sacrifice of the firstborn. The displacement apparently is made in two directions, animal sacrifice is substituted for human sacrifice and part is substituted for whole. Thus at one level the destruction of the Lamb of God takes the place of the destruction of the firstborn, while at another the cutting off of the representative part of the male member has identical significance. Both actions are substitutionary displacements of the talion vested in that which opens the womb.

k) Primal Displacement

From the mother's point of view, childbirth is a time both of agony and ecstasy in which the ambivalent emotions of love and hate toward the emerging neonate are acutely inter-related. The emergence of the babe inflicts acute pain, the natural reaction to which is destructive retaliation, but also represents the consummation of life's purpose in helpless dependency requiring loving care and attention. It is at precisely this point then that primal talion has to be split off, projected, denied and repressed if the life of the neonate and ultimately the survival of the species is to be preserved.

The experience of the mother is, however, secondary. For the emerging foetus the transition of birth is fundamentally traumatic. The warm, safe, supportive nutrient-providing, waste-disposing, environment of the womb-world shifts into a rhythmically pulsating, squeezing, crushing, evicting, shattering, life-threatening, persecutory environment, evoking unlimited talion rage, contained by the apparently omnipotent musculature and skeletal framework, so reversing, imploding through rising anxiety into ultimate terror. With head caught in persecutory cervix and body rammed through an orifice too small, the fall occurs. The traumatic experience is split off in the neonatal unconscious, but the blocked recall of traumatised crushing is unstable and vulnerable to associational triggering for the rest of life. Any subsequent event which tends to resurrect these buried infantile terrors is accompanied by ritual reinforcement of primitive defences whose task is to re-repress the threateningly irruptive psychotic material, so preserving the postnatal world from the conscious re-experience of perinatal persecution.

Two events, above all others, threaten human consciousness with the irruption of primal pain. One is the re-penetration of the womb in the first act of intercourse, the other is the birth of the first-born child. The reinforcement of defences of projection and denial required to re-repress primal talion emerges as religious sacrificial rites at these two points. In the first there is enactment of talion around the head of the phallus, a symbolic acting out of the retaliatory destruction of the part as representing the whole. In the second it is the neonate

itself which is the subject of annihilatory retaliation, whether by ceremonial battering or burning.

The shift of circumcision from puberty rite to neonatal mutilation brings together these two foci of primal talion into one symbolic ritual of primal displacement. With neonatal circumcision as norm, sacrificial destruction of the firstborn was prohibited and its ritual displacement into animal sacrifice was under-girded. The re-enactment of primal talion in puberty was no longer necessary as the material was already deeply repressed. Maturational rituals became more irenic and were modified into the Bar Mitzvah ceremonies, which were a kind of confirmation of earlier defences.

In psychological terms we may now understand El-Shaddai as the reification of primal talion, the idealised omnipotent carrier of overpowering, crushing, persecutory, antagonism, that which evoked the most fundamental fears of humanity, in defence and flight from which his religious ritual evolved. The shift from the dual ritual of firstborn sacrifice and puberty circumcision to the unity of neonatal circumcision was apparently made with difficulty. There is considerable evidence in the Mosaic tradition of El-Shaddai being the god of the firstborn sacrifice. Israel is his firstborn and is required to worship him. Breaking of that requirement necessitates the death of the firstborn in Egypt, whether of man or beast. Protection from retaliation on the firstborn is provided for those circumcised who also perform the animal sacrifice of the Passover and mark their houses with blood as proof of their protection. The rituals of Passover and Atonement complexified into the process of temple worship, are the marks of maintenance of the safety of Israel. They are the rites establishing immunity from the talion destruction of El-Shaddai.

Centre-Periphery defence: For the female carrier, talion is vested in the 'male' violator of the cervix, whether phallic or foetal. The ambivalence engendered by pain of first penetration or birth is greatly amplified by the transferred primal pain of the mother's own foetal experience. Perinatal crushing is suffered universally as environmental impingement, whatever the sex of the person concerned. Retaliation is directed at the persecutory cervix and its associated crushing and driving womb-world. As such the fear/rage is directed to the boundary of the known world, even though the outgoing aggression may be reflected in impotence back onto the experienced core of the self. Insofar as El-Shaddai is the reified carrier of denied potent talion of primal rage, he holds by displacement not only the core destruction aimed at phallic tip or neonatal head, but more fundamentally, the outward-directed talion vested in the individual or group boundary. Provided the holder of reified boundary talion is propitiated, that within the boundary is safe and the overwhelming destructive power (equal and opposite to the experience of omnipotent crushing of the foetus) is reflected outward across the boundary of the group into its environment. So El-Shaddai, as holding the talion reaction of the foetal victim, when propitiated guards both core and boundary, centre and circumference of the worshipper, both individual and corporate.

