

s though into the underworld, sacrificatory offerings from which food. Then the dragon would not come out he poisoned the and much sorrow was occasioned, therefore, St. Sylvester was with, the pagans challenged him, dragon, and in the name of thy year, from this slaughter of

vester in a dream, and coun- underworld with a chain, as

om heaven, having the key of n his hand.

that old serpent, which is the thousand years, and cast him up, and set a seal upon him.¹²⁶

fifth century, the anonymous promissionibus" mentions a

ertain cavern in which could be f marvellous size, a mechanical in its mouth¹²⁷ and had shin-arpeio, in quo est Capitolium col-radus, quasi ad infernum, magi cum mense cum sacrificiis et lustris, ex c draco subito ex improvise ascende-eres flatu suo vitiabat. Ex quo mor-e veniebat infantum. Sanctus itaque ensione veritatis confictum, ad hoc e ad draconem et fac eum in nomine is humani cessare." Duchesne, *Liber es*, I, p. 351.

e motif of the armed dragon who f the Oyster Bay tribe, of Tasmania: rock—a huge devilfish! The devilfish From his hole he espied the women; them with his spear, he killed them, no longer to be seen." The monster e a fire and brought the women back

ing red jewels for eyes.¹²⁸ Every year girls were consecrated and adorned with flowers, and then given to the dragon in sacrifice. For, as they descended with their gifts, they unwittingly touched the step to which this devilish mechanism of a dragon was attached, and were instantly pierced through with the sword that sprang out, so that innocent blood was shed. A certain monk, who was known to Stilicho the patrician on account of his good deeds, destroyed the dragon in the following manner: he carefully examined each step with a rod and with his hand until he discovered the diabolical fraud. Then, stepping over it, he went down, smote the dragon and cut it to pieces, thus showing that they are not true gods who are made by the hands of men.¹²⁹

575 The hero has much in common with the dragon he fights— or rather, he takes over some of its qualities, invulnerability, snake's eyes, etc. Man and dragon might be a pair of brothers, even as Christ identified himself with the serpent which—*similia similibus*—conquered the plague of fiery serpents in the wilderness (John 3:14 and Numbers 21:6f.). As a serpent he is to be "lifted up" on the cross; that is to say, as a man with merely human thoughts and desires, who is ever striving back to childhood and the mother, he must die on the mother-tree, his gaze fixed on the past. This formulation is not to be taken as anything more than a psychological interpretation of the crucifixion symbol, which, because of its long-lasting effects over the centuries, must somehow be an idea that accords with the nature of the human soul. If this were not so, the symbol would long since have perished. Here, as everywhere else in this book when discussing the psychology of religious figures, I am not concerned with the theological point of view. I would like to state this categorically, for I am aware that my comparative

¹²⁸ The eyes of the Son of Man are like a "flame of fire." Rev. 1:14.

¹²⁹ "Apud urbem Romam specus quidam fuit in quo draco mirae magnitudinis mechanica arte formatus, gladium ore gestans, oculis rutilantibus gemmis metuendac ac terribilis apparebat. Huic annuae devotae virgines floribus ornatae, eo modo in sacrificio dabantur, quatenus inscias munera deferentes gradum scalae, quo certe ille arte diaboli draco pendeat, contingentes impetus venientis gladii perimeret, ut sanguinem funderet innocentem. Et hunc quidam monachus, bene ob meritum cognitus Stiliconi tunc patricio, eo modo subvertit; baculo, manu, singulos gradus palpandos inspiciens, statim ut illum tangens fraudem diabolicam repperit, eo transgresso descendens, draconem scidit, misitque in partes; ostendens et hic deos non esse qui manu fiunt."—Cited in Cumont, *Textes*, I, p. 351.

procedure often juxtaposes figures which from another point of view can hardly be compared at all. It is clear to me that such comparisons might easily give offence to the newcomer to psychology. On the other hand, anyone who has to do with the phenomena of the unconscious knows with what hair-raising irrationalism and with what shocking tactlessness and ruthlessness the unconscious "mind" dismisses our logical concepts and moral values. The unconscious, it appears, does not obey the same laws as the conscious—indeed, if it did, it would not be able to fulfil its compensatory function.

576 Christ, as a hero and god-man, signifies psychologically the self; that is, he represents the projection of this most important and most central of archetypes. (Cf. pl. LX.) The archetype of the self has, functionally, the significance of a ruler of the inner world, i.e., of the collective unconscious.¹³⁰ The self, as a symbol of wholeness, is a *coincidentia oppositorum*, and therefore contains light and darkness simultaneously. (Cf. pl. LVI, also fig. 39.) In the Christ-figure the opposites which are united in the archetype are polarized into the "light" son of God on the one hand and the devil on the other. The original unity of opposites is still discernible in the original unity of Satan and Yahweh. Christ and the dragon of the Anti-Christ lie very close together so far as their historical development and cosmic significance are concerned.¹³¹ The dragon legend concealed under the myth of the Anti-Christ is an essential part of the hero's life¹³² and is therefore immortal. Nowhere in the latter-day myths are the paired opposites so palpably close together as in the figures of Christ and Anti-Christ. (Here I would refer the reader to Merezhkovsky's admirable account of this problem in his novel *Leonardo da Vinci*.) It is a convenient rationalistic conceit to say that the dragon is only "artificial," thus banishing the mysterious gods with a word. Schizophrenic patients often make use of this mechanism for apotropaic purposes. "It's all a fake," they say, "all artificially made up." The following dream of a

¹³⁰ Cf. "The Psychology of Eastern Meditation," pars. 943ff.

