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LECTURE I

22 January 1936

Prof. Jung:

We have a question by Mr. Allemann: “In the last seminar you said that according to Analytical Psychology, Jesus was wrong when the tempter put him on the top of the temple not to jump down and so come into contact with the earth. Does this opinion take into account the fact that Jesus quite deliberately and consciously had rejected ‘this world’ and that he said that ‘his kingdom was not of this world’? Would he not have left *his own way* if he had accepted the suggestion of the tempter? And would this not have been wrong also from the point of view of Analytical Psychology?”

Well, it all depends upon what aspect of Jesus we were speaking of. That is the trouble. You see, Jesus is such a symbolical figure that one cannot help mixing it up with one’s own psychology. If we take him as a historical figure, sure enough he could not have acted differently; he had to be himself and naturally he rejected the world and the flesh. It would have been utterly wrong to cast himself down from the top of the temple; and it would have been a terrible nonsense because it is quite certain that anybody tempted by the devil to do such a thing would be smashed up: the devil makes promises only in order to destroy one. But if we speak of Jesus as a symbolical figure, a god or a symbol that has actual importance, then of course the situation is quite different, because then the devil belongs to the game and the world cannot be excluded. We have learned that it does not do to exclude the world, and moreover it is impossible; even those people who preach the exclusion of the world, the suppression of the flesh and so on, are unable to do it. It is a lie, an illusion. That kind of solution doesn’t work; we no longer believe in it. So the idea or the figure of a savior must now be something or somebody who is acquainted with the life of the earth, and accepts the life of the earth. A young man who hasn’t yet lived and experienced the world, who hasn’t even married or had a profession, cannot possibly be a model of how to live. If all men

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should imitate Christ, walking about and talking wisely and doing nothing at all, sometimes getting an ass somewhere in order to have a ride, it just wouldn't do; such people would nowadays land in the lunatic asylum. It is impossible for such a figure now to be a model or a solution or an answer. We shall soon come to a passage where Nietzsche says that Jesus died too early, when he was still a young man not having had experience of life. So to us he is a symbol. And inasmuch as Jesus is supposed to be the key, the real *clavis hermetica*, by which the gates of the great problems and secrets are unlocked, then the world and the devil cannot be excluded—nothing can be excluded. Then we must ask the *symbol* Jesus: "Now, would it not be better if you cast yourself down, if you would once try the earth and find out what the devil means by playing such a funny role? Is there not something quite reasonable in what he proposes? Should you not be closer to the earth perhaps and less in the air?" Of course, that is no longer the historical Jesus; to talk to Jesus like that means that you are surely no longer a Christian, but a philosopher arguing with Christ; as soon as Christ becomes a real symbol you are a philosopher, for Christianity has then come to an end. In Christianity, Christ is an entity, with substance; he is a historical figure first of all, and then he is a dogmatic figure. He is one third of God and nothing can be said about him.

Mrs. Sigg: I don't know whether we are so sure that what the Evangelists narrate is absolutely true; they might have omitted something in the real life of Christ.

Prof. Jung: Well, how can we judge it? We don't know whether the report is reliable because we cannot check it up. The only source is the Evangelical account and we have no means of comparison, so we cannot say whether it is really historically satisfactory or not.

Mrs. Sigg: We are not so sure whether he did not try the earth in some way; there is room for a little hope.

Prof. Jung: We know of nothing and his teaching doesn't point that way. The only thing we know is his baptism by John—nothing else, except that scene in the temple when he was a boy.

Mr. Allemann: Is it not curious that the founders of the two greatest religions both rejected the world? Buddha did the same thing.

Prof. Jung: Quite. It is an astonishing fact, but Buddha doesn't reject it to the same extent. He recognizes it more in that he acknowledges the necessity of a long development. The Christian attitude is far more resentful; the world is denied as sinful. The Buddhistic attitude is less so; of course, Buddha's *ultimate* attitude is just negative, but he agrees more with the world in accepting it as an illusion.

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Miss Wolff: Buddha's life began when Christ's ended; he was about thirty years of age and had been in the world. He had married and had a child even, and his teaching was that a man ought to live first; only in the second half of life was he allowed to "retire."

Mrs. Crowley: Could you not say from the psychological point of view that the idea of the hermit, of isolating yourself or negating the world, was projected in order to find the world within—in other words, to individuate? Would that not be the real inner purpose in having rejected the world?

Prof. Jung: That would be very obvious in Buddhism, but not in Christianity.

Mrs. Crowley: But I mean from the angle of Christ, not as later Christianity taught; in his own attitude he was rejecting the world as it was at that time. He was rejecting the literal reality.