Time-reversal One of the most common defences brought into play in the repression of traumatic material is the reversal of the time process. As transmarginal stress is met coming from the future, the psyche attempts to avoid the trauma by retreating back into the known safety of the past. Once the trauma is over the person lives in the present as if the event had not happened. In effect, the trauma as future is never reached and as past cannot be recaptured. In primal terms, there is a defensive regression to the safety and security of the undisturbed prenatal environment. By comparison with the trauma of birth, the womb is a

veritable haven or heaven in which to live, move and be. Post-natally, there is a perseveration of this time reversal and an attempt to recapitulate in the present the intrauterine conditions of the past. As such the primal defences of El-Shaddai at both centre and periphery represent the limits of tolerance in the approach to parturition, while the intervening annular space corresponds to the safety of the prenatal womb-world. There is thus a defensive mirroring between the depths of the intrapersonal and the boundaries of the social worlds. Beyond these boundaries, Shaddai rules. Continuous attention is required at both points to keep the defences in place and to prevent the in-breaking wrath of talion destruction. There is a continuous reworking of the defences to export guilt, through a process of ritual splitting between bad and good, and enforced projection of the bad into the boundary, leaving the worshipper with the experience of salvation or wholeness in the idealised good holding environment. At points of particular resonance with primal material this ritual process is intensified, particularly at birth, puberty, marriage, and death, but also at other points of life-crisis when environmental threats are encountered. Any intra-group behaviour which threatens to reactivate the material must be repressed, punished, exported or annihilated. When functioning effectively the defences ensure that for the worshipper in community, god is experienced as a benign, holding environment, as infinitely loving and caring, succouring and supportive, protective and providing. The religious community is sustained in foetal dependency of fixated intrauterine regression. Within this annulus, or 'kingdom of god', specifically non-retaliatory ethics apply ('vengeance is mine', says El-Shaddai). Time stands still and is experienced as 'eternal life' to which there can be no end (since the end of foetal life is intolerable). With all life-threat denied and vested in the boundary of birth, even the boundary of death is denied to have finally destructive power. So god is mother to Israel but Shaddai to her enemies who tremble in terror at the destructive power, vectored outwards, and vested in the boundaries of the people of god.

Ambivalence is the co-incidence of the antithetical emotions of love and hate felt toward the same object, person, or environment. The emotional reaction is essentially a response to treatment received by the self across its boundary with an environment. In so far as that treatment is itself intolerable, so far is the ground of ambivalence split. Thus it is in fact to the same maternal womb-world that the affections of love, trust and care as well as the talion reaction of tearing rage, or its reversal into craven fear are experienced, but because the neonatal psyche cannot tolerate such diverse emotion in association with the same ground, the ground is itself split in two with the impinging persecutory character of the maternal repressed, denied and projected, and the (in comparison) infinitely caring and protective womb-world sustained and sought. The displaced splitting of primal ambivalence is focused in the post-natal trauma of circumcision and reified into the opposing roles of caring mother and castrating father. Desire to regain the intrauterine space of the caring mother in flight from the persecutory destruction of the cervix vested in the castrating father, emerge as the twin drives of the Oedipus complex, namely incestuous desire for the mother and murderous rage/overwhelming terror toward the father. Far from ambivalence being a secondary process or synthesis of these two relationships, the Oedipal family is seen itself as a displacement of the split parts of primal ambivalence, recovery of which is blocked generally by the intensity of perinatal trauma, but even more particularly for the Jew whose post-natal circumcision masks the underlying material.

Loss The intensity of the primal impingement itself in terms of physical suffering masks the even more fundamental loss or separation of which the physical elements are merely accompanying factors.

Birth is the first major boundary transaction, the prototype bereavement. In so far as the event is rendered irrecoverable to consciousness because of the defensive repression of intolerable stress, just so far is the core of the human psyche dominated by unresolved loss. The time reversal and perseveration of intrauterine space as a defence against encountering the traumatic boundary also serves as a repressor of loss. Two major sets of phenomena emerge from this crucible. Firstly, the unresolved loss perseverates in life-long search to recover or reconstitute the womb-world as holding environment, a drive which finds expression in home furnishings, colours, transport design and architecture, as well as in all levels of interpersonal transaction. Secondly, any change or loss experienced in later life triggers resonant irruption of primal recall. The result is massive inhibition of boundary transaction and resistance to change, since the boundary between the known and the unknown, the present and the future, the self and the other is always potentially vested with primal trauma. In the Mosaic period, while Egypt was still perceived in retrospect as a safe environment, Canaan was the land of terrifying giants, and could not be entered. Forty years later the memory of Egypt had faded, the experience of the wilderness was very uncomfortable and Canaan offered a promising primal home, provided the people were circumcised and Shaddai manned the boundary.

I) Boundary Management

The preservation of primal defences demands the maintenance of the boundaries of the totemic cult in which are vested the intolerable elements of primal impingement. The boundary breaker, or transgressor effectively steps outside the ring of safety and becomes the object of the overwhelming violence or talion vested in the boundary. So the uncircumcised Jew is cut-off from his people, excluded from its religious rituals and privileges. Those who abrogate the legislation of boundary transaction, harming property or person are subject to the lex talionis. More fundamental rupture of the boundary which threatens resurgence of primal material is subject to much more violent retribution. Thus blasphemy, the challenging of the construct, and adultery, the breaking of the sexual taboos (let alone incest!) are punishable by stoning. The community gathers as one, acting out its boundary energy in destructive power, to repair the breach in its defences, battering to death in corporate fury of murderous stone-throwing that which has raised the intolerable. In this way the in-group is purged of all behaviour which tends to disrupt or threaten the repressive defences. The character of religion as obsessive neurosis, to which Freud drew attention, reflects the process of displacement and devolution of fear-ridden boundary management which emanates from this core.