¹³¹ Cf. Bousset, *The Antichrist Legend*.

¹³² How very much Christ is the archetypal hero can be deduced from Cyril of Jerusalem (d. 386), who was of the opinion that Christ's body was a bait for the devil. On swallowing the bait, however, the devil found it so indigestible that he had to yield it up again, as the whale spewed forth Jonah.

he sends madness, the moonsickness. able, because most forms of lunacy count to an invasion by the unconscious e conscious mind. In the Hecate mystery *λευκόφυλλος* ('white-leaved'), was broken. purity of virgins and caused madness t. We recognize here the motif of the ho might not be touched. Only a mad-do so. As an incubus or vampire she nputsa, or as a man-eating lamia (cf. pl. at more beautiful guise, the "Bride of

Fig. 34. Hecate of Samothrace
Gnostic gem

ther of all witchcraft and witches, the ea, because the power of the Terrible oming as it does from the unconscious. part in Greek syncretism, being con- o was also called *ἐκάτη*, the 'far-hitting,' l,' a name that once more reveals her rtemis is the huntress with hounds, and untress prowling at night. She has her Apollo: *ἐκατος*, *ἐκάεργος*. The identifica- no as the underworldly mother is under- ntification with Persephone and Rhea, er. Her maternal significance also ex- th Eileithyia, the goddess of childbirth. ss (*κουροτρόφος*), the multiplier of cattle . In Orphic cosmogony she occupies the phrodite and Gaia, if not as the world- gem she is shown with a cross on her ory where criminals were scourged was ; and to her, as to the Roman Trivia, s of three roads, forked roads, and cross-

roads. Where the roads branch off or meet, dog-sacrifices were offered to her, and there too were thrown the bodies of the executed: the sacrifice occurs at the point of union. Where the roads *cross* and enter into one another, thereby symbolizing the union of opposites, there is the "mother," the object and epitome of all union. Where the roads *divide*, where there is parting, separation, splitting, there we find the "division," the cleft¹³⁷—the symbol of the mother and at the same time the essence of what the mother means for us, namely cleavage and farewell. Accordingly, the meaning of a sacrifice on this spot would be: propitiation of the mother in both senses. The temenos of Gaia, the fissure and the well, can easily be understood as the doors of life and death,¹³⁸ "past which man's steps have ever flinching trod,"¹³⁹ sacrificing there his obolus or his *πελανοί* instead of his body, just as Heracles pacified Cerberus with the honey-cakes. Thus the crevice at Delphi with the Castalian spring was the habitation of the chthonic Python who was vanquished by the sun-hero Apollo. The Python, incited by Hera, had pursued Apollo's mother, Leto, when he was still in her womb; but she fled to the floating island of Delos on a "night sea journey" and was there safely delivered of her child,

¹³⁷ [The relation of these words to one another and to the "mother" is etymologically apparent in the German: *Scheidung*, 'parting' in the sense of 'division'; *Abschied*, 'parting' in the sense of 'farewell'; *Scheide*, 'parting' in the sense of 'line of separation,' as in *Wasserscheide*, 'watershed'; hence 'sheath, scabbard.' *Scheide* also means 'vagina.'—TRANS.]

¹³⁸ Cf. the symbolism in the Melk hymn to Mary (12th century):

Sancta Maria,
Closed gate
Opened at God's command—
Sealed fountain,
Locked garden,
Gate of Paradise. (Cf. Song of Solomon 4: 12.)

There is the same symbolism in the erotic verse:

Maiden, let me enter with you
Into your rose garden
Where the red rosebuds grow,
Those delicate and tender rosebuds,
With a tree nearby
Rustling to and fro,
And the deep cool well
That lies below.

