

Moses The Egyptian The Memory Of Egypt In Western Monotheism

The Hebrew Scriptures consider the exodus from Egypt to be Israel's formative and foundational event. Indeed, the Bible offers no other explanation for Israel's origin as a people. It is also true that no contemporary record regarding a man named Moses or the Israelites generally, either living in or leaving Egypt has been found. Hence, many biblical scholars and archaeologists take a skeptical attitude, dismissing the exodus from the realm of history. However, the contributors to this volume are convinced that there is an alternative, more positive approach. Using textual and archaeological materials from the ancient Near East in a comparative way, in conjunction with the Torah's narratives and with other biblical texts, the contributors to this volume (specialists in ancient Egypt, ancient Near Eastern culture and history, and biblical studies) maintain that the reports in the Hebrew Bible should not be cavalierly dismissed for ideological reasons but, rather, should be deemed to contain authentic memories.

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

Lawgiver and liberator. Seer and prophet. The only human permitted to converse with God "face-to-face." Moses is the most commanding presence in the Old Testament. Yet as Jonathan Kirsch shows in this brilliant, stunningly original volume, Moses was also an enigmatic and mysterious figure--at once a good shepherd and a ruthless warrior, a spiritual leader and a magician, a lawgiver who broke his own laws, God's chosen friend and hounded victim. Now, in *Moses: A Life*, Kirsch accomplishes the wondrous feat of revealing the real Moses, a strikingly modern figure who steps out from behind the facade of Sunday school lessons and movie matinees. Drawing on the biblical text and a treasury of both scholarship and storytelling, Kirsch examines all that is known and all that has been imagined of Moses. In these vivid pages, we see the marvels and mysteries of Moses's life in a new light--his rescue in infancy and adoption by an Egyptian princess; his reluctant assumption of the role of liberator; his struggles to wrest his people from the pharaoh's dominion; his desperate vigil on Mount Sinai. Here too is the darker, more ominous Moses--the sorcerer, the husband of a pagan woman, the military commander who cold-bloodedly ordered the slaying of innocent people; the beloved of God whom God sought twice to murder. Jonathan Kirsch brings both prodigious knowledge and a keen imagination to one of the most compelling stories of the Bible, and the results are fascinating. A figure of mystery, passion, and contradiction, Moses emerges from this book very much a hero for our time.

Counterfactual history of the Jewish past inviting readers to explore how the course of Jewish history might have been different.

The book consists of three essays and is an extension of Freud's work on psychoanalytic theory as a means of generating hypotheses about historical events. Freud hypothesizes that Moses was not Hebrew, but actually born into Ancient Egyptian nobility and was probably a

follower of Akhenaten, an ancient Egyptian monotheist. Freud contradicts the biblical story of Moses with his own retelling of events, claiming that Moses only led his close followers into freedom during an unstable period in Egyptian history after Akhenaten (ca. 1350 BCE) and that they subsequently killed Moses in rebellion and later combined with another monotheistic tribe in Midian based on a volcanic God, Jahweh. Freud explains that years after the murder of Moses, the rebels regretted their action, thus forming the concept of the Messiah as a hope for the return of Moses as the Saviour of the Israelites. Freud said that the guilt from the murder of Moses is inherited through the generations; this guilt then drives the Jews to religion to make them feel better.

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

The Politics of Moralizing issues a stern warning about the risks of speaking, writing, and thinking in a manner too confident about one's own judgments and asks, "Can a clear line be drawn between dogmatism and simple certainty and indignation?" Bennett and Shapiro enter the debate by questioning what has become a popular, even pervasive, cultural narrative told by both the left and the right: the story of the West's moral decline, degeneration, or confusion. Contributors explore the dynamics and dilemmas of moralizing by advocates of patriotism, environmental protection, and women's rights while arguing that the current discourse gives free license to self-aggrandizement, cruelty, vengeance and punitiveness and a generalized resistance to or abjection of diversity.