That which is already beyond the boundary of the totemic cult is outside the pale of the protection of El-Shaddai. Provided the out-group does not interfere in any way with the Children of Israel it may be left in peace, but if it threatens to disturb the boundary and re-impinge the Israelites then it is subject to the corporate displacement of talion rage. The offending individual, group, city or culture is to be 'devoted to god' or 'devoted to destruction', to be utterly destroyed, overwhelmed and annihilated in an act interpreted to be one of worship to the Almighty. Failure to carry out the destruction completely exposed the

Children of Israel themselves to the revenging retaliation of god. The Herem or Holy War of Israel is parallel to the Jihad of Islam and carries similar dynamic (see below).

With boundaries guarded by omnipotent power, phantasies of invulnerability accrete. Jerusalem is the eternal city, destined never to be captured, or violated. The eventual fall of the capital was experienced as 'shattering'.

All was well provided you kept on the right side of El-Shaddai, but it was a terrible thing to cross his path and the prophets held open the possibility of a reversal of the boundary transaction in which El Shaddai, the shatterer, turned against his people for corporate transgression of the taboos. Thus Shaddai material re-emerges in prophecies of eschatological judgement in Joel, Chapter 1:15 and Isaiah Chapter 13:6, both of which speak of the Day of the Lord in terms of 'destruction from the Almighty' - literally shattering by El-Shaddai. The projection and denial process breaks down and reverses and the dreaded primal retaliation implodes upon the foetal community in overwhelming destructive power. Ultimately, the battle of the boundary is visualised as consummated in Armageddon in which (hopefully) the forces of evil are finally overwhelmed.

By these and similar processes, humanity represses, denies, projects and displaces its destructive aggressive impulses generated in response to the crushing primal trauma, with the result that although small spaces of peace are won, the persecutory material persists and dominates and distorts boundary transactions at all levels of the social system. The perceived threat is always that of the annihilation of the in-group by the out-group, requiring massive projection of defensive and potentially aggressive armament to the in-group boundary. In response to this the out-group, perceiving itself also as a threatened in-group, has its worst fears confirmed by out-group behaviour and mobilises for war. The result is a social system existing in uneasy balance of power, mutual dread and escalating investment in armament. Transactions whether military, trading or diplomatic are always seen in terms of win/ lose or even lose/ lose behaviour. Creative co-operation across such a frontier is taboo.

m) Associated Parallels

El-Shaddai was not alone in the pantheon of the patriarchal era. We are dealing here with material drawn from a Middle Eastern mythology as complex as, and yet predating its classical counterpart. Archaeological exploration of a series of ancient sites like Nuzu, Ras Shamra, Tell el-Amarna, have uncovered a mass of written records whose translation, study and synthesis now throw fresh light on the period.

Each distinct tribal group or clan appears to have had its own set of gods (the Elohim). If the culture was agricultural, the gods were settled and had territorial significance. If the culture was nomadic the gods were more associated with the group but also with significant sacred sites covered by the nomadic wanderings. Where one group conquered another, the gods were subsumed or adopted. Where one culture co-existed with another, then as trade, travel and other contacts increased, there tended to be cross-pollination and identification of the high gods with easy interchange of their names.

The great moon god of Ur and Haran (the mountain god or Shaddai of the Semitic people?) is mirrored in the Egyptian Isis, mate of the great sun god Osiris, with its earlier and later

Egyptian parallels also identified with El-Elyon, the high god of Jerusalem (see Genesis 14) who is in turn identified with the warrior sun god of Mesopotamia. If boundaries between peoples were to be transacted it was essential to be able to cross from one defence construct to another without faulting the patterns of projection and repression involved.

The shift from the hunting or herding nomad group to the settled cereal-dependent farmers of the agricultural civilisation was marked by transition from the dominance of the moon god and the gods of potency and fertility, whether human or animal, to the power of the sun god in his seasonal dance with mother earth. If circumcision, sacrifice of the first-born and the cult of sacred prostitution were associated with the high gods of the hunting nomad culture, then tithing and the offering of the first-fruits of the field held similar positions in the worship of the gods of the farmers. Both structures carried for their respective cultures reification of fundamental psychological defences, with the now familiar patterns of totemism and structures of taboo.

The subject of proto-patriarchal religion and its subsequent process of synthesis requires a study of its own. In this context, however, brief pointers alone must suffice.

After his conquest of King Kedorlaomer and allies and his rescue of the family group of Lot, Abram is hailed as deliverer by local Hivite leaders, whose inter-tribal conflict with Kedorlaomer had resulted in Lot's capture in the first place. Melchizedek, the priest-king of Jerusalem, and servant of the Most High God (El-Elyon) came out to meet Abram and bless him, so 'adopting' him into the cultus of El-Elyon, who as the high god of Salem was the guardian of peace. The settled Jebusite city-based community, with its agricultural economy, provided bread and wine as symbols of blessing and Abram responded by adopting El-Elyon as his god and offering a tithe in worship as token that what he had won in battle had been given him by the god and therefore was owned totally by that god. The dualism of Elyon and Shaddai perseverate throughout the Hebrew scriptures in which Yahweh, the symbol for the synthetic high god is alternatively identified as Lord Most High and God Almighty. Both significantly re-emerge in the Song of Mary.

