

# **The Relationships between Incest and Hubris in Dreams, Myths and Folk Tales**

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## **Abstract**

In ancient myths, Hubris and Incest appear as the two archetypes, and are largely mentioned as the primary human sins in various cultures. It is in fact reasonable to assume that these two taboos constitute an ideological foundation, ground rules or moral axioms for the entire human civilizations. The many notations provided in the stories of creation, myths, works of art and legends, only serve to strengthen this hypothesis. Despite their numerous joint appearances and reciprocity, while attempting to understand their essence and basic importance, it seems that the affinity existing between them has not been stressed strongly enough. A dream told by a 33 year old man, married and a father to one child, demonstrates the special relationship existing between incest and hubris. The man came to treatment because he couldn't hold on to a job and had a tendency to frequently change occupations. Having high ambitions of getting rich, he had the tendency to put enthusiastic efforts into dubious business schemes. They all eventually turned out to be totally unrealistic and caused him a great deal of disappointment, not to mention financial loss. He was in fact dependant on the support of his wife's affluent family who provided financial assistance. Coming from a low socioeconomic background, he aspired to fulfill the high expectations of his mother, who had already been disappointed by his gloomy, passive and unmotivated father

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In ancient myths, Hubris and Incest appear as the two archetypes, and are largely mentioned as the primary human sins in various cultures. It is in fact reasonable to assume that these two taboos constitute an ideological foundation, ground rules or moral axioms for the entire human civilizations. The many notations provided in the stories of creation, myths, works of art and legends, only serve to strengthen this hypothesis. Despite their numerous joint appearances and reciprocity, while attempting to understand their essence and basic importance, it seems that the affinity existing between them has not been stressed strongly enough. A dream told by a 33 year old man, married and a father to one child, demonstrates the special relationship existing between incest and hubris. The man came to treatment because he couldn't hold on to a job and had a tendency to frequently change occupations. Having high ambitions of getting rich, he had the tendency to put enthusiastic efforts into dubious business schemes. They all eventually turned out to be totally unrealistic and caused him a great deal of disappointment, not to mention financial loss. He was in fact dependant on the support of his wife's affluent family who provided financial assistance. Coming from a low socioeconomic background,

he aspired to fulfill the high expectations of his mother, who had already been disappointed by his gloomy, passive and unmotivated father.

*In his dream, he finds himself at work, standing in front of his manager (a woman), lightly kissing her on her mouth. In response, his boss kisses him forcefully leaving marks on his face. At the same time he is being worried that his wife might find the incriminating evidence, the manager's husband arrives at manager' and beats her senseless for what she's done. He wished to come to her rescue, but being afraid to get involved in case his wife finds out, he flees the site. He makes his escape through fields, passes a military camp, till he reaches home, where he cleans up the dirt that stuck to him. At this point he wakes up only to fall asleep again and continue his dream, in which he feels guilty for running away, since he suddenly realizes that it was in fact his mother who had been beaten.*

The ambitious patient, who in reality aspires to quick profits, and who is captive to a fantasy of getting rich and powerful, commits hubris, and is repeatedly disillusioned, as he is unable to fulfill his own high expectations. Nevertheless, the dream stresses the incestuous experience prevailing at the root of his hubris inclination, and driving him to excessively grandiose and impulsive behavior. The incestuous inclination is revealed in his dream by his manager/mother's insistent kisses, and expresses the influence of the mother complex, both in the relationship with his wife as well as his grandiose ambitions for success and material achievements. The husband's appearance in the dream reveals the subconscious aspiration to replace his father's place besides his mother. The guilt the patient feels is towards his mother (for not defending her and not living up to her expectations), and not towards his father (for taking his place).

Therefore, the dream simultaneously expresses the two aspects of the Oedipal myth: the inclination to incest and the inclination to hubris. The incest is represented by the kissing with the manager/mother and with the yearning to unite with her. The hubris is expressed by his will to replace the father, redeem his mother and thus win her admiration.