In this important new book, the distinguished Egyptologist Jan Assmann provides a masterful overview of a crucial theme in the religious history of the West - that of 'religio duplex', or dual religion. He begins by returning to the theology of the Ancient Egyptians, who set out to present their culture as divided between the popular and the elite. By examining their beliefs, he argues, we can distinguish the two faces of ancient religions more generally: the outer face (that of the official religion) and the inner face (encompassing the mysterious nature of religious experience). Assmann explains that the Early Modern period witnessed the birth of the idea of dual religion with, on the one hand, the religion of reason and, on the other, that of revelation. This concept gained new significance in the Enlightenment when the dual structure of religion was transposed onto the individual. This meant that man now owed his allegiance not only to his native religion, but also to a universal 'religion of mankind'. In fact, argues Assmann, religion can now only hold a place in our globalized world in this way, as a religion that understands itself as one among many and has learned to see itself through the eyes of the other. This bold and wide-ranging book will be essential reading for historians, theologians and anyone interested in the nature of religion and its role in the shaping of the modern world.

An unprecedented portrait of Moses's inner world and perplexing character, by a distinguished biblical scholar No figure looms larger in Jewish culture than Moses, and few have stories more enigmatic. Avivah Gottlieb Zornberg, acclaimed for her many books on Jewish thought, turns her attention to Moses in this remarkably rich, evocative book. Drawing on a broad range of sources—literary as well as psychoanalytic, a wealth of classical Jewish texts alongside George Eliot, W. G. Sebald, and Werner Herzog—Zornberg offers a vivid and original portrait of the biblical Moses. Moses's vexing personality, his uncertain origins, and his turbulent relations with his own people are acutely explored by Zornberg, who sees this story, told and retold, as crucial not only to the biblical past but also to the future of Jewish history.

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Banned by the Freud Institute in Vienna, this controversial lecture became Edward Said's final book.

The study of Egypt as the fount of all wisdom and stronghold of hermetic lore, already strong in antiquity, Hornung (Egyptology, U. of Basel) calls Egyptosophy. Though it was soundly rebuffed by Egyptology, based on conventional science and history, he thinks its continuing impact on western culture deserves scholarly attention. He reviews the various occult traditions and their expression during various eras. The original *Esoterische Agypten* was published by C. H. Beck'sche Verlagsbuchhandlung, Munich, in 1999, and translated by David Lorton, who has also translated Hornung's earlier books for Cornell. Annotation copyrighted by Book News, Inc., Portland, OR.

The Hebrew Bible is permeated with depictions of military conflicts that have profoundly shaped the way many think about war. Why does war occupy so much space in the Bible? In this book, Jacob Wright offers a fresh and fascinating response to this question: War pervades the Bible not because ancient Israel was governed by religious factors (such as 'holy war') or because this people, along with its neighbors in the ancient Near East, was especially bellicose. The reason is rather that the Bible is fundamentally a project of constructing a new national identity for Israel, one that can both transcend deep divisions within the population and withstand military conquest by imperial armies. Drawing on the intriguing interdisciplinary research on war commemoration, Wright shows how biblical authors, like the architects of national identities from more recent times, constructed a new and influential notion of peoplehood in direct relation to memories of war, both real and imagined. This book is also available as Open Access on Cambridge Core.