The high-priest/king of the cultus serves the high god as representative of the people, yet rules the people as representative of the high god, so Melek or king evolves linguistically into the monarchy, whereas the Melek as anathematised high god is re-pointed with the Hebrew vowels of the word 'bosheth' meaning shame or abomination, and perseverates as Molek, the forbidden high god whose worship demanded the sacrifice of the firstborn by burning. It is hardly surprising that the attempt to introduce kingship to Israel was denounced by the prophets as a 'shameful thing'. Only in so far as the king of Israel was servant of the God of Israel was his reign tolerated. He had to be a Melchizedek, a king of righteousness in Jerusalem, the city of peace, if his rule was to be acceptable to El-Elyon or his synthetic successor, Yahweh.

So the institution of monarchy takes up the ambivalence of deity in relation to the reified primal defences of the cultus. He is vested with the power of Shaddai, yet manipulated and controlled constitutionally and theologically in an attempt to make him use that power vectored outwardly against the enemies of the people, while exercising a beneficent supportive rule within the boundaries of the kingdom. Power is vested at the centre to be exercised at the circumference. The exercise of monarchy is monitored and judged against the ideal model of the defences vested in El-Shaddai.

If the Semitic 'king' and 'abomination' (Melek and bosheth) are ambivalently interchangeable, so is the Canaanite equivalent of Baal or Lord. The ruler-gods of Canaanite cultus were identified as their Baals and Baal-worship carried forward the primitive fertility rites of the indigenous nomadic tribes. Baalism also had to be suppressed and became 'bosheth' for the people of god in the attempt to purify and unify the synthetic worship cultus of Yahweh, the Almighty God Most High.

The confluence of the patriarchal pantheon into the monotheism of Moses may well have emerged under the influence of the overarching power of the sun-god in Egypt. There is, however, always uneasy juxtaposition of the rituals originally emanating from the distinctive deities of the underlying strata. The cereal worship of E1-Elyon is wedded to the puberty rites of E1-Shaddai. The firstborn sacrifice to Melek and Baal is replaced by neonatal circumcision and displaced into substitute animals. The sun, moon and stars of heaven all bow down before the arch-deity, the cosmic god before whom all other gods are no gods.

So, out of the essential synthesis of disparate local pantheons necessitated by the nomadic wanderings of the Semites backwards and forwards from the flood plains of the Euphrates to the flood plains of the Nile, across the intervening fertile crescent and the fractured mountain cultures of Canaan, the great I AM emerged as holder of the ultimate defence construct enabling his followers to transact all sub-boundaries without fear. As the architectural symbols of sacred sites evolved across the centuries, it is hardly surprising that we find repetitive patterns of intrauterine, primal, phallic and solar symbolism confluent at the great centres of world religion. They represent in symbols of power and dependency the fundamental primal defences of the common unconscious.

n) Islam and the Jew

Modern Mohammedanism may be seen to have originated under the inspiration of the Prophet in the seventh century AD, but its roots, like those of Judaism, lie deep in the patriarchal period. The conflicted gap between Jew and Arab is symbolised in the relationship between Isaac and Ishmael, the two sons of Abraham.

Some 13 years before his circumcision, Sarai had encouraged her husband to employ another ancient remedy for a barren marriage, namely that of vicarious conception. She offered him Hagar her Egyptian handmaid as concubine in the hope that her servant would bear her heir by proxy. However, as soon as Hagar knew that she had conceived she turned on Sarai with contempt, despising her for being a barren woman. Sarai, enraged, asked Abram to avenge her. He refused, passing the buck back to Sarai herself, who retaliated on Hagar to such an extent that she fled in terror, while still pregnant. Recent advances in primal analysis have indicated that maternal trauma within the first three months of pregnancy can initiate foetal stressing which perseverates for the rest of life (see Frank Lake "Tight Corners in Pastoral Counselling, Darton, Longman and Todd, 1981).

Hagar returned from her flight and submitted to the maltreatment at the hands of her mistress and eventually gave birth to a son, who was named Ishmael. It was a complex triangle in which Abram attempted to claim Ishmael as his firstborn son and heir, while Sarai consistently rejected him. After 13 years (6 solar cycles ?) came the decisive appeal to E1-

Shaddai, followed by the ritual circumcision of Abraham and all the males of his household, including Ishmael, which opened the way for Sarah's conception and the birth of Isaac. So Ishmael the youth underwent symbolic castration at his father's hand in order to enable his mother's rival to conceive a child destined to displace him as Abraham's heir. Isaac was born, circumcised after a week and eventually weaned. At that point Sarah's jealous fury led to the second eviction of Hagar and her child from Abraham's household. Both were driven out into the wilderness and the young Ishmael was eventually exposed to die, only to be dramatically revived when the mother came across a well. From thereon Ishmael survived to be hailed as the eponymous ancestor of the twelve tribes of Arabia, just as Isaac was hailed as the eponymous ancestor of the twelve tribes of Israel.

The devastating pattern of conflict, rejection, malnutrition, near death and deliverance, laid down deep in the intrauterine experience, is repeated at puberty, reinforced by burning resentment at the symbolic emasculation of circumcision. So for Ishmael, Sarah was the source of all his suffering and Isaac the incarnation of its cause. The boundaries of talion dread were vested in the primal split between Jew and Arab.