A unique link between incest and hubris is revealed in the film "Babylon" (2006) directed by the Mexican director Alejandro González Iñárritu. The final scene shows a father and his teenage daughter, embracing on top of a Tokyo sky scraper. The daughter is naked. This image concisely symbolizes both motives, which serve as a leitmotiv throughout the plot, and emphasizes the affinity existing between them. The plot of the film isn't sequential or chronological, it is similar to a mythological legend, and takes place in three different locations: Mexico, Japan and Morocco. As the plot advances it reveals a shepherd's younger son in the Moroccan mountains, committing incest with his adolescent sister. He later on competes with his elder brother for his father's esteem. The younger brother, trying to prove to his father his superiority over his brother, rashly and superciliously brings destruction and ruin to his family as he fires his rifle to shoot an American tourist. Does this in fact

symbolize that a sinner who transgresses incest and the family and social boundaries, contains in his nature an arrogant element, and thus transgresses hubris as well? Another part of the plot reveals a Japanese businessman whose wife died who is raising his mute teenage daughter single handed. Busy, striving to succeed at work, he is unaware of his daughter's emotional needs. This businessman's too great ambition, expresses his inclination to hubris, and causes him to emotionally neglect his daughter. The daughter develops incestuous fantasies involving her father, and she attempts to seduce authoritative male figures, such as her dentist and the detective investigating her father. If we try to examine the father and daughter as figures pertaining to one system we may assume that when one character commits hubris, it causes the other to commit incest.

The name "Babylon" reminds us of the Biblical sin of hubris sin. It also expresses the lack of communication and the inability to find mutual grounds between the various characters of the film; for example – between the father and the teenage daughter and between the daughter and her Community. Lack of communication exists also between the Moroccan father and his sons. He places the rifle in their hands in order to protect the herd but doesn't warn them against the dangers of using it. On the contrary – he encourages rivalry and even mocks the eldest for not being as proficient handling the gun as his younger brother is.

In the biblical story of building the tower of Babylon (Genesis Chap. 11) God mixed up the people's language as a punishment for committing hubris, in the intention of stopping them from building a tower that would reach the skies. Correspondingly, the division of the human race into tribes, countries and nations and the creation of a multitude of languages indicate a tendency towards exogamy, encourage differentiation, and decrease acts of incest. Does the Biblical story suggest that increasing differentiation and variance might also decrease Hubris?

On the other hand, increased variance and excessive differentiation, while enhancing lack of communication, and encouraging alienation and estrangement, may lead to a longing for coalescence, symbiosis and thus lead to incest. Alienation and lack of communication may also cause the projection of the inferior shadowy parts on to the strange and the different, thus, encouraging arrogance and the tendency to hubris.

Netzer (2004) in her book "The Quest for the Self", mentions, that according to Jungian approach, Incest is the archetype, symbolizing closeness and the symbiotic relationship dominantly existing at the beginning of human existence. She stresses that at first, only the Gods were permitted the right of Incest, for example: Zeus and Rhea, Chronos and Rhea, Zeus and Persephone, Isis and Osiris, and others. Ancient monarchs also acquired the convention of incest in order to single out their status, and proclaim their resemblance to the Gods. In the Inca for example, the king named the Sun God, married his sister – the Moon Goddess, their marriage personified the unity of sun and moon. In the ancient Egyptian culture, the Pharaohs were allowed to marry their own sisters. According to Netzer, in early civilizations Incest was regarded as

sacred, expressing the unification of the "I" with the "self". Therefore, the act was proclaimed appropriate for Gods and monarchs and at the same time considered impure, tabooed and bringing about the death sentence for the common people. It is my opinion that it also serves to show that the common people's inclination to Incest is closely bound with that of Hubris. It expresses their ambition to become prominent kings or Gods, thus disturbing the primary order of existence.

I will henceforth attempt to examine the personal, intrapsychic, collective, cultural and interpersonal meaning of Incest. I will also refer to Hubris, the connection and the affinity between the two, through myths, tales and dreams. Another well known mutuality we can find in the affinity between the ego and the self, the male and female elements, the child and the old man archetypes or the aggressive and victim streak. This observation emphasizes the complementary relationship existing between the archetypes, which are positioned in a complementary system. They thus shed light on one another, enriching their meaning and creating reciprocal space in the psyche.