Prof. Jung: If you speak of the historical Jesus, that is true.

Mrs. Crowley: Yes, for we were speaking of the historical Buddha.

Prof. Jung: Ah yes, but Buddha's life was far more historical; it was not a drama. Buddha really lived a human life. He did not come to an end at thirty-three, but lived to be an old man. That of course makes a tremendous difference.

Prof. Fierz: In the first part of the Gospel, Jesus waits for the Messiah, not knowing whether he himself is the Messiah. If the disciples ask him, he forbids them to ask the question, and then he sends them out to say the Messiah will come. But he does not come, and it seems as if he then changed his mind and decided not to wait for a king from this world but from another world. There is a certain change in his teaching. When nothing comes he goes back to himself, and the final gospel is perhaps the result of the disappointment, a disillusion; he breaks down and then he dies. I think there is much to be said for that, except in St. John.

Prof. Jung: There are several places in the Gospel where one can see that disappointment but the Synoptic Gospels contain a good deal of historical truth about Jesus while the Gospel of St. John is entirely philosophical. There he is a symbol. Of course we get then an entirely different picture of the Christ, there he is really the God, not human.

Now we will go on to the next chapter, "Child and Marriage." In this last chapter there was the story of the snake that bit Zarathustra, and you remember that this *rencontre* between Zarathustra and the snake had the meaning that Zarathustra, being the Logos more or less, a mind only, had linked up with the serpent; or that the serpent, representing the lower nervous centers, the instinctive world, had linked up

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with him. The snake would represent the body, and with that a certain element of instinctiveness comes into the situation. Of course Zarathustra is always identical with Nietzsche; he is never clearly differentiated, and so practically every figure in *Thus Spake Zarathustra* is always in a way Nietzsche himself. There is no psychological discrimination; it is not an analytical piece of work. Zarathustra is an unconscious creation of which Nietzsche is as much the victim as he is the author. So when the snake bites Zarathustra, Nietzsche himself is bitten. For Zarathustra, it is not dangerous because he is also the snake, but Nietzsche is human and he is presumably poisoned. And we can be sure that whatever the serpent brings up from the depths of its own dark world would be things of *this* world. No wonder, then, that the next chapter has to do with a problem which must have been very near to Nietzsche, though it is not at all near to Zarathustra. Why should Zarathustra talk of child and marriage? He doesn't marry and he has nothing to do with children. This is Nietzsche's problem and it is a very negative one; there is trouble in Nietzsche's case. That the snake comes up and bites Zarathustra means that Nietzsche himself is reminded of the question of his possible marriage, a possible family, etc. Now this chapter begins:

I have a question for thee alone, my brother: . . .

This is as if the serpent were speaking to Nietzsche.

like a sounding-lead, cast I this question into thy soul, that I may know its depth.

Thou art young, and desirest child and marriage. But I ask thee: Art thou a man *entitled* to desire a child?

He was infected as you know, which was of course a tremendous problem to him. And his relation to women was exceedingly poor. He did not know how to approach them. He was terribly clumsy and foolish when it came to women.

Art thou the victorious one, the self-conqueror, the ruler of thy passions, the master of thy virtues? Thus do I ask thee.

Or doth the animal speak in thy wish, and necessity? Or isolation? Or discord in thee?

This is an examination. The serpent is trying him, trying to make him conscious of possible motives for or against.

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I would have thy victory and freedom long for a child. Living monuments shalt thou build to thy victory and emancipation.

Beyond thyself shalt thou build. But first of all must thou be built thyself, rectangular in body and soul.

Not only onward shalt thou propagate thyself, but upward! For that purpose may the garden of marriage help thee!

Here we see Nietzsche's peculiar bachelor psychology, and an attempt to make this very difficult and thorny problem of marriage more acceptable to himself—by contaminating it with philosophy, for instance. That makes it much nicer, you see. He can deal with philosophy, and if marriage could be linked up with it—if marriage could have a philosophical purpose and be a technique or a way of creating a higher body—then he might be able to deal with that also.

A higher body shalt thou create, a first movement, a spontaneously rolling wheel—a creating one shalt thou create.

Then marriage would look promising; otherwise it cannot be touched.

Marriage: so call I the will of the twain to create the one that is more than those who created it.

With such a definition it might be considered.

The reverence for one another, as those exercising such a will, call I marriage.

Let this be the significance and the truth of thy marriage. But that which the many-too-many call marriage, those superfluous ones—ah, what shall I call it?