From thereon the nomadic Bedouin sustained a loose-knit religious cultus, dominated by the lunar gods of human fertility, rather than the solar deities of settled agriculture. Circumcision was retained as a puberty rite, though not universally administered, and religious and sacrificial rituals were concentrated at certain high places, or sacred sites, which eventually became centres of nomadic pilgrimage.

It was in Mecca, one such centre, that Mohammed was born, toward the end of the sixth century AD. He was orphaned early but rescued and reared by an uncle. His early religious mission led to fierce opposition and maltreatment by his family, followed by bitter life-threatening persecution from a wider circle, leading eventually to his flight to Medina. From this regressive stronghold he declared war on all those who would not follow his teaching. His violent suppression of idolatry, outlawed alternative patterns of primal defence (though inevitably violently opposed splits were to emerge in later Islam). The purge of practice was matched by the iconic destruction at the temple centre of Mecca, reputedly founded by Abraham himself. The Prophet destroyed the sacred stones and idols of the shrine, except perhaps for one, the famous Black Stone, also said to be a link with Abraham, and which is built in to the south-east corner of the Ka'aba, as the sacred shrine of Islam is now called.

Mohammed's own intrapersonal defences appear to have matched closely those of Ishmael and are dynamically enacted in the pilgrim rituals of the shrine. The worshipper comes to kiss the Black Stone, then circles the shrine seven times before walking the hillside path overlooking the great open mosque to throw stones across the boundary at the devil in the next village of Mina. It is as if talion rage, repressed at the centre is exported in violence across the boundary. Islam exists in the primal safety between centre and periphery but beyond that boundary all is demonic, threatening the cultus with destruction and therefore to be destroyed. Circumcision for the Mohammedan is the rite of entry to religious maturity, at which he enlists as Warrior of Allah. Not for this cultus traumatic neonatal castration, but rather the puberty rites of the warrior god E1-Shaddai. If the Jew lived passively in the space between centre and periphery, the Islamic Arab, from the same base, is vectored outward in displaced talion rage. Against such defences, Judaism implodes. The traditional site of Abraham's ram sacrifice replacing the ritual slaughter of the firstborn Isaac, is captured and capped with the Dome of the Rock. Reinflating of the territorial boundaries of Judaism from

then on was dependent on the extroverted talion of the Christian cultus, whether under the aegis of the Crusades, British Zionism or Camp David.

For Jew and Arab, as for Christian and Mohammedan, cultic boundaries are vested with primal talion. The out-group holds by projection the repressed, denied and projected impingement. For each in-group the out-group is the shadow of E1-Shaddai, to be feared, appeased, attacked or annihilated in boundary displacement of the persecuting cervix.

o) Social effects of Neonatal Castration

Any large group which has had a common traumatic experience tends to develop common ways of suppressing the recall of intolerable emotion through repression, denial, splitting, projection and acting out in various ways. The more commonly experienced a particular trauma is the more normative the social defences employed in handling the unresolved distress. The experience of birth undergone by every member of the human race provides a more-or-less traumatic level of physical suffering and loss. There are common elements in the event which are species-wide, although the individual differences of circumstance make birth a unique experience for each person. It is around this racially shared, common trauma that the common social defences against anxiety accrete, carrying repression of individual traumata from the perinatal field in a common collusional matrix. These are the norm defences, treated as normative by therapeutic psychiatry and therefore lacking in significance if the therapeutic task is simply to return to within tolerable limits of the norm that deviant behaviour generated by abnormal traumata.

In addition to the normal primal defences, male Jews as a group share a common secondary neonatal trauma in the form of circumcision. The event, as traumatic in its own right, generates its own specific patterns of repression and defence, but also serves to carry the primal defences by displacement. As a race, therefore, the Jews present as the company of neonatally castrated, with specific behavioural characteristics reified into common collusional patterns which set them apart from other groups whose primal traumata are not overlaid in this way by any event having statistically significant patterns of common occurrence.

From the Jewish perspective, the Gentile defence construct is inadequate to serve as repressor of the intolerable traumatic impingement of the Jewish people. The boundary between Jewish and Gentile cultures therefore reifies for the Jew that primal impingement and reactive talion which is effectively repressed within the Jewish culture itself. Conversely, from the Gentile perspective, the Jewish defence construct is perceived as different, alien, unnecessarily repressive, particularly in its handling of castration anxiety, in the splitting between male and female, and in the fear and authority yielded within the family to the father-figure. The Jewish culture is perceived as abnormal, deviant, and therefore as essentially threatening the norms of Gentile behaviour. Persecutory reaction as projection of talion from Gentile to Jew is therefore mobilised in an attempt either to annihilate or match the Jewish defences to the Gentile experience.

One particular effect of neonatal circumcision is the repression of retaliatory power, together with its projection into the Father-God who takes all responsibility for vengeance and retaliation, judgement and punishment, as the defender of his people. The group therefore

presents a corporate passivity, or victim mentality, stripped of retaliation, unable to mobilise power back across its boundary effectively. It is therefore perceived as 'safe' to use Jewry as a scapegoat on which other cultures are able to act out their own primal talion without fear of reaction. It would appear to be this characteristic of the Jewish defence pattern which has underlain the consistent history of scapegoating, persecution and eviction of the Jews in culture after culture.