## **Incest**

Blass (2004) reviews the position of psychoanalysis towards Incest. At first, Freud assumed that Incest was a concrete trauma suffered by hysterical patients he treated. According to Freud Incest trauma was the cause of neurotic hysteria, and he reached this conclusion from the free associations expressed by his patients. This was the first seduction theory which had been held by him for several years. He then abandoned the theory since he didn't believe it probable that Incest would be as frequent as hysteria. As a result of his self-analysis, he accepted the existence of sexual fantasies about parents and defined them as the Oedipus complex. He believed himself wrong to accept his patient's associations and narratives at face value. He deduced that these were not real events; they were in fact the product of sexual fantasies. This approach, regarded as the seduction theory, prevailed until the eighties.

Seligman(2004), indicates that up to thirty years ago psychologists held the opinion, according to the prevalent psychiatry book of the period (Freedman , Kaplan & Sadock,1972), that Incest was a highly rare phenomenon. They maintained it only happened to one of a million women. Nowadays, it is accepted that this is no marginal occurrence, that it is common in western society, and some even say that one of seven women has experienced incest,( Russel, 1986). The radical change in the statistic conception of this phenomenon's proportions reflects the cognitive change in society's attitude towards it. It is also expressed by the theoretical understanding of the phenomena in the psychoanalytical approach . Mason's(1984) book attacked psychoanalysis and blamed it for actively and intentionally conspiring to conceal the matter and consequently preventing the victims from receiving proper treatment. Following his and others' criticism, a reversal of opinion occurred, reverting to Freud's initial seduction approach.

Incest is observed by the Jungian approach both on the concrete and the symbolic levels but not in the same way as psychoanalysis.

The concrete level indicates the urge for sexual relations within the family between parents and offspring, siblings, or first degree relatives.

Un-like psychoanalysis, Jung does not relate to Incest (on the symbolic level) as merely sexual fantasies. Jung adopts a more comprehensive look at Incest, which does not necessarily pertain to concrete sexual relations, but to symbiotic relations, lack of differentiation and emotional dependence within the family.

Jung(1983) and Neumann(1993) relate to the intrapsychic and symbolic levels of incest which are expressed by regression and the merging of the ego with the mother archetype.

But does Jung's emphasis on the symbolic aspect of incest also express his difficulty to face the problem on a concrete social level, as does Freud's? On the other hand, Jung's symbolic treatment of the issue enriches and broadens its meaning in mental life, and helps us understand it in a wider and more comprehensive way.

In his book "The Psychology of the Transference", Jung (1983) refers to incest as the archetype expressing the symbiotic urge as an urge towards endogamy, namely, an urge to keep the family and tribe unified. Jung compares this instinct to a sheep dog keeping the herd from scattering. Simultaneously, humans tend to be, exogamous. It creates the need for a taboo that would prevent having sexual relations within the family, because the concrete realization of incest bears a regressive and destructive meaning on human evolution. In ancient or conservative civilizations the endogamic or exogamic urge awoke a need to reconcile the two, i.e., on one hand - not marry outside the tribe, on the other – not marry a first degree relation. Therefore, a tendency evolved of marrying first degree cousins or crossbreeding of brother and sister on one hand with their sister and brother on the other. Jung presents two folk tales expressing these two basic contradicting urges: endogamy and exogamy:

An Icelandic tale tells about a young girl called Finna who refused to get married. She begged her father to reject any suitor who asked for her hand in marriage. She had many suitors who, according to custom, approached her father, who in turn rejected them all due to his daughter's request. Until one day, a suitor arrived who threatened to kill the father with his sword if he refused to let him marry his daughter. Having no other choice, Finna concerned of her father's life, married the stranger, but requested that her brother accompany her to her new home and live with them. Before Christmas, busy with the holiday preparations, her husband abruptly left the house. Finna and her brother searched everywhere for him and finally located him on one of the islands, living with a beautiful woman. Finding out about it, Finna returned home and did not complain. After the holiday, her husband appeared at home carrying a baby. He placed the baby on their bed and asked her who this baby belonged to. She replied that it belonged to her. This was repeated over the two following years. Every year he appeared with a baby in his arms, gave it to his

devoted wife who adopted all three babies with no objections. After Finna accepts her husband's actions and consents, we discover that he had violated an interdiction placed by his stepmother who was also a witch. Therefore, she cursed him that he would bare three children by his sister, who was the beautiful woman that Finna and her brother encountered on the island. The only way to disperse the spell would be for him to marry a woman who would know about it and accept the three children born to his sister as her own. Otherwise, he would turn into a snake, and his sister into a filly. Since Finna was ready to accept her husband's deeds, the spell was removed. The tale ends as Finna's husband comes back to live with her. He then marries his sister, with whom he had three children, to Finna's brother.

The tale emphasizes how strong the incest urge is, how, like a spell, it can dominate the psyche. Only the spouse's (Finna) total devotion and trust can balance the incestuous urge and enable the man to free himself from the enchanted relationship with his sister. Finna is also bound by an incestuous relationship with her brother and her father, which is why she refuses to get married. Only when her father's life is threatened does she shift her love to a stranger who is not part of her family. Finna's Animus is not fully developed, therefore she finds it difficult to sever the tie with her father, and begs him not to marry her off. When she marries, she asks her brother to accompany her to her new home, which represents Finna's endogamic and incestuous predilection. At the same time, her brother enables the realization of the exogamic tendency, and leaves the family nest. He constitutes a transitional figure, which enables her to emotionally connect to the stranger and be faithful to him. I find it interesting to compare this tale with Bialik's "Tale of three and four" (1954). The Icelandic tale stresses the daughter's incestuous inclination towards her father, by begging him not to marry her off. On the other hand, in the "Tale of Three and Four", King Solomon learnt by watching the stars that his daughter will marry a poor indigent man. He therefore keeps his daughter in an impregnable castle, to prevent her from meeting her destined husband. The daughter feels depressed by the incarceration and longs to meet the man she is destined to love. Her exogamic tendency as well as her Animus are much more evolved. While Finna is closely bound to her father and brother, and is uninterested in and intimidated by strange men, the king's daughter is able to be attracted to a strange, shy, unassuming and intelligent young man, who is extremely different from the extroverted, wise, arrogant king.

We can see the inherent lien between incest and hubris in both tales. It seems that in the Icelandic tale, incest is a result of the sin of pride. The husband, disobeying his mother, expressed his inclination to hubris. In return, his outraged mother cast a spell on him. His punishment will cause him to regress to an incestuous state, and expresses the danger of losing his own self. If he doesn't find a woman to redeem himself, he and his sister will turn into animals and exist in eternal regression. In "Tale of Three and Four" it seems at first that the sin of pride is the result of incest. King Solomon's symbiotic relationship with his daughter makes it difficult for him to

be separated from her. He therefore attempts to change destiny and prevent her from marrying her poor intended bridegroom. Thus, he expresses his inclination to hubris. Nevertheless, King Solomon might have already committed the sin of pride previously, therefore, his daughter's destiny marrying a pauper, would be a compensatory act. Anyway, it seems that these two sins are combined and reciprocal.