Ah, the poverty of soul in the twain! Ah, the filth of soul in the twain! Ah, the pitiable self-complacency in the twain!

Marriage they call it all; and they say their marriages are made in heaven.

You see, in order to make something of marriage, they must assume that they are made in heaven, just as he must call it a philosophical business; something must be said in favor of marriage so that it can be tackled. Now, his particular idea is that marriage should provide a higher body, the birth of a first movement. What does he allude to here—that spontaneously rolling wheel?

Mrs. Crowley: I should have thought he meant the self.

Prof. Jung: Yes, what he means by “marriage” would be that two come together and create a superman, perhaps in the form of a child.

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But of course in reality that won't do; it would be a very ordinary child to begin with, and the superman business would come very much later, if at all. Even Nietzsche could not imagine that if he had married Lou Salomé they would have created together anything more than an ordinary baby, and perhaps a little more pathological than another.

Mrs. Sigg: The actual fact is that in the moment when Nietzsche wrote this chapter his sister was trying to spoil the image of Lou Salomé. He says: "My sister treats Lou as a poisonous worm." He had made an offer of marriage to Lou but it was a very feeble offer, and after a while he had a suspicion that her health was not satisfactory.

Prof. Jung: I knew her and confirm that she was perfectly healthy and vigorous.

Mrs. Sigg: But she had no children afterwards, and Nietzsche said, "I think Miss Lou cannot live many years."¹

Prof. Jung: *He* would not have lived, *he* would have given up. Well, obviously Nietzsche connects with marriage a philosophical idea of individuation which of course would not do; with such an idea in his head it could not possibly go. It would be a tremendous mistake because that would not meet with the approval of the ordinary biological man. And he has a doubt whether his idea is quite sound; he then projects the other possibility in all those "many-too-many" who also marry—marry like beasts. Of course he would not do that, yet the suspicion that marriage might be something that ordinary people do too creeps in somewhere; he reviles their marriages and tries to defend himself against such a failure of the ideal. But if he had married it would have been pretty much the same and he would soon have discovered it. He would also have discovered that he had reviled marriage. It is *not* like that.

Well, I do not like it, that heaven of the superfluous! No, I do not like them, those animals tangled in the heavenly toils!

Far from me also be the God who limpeth thither to bless what he hath not matched!

Laugh not at such marriages!

Better not!

¹ In his letters Nietzsche repeatedly reported his sister's intense dislike for Lou Salomé, and even her deadly enmity toward her. See for instance the letter to Franz Overbeck, September 1882. Nietzsche's concern for Lou's fragility, as in the letter here quoted (to Peter Gast, 17 July 1882) was wholly unfounded: she proved to be a healthy, vigorous woman who outlived Nietzsche by some thirty-seven years. N/Letters/Fuss.

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What child hath not had reason to weep over its parents?

Worthy did this man seem, and ripe for the meaning of the earth: but when I saw his wife, the earth seemed to me a home for madcaps.

Yea, I would that the earth shook with convulsions when a saint and a goose mate with one another.

That is exactly what they do, and that is right. You see, it is the profound wisdom of nature that whenever there was a saint, there was also a goose ready for him and surely they mated. That is the necessary law of compensation; the high must be brought down and the low must be brought up. So that wonderful saint or whatever he was had an anima that was a goose.

This one went forth in quest of truth as a hero, and at last got for himself a small decked-up lie: his marriage he calleth it.

In the Dionysian dithyrambs at the end of *Zarathustra*, there is a very interesting one about Dudu and Suleika who seemed to be nothing more than small, decked-up lies.²

That one was reserved in intercourse and chose choicely. But one time he spoilt his company for all time: his marriage he calleth it.

Another sought a handmaid with the virtues of an angel. But all at once he became the handmaid of a woman, and now would he need also to become an angel.

Careful have I found all buyers, and all of them have astute eyes. But even the astutest of them buyeth his wife in a sack.

That must be so. That is very wise, because if a woman could see what a man was and if a man could see what a woman was they never would marry, or only under the utmost restrictions. You see, we would hardly touch other human beings if we knew ourselves better, or if we knew them better. One may well be frightened out of one's wits.

Many short follies—that is called love by you. And your marriage putteth an end to many short follies, with one long stupidity.

Or, as in Nietzsche's case, with a complete absence of any kind of relationship.

² "Among Daughters of the Desert," Part IV, ch. 76.

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Your love to woman, and woman's love to man—ah, would that it were sympathy for suffering and veiled deities!

That sounds very profound. Many people have speculated about what these suffering and veiled deities might be. What do you think? Who are they?