¹³⁹ *Faust*; cf. above, p. 272.

y'; *caulae*, 'cavity, aperture, stable'; ¹⁵¹
rt. **kueyonts*, 'swelling'; **en-kueyonts*,
nciens, 'pregnant'; cf. Skr. *vi-śvāyan*,

he hero fetches from the dark cavern
born from the dark maternal cave of
e was stranded by the introversion or
nce the Hindu fire-bringer is called
s in the mother. The hero who clings
gon, and when he is reborn from the
onqueror of the dragon. (Pl. LIXa.) He
nature with the snake. According to
ost spiritual of all creatures; it is of a
tiness is terrible. It has a long life and
its skin.¹⁵³ In actual fact the snake is a
unconscious and unrelated. It is both
equally a symbol of the good and bad
mon), of Christ and the devil. Among
rded as an emblem of the brain-stem
nsistent with its predominantly reflex
e symbol for the unconscious, perfectly
dden and unexpected manifestations,
us intervention in our affairs, and its
en purely as a psychologem the hero
favourable action of the unconscious,
egative and unfavourable action—not
not a beneficial and constructive deed,

ean stables. The stable, like the cave, is a place of
in which Christ was born. (See Robertson, *Christ*
le is also found in a Basuto myth (Frobenius,
ere of animal fables; hence the story of how the
figured in the Egyptian fable of the Apis bull.
Epaphus—is the calf of a cow which is never altere
e Egyptian belief is that a flash of light descends
d this causes her to conceive Apis." (III, 28; trans.
he sun, and his distinguishing marks are a white
back the figure of an eagle, and on his tongue a

ūpos, 'supreme power,' *kūrios*, 'lord,' with OIran.
strong, hero.' But the connection is regarded as

Mythus und Kultus, p. 7.

but greedy retention and destruction. (Fig. 35; cf. also pl. XXXIV
and fig. 30.)

⁵⁸¹ Every psychological extreme secretly contains its own op-
posite or stands in some sort of intimate and essential relation
to it.¹⁵⁴ Indeed, it is from this tension that it derives its peculiar



Fig. 35. The assault by the dragon
From Vitruvius, *De architectura*, Venice, 1511

dynamism. There is no hallowed custom that cannot on occa-
sion turn into its opposite, and the more extreme a position is,
the more easily may we expect an enantiadromia, a conversion
of something into its opposite. The best is the most threaten-
ed with some devilish perversion just because it has done the
most to suppress evil. This peculiar relationship to the opposite

¹⁵⁴ A good example of this is the Yang-Yin doctrine in classical Chinese philoso-
phy.

can also be seen in the vagaries of language, as for instance in the comparison of 'good, better, best.' 'Better,' however, derives from the old word *bass*, meaning 'good.' The related English word is 'bad'; its comparative would therefore be 'better' (badder!). What happens everywhere in language happens also in mythology: in one version of a fairytale we find God, in another the devil.¹⁵⁵ And how often has it happened in the history of religion that its rites, orgies and mysteries degenerate into vicious debauches!¹⁵⁶ Thus a blasphemer who arose at the beginning of the nineteenth century says of the Communion:

The communion of the devil is in the brothels. Everything that they sacrifice there they sacrifice to the devil and not to God. There they have the devil's cup and the devil's board; there they have sucked the head of the snake,¹⁵⁷ there they have fed on the bread of iniquity and drunk the wine of fornication.

⁵⁸² Anton Unternährer, as this man was called, fancied himself a sort of priapic divinity. He says of himself:

Black-haired, very charming withal and of handsome countenance, everyone enjoys listening to thee because of the graceful speeches which flow from thy mouth; therefore do the virgins love thee.¹⁵⁸

¹⁵⁵ [Etymologically, 'devil' and 'divinity' are both related to Skr. *deva*, 'demon.'—TRANS.]

¹⁵⁶ Cf. the account of the orgies practised by certain Russian sects in Merezhkovsky, *Peter and Alexis*. The orgiastic cult of Anahita or Anaitis, the Asiatic goddess of love, is still practised among the Ali Illahija, the self-styled "extinguishers of the light," and the Yezidis and Dushik Kurds, who indulged nightly in religious orgies ending in a wild sexual debauch during which incestuous unions occur. (Spiegel, *Eränische Altertumskunde*, II, p. 64.) Further examples in Stoll, *Das Geschlechtsleben in der Völkerpsychologie*.

¹⁵⁷ Concerning the snake-kiss, see Grimm, *Teutonic Mythology*, III, p. 969. By this means a beautiful woman was set free. Spielrein's patient (pp. 344f.) says: "Wine is the blood of Jesus.—The water must be blessed and was blessed by him.—He who is buried alive becomes a vineyard.—That wine turns to blood.—The water is mingled with childishness because God says 'Become like children.'—There is also a spermatic water that can be steeped in blood. Maybe that is the water of Jesus." This hotch-potch of ideas is characteristic. Wiedemann ("Die Toten und ihre Reiche," p. 51, cited from Dieterich, p. 101) documents the Egyptian idea that man could drink immortality by sucking the breast of a goddess. Cf. the myth of Heracles, who became immortal after a single sip at the breast of Hera.

¹⁵⁸ From the *Geheimes Reskript* (1821) of Unternährer. I have to thank the Rev. O. Pfister for calling my attention to this document.

⁵⁸³ He con

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¹⁵⁹ Nietzsche
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¹⁶⁰ *Testis* on
Biblical cult
Genesis 24:1