Another example shown by Jung (1983) is a Russian tale about a witch who gave a young prince a lucky ring that bestows him with special powers. These powers will only work if he finds a girl whose finger the ring will fit. The prince grew up and set out to search for a bride, but couldn't find one to fit the ring. He told this to his sister who asked him to try on the ring, and it fit perfectly. The prince wanted to marry his sister, but she knew this would be a sin, and she therefore sat on her door step and cried. Some old beggars passing by comforted her and gave her a piece of advice: "Make four dolls and place them at the four corners of the room. When your brother asks you to marry him – do so, but when he asks you to go into the bedroom do not hurry and trust in God". After the wedding the prince invited his sister to the bedroom. The four dolls started singing, calling the earth to open and swallow the sister rather than commit incest. The sister, swallowed by earth, pursued her way underground until she reached the home of Baba- Yaga the witch. The witch's daughter tried to help the sister hide from her mother, but the witch found the prince and began warming the oven in order to burn her in it. The sister and the witch's daughter conspired and managed to throw Baba Yaga into the blazing oven. They later arrived at the prince's castle and met the prince and his servant. The princess and the witch's daughter resembled each other so much, the Prince couldn't tell them apart. The servant suggested that the Prince put them to a test. He would place a skin bag full of blood under the Prince's arm, stab it with a knife and the Prince would pretend to be dead. The Prince took the advice, and after the deed was done, the Princess threw herself onto the Prince, mourning and crying, believing him dead. Thus the Prince was able to identify the Princess. Obviously, the magical ring fitted the witch's daughter as well; the Prince married her and found a suitable husband for his sister the Princess.

In the tale, the Prince was captivated by the ring, and was prepared to marry his sister and live in incest because he craved to acquire the unique powers it provided. This tale also demonstrates how the Prince's inclination to hubris, his aspiration to achieve super-human powers, put him in danger of committing incest. The Princess, amusing herself with the ring, expresses her own incestuous desire. Nevertheless, when she is requested to actually realize it, she recoils and weeps bitterly.

The incest in this tale is prevented by the four doll ritual, meaning symbolically the marriage of four people instead of the two - brother and sister. To avoid incest, the Princess must undertake a voyage underground. In this voyage she is destined to meet her shadow figure (the witch's daughter who looks exactly like her); cooperate and integrate with her, in order to survive the bad mother complex. The Prince is unable

to tell them apart, due to the fact that he is under a spell. Symbolically, the ego is in a state of incest with the wicked mother archetype (Neumann 1983), therefore under her influence, and unaware of his difficulty to differentiate. He is assisted by his shadow figure, the servant, who guides him through a trickery test. The test frees him from the spell. It gets him better acquainted with his sister and with the true meaning of responsible blood relation, which proves stronger than sexual attraction to the future bride. The tale suggests that true emotion, caring and responsible love can only exist if the sexual drive towards a family member is curbed. (1)

Stein's (1973) book, "Incest and Human Love", stresses this significant point, which symbolically arises in the Russian tale. Stein maintains that the taboo of incest enables development of human love and interpersonal relations. It does so by causing individuals to treat each other as more than sexual objects or as outlets to their urges. It makes them stop and think about the desired person. This taboo also promotes feelings of respect and sanctity towards parents and elders. According to Stein, the taboo of incest has two further ramifications: 1. the behavioral pattern resulting from the yearning for an unattainable person, becomes the pattern when dealing with all unattainable goals. 2. The taboo compels the individual to make a decision about who he chooses to love, taking into consideration the personal and cultural limitations. Consequently, the taboo of incest also moderates hubris. Willingness to accept the unattainability of a loved object enables to accept the restrictions and boundaries set by society on aspirations in general, and helps curb them.

Stein discusses the wound and splitting of the child's psyche, caused by incest in western civilization. Stein emphasizes that the taboo of incest exists as a primary instinct in the human psyche as well as the urge to commit incest. Nevertheless, it still takes a great deal of awareness and strength of character to resist the temptation. He maintains that in primitive civilizations, rituals and customs existed that in an integrative and natural manner, protected the adolescent psyche from being carried away by incest. He points to an anthropological study of Melanesian tribes, performed by Malinowski (1955) which suggests that the offspring do not belong to the husband, but rather to the woman's family. The woman's brother is the one responsible for taking care and raising them. Moreover, they are defined by their uncle's status in the tribe rather than by the father's. The father's role is companionship rather than authority. The brother is in charge of the spiritual development of his sister's children, but must not harbor sexual desires towards her, thus preventing her from marrying another. As a rule, in primitive civilizations, sexual freedom exists, but maternal brothers and sisters are separated at a young age and play with other children of the same age group. On the one hand they are close, and love each other; on the other they are forbidden from any personal or intimate communication. They are not even allowed to look at each other or share their feelings and thoughts. The taboo increases as they grow up. Despite the taboo, these tribes do not suppress their sexual attraction towards family members. They may talk