Mrs. Jung: The selves of the people.

Prof. Jung: Yes, the gods in them, the selves in them, are these suffering and veiled deities. You see, Nietzsche brings these problems together with that very practical problem in life, marriage. Whenever a philosophy is involved, or any other exceedingly impractical mixture takes place, the problem itself becomes practically impossible; you cannot deal with such a big problem by going to the *Standesamt*³ where you sign your names in the book that you are married, with the purpose of redeeming, for instance, suffering and veiled deities. You are Mr. and Mrs. So-and-So, and if you tell people that you are suffering and veiled deities, you will be sent to the lunatic asylum; if you mix up those two things, practical ordinary human life becomes unmanageable. Because so many people mix it up with a philosophical problem, a simple matter like marriage becomes clumsy. They assume that they naturally will marry that man or woman with whom they can climb to heaven, but with that idea they never will marry, or they will make a hellish blunder. And the idea that marriage exists in order to improve one another is worse: it then becomes a sort of classroom in which one is educated forever. Or any other ideal. That is not to be done; marriage is something quite different. It is a very practical and sober proposition which has to be looked at soberly and carefully. And then you must not be afraid of animals, a point which Nietzsche carefully excludes. For marriage in the first place, in spite of what idealistic people say about it, is what animals do too, and it needs much work and much suffering until people discover that there is something else behind it. The more people have high tones about marriage, the less they will be married; they will be careful not to disturb the harmony of their talk.

But generally two animals light on one another.

That is not so bad.

But even your best love is only an enraptured simile and a painful ardour. It is a torch to light you to loftier paths.

Beyond yourselves shall ye love some day! Then *learn* first of all

³ *Standesamt*: registry.

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to love. And on that account ye had to drink the bitter cup of your love.

Bitterness is in the cup even of the best love; thus doth it cause longing for the Superman; thus doth it cause thirst in thee, the creating one!

Thirst in the creating one, arrow and longing for the Superman: tell me, my brother, is this thy will to marriage?

Holy call I such a will, and such a marriage.—

Thus spake Zarathustra.

The unfortunate thing is that such a marriage doesn't take place; because such big things have been said before, one cannot marry at all. It is the saddest thing to compare Nietzsche's fate with such marvelous teaching: the difference is too great. Now, this chapter about child and marriage has been a very hopeful chapter, a great attempt towards life and the continuation of life. But we come now to a chapter called "Voluntary Death." How do you account for this sudden turn? After a chapter on child and marriage, why should we land in a chapter about voluntary death?

Mrs. Stutz: Sometimes it is easier to die than to live one's life.

Prof. Jung: Under what conditions would you consider death easier than life?

Mrs. Stutz: When you cannot undertake the duties of life.

Miss Hannah: He would rather die than lose his high illusions; if he tried to live, he would have to smash them up.

Prof. Jung: Well, suppose you really meet somebody who makes a grand speech on the most idealistic aspect of marriage and children, and then suddenly begins to talk of suicide—what would you think?

Mrs. Crowley: That he was not convinced.

Prof. Jung: Yes, that he was evidently not quite convinced by his own talk, that there must be a flaw in the crystal. Therefore he confesses as much. He has the most wonderful ideas about marriage and its meaning, its goal, etc., yet he is so certain that this thing cannot come off that he prefers to die. You see, the one thing is exaggerated and the other is exaggerated. He makes of marriage such a rare and wonderful thing that it cannot easily happen, and he decides that if such a wonderful marriage is not possible he must choose death. That is the *enantiodromia* by which he reaches this chapter.

Mrs. Crowley: Is it not possible in the previous chapter on "Child and Marriage" that it was really Zarathustra who was preaching, and that

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he would be referring not to a psychical marriage but to the symbolic marriage of alchemy, just using that as a symbol?

Prof. Jung: Exactly. He identifies with Zarathustra's point of view and such a thing is unmanageable.

Mrs. Sigg: In actual reality, of the nine brothers and sisters in Nietzsche's family, five remained unmarried. That means something.

Prof. Jung: Rather!

Mrs. Jung: I think one should also consider a very simple meaning—that he admonishes people to be more conscious and responsible about marriage and that is actually what they are preaching in Germany now: an improvement of Rasse.⁴ People must make a more careful choice, and are not allowed to marry without a certificate. In many other places also I think it is interesting to see that things have come about as Nietzsche said, but naturally in a more objective way, not in the spiritual way that he preaches.

Prof. Jung: Yes, there is still the difference that in Germany it is a hygienic question and with Nietzsche it is more spiritual.