At some point, however, the Jewish culture under excruciating oppression undergoes a conversion reaction from its imploded castration. It reverses into a position of overt and extroverted talion. Thus while the suffering servant mentality leads to a very high tolerance of persecutory impingement, there comes a point at which the survival of the group, the ghetto, or the nation is itself threatened, and then the repressive defences break down and the previously denied and dammed up talion rage, generated not only by common primal, but also in addition by common neonatal castration, bursts out across the boundaries in overwhelming destructive power and aggression.

The neonatal splitting of the ground of ambivalence between the parental figures leads to a polarisation of sexual roles within Jewish culture which is again quite distinct from those groups lacking a common experience of secondary trauma. The Jewish mother is looked to as the caring dependency figure, the Jewish fathers, elders and rabbis are treated with great fear and 'respect', exercising great authority over the younger generation. These characteristics lead to comparative stability of Jewish family life, albeit with the perseveration of neurotic patterns of repression, splitting and projection.

One further social effect of neonatal circumcision is the tendency of the neonatal psyche to split off from its soma under the traumatic distress encountered. The pattern is common in the higher stress levels of difficult births, but that underlying distribution is shifted significantly by the secondary pain of circumcision. In so far as mind withdraws from body, the body is seen as invaded by the persecutory environment and as providing the mind, or psyche, with the internalised talion boundary. In order to survive, the self splits off into a schizoid intellectualism, perceiving survival as depending on cerebral solution of problems, while maintaining repressive denial of emotional material and somatic, or whole body, awareness. It may well be this effect which has led over the centuries to the image of the Jew as a scheming, highly intelligent being, living more by his wits than his strength, with a culture which is essentially white-collar rather than manual, and regularly produces exceptionally brilliant minds, able to make original contributions in the fields of philosophy, mathematics, history and the pure sciences. The intellectual achievement is, however, gained at the expense of whole person maturation, and the repression of the somatic levels of being.

p) Neonatal Circumcision of Freudian Analysis

Certain levels of distortion in the work of Sigmund Freud can now be seen to emanate from his own personal experience of neonatal circumcision, together with the collusional repression of such effects in the immediate circle of his working colleagues, most of whom were also Jews subject to very particular and specific pressures in the contemporary socio-political context of Western Europe. Some of the effects on Freud's analytic perceptions have already been noted in passing, but are now assembled in an attempt to provide as complete a picture as possible.

Freud was unable to unpick the specifically Jewish repression emanating from the rite of neonatal circumcision. To do so would not only have involved cathartic abreaction of his own trauma, including the fundamental relationships between himself and his parents, but would also have raised the otherwise buried primal strata of the unconscious. The intrapersonal block was matched by the similar repressive dynamics in his working colleagues, leading to a balanced collusion ring in which anyone who began to probe into this area triggered retaliatory dynamics within the Vienna circle and its wider associations, which effectively silenced or split off the insights concerned.

As a result, castration anxiety was presented as the core of all psycho-neuroses. The anxiety and its associated defences were generated in response to actual or imagined talion threat by the angry father in response to infantile incestuous desire. The twin Oedipal drives (incestuous desire toward the mother : murderous rage/fear toward father) were therefore seen as the ground of psychic development, out of whose disparate relationship later ambivalence evolved. Attempts to analyse the psychodynamic ground of Oedipal drives was blocked and such material was, by definition, treated as 'instinctive' or 'innate' rather than a learned response. The position inevitably led to the perseveration of idealisation in response to the different sexual roles of the parents, with the male, father-figure, perceived in his threatening, anxiety-generating, talion-executing, castrating role. The female carried the other pole of the ambivalent split with characteristic love, care, nursing and trust. This polarisation led, in turn, to tendencies to repress the negativities of the relationship between infant and mother (in particular the breakdown of feeding relationships, deprivation of maternal care, loss of the fundamental intrauterine support and perinatal reversal of the primal holding environment). In parallel to this, there was a tendency to repress the caring, supportive, and positive relationship with the father.

Perseveration of male dominance from the Jewish culture, with its specifically male experience of neonatal circumcision led to a certain chauvinism in Freudian analysis. The female was seen as a passive onlooker, whose psycho-neuroses were, to some extent, a reflection of the more fundamental material of her male counterpart. Access to the common origins of both male and female ambivalence and splitting from the mutual experience of both in birth, was also blocked. The fact that ambivalence itself was seen as a composite generated from the two independent sources of conflicted emotion between infant and parents was reified and retrojected into the innate life and death instincts, whose supposed interaction provided Freud with an alternative aetiology for the ground of anxiety and its subsequent defences.

The perseveration of psyche/soma splitting laid down within primal experience, but heavily reinforced by neonatal circumcision, had powerful effects on the development of Freudian analysis. The pattern of investigation was conducted with the patient, or client, in prone position on a couch, with the analyst sitting behind and out of sight. The interaction was verbal, cerebral, and associational, with suppression both of somatic presentation of unconscious material and somatic therapies enabling its discharge or modification. As a result, Freudian psychoanalysis became an increasingly cerebral exercise, threatening and threatened by somatic interpretation and therapy, or any attempt at whole person, or psychosomatic integration.

