

Review of: "The Eden Complex: Transgression and Transformation in the Bible, Freud and Jung"

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In this article, the author contends that the biblical metaphor of Eden in Genesis is associated with the psychoanalytical term "pre-oedipal" stage. This is based on C. G. Jung's theory, challenging the idea that the expulsion from Eden is synonymous with the Oedipal complex. To support that, the author emphasizes the act of transgression against the authority, interpreting this breach as an attempt to assert oneself as an independent subject against the prevailing social force.

It is compelling that the transgression of the self is inevitable for their maturity of individuation. I think it's persuasive that Jung's separation from Freud can be analogous to a departure from Eden in pursuit of his theoretical will. This trajectory is repeated in J. Lacan's path, which saw him formulating his theory after being removed from Société Française de Psychanalyse (SFP), a trajectory also seen in his follower, S. Žižek's career.[1] Furthermore, the transgression of prohibition for the beginning of one's spiritual development is an important element in the narrative structure of Western folk tales, as semioticians and structuralists have argued. [2] It is difficult to deny the influence of the biblical metaphor in this tradition.

The manuscript raises questions regarding the notion that Adam's torment can be equated with the process of gaining free-will and autonomy. The separation from a parental figure could be a divinely ordained journey, bordering on fatalism or determinism. According to Lacan, the pre-oedipal stage is an alienation from a state of primordial unity, a concept that loses significance without the presence of the maternal figure. The separation, leading to the formation of an independent self, is a subsequent step wherein the self enters the symbolic world governed by the Other.[3] Meanwhile, the pre-oedipal phase is related to the differentiation between self and 'Other' (often considered as the mother) from primordial oneness. The act of biting the apple is sometimes interpreted as an acknowledgment of forbidden sexuality because Eve was born from Adam's bone(lib). In this context, the Eden narrative can be seen as encompassing both stages: alienation and separation. With the Expulsion of Adam and Eve, the Garden of Eden lost its inhabitants, and human pair was endowed what the 'Other' lacked and would never possess.[4]

It is a sensitive and intricate work to approach the biblical allegory in terms of psychoanalytical interpretation. I think this manuscript effectively explores the psychoanalytic theory and the aim of the process. The analysis may present to cure the past trauma to restore a bruised or incorrectly established self (or the object relationship). According to the psychoanalysis theory, the self can establish their stable mental apparatus by working through and obtaining the unique intuition and perspective that they could have achieved before. I agree with the author's argument about the transformative power in

individuation and the effect of psychoanalysis process, which provide the understanding about our primordial drive oppressed by the social norm. Barbara Johnson, a translator *Dissemination* of a deconstructionist J. Derrida (influenced by Nietzsche), argues that deconstruction is analysis, “undo”, and critique. Its impact is instrumental in dismantling traditional boundaries and norm.[5] Such intuition is an additional acquisition in the process to explore the traumatic self. I’d like to appreciate the author’s comprehensive exploration and interpretation of Jung’s theory and interpretation.

[1] Žižek, Slavoj. *The Sublime Object of Ideology*. New York :, 1989.

[2] Propp, V. Ia. *Morphology of the Folktale*. University of Texas Press, 1968.

[3] Fink, Bruce. *The Lacanian Subject*. Princeton University Press, 1995.

[4] cf. Žižek, Slavoj. *The Sublime Object of Ideology*. New York :, 1989. p. 137.

[5] Barbara Johnson. “Translator’s Introduction.” *Dissemination* written by Jacques Derrida, The University of Chicago Press, 1981. p. xiv.