Mrs. Stutz: I think we see this in Goethe himself who married a very simple woman.

Prof. Jung: That was too much contrary; the result was not very encouraging.

Miss Wolff: More like the saint and the goose!

Prof. Jung: Yes. Well, I think we will hurry on with these chapters, which are not particularly interesting.

Many die too late, and some die too early. Yet strange soundeth the precept: "Die at the right time!"

Die at the right time: so teacheth Zarathustra.

To be sure, he who never liveth at the right time, how could he ever die at the right time? Would that he might never be born!—Thus do I advise the superfluous ones.

But even the superfluous ones make much ado about their death, and even the hollowest nut wanteth to be cracked.

Every one regardeth dying as a great matter: but as yet death is not a festival. Not yet have people learned to inaugurate the finest festivals.

The consummating death I show unto you, which becometh a stimulus and promise to the living.

His death, dieth the consummating one triumphantly, surrounded by hoping and promising ones.

⁴ *Rasse*: race.

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Thus should one learn to die; and there should be no festival at which such a dying one doth not consecrate the oaths of the living!

Thus to die is best; the next best, however, is to die in battle, and sacrifice a great soul.

But to the fighter equally hateful as to the victor, is your grinning death which stealeth night like a thief—and yet cometh as master.

My death, praise I unto you, the voluntary death, which cometh unto me because *I* want it.

What is your impression of this teaching? What is the remarkable thing?

Miss Wolff: It seems like a wish fulfilment. It is as if he had an intuition that his own death would not be like that, that his death would not come at the moment he would choose.

Prof. Jung: Well, it is like a superstition, or almost a conviction, that he was the one who would die when he wanted, but he was just the one who did not die when he wanted. He was dead before his body.

Mrs. Sigg: For a very long time when he was quite young, Nietzsche believed that he would die of the same disease and at the same age that his father died. He was very ill when he was thirty-six I think, and he was perfectly convinced that he would die, and he was also convinced that he would get this disease of the brain.⁵

Prof. Jung: You see, he is now making the same complication of death as he was making before with life: he links up or contaminates death, a natural occurrence, with a philosophy. The natural flow of events which life is and ought to be includes death; death is also a natural occurrence which comes flowing along. But he makes it a task, almost a decision. He says that he is going to die when he wants just as he is going to marry when he thinks best, not taking it as an event which comes along as the will of God, which is not his own will. One can fit in with the flow of events only when one can accept them, not when one makes them. There again is the identification with the archetype; the archetype prescribes what should be and Nietzsche backs it up. His inflation makes it his own conviction, so his idea is that one marries under such and such conditions and makes such and such a thing of it; and one chooses the right kind of death in the right moment, such a death as one wants and with the meaning one wants. You see, that is all

⁵ In a letter to Carl von Gersdorff, 18 January 1876, Nietzsche recalled his father's dying at thirty-six from inflammation of the brain and said that such an affliction may take *him* off even earlier. He was then thirty-one.

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violating the flow of events which he just cannot accept, so that even dying becomes clumsy and complicated. Such people cannot die naturally any longer. It is just as if one had to swallow in a certain kind of solemn way; then of course one cannot swallow at all. The simplest functions become absolutely impossible if one is on stilts: one cannot even die. "And when shall I want it?" But there is no choice. He can ask himself when he wants it as little as when he is going to marry.

Prof. Fierz: He speaks already of his heir but he never has one.

Prof. Jung: Yes, he says,

And when shall I want it?—He that hath a goal and an heir,
wanteth death at the right time for the goal and the heir.

And out of reverence for the goal and the heir, he will hang up
no more withered wreaths in the sanctuary of life.

Verily, not the rope-makers will I resemble: they lengthen out
their cord, and thereby go ever backward.

This is just tragic when one thinks how he died.

Many a one, also, waxeth too old for his truths and triumphs; a
toothless mouth hath no longer the right to every truth.

And whoever wanteth to have fame, must take leave of honor
betimes, and practise the difficult art of—going at the right time.

One must discontinue being feasted upon when one tasteth
best: that is known by those who want to be long loved.

Sour apples are there, no doubt, whose lot is to wait until the last
day of autumn: and at the same time they become ripe, yellow,
and shrivelled.

In some ageth the heart first, and in others the spirit. And some
are hoary in youth, but the late young keep long young.

To many men life is a failure; a poison-worm gnaweth at their
heart. Then let them see to it that their dying is all the more a suc-
cess.

Many never become sweet; they rot even at the summer. It is
cowardice that holdeth them fast to their branches.