Whether you are thinking about studying the Bible for the first time or you're simply curious about its history and contents, you will find everything you need in *Essential Torah*. George Robinson, author of the acclaimed *Essential Judaism*, begins by recounting the various theories of the origins of the Torah and goes on to explain its importance as the core element in Jewish belief and practice. He discusses the basics of Jewish theology and Jewish history as they are derived from the Torah, and he outlines how the Dead Sea Scrolls and other archaeological discoveries have enhanced our understanding of the Bible. He introduces us to the vast literature of biblical commentary, chronicles the evolution of the Torah's place in the synagogue service, offers an illuminating discussion of women and the Bible, and provides a study guide as a companion for individual or group Bible study. In the book's centerpiece, Robinson summarizes all fifty-four portions that make up the Torah and gives us a brilliant distillation of two thousand years of biblical commentaries—from the rabbis of the Mishnah and the Talmud to medieval commentators such as Rashi, Maimonides, and ibn Ezra to contemporary scholars such as Nahum Sarna, Nechama Leibowitz, Robert Alter, and Everett Fox. This extraordinary volume—which includes a listing of the Torah reading cycles, a Bible time line, glossaries of terms and biblical commentators, and a bibliography—will stand as the essential sourcebook on the Torah for years to come.

Scholars of the Hebrew Bible have in the last decade begun to question the historical accuracy of the Israelite sojourn in Egypt, as described in the book of Exodus. The reason for the rejection of the exodus tradition is said to be the lack of historical and archaeological evidence in Egypt. Those advancing these claims, however, are not specialists in the study of Egyptian history, culture, and archaeology. In this pioneering book, James Hoffmeier examines the most current Egyptological evidence and argues that it supports the biblical record concerning Israel in Egypt.

The shift from polytheism to monotheism changed the world radically. Akhenaten and Moses—a figure of history and a figure of tradition—symbolize this shift in its incipient, revolutionary stages and represent two civilizations that were brought into the closest connection as early as the Book of Exodus, where Egypt stands for the old world to be rejected and abandoned in order to enter the new one. The seven

chapters of this seminal study shed light on the great transformation from different angles. Between Egypt in the first chapter and monotheism in the last, five chapters deal in various ways with the transition from one to the other, analyzing the Exodus myth, understanding the shift in terms of evolution and revolution, confronting Akhenaten and Moses in a new way, discussing Karl Jaspers' theory of the Axial Age, and dealing with the eighteenth-century view of the Egyptian mysteries as a cultural model.

Acclaimed as one of the finest authors of historical novels today, Judith Tarr has crafted a daring and provocative new interpretation of a crucial turning point in human history. This powerful saga is an intimate account of the lives of men and women in the ancient Egyptian empire.

"Standing at the very foundation of monotheism, and so of Western culture, Moses is a figure not of history, but of memory. As such, he is the quintessential subject for the innovative historiography Jan Assmann both defines and practices in this work, the study of historical memory—a study, in this case, of the ways in which factual and fictional events and characters are stored in religious beliefs and transformed in their philosophical justification, literary reinterpretation, philological restitution (or falsification), and psychoanalytic demystification. To account for the complexities of the foundational event through which monotheism was established, Moses the Egyptian goes back to the short-lived monotheistic revolution of the Egyptian king Akhenaten (1360–1340 B.C.E.). Assmann traces the monotheism of Moses to this source, then shows how his followers denied the Egyptians any part in the origin of their beliefs and condemned them as polytheistic idolaters. Thus began the cycle in which every “counter-religion,” by establishing itself as truth, denounced all others as false. Assmann reconstructs this cycle as a pattern of historical abuse, and tracks its permutations from ancient sources, including the Bible, through Renaissance debates over the basis of religion to Sigmund Freud’s *Moses and Monotheism*. One of the great Egyptologists of our time, and an exceptional scholar of history and literature, Assmann is uniquely equipped for this undertaking—an exemplary case study of the vicissitudes of historical memory that is also a compelling lesson in the fluidity of cultural identity and beliefs."

In ten brilliant essays, Jan Assmann explores the connections between religion, culture, and memory. Building on Maurice Halbwachs's idea that memory, like language, is a social phenomenon as well as an individual one, he argues that memory has a cultural dimension too. He develops a persuasive view of the life of the past in such surface phenomena as codes, religious rites and festivals, and canonical texts on the one hand, and in the Freudian psychodrama of repressing and resurrecting the past on the other. Whereas the current fad for oral history inevitably focuses on the actual memories of the last century or so, Assmann presents a commanding view of culture extending over five thousand years. He focuses on cultural memory from the Egyptians, Babylonians, and the Osage Indians down to recent controversies about memorializing the Holocaust in Germany and the role of memory in the current disputes between Israelis and Palestinians in the Middle East and between Protestants and Catholics in Northern Ireland.

