

atures were even kissed. (Cf. the kissing
nt in the Eleusinian mysteries.) This kiss
tant part in the sexual orgies of certain
ts.

ts dreamt that a snake shot out of a cave
enital region. This dream occurred at the
patient was convinced of the truth of the
inning to free himself from the bonds of
He felt that he was making progress and
ntrol over himself. But the moment he felt
rward he also felt the pull of the bond to
bitten in the genital region by a snake (cf.
inds us of Attis, whose self-castration was
mother's jealousy. Another patient had the
ter a relapse into neurosis: she was com-
with an enormous snake. Only the end of
n her arm. She tried to seize hold of it, but
third patient complained that a snake was
161 Nietzsche uses this symbolism in his
herd and the snake:

saw was like nothing I ever saw before. I saw
writhing, choking, twitching, with distorted
th a heavy black serpent hanging out of his

much loathing and pale horror on a human
laps he had been asleep, and the serpent had
th—and bitten fast.

the serpent, and tugged in vain. I could not
of his throat. Then a cry broke from me: "Bite
ard!" My horror, my hatred, my loathing, my
bad broke from me in one cry.

about me . . . , you lovers of mysteries, solve
saw, interpret for me the vision of the loneliest

s, and a foresight: *what did I then see in a*
is it that is to come?

"Why hast thou enticed thyself / Into the old serpent's
[above.]

ns to have shown at times a certain predilection for
Bernoulli, *Franz Overbeck und Friedrich Nietzsche*, I,

Who is the shepherd into whose mouth the serpent crawled? *Who*
is the man into whose throat all the heaviest and blackest must
crawl? 163

But the shepherd bit, as my cry bade him—he bit with a strong
bite! Far off he spat the head of the serpent and leapt to his feet.

No longer a shepherd, no longer a man, but a transfigured being
with light all about him, who *laughed!* Never yet on earth did a
human being laugh as *he* laughed!

O my brothers, I heard a laughter which was no human laughter
—and now a thirst consumes me, a longing that is never allayed.

My longing for that laughter consumes me: O how can I bear to
live, and how could I bear to die! 164

586 The experience described here by Nietzsche can be inter-
preted as follows with the help of what we said above: the
snake represents the unconscious psyche which, like the snake-
god in the Sabazios mysteries, crawls into the mouth of the
celebrant, i.e., Nietzsche himself as the ποιμήν or ποιμάνδρης, the
shepherd of souls and preacher, firstly to stop him from talking
too much, and secondly to make him ἐνθεος—'enthused,' filled
with God.' The snake had already bitten fast, but fear was
swifter and more violent: it bit off the snake's head and spat
it out. If you want the snake to bruise your heel you have only
to tread on its head. The shepherd laughed on getting rid of
the snake—a wild hysterical laughter, because he had dished the
compensation from the unconscious. He could now reckon with-
out his host, and with the well-known consequences: one has
only to read the passages in *Zarathustra* where Nietzsche speaks
of laughing and laughter. Unfortunately, everything happened
afterwards just as if the whole German nation had paid heed to
Nietzsche's sermon.

587 The unconscious insinuates itself in the form of a snake if
the conscious mind is afraid of the compensating tendency of
the unconscious, as is generally the case in regression. But if the
compensation is accepted in principle, there is no regression,
and the unconscious can be met half-way through introversion.

163 Cf. Nietzsche's dream, quoted at p. 34, n. 1, above.

164 Thus *Spake Zarathustra* (in *Werke*, VI, pp. 233f.). This image is reminiscent of
the myth of Dietrich of Bern: he was wounded in the forehead by an arrow,
and because a piece remained lodged there, he was called the "immortal."
Similarly, half of Hrungnir's stone club embedded itself in Thor's skull. Grimm,
I, pp. 371-72.

It must be admitted, however, that the problem as it presented itself to Nietzsche was insoluble, for nobody could expect the shepherd to swallow down a snake under such circumstances. We are confronted here with one of those fatal cases, by no means uncommon, where the compensation appears in a form that cannot be accepted and could only be overcome by something that is equally impossible for the patient. Cases of this kind occur when the unconscious has been resisted for too long on principle, and a wedge violently driven between instinct and the conscious mind.