Far too many live, and far too long hang they on their branches.
Would that a storm came and shook all this rottenness and worm-
eatenness from the tree!

Would that there came preachers of *speedy* death! Those would
be the appropriate storms and agitators of the trees of life! But I
hear only slow death preached, and patience with all that is
"earthly."

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Ah! ye preach patience with what is earthly? This earthly is it that hath too much patience with you, ye blasphemers!

Verily, too early died that Hebrew whom the preachers of slow death honour: and to many hath it proven a calamity that he died too early.

That is the passage I mentioned,

As yet had he known only tears, and the melancholy of the Hebrews, together with the hatred of the good and just—the Hebrew Jesus: then was he seized with the longing for death.

Had he but remained in the wilderness, and far from the good and just! Then, perhaps, would he have learned to live, and love the earth—and laughter also!

Believe it, my brethren! He died too early; he himself would have disavowed his doctrine had he attained to my age! Noble enough was he to disavow!

There is quite a famous book by George Moore, *The Brook Kerith*, in which Christ lived on.⁶ It is an exceedingly poor book—you almost die before you reach something that has real substance—but there is one good substantial idea in it. He says that Christ was taken down from the cross and put into the grave by Joseph of Arimathea, and then the grave was opened by some of the disciples and Christ was discovered to be still alive; so they brought him back to Joseph where he recovered and became a shepherd again, as he had been before—he herded the sheep of Joseph. Then later on a very fanatical and excited man appeared who called himself Paul, a disciple of Jesus who was crucified. They told him they knew all about Jesus—he was saved, he is here, you can see him—and then they produced Jesus with the scars on his hands and feet from the crucifixion. But Paul did not believe it, because his Jesus had said he was the son of God, while this Jesus had understood that that was an error.

So the fact that Nietzsche feels that Christ died too early is a general idea only; we really have the need to ask the question: “What would Jesus have taught if he had been a married man, with eight children for instance? How would he have dealt with certain situations in life which only occur when you are in life, when you share it?” Of course he was in his own life but it was a very partial one—he was not really in

⁶ Jung exaggerates the fame of this novel (1916) by George Moore (1852-1933), and probably was not acquainted with a better and more famous little novel on the same theme, D. H. Lawrence’s *The Man Who Died* (London, 1932).

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life as we know it. He would perhaps be a good teacher inasmuch as one is meant to live his particular life, the life of a philosophical tramp who really has the idealistic purpose of teaching a new saving truth, who recognizes no other responsibility. You see, he had no profession and no human connections which were valid to him. He separated himself from his family, was the lord of his disciples, who had to follow him while he had to follow no one, being under no obligations. This is an exceedingly simple situation, tragically simple, which is so rare that one cannot assume that the teaching coming from such a life can be possible or applicable to an entirely different type of life. Therefore, we may well ask how it would have been if Christ had had a responsible position. Would he have cast it away? How would he have behaved if he had had to earn money instead of catching a fish with a *statēr* in his mouth, or if he only had to unhook an ass somewhere when he needed to ride? That is too simple. Also we could not live on the alms of other people; that would be against our grain. So in every way we are quite different from a man with such an attitude. We don't believe that the life of the earth will soon be finished, that the kingdom of heaven is to come, and that the legions of angels will fall upon the earth so that its power will be finished. And we have an entirely different idea of life in many other respects. And out of this comes the idea of Nietzsche: How would it have been if Christ had had to be responsible for so many children, or if he had been a responsible employee in the administration of Rome or Palestine, or if he had been born to be a priest who was responsible for the traditional creed—and so on? Nietzsche expresses this kind of feeling and so he expresses the need of finding a better key to unlock the problems which we find unanswerable.

Now, the real essence of this chapter is in the paragraph:

Free for death, and free in death; a holy Nay-sayer, when there is no longer time for Yea: thus understandeth he about death and life.

He means of course a complete freedom even in reference to death. But death surely is an event which is not voluntarily chosen, any more than any great event in life which just comes along and has to be accepted. So what Zarathustra says here sounds like a tremendous exaggeration, unless we consider that it is just Zarathustra who is saying it. An archetype looks at life from the standpoint of Zarathustra—that life surely is an arrangement, that there are right moments in which something is chosen to happen, that even events are for a certain end. “Verily, a goal has Zarathustra.” *He* can speak like that, can have a goal

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because it is the meaning of life in itself, but for a human being it is of course an exaggeration, making for an impossible complication. Then there is one other point in this chapter which needs some explanation:

Verily, a goal had Zarathustra; he threw his ball. Now be ye friends the heirs of my goal; to you throw I the golden ball.