Nothing has so radically transformed the world as the distinction between true and false religion. In this nuanced consideration of his own controversial *Moses the Egyptian*, renowned Egyptologist Jan Assmann answers his critics, extending and building upon

ideas from his previous book. Maintaining that it was indeed the Moses of the Hebrew Bible who introduced the true-false distinction in a permanent and revolutionary form, Assmann reiterates that the price of this monotheistic revolution has been the exclusion, as paganism and heresy, of everything deemed incompatible with the truth it proclaims. This exclusion has exploded time and again into violence and persecution, with no end in sight. Here, for the first time, Assmann traces the repeated attempts that have been made to do away with this distinction since the early modern period. He explores at length the notions of primary versus secondary religions, of "counter-religions," and of book religions versus cultic religions. He also deals with the entry of ethics into religion's very core. Informed by the debate his own work has generated, he presents a compelling lesson in the fluidity of cultural identity and beliefs.

Moses the Egyptian Harvard University Press Moses the Egyptian Harvard University Press

The Mind of Egypt presents an unprecedented account of the mainsprings of Egyptian civilization--the ideals, values, mentalities, belief systems, and aspirations that shaped the first territorial state in human history. Drawing on a range of literary, iconographic, and archaeological sources, the renowned historian Jan Assmann reconstructs a world of unparalleled complexity, a culture that, long before others, possessed an extraordinary degree of awareness and self-reflection.

The Bible's grand narrative about Israel's Exodus from Egypt is central to Biblical religion, Jewish, Christian, and Muslim identity and the formation of the academic disciplines studying the ancient Near East. It has also been a pervasive theme in artistic and popular imagination. Israel's Exodus in Transdisciplinary Perspective is a pioneering work surveying this tradition in unprecedented breadth, combining archaeological discovery, quantitative methodology and close literary reading. Archaeologists, Egyptologists, Biblical Scholars, Computer Scientists, Geoscientists and other experts contribute their diverse approaches in a novel, transdisciplinary consideration of ancient topography, Egyptian and Near Eastern parallels to the Exodus story, the historicity of the Exodus, the interface of the Exodus question with archaeological fieldwork on emergent Israel, the formation of biblical literature, and the cultural memory of the Exodus in ancient Israel and beyond. This edited volume contains research presented at the groundbreaking symposium "Out of Egypt: Israel's Exodus Between Text and Memory, History and Imagination" held in 2013 at the Qualcomm Institute of the University of California, San Diego. The combination of 44 contributions by an international group of scholars from diverse disciplines makes this the first such transdisciplinary study of ancient text and history. In the original conference and with this new volume, revolutionary media, such as a 3D immersive virtual reality environment, impart innovative, Exodus-based research to a wider audience. Out of archaeology, ancient texts, science and technology emerge an up-to-date picture of the Exodus for the 21st Century and a new standard for collaborative research.

Freud's last book, Moses and Monotheism, was published in 1939 during one of the darkest periods in Jewish history. This difficult book has frequently been vilified and dismissed because Freud claims that Moses was not a Hebrew but an Egyptian, and that the Jews murdered Moses in the wilderness. Richard Bernstein argues that a close reading of Moses and Monotheism reveals an underlying powerful coherence in which Freud seeks to specify the distinctive character and contribution of the Jewish people. It is

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this character that has enabled the Jewish people to survive despite persecution and virulent anti-Semitism, and Freud proudly identifies himself with it. In his analysis of Freud's often misunderstood last work, Bernstein goes on to show how Freud expands and deepens our understanding of a religious tradition by revealing its unconscious dynamics.