With access to primal material blocked by inability to penetrate behind castration anxiety to its precipitating neonatal circumcision, there was an almost complete denial of the effects of birth as prototypical of change, loss, bereavement or death. The defence led to the perseveration within Freudian analysis of intrauterine regression and its associated boundary myths as a fundamental defence against loss. Again and again in Freud's work, primal material pushes through into consciousness, only to disappear again as the repressive defences are reinstated. For example,

"In 1909 Freud 'added a footnote to the second edition of The Interpretation of Dreams saying simply that "the act of birth is the first experience of anxiety, and thus the source and prototype of the affect of anxiety". "' [Jones, op. cit. Vol. 3,; p.272]

He was tragically never able to sustain synthesis of the primal material and was therefore also blocked in gaining access to the analysis of common social defences against anxiety which would have opened up the application of psychoanalysis to the normative institutions of his contemporary culture.

In his biography, Ernest Jones commented on Freud's attitude to death.

"He often said that his chief fear was the haunting thought that he might die before his mother. This he explained by the reflection that such news would be terribly painful to her, but it would seem also to imply a separation from her. When it came about that she died first, he did not mourn but felt a deep sense of relief at the thought that now he could die in peace (and be reunited?). Altogether his attitude was a rich and complex one with many aspects. He more than once ascribed it, no doubt quite correctly, to the lasting influence of his death wishes in infancy. ...

"Freud always had a double attitude or phantasy about death, which one may well interpret as dread of a terrible father alternating with desire for reunion with a loved mother." [Jones, op. cit. Vol. 3, p.301 f.]

Freud never left his mother's womb. She provided a holding environment in his origin and went before him through death, so obviating the necessity of Freud passing out of her company into the unknown. His inability to tolerate separation anxiety is also probably reflected in his cigar-smoking habits.

"Freud was always a heavy smoker - 20 cigars a day were his usual allowance - and he tolerated abstinence from it with the greatest difficulty." [Jones, op cit. Vol. 1, p.339]

Early nursing duties of the infant Freud were taken over from his mother by a Roman Catholic nanny, who was in turn dismissed from the household when Sigmund was two-and-a-half years old. Cigar-smoking as evidence of acute oral deprivation and life-long search for a replacement of the lost nipple led eventually to the fatal cancer of lip and palate, first diagnosed in the early 1920s and leading to a series of excruciatingly painful operations and medication before his death in 1939. This somatic presentation of unresolved loss and interruption of the nursing relationship carried by displacement the unresolved loss of the intrauterine field.

"All his life Freud was subject to incapacitating spells of migraine, quite refractory to any treatment. It is still not known whether this complaint is of organic or functional origin. The following remark of his would suggest the former : ' It was as if all the pain was external; I was not identified with the disease, and stood above it.'" [Jones, op. cit. Vol. 1, p.186]

Modern primal analysis would indicate severe transmarginal stressing caused by pelvic crushing of the cranium and possible forceps delivery as one of the originating factors of this kind of migraine. If that were the case then we have here evidence of the intense psyche/soma splitting which, reinforced by the neonatal circumcision, characterised the rest of Freud's life. It is also evidence of the directional reversal of the life-drive under hyper-stress in second stage of labour, in which the way out through the birth channel is perceived as too painful to tolerate. In the foetal unconscious, survival is perceived as lying in the regressive, intrauterine direction. Such reversals are not uncommon and people stressed in this way often emerge as leaders in fields bearing responsibility for the maintenance of common social defences against primal anxiety. For such people the experience of parturition is so heavily repressed that they can neither tolerate its recall in their own conscious world, nor in that of their social environment. In this position, fear of birth is essentially fear of death and there is confusion and displacement between the two boundaries. The fact of psyche/somatic survival of the birth process, albeit in a heavily split and reversed condition, generates phantasies of psyche/somatic survival of death itself with the possibility of the resurrection of the body, i.e. the recovery of soma post-parturition, or the survival of the psyche in some kind of "spiritual" body as of the neonatal psyche split off from the hyper-stressed soma.

Freud's own fundamental defences were projected and patterned out into the interpersonal dynamics of his collegiate team and eventually led to fundamental splits within the nascent discipline of psychoanalysis. It is significant that most of the innovative breakthroughs which Freud found so threatening came from his non-Jewish colleagues. Fleiss developed a theory of common bisexuality, which threatened the fundamental splitting between male and female in Freud's own position. The relationship terminated violently. Jung saw through Freud's repression of incestuous material and bore the brunt of Freud's projected castration rage and fear. Otto Rank, exposed to the raw talion at the frontier of the First World War in a way that none of his analytic colleagues were, broke through to an understanding of the effects of primal material and the trauma of birth, to which Freud initially reacted very positively.

"Freud had long thought that the painful experience of being born, when suffocation inevitably brings the infant into mortal peril, was a prototype of all later attacks of fear. Rank, now applying the word ' trauma' to this event, maintained that the rest of life consisted in complicated endeavours to surmount or undo it; incidentally, it was the failure of this endeavour that was responsible for neurosis.... Clinically it followed that all mental conflicts concerned the relation of the child to its mother, and that what might appear to be conflicts with the father, including the Oedipus complex, were but a mask for the essential ones concerning birth." [Jones, op. cit. Vol.3, p.60 f.]