Best of all, do I see you, my friends, throw the golden ball! And so tarry I still a little while on the earth—pardon me for it!

Thus spake Zarathustra.

What does he mean by the golden ball?

Mrs. Sigg: You spoke in a former Seminar of a ceremony—I think it was a resurrection ceremony—at which the ball was used in church.

Mrs. Crowley: *Le jeu de pelote*.

Mrs. Sigg: But you gave one example of a certain ceremony in a church.

Prof. Jung: Oh yes, the burial of the Hallelujah at Easter. A lump of earth was buried, probably symbolizing the dead sun that is buried and given life again. As Christ dies on Good Friday, he is the sun of the past year, and then his resurrection takes place on Easter Day, marking the coming back of the sun. But you can read about the *jeu de pelota* in an early Seminar report; there I gave a full account of it.⁷ It was a symbolic game with a peculiar meaning and it was played in the church. It was a system of relatedness among the figures of the Chapter, the bishop and the deacons and so on. In the way in which they threw the ball to each other they made a certain pattern; it was generally played standing in a circle and it had to do with the making of a mandala where the center moves from one to the other. The center, that ball which moves from the one to the other, is also a god, the god as a function of relationship; it swiftly moves around within the circle and it is the one thing upon which everybody is concentrated. You see, that golden ball is like the wheel which rolls out of itself, another analogy or parallel in *Zarathustra*, or like the dancing star. It is a symbol of the self. This pelote game also has a peculiar connection with depreciatory rumors about the ritual murder which was supposed to take place in Gnostic circles, as well as among the Christians and the Jews; it was said in antiquity that they played the game of pelote with a child that they threw to one another until it was dead. The child represented the god.

⁷ See *Dream Sem.*, pp. 15-16, 21-22, 32-33, for a fuller account of *jeu de paume* or *pelota basque*, a ritual ball game popular in monasteries until the 13th century, and sometimes indulged thereafter, but with increasing disapproval from the higher clergy.

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It was a sacrifice of the god and a human sacrifice in order to renew the life of the god. It was like putting to death the god of the past year, as Christ was put to death instead of Barabbas whom the people wanted to have released as the god of the coming year. Christ was condemned as the criminal representing the god of the past year, according to the old Babylonian custom. And the interesting thing is that Barabbas means “son of the father,” just as Christ was the son of the Father; so it is one and the same—the god in its going down and in its coming up.

Now, this is all expressed by the *jeu de pelote*, and the ball is a symbol of the sun; it is the golden ball, an entirely round thing which expresses the state of perfection, of the highest value, of gold. In the next chapter it already appears in that light. There it is the golden top of a walking stick which Zarathustra receives from his disciples, a sun or a globe with a snake coiled round it. And the sun, the golden germ, the *Hiranyagarbha* as it is called in the Upanishads, is another symbol of the self; it is also called the golden child, the precious, perfect substance that is made by man or born out of man; and it is of course the alchemistic gold and the all-roundness of the Platonic being and the *sphairos*, the most blissful god of Empedocles.⁸ That substance is played upon or handled in a mystic circle, the meaning being that such a circle of people, where there is that mystical relationship, are all held together by the sun germ, that one perfect golden ball—that germ which is moving among them, partially or chiefly moved by the people themselves, but according to a preexistent pattern. This is an exceedingly difficult picture, and of course we could not explain such an image out of *Zarathustra* if we did not have other materials by which to elucidate the peculiar symbolism.

It is the idea that the self is not identical with one particular individual. No individual can boast of having *the* self: there is only the self that can boast of having many individuals. You see, the self is an extraneous unit in one's existence. It is a center of personality, a center of gravity that does not coincide with the ego; it is as if it were something outside. Also, it is not *this* individual, but a connection with individuals. So one could say the self was the one thing, yet it is the many. It has a paradoxical existence which one cannot define and limit by any particular definition. It is a metaphysical concept. But we must create such a concept in order to express the peculiar psychological fact that one can

⁸ Empedocles, a contemporary of Socrates who taught that the four elements—earth, air, fire, and water—were pulled apart and united by the force of strife and love. See also 4 May 1938, n. 6, below.