Countering impressions of Moses reinforced by Sigmund Freud in his epoch-making *Moses and Monotheism*, this concise, engaging work begins with the perception that the story of Moses is at once the most nationalist and the most multicultural of all foundation narratives. Weaving together various texts—biblical passages, philosophy, poems, novels, opera, and movies—Barbara Johnson explores how the story of Moses has been appropriated, reimagined, and transmitted across cultures and historical moments. But she finds that already in the Bible, the story of Moses is a multicultural story, the story of someone who functions well in a world to which he, unbeknownst to the casual observer, does not belong. Using the Moses story as a lens through which to view questions at the heart of contemporary literary, philosophical, and ethical debates, Johnson shows how, through a close analysis of this figure's recurrence through time, we might understand something of the paradoxes, if not the impasses of contemporary multiculturalism.

From an interdisciplinary perspective the authors of this book, scholars in theology and religious studies, give an account of the problematic and promising aspects of biblically based monotheism, considered as a formative religious idea, belief, and practice in Western history and culture.

Exciting Bible Reading Starts Here! This book is one of 35 exciting True Bible Stories from Sylvia A. Thomas' series, The Judah Collection. "Moses and the Exodus from Egypt" is the wonderful story about Moses, the Great Leader of the Hebrew Israelite people and how he delivered them out of slavery in Egypt. This story is vividly illustrated and written in a language that children and adults can enjoy and learn from for years to come. It ends with a few simple questions for your child, to test their learning of what they read. Keep this book forever, to be passed on from generation to generation! God's Word never changes! The Judah Collection stories are rated so that you will know the age appropriateness for your child. This book is rated C. Enjoy!! Age Appropriate Ratings: A-is for the pre-schooled and older-shared reading B-is for kindergartener and older-simple sentences C-very interesting stories for developing readers-read with help D-more complex stories for the established reader-read alone E-get ready for chapter books-advanced reading My Motto for my readers is "Raising the Bar." I am convinced that our children can meet new reading challenges that are put before them, so do not be skeptical to have your child read more advanced stories within a short time!!

Moses and Monotheism, Freud's last major book and the only one specifically devoted to a Jewish theme, has proved to be one of the most controversial and enigmatic works in the Freudian canon. Among other things, Freud claims in the book that Moses was an Egyptian, that he derived the notion of monotheism from Egyptian concepts, and that after he introduced monotheism to the Jews he was killed by them. Since these historical and ethnographic assumptions have been generally rejected by biblical scholars, anthropologists, and historians of religion, the book has increasingly been approached psychoanalytically, as a psychological document of Freud's inner life--of his allegedly unresolved Oedipal complex and ambivalence over his Jewish identity. In Freud's *Moses* a distinguished historian of the Jews brings a new perspective to this puzzling work. Yosef Hayim Yerushalmi argues that while attempts to psychoanalyze Freud's text may be potentially fruitful, they must be preceded by a genuine effort to understand what Freud consciously wanted to convey to his readers. Using both historical and philological

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analysis, Yerushalmi offers new insights into Freud's intentions in writing *Moses and Monotheism*. He presents the work as Freud's psychoanalytic history of the Jews, Judaism, and the Jewish psyche--his attempt, under the shadow of Nazism, to discover what has made the Jews what they are. In the process Yerushalmi's eloquent and sensitive exploration of Freud's last work provides a reappraisal of Freud's feelings toward anti-Semitism and the gentile world, his ambivalence about psychoanalysis as a "Jewish" science, his relationship to his father, and above all a new appreciation of the depth and intensity of Freud's identity as a "godless Jew."