about it to their siblings, knowing clearly that they cannot act upon it. Thus the psyche is prevented from being torn between sexual attraction and human love. Rather than by repression, taking control of incestuous relations is performed by social and ritualistic rules helping the adolescent boy and girl overcome them. According to Stein, the taboo of incest sanctifies the family relationships and promotes human caring, warmth, devotion and sharing the same fate, which are above instinctual approach. He argues that in modern civilization, the adolescent is forced to deal with his incestuous feelings by himself, unaided by any social rule or ritual. In order to overcome, he must suppress feelings he might carry towards a family member, causing a split between love and sexuality. This split enhances the affinity between the repressed incestuous inclination and the ambition for a grandiose success and hubris. The ambition to succeed and the Ego inflation might serve to compensate for the suppressed incestuous desire, and indirectly win a mother's love and admiration, as described above, in the 33 year old man's dream.

### ***Hubris***

Hubris, the sin of pride, expresses the tendency of the human ego to swell and inflate. The hubris sinner aspires to rule, to obtain power, or acquire outstanding knowledge and insight. A person with the inclination to grandiosity and omnipotence believes that he has special powers and privileges, and is not subjugated to human boundaries.

Many forms of hubris and inflation exist, and are characterized by believing to have the makings of a god and renounce being human. The feelings of grandeur and the arrogant behavior are accompanied by intrapsychic changes.

Edinger (1992), in his book "Ego and Archetype", maintains that hubris occurs when the ego tends to merge with the archetype; a condition where part of the ego attributes to itself qualities of someone larger and grander (archetype).

In fact, Edinger maintains that we are born into inflation. The baby's ego is completely submerged in the subconscious and there is no differentiation between him and the self. This is the Uroboric phase in which the baby is subject to a sense of grandeur which he is obviously unaware of. Both the child's and the primitive man's ego identify and fuse with the collective archetypal psyche as well as with nature, there isn't sufficient separation between the interior and the exterior (the Participation Mystique phase).

On the other hand, the modern man, since his ego drifted too far from the unconscious, yearns and feels nostalgic towards the Uroboros phase. The Uroboros stage is grasped as perfection return to paradise lost, where man can identify with nature and the gods.

According to Edinger, the beginning of the differentiation process, between the ego and the unconscious, creates the ego-self axis. The process is described as repetitive, and evolves spirally. At the beginning of the process, the child sees himself as

inflated and heroic. In the next phase, since his omnipotent fantasies haven't come true, he experiences rejection, separation and alienation from the self. He therefore feels degradation and remorse. When the baby and the child grow up in a containing parental environment, feelings of acceptance, reparation and a renewed connection to the self gradually evolve, and a renewed inflation is created.

This process repeats itself over and over at the first stages of infantile development, and each time the differentiation from the self increases, while the level of inflation decreases. Nevertheless, in cases of problematic relationships between child and parents, the process may be obstructed at two stages of the spiral circle. If the child doesn't feel contained by his parents, at the stage where his omnipotent fantasies don't come true, he is unable to feel acceptance and amendment. He finds himself caught between two potential possibilities: inflation and fusion on one hand, or alienation and degradation on the other; his consciousness is not developed and he has difficulties in differentiating from the self. The process can also be blocked by over permissive and indulgent parents, who do not set boundaries. This too keeps the child in the omnipotent phase and does not allow him to feel enough rejection and alienation from the Uroboros. Meaning – his ego is unable to withstand frustrations and develop any further.