When Rank had told Freud of his theoretical ideas in the summer of 1922, Freud commented in a letter to Ferenczi "I don't know whether 66 or 33 per cent of it is true, but in any case it is

the most important progress since the discovery of psycho-analysis" [Jones, op. cit. Vol.3, p.61]

Rank's insights brought a storm of repressive reaction from some of Freud's colleagues, however, with opposition focused most powerfully through the Berlin Jewish community into Abraham (of all people!). Rank, currently the only Gentile within Freud's close circle, was eventually evicted, suffering quite severe neurotic disorder in response to the enacted talion on his boundary. A similar fate befell Wilhelm Reich, whose concentration on somatic presentation of unconscious stress was epitomised in his work on the 'Orgasm Theory', namely that the patterns of sexual interaction in coitus were a mapping of the deeply unconscious intrapersonal patterns of repression, splitting, trust and talion. Reich shows all the pattern of a converse soma/psyche split tending to deny the cerebral, or classical, analytic field, and concentrate only on somatic presentation and therapy. He also shows a consistent pattern of substituting part for whole under stress in a regressive series which took the soma as standing in for total being, the phallus as representative of the whole body, the human cell as containing in its microstructure a causal mapping of sexual behaviour, and so on down into atomic, fundamental particle, and radiation physics. The threat to the common social defences of Freudian analysis was fundamental and Reich was systematically evicted and peripheralised, with inevitable emergence of paranoid stress patterns as he faced successive layers of enacted talion.

Adler, on the other hand, raised the issue of power and potency as fundamental to human psychology, so representing yet another area of repression within the Freudian schema, with its essentially neutered castration. So the intolerable parts of Freud's unconscious were split off and handled by different sectors of the psychoanalytic world, which taken together provide a mirror matrix of social defences against primal anxiety. The splits, denials, and displacements of the nascent discipline faithfully reflect the collusional social repression of insight into the most common (therapeutically least significant) areas of unconscious defence. The gap left in the Vienna circle by the eviction of Otto Rank was quickly filled by Anna Freud. The most threatening breakthrough was plugged by the person in deepest collusion with her father's defences.

q) Historical Displacement

With deeper levels of psychoanalysis blocked by the Jewish repression, which itself overlaid the still more universal primal defences, Freud was forced to seek the dynamic causes of psycho-social phenomena elsewhere. His construction of the myth of the primal horde as uncaused cause of Oedipal drives situated in the arche of human proto-history was his response. It has already been argued that the myth is a symbolic displacement of unresolved primal and perinatal levels of the unconscious into historic drama. It then provided Freud with a historic 'explanation' for material whose analytic illumination was too painful. It therefore protected Freud, his family, work associates, and society from having to deal with common unconscious material associated with traumatic levels of stress. The main effect of the displacement was the maintenance of social defences against anxiety and the blocking of analytic insight into, and therefore capacity to intervene creatively in, those common neurotic processes of human civilisation which express themselves in the major religious, political, economic, ideological and artistic institutions of the culture. The psychoanalysis which saw

castration anxiety as the core of all neuroses was effectively castrated by its own anxiety and rendered impotent to intervene in social structure.

It is possible to trace the evolution of common social defences in their institutional map through the course of history. Under the impact of technological and socio-political change the construct develops by a process of synthesis, splitting, displacement, denial, projection and re-coding of symbols to provide at any and every point in social space-time a construct which serves the defensive purposes of its specific population. Tracing the evolution of a defence construct through time can clarify the process of displacement and describe the particular form taken by the defensive behaviour at any given point.

To attribute to such historical endeavour the ability to provide a causal explanation of the dynamics is, however, a massive methodological fault. At each given point in social space-time, the overt institutional pattern and defensive matrix are energetically sustained by the contemporary unconscious dynamic. There is a continuous matching process between individual and social system and between present social system and inherited construct which leads to the evolution of the system, but each contemporary cross-section of the construct also requires analysis in depth of the psycho-dynamics currently in play. Since the most fundamentally common human traumata persevere throughout human history, description of a historical form of the defence, however primitive, provides no insight into the unconscious dynamics used to repress historically common traumata. If a psychoanalyst or social analyst in the twentieth century is faulted by collusional blind spots, his perception of a historically or culturally remote system will be equally faulted.

Holistic description of social defences requires coverage of both historic and analytic dimensions. In so far as the analyst colludes with social defences against anxiety and displaces his investigation into a historic parameter, just so far is his eventual exposition faulted by his own collusional behaviour. The result is not only a distortion of history by projection of contemporary unconscious material, but also a diversion from the painful analysis of unconscious process into the safer area of historic development.

With his Jewish roots hidden from sight behind the castration anxiety of his neonatal circumcision, Freud was forced to divorce the origins of Christianity from their Hebrew soil, presenting the new religion as emerging from the matrix of mystery religions of the classical Graeco-Roman world, with its dynamics interpreted on the basis of his defence-preserving myth of the primal horde. It is to Freud's treatment of the dynamic roots of Christianity and his defensive elision of its recapitulation of the Jewish repression that we must now turn our attention.

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