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

States of Memory illuminates the construction of national memory from a comparative perspective. The essays collected here emphasize that memory itself has a history: not only do particular meanings change, but the very faculty of memory—its place in social relations and the forms it takes—varies over time. Integrating theories of memory and nationalism with case studies, these essays stake a vital middle ground between particular and universal approaches to social memory studies. The contributors—including historians and social scientists—describe societies' struggles to produce and then use ideas of what a "normal" past should look like. They examine claims about the genuineness of revolution (in fascist Italy and communist Russia), of inclusiveness (in the United States and Australia), of innocence (in Germany), and of inevitability (in Israel). Essayists explore the reputation of Confucius among Maoist leaders during China's Cultural Revolution; commemorations of Martin Luther King Jr. in the United States Congress; the "end" of the postwar era in Japan; and how national calendars—in signifying what to remember, celebrate, and mourn—structure national identification. Above all, these essays reveal that memory is never unitary, no matter how hard various powers strive to make it so. *States of Memory* will appeal to those scholars-in sociology, history, political science, cultural studies, anthropology, and art history—who are interested in collective memory, commemoration, nationalism, and state formation. Contributors. Paloma Aguilar, Frederick C. Corney, Carol Gluck, Matt K. Matsuda, Jeffrey K. Olick, Francesca Polletta, Uri Ram, Barry Schwartz, Lyn Spillman, Charles Tilly, Simonetta Falasca Zamponi, Eviatar Zerubavel, Tong Zhang

"A modern classic....Thrilling and constantly illuminating."—Michael Dirda, *Washington Post Book World*

Through a distinguished career of critical scholarship and translation, Robert Alter has equipped us to read the Hebrew Bible as a powerful, cohesive work of literature. In this

landmark work, Alter's masterly translation and probing commentary combine to give contemporary readers the definitive edition of The Five Books. Winner of the PEN Center USA Literary Award for Translation and the Koret Jewish Book Award for Translation, a Newsweek Top 15 Book, Los Angeles Times Favorite Book, and San Francisco Chronicle Best Book.

As a child, the astonishing Joan Grant became aware of her uncanny "Far Memory," the ability to recall past incarnations who had lived in long-ago times and far-flung places. Her seven historical novels stand out for their vividness and rich detail. For Joan, these books were not works of the imagination but personal recollections of her previous lives. In *Winged Pharaoh*, Joan Grant tells the story of Sekeeta, the Pharaoh's daughter. The ancient Egyptians reserved the title of "Winged Pharaoh" for ruler-priests who possessed extra-sensory powers. When Sekeeta demonstrates psychic abilities, she is sent to the temple and trained to recall past lives. Upon the death of her father, she becomes a "Winged Pharaoh" - both priestess and Pharaoh - and leads her country with enlightenment. The most famous of Joan Grant's "Far Memory" novels, this book brings the grandeur, beauty, and mystery of ancient Egypt to life. Upon *Winged Pharaoh's* original publication in 1937, the *New York Times* called it "an unusual book that shines with fire."

Now available to an English-speaking audience, this book presents a groundbreaking theoretical analysis of memory, identity, and culture. It investigates how cultures remember, arguing that human memory exists and is communicated in two ways, namely inter-human interaction and in external systems of notation, such as writing, which can span generations. Dr. Assmann defines two theoretical concepts of cultural memory, differentiating between the long-term memory of societies, which can span up to 3,000 years, and communicative memory, which is typically restricted to 80-100 years. He applies this theoretical framework to case studies of four specific cultures, illustrating the function contexts and specific achievements, including the state, international law, religion, and science. Ultimately, his research demonstrates that memory is not simply a means of retaining information, but rather a force that can shape cultural identity and allow cultures to respond creatively to both daily challenges and catastrophic changes.