Edinger maintains that blocks such as these bring about an inflationary personality characterized by various forms of ambition for power and control, or intellectual rigidity which brings the person to believe that he is always right. Lust, or aspiration to fulfill the principal of pleasure, which do not take into consideration the principal of reality, also express inflation of the ego. Ego inflation may be expressed by a variety of fantasies dealing with eternity and eternal youth, which ignore death and the boundaries of life. Negative inflation is another form of inflation which brings about identification with the holy victim, and the person feels incessant guilt and suffering, expressing his belief that no one can feel guiltier or suffer more than him. Cases where a person over-identifies with extreme notions or emotions, such as an excess of humiliation, arrogance, loving, altruism, strength or wisdom may be expressions of an inflated ego.

The aggressor-victim complex is one of the variations of the incest-hubris relationship. This complex is a charged one, especially for those who have undergone an incestuous sexual abuse trauma. Therefore, the polar inclination of a victim stimulates and compensates the aspiration to be at the other pole of the complex – i.e. identify with the power and control of the aggressor. Thus, an incestuous-victimized experience might encourage aggressive or intellectual hubris.

A 37 year old woman patient, experienced at childhood incestuous sexual abuse by a close family member. A dream she told expresses her hidden inflationary tendencies, which were probably developed to balance her feelings of inferiority that overpowered her due to the incestuous trauma experience as a child.

*In her dream she is climbing the walls of a tall building, skipping from floor to floor like "Spiderwoman", in order to reach the library on the roof of the building. She is not afraid to fall, though the thought has crossed her mind. She is therefore surprised when she realizes she is losing control and falling down. She sees a man at the bottom of the building and cries out for him to catch her with his arms and thus try and soften the fall. Since he doesn't respond, she makes up her mind to take charge and sprouts wings that stop her fall and enable her to land safely.*

The patient, in her dream, climbs the outer walls of the building. Like Spiderwoman – she possesses super-human powers. This image expresses both her grandeur tendencies as well as the symbiotic incestuous qualities of the female spider weaving threads to capture her male prey in her web and kill him. She climbs to the sky, to the library, which represents her intellectual animus aspirations, but at the same time she recedes from the male worldly element, treats him with condescension and might harm him with her fall. Her attraction to intellect and control enhance grandeur tendencies and detach her from her natural feelings and instincts, thus rendering her unstable. In reality, she tends to be attracted by men who are narcissistic, self absorbed, and hurtful towards her. Growing wings is another expression of hubris and her tendency to search for fantasized solutions for her distress.

The patient unconsciously tended to seduce men who presented figures of authority at her work or during her academic studies. In order to compensate for her being victimized and a sexually abused object, she developed a tendency to seduce men in a manipulative manner, with a hidden motive of turning them into the victim. She could thus patronize them and ridicule their sensuality. She could mock them for being caught by her charms. Nevertheless, her unconsciously manipulations and her feelings of superiority would cause her time and again to find herself in sexual situations which eventually made her feel abused and victimized, and bring her back to the traumatic incestuous experiences of her childhood.

Despite the fact that Edinger refers to the link between the merge of the ego (incest) with the collective subconscious, and the inflationary tendencies (hubris), he doesn't distinguish between the tendency to hubris and the tendency to incest. In both cases, the ego loses its boundaries and is assimilated into something much larger, both in the link to the archetypical psych as well as its attitude towards the outer world and fellowmen.

What is therefore the distinction between hubris and incest?

Can we say that hubris is a result of the ego's tendency to merge with the father archetype elements, while incest is ascribed to the ego's tendency to merge with the mother archetype elements?

The father archetype symbolizes aspiration to power, authority, law and order, intellect, and a tendency to spirituality and moral values. When the father archetype dominates the psych, it is expressed by the tendency to totally identify with these

elements. It creates feelings of grandeur and patronizing and stimulates the tendency to aggressive, intellectual and spiritual hubris. Simultaneously, the mother archetype symbolizes from the favorable aspect - the tendency to containment and life giving, in contrast with the negative aspect – the tendency towards absorption, coalescence, emotional hunger and deficiency, as well as death.

Accordingly, when the mother archetype takes control of the psych, it is revealed when the containing element becomes devouring, suffocating and deadly, as well as by preventing ego differentiation.

Let's examine myths that combine both hubris and incest and make a comparison in order to prove the assumption.

The banishment from the Garden