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feel as the subject and one can also feel as the object: namely, I can feel I am doing this and that, and I can feel I am made to do it, am the instrument of it. Such-and-such an impetus in me makes my decision. I am feeling a principle which does not coincide with the ego. So, people often say that they can in a measure do what they like, but that the main thing is done by the will of God. God is doing it through them; that is, of course, the religious form of confessing the quality of the self. Therefore, my definition of the self is a non-personal center, the center of the psychical non-ego—of all that in the psyche which is not ego—and presumably it is to be found everywhere in all people. You can call it the center of the collective unconscious. It is as if our unconscious psychology or psyche were centered, just as our conscious psyche is centered in the ego consciousness. The very word *consciousness* is a term expressing association of the contents of a center to the ego, and the same would be the case with the unconscious, yet there it is obviously not *my* ego, because the unconscious *is* unconscious: it is not related to me. I am very much related to the unconscious because the unconscious can influence me all the time, yet I cannot influence the unconscious. It is just as if I were the *object* of a consciousness, as if somebody knew of me though I didn't know of him. That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. And this peculiar psychological fact of being the same self with other people is expressed by the image of the pelote, the ball that is played in a certain pattern within a certain circle, symbolizing the relations going hither and thither.

Now, Zarathustra says here that his goal is connected with that ball. His goal is obviously to set that ball in motion, to create that wheel which moves out of itself. And he has thrown the ball among his brethren or disciples, which means that he is bringing up or instigating the self and setting it in motion. You see, there is a clear connection between this idea and the idea of the wheel in motion in Buddhistic literature; the teaching of the law is compared to a moving wheel, yet originally it was probably the same idea. As Zarathustra has thrown a ball, so Buddha brings a wheel among men and sets it in motion, a process which will eventually lead up to the Buddhistic idea of the most perfect condition—the condition of complete detachment, of nirvana.⁹ It is also characteristic of Buddhism that it is considered to be a

⁹ The Buddha's proclaiming the Dharma was often spoken of as setting in motion the wheel of the law.

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spiritual merit to depict such a wheel, to make a drawing of it. It has spiritual value in that it helps towards one's own perfection. Of course a mandala is such a wheel, though that is again a somewhat different aspect. There we very clearly see that the mandalas mean the gods. As a mandala is the seat of the god, the center of the mandala is the deity. But a deity is simply a projected vision of the self. So this chapter leads us really to a very profound idea: namely, that to Zarathustra, being the archetype, life is a preestablished arrangement, a yea and a nay—it can be chosen—the beginning and the end and the way. And the chief meaning of that whole thing is like throwing the ball among a certain group of people who obviously are assembled, chosen by fate or by that unconscious consciousness to be together so that they produce this play of the golden ball. This is, I am afraid, quite obscure, but when it comes to matters of the unconscious, things *get* obscure because we are only partially conscious of them. But I am perfectly certain that such symbols refer to extraordinarily important things. You see, such things have been expressed in the Greek *to en to pan*, which means that the all is the one, or the one is the all,¹⁰ represented by the *ouroboros*, the snake that makes the perfect circle by biting its own tail. That is the same idea, binding together the many into the one, and that one into the many.

Mr. Allemann: I think in India there is the same idea in *neti, neti*.

Prof. Jung: Yes, neither this nor that. It is, all around, the same idea. For instance, in Christian symbolic language Christ says, "I am the vine and ye are the grapes." You see, the supreme idea that Zarathustra is teaching is that the Superman is identical with a ball, and the ball is the globe, the all-perfect roundness expressing the primordial man, the man that *was* before he had been dismembered, cut up or separated—before he became two. And it is the idea of the alchemistic hermaphrodite that unites the sexes.¹¹ So the Superman is an exceedingly old, mystical idea which appears again and again in the course of the centuries. Of course Nietzsche was not aware of that, he knew almost

¹⁰ The number *one* was perhaps first raised to *The One* by Heraclitus and continued important at least until Plotinus' famous "flight of the alone to the Alone" (*Enneads*, 6.9.70).

¹¹ An allusion to Aristophanes' speech in Plato's *Symposium* about how the sexes were created by the division of the original hermaphroditic, spherical creatures, whose power threatened the gods. The story is a favorite of Jung. See CW 11, par. 47n; 91, par. 138n; et al. In the Middle Ages, Sun/Moon and even the philosopher's stone were often represented as hermaphroditic. See CW 13, figs. B1-B4. Nietzsche of course knew well the Greek philosophers' writings, but probably not those of the alchemists.

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nothing of the particular literature in antiquity which contains these symbols; it was not yet discovered, many things have been dug up since; he did not know of the medieval parallels, and he never would think that this ball had anything to do with the all-round primordial man of Plato, or with the *sphairos* of Empedocles. Yet these ideas keep on coming back again and again, and in that respect one could ask, "what is Nietzsche after all?" He is simply a repetition of one of the old alchemists. Nietzsche continues the alchemistic philosophy of the Middle Ages.

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