Revised and expanded, this volume deals with the religious traditions of ancient Egypt, which have come down to us in a state which is both extremely fragmentary and complex. New material - especially hymns collected in Theban tombs - now allows a much more precise allocation of religious texts and ideas in terms of time, place and social context. Within the field of solar religion, no less than five different traditions have to be distinguished: 1) the liturgical traditions of the royal solar cult, which for their secrecy and exclusivity are labelled the "mysteries" of the sun cult; 2) the traditional mythology of the solar course expressed in hymns and pictorial representations; 3) the revolutionary process culminating in the Amarna period, which discards the mythic images and gives a monotheistic construction of the solar course, a process which starts before Akhenaten's revolution; 4) the theology of Amun-Re, the God of Thebes, before the Amarna Period, a theology of primacy where one god acts as chief of a pantheon; and 5) the quite different theology of this same Amun-Re after Amarna, a theology which answers the monotheistic experience by developing a kind of pantheism - the concept of the hidden god - who is both cosmic god and personal saviour.

For thousands of years, our world has been shaped by biblical monotheism. But its hallmark—a distinction between one

true God and many false gods—was once a new and radical idea. *Of God and Gods* explores the revolutionary newness of biblical theology against a background of the polytheism that was once so commonplace. Jan Assmann, one of the most distinguished scholars of ancient Egypt working today, traces the concept of a true religion back to its earliest beginnings in Egypt and describes how this new idea took shape in the context of the older polytheistic world that it rejected. He offers readers a deepened understanding of Egyptian polytheism and elaborates on his concept of the “Mosaic distinction,” which conceives an exclusive and emphatic Truth that sets religion apart from beliefs shunned as superstition, paganism, or heresy. Without a theory of polytheism, Assmann contends, any adequate understanding of monotheism is impossible. Best Books for General Audiences, selected by the American Association of School Librarians, and Best Books for Special Interests, selected by the Public Library Association
Locates the roots of Judaism and Christianity in the theologies of ancient Egypt.

Over the last few decades, vibrant debates regarding post-secularism have found inspiration and provocation in the works of Sigmund Freud. A new interest in the interconnection of psychoanalysis, religion and political theory has emerged, allowing Freud’s illuminating examination of the religious and mystical practices in “Obsessive Neurosis and Religious Practices,” and the exegesis of the origins of ethics in religion in *Totem and Taboo*, to gain currency in recent debates on modernity. In that context, the pivotal role of Freud’s masterpiece, *Moses and Monotheism*, is widely recognized. *Freud and Monotheism* brings together fundamental new contributions to discourses on Freud and Moses, as well as new research at the intersections of theology, political theory, and history in Freud’s psychoanalytic work. Highlighting the broad impact of *Moses and Monotheism* across the humanities, the contributors hail from such diverse disciplines as philosophy, comparative literature, cultural studies, German studies, Jewish studies and psychoanalysis. Jan Assmann and Richard Bernstein, whose books pioneered the earlier debate that initiated the Freud and Moses discourse, seize the opportunity to revisit and revise their groundbreaking work. Gabriele Schwab, Gilad Sharvit, Karen Feldman, and Yael Segalovitz engage with the idiosyncratic, eccentric and fertile nature of the book as a *Sp?tstil*, and explore radical interpretations of Freud’s literary practice, theory of religion and therapeutic practice. Ronald Hendel offers an alternative history for the Mosaic discourse within the biblical text, Catherine Malabou reconnects Freud’s theory of psychic phylogenesis in *Moses and Monotheism* to new findings in modern biology and Willi Goetschel relocates Freud in the tradition of works on history that begins with Heine, while Joel Whitebook offers important criticisms of Freud’s main argument about the advance in intellectuality that Freud attributes to Judaism.

A groundbreaking account of how the Book of Exodus shaped fundamental aspects of Judaism, Christianity, and Islam
The Book of Exodus may be the most consequential story ever told. But its spectacular moments of heaven-sent plagues

and parting seas overshadow its true significance, says Jan Assmann, a leading historian of ancient religion. The story of Moses guiding the enslaved children of Israel out of captivity to become God's chosen people is the foundation of an entirely new idea of religion, one that lives on today in many of the world's faiths. First introduced in Exodus, new ideas of faith, revelation, and above all covenant transformed basic assumptions about humankind's relationship to the divine and became the bedrock of Judaism, Christianity, and Islam.

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