⁵⁸⁸ Through introversion, as numerous historical witnesses testify, one is fertilized, inspired, regenerated, and reborn. In Indian philosophy this idea of creative spiritual activity has even acquired a cosmogonic significance. According to the Rig-Veda (X, 121), the unknown creator of all things is Prajapati, "Lord of Creation." His cosmogonic activity is described as follows in the various Brahmanas:

Prajapati desired: I will propagate myself, I will be many. He practised *tapas*, and after he had practised *tapas* he created these worlds.¹⁶⁵

⁵⁸⁹ The term *tapas* is to be translated, according to Deussen,¹⁶⁶ as "he heated himself with his own heat,"¹⁶⁷ in the sense that "he brooded his own brooding," brooder and brooded being conceived not as separate, but as one and the same thing. As Hiranyagarbha (the Golden Germ), Prajapati is the self-begotten egg, the cosmic egg from which he hatches himself (fig. 36). He creeps into himself, becomes his own womb, makes himself pregnant with himself in order to hatch forth the world of multiplicity. Thus Prajapati transforms himself by introversion into something new, into the multiplicity of the world. It is particularly interesting to note the gradual approximation of widely divergent ideas. Deussen says:

Just as, in a hot country like India, the idea of *tapas* became the symbol of strenuous effort and suffering, so the idea of *tapo atapyata* gradually acquired the meaning of self-castigation, and became associated with the view . . . that creation is an act of self-abnegation on the part of the creator.¹⁶⁸

¹⁶⁵ Rig-Veda, X, 121, trans. from Deussen, *Geschichte*, I, p. 181.

¹⁶⁶ *Ibid.*, pp. 181f. ¹⁶⁷ *Sa tapo atapyata.* ¹⁶⁸ *Geschichte*, I, p. 182.

⁵⁹⁰ Self-incubation,¹⁶⁹ self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism. The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic the regeneration and spiritual rebirth of the individual, who is born into a new world of the



Fig. 36. Prajapati with the world-egg
India

spirit. Indian philosophy also assumes that creativity as such springs from introversion. Rig-Veda X, 129 says:

Then the One, that was hidden in the shell,
Was born through the force of fiery torment.

¹⁶⁹ The Stoic conception of creative heat, which we have already recognized as libido (p. 67, n. 51, above), is a kindred idea, like the birth of Mithras from a stone "through the sole heat of libido."

From it there arose in the beginning love,¹⁷⁰
Which is the germ and the seed of knowledge.
The wise found the root of being in not-being
By investigating the impulses of the human heart.¹⁷¹

591 This philosophical view conceives the world as an emanation of libido. When therefore the insane Schreber brought about the end of the world through his introversion, he was withdrawing libido from the world about him, thereby making it unreal.¹⁷² Schopenhauer tried in exactly the same way to abolish through negation (the equivalent of holiness and asceticism) the cardinal error of the Primal Will in creating the world at all. Does not Goethe also say: "Is not the core of nature in the heart of man?"

592 The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness. The same idea is found in Nietzsche:

How long already have you sat on your misfortune?
Give heed, lest you hatch me
An egg,
A basilisk egg
From your long travail.¹⁷³

593 The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent (cf. pl. ix*b*), and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon (fig. 37) and Cacodaimon. In German legend we are told that the heroes have snake's eyes.¹⁷⁴

594 Clear traces of the original identity of hero and snake are to be found in the myth of Cecrops. Cecrops was half snake, half man. In primitive times he was probably the snake of the Athenian citadel itself. As a buried god he was, like Erechtheus, a chthonic snake-deity. Above his subterranean dwelling rose

¹⁷⁰ Kama = Eros, and = the libido. ¹⁷¹ Trans. from Deussen, I, p. 123.

¹⁷² *Memoirs of My Nervous Illness*.

¹⁷³ "Glory and Eternity" ("Ruhm und Ewigkeit," in *Werke*, VIII, I, p. 425).

¹⁷⁴ Grimm, IV, p. 1395. Sigurd was called "Ormr í Auga" (Snake's Eyes).

the Parthenon, the temple of the virgin goddess. The flaying of the god, which we have already touched on in connection with the flaying-ceremonies of the Aztecs, is intimately bound up with the snake-like nature of the hero. It is reported of Mani, the founder of Manichaeism, that he was killed, flayed, stuffed, and hung up.¹⁷⁵ The hanging up of the god has an unmistakable symbolic value, since suspension is the symbol of unfulfilled longing or tense expectation ("suspense"). Christ, Odin, Attis, and others all hung upon trees. Jesus ben Pandira suffered such

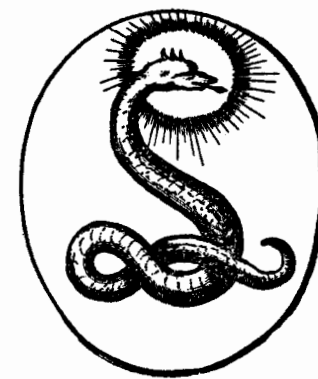


Fig. 37. Agathodaimon serpent
Antique gem

a death on the eve of the feast of the Passover, in the reign of Alexander Jannaeus (106-79 B.C.). This Jesus is supposed to have been the founder of the Essene sect,¹⁷⁶ which had certain links with the Christianity that came afterwards. The Jesus ben Stada who was identified with the earlier Jesus but was later supposed to have lived in the second century A.D., was also hanged. Both were first stoned, a punishment which was, so to speak, a bloodless one like hanging. This may not be without significance in the light of a strange ceremony reported from Uganda:

When a king of Uganda wished to live for ever, he went to a place in Busiro, where a feast was given by the chiefs. At the feast the Mamba clan¹⁷⁷ was especially held in honour, and during the

¹⁷⁵ Galatians 3:27 contains an allusion to this primitive idea: "For as many of you as were baptized into Christ have put on Christ" (RSV). The word used here, *εἰσδέσθαι* (*induere*), means literally to 'put on, clothe oneself, insinuate oneself into.'

¹⁷⁶ Cf. Robertson, *Christianity and Mythology*, p. 395.

¹⁷⁷ The mamba is the African cobra.

festivities a member of this clan was secretly chosen by his fellows, caught by them, and beaten to death with their fists; no stick or other weapon might be used by the men appointed to do the deed. After death, the victim's body was flayed and the skin made into a special whip. . . . After the ceremony of the feast in Busiro, with its strange sacrifice, the king of Uganda was supposed to live for ever, but from that day he was never allowed to see his mother again.¹⁷⁸

595 Marsyas, who seems to have been a substitute for Attis, the son-lover of Cybele, was also skinned.¹⁷⁹ Whenever a Scythian king died, his slaves and horses were slaughtered, skinned, and stuffed, and then set up again.¹⁸⁰ In Phrygia, the representatives of the father-god were killed and skinned. The same was done in Athens with an ox, which was skinned and stuffed and afterwards hitched to the plough. In this way the renewal of the earth's fertility was celebrated.¹⁸¹

596 The god-hero, symbolized by the spring zodiac (Aries, Taurus), descends to the lowest point in winter, overcomes it, and having passed beyond the summer solstice is himself overcome as if by an unconscious longing for death. Nevertheless he is divided within himself, and his descent and approaching end therefore seem to him like evil designs of the sinister mother who secretly lays a poisonous snake in his path to undo him. The mysteries, however, hold out the consoling promise that there is no contradiction¹⁸² and no disharmony when life changes into death: "The bull is the father of the dragon and the dragon is the father of the bull."¹⁸³

¹⁷⁸ Frazer, *The Golden Bough*, Part IV, p. 405.

¹⁷⁹ *Ibid.*, p. 242. ¹⁸⁰ *Ibid.*, p. 246.

¹⁸¹ *Ibid.*, p. 249. Concerning the flaying motif, see my "Transformation Symbolism in the Mass," par. 348.

¹⁸² Another attempt at a solution seems to be the Dioscuri motif: two brothers who resemble one another, one mortal, the other immortal. This motif is found in Indian mythology as the two Asvins, though here they are not differentiated. It appears very clearly in Shvetashvatara Upanishad (4, 6) as the companion birds who "clasp the selfsame tree," i.e., as the personal and suprapersonal atman. In the Mithraic cult, Mithras is the father, Sol the son, and yet both are one as *ὁ μέγας θεός Ἡλῖος Μίθρας*: "the great god Helios Mithras." (Cf. Dieterich, p. 68.) That is to say, man does not change at death into his immortal part, but is mortal and immortal even in life, being both ego and self.

¹⁸³ *ταῦρος δράκοντος καὶ ταύρου δράκων πατήρ*.—Firmicus Maternus, *De errore profanarum religionum*, XXVI, 1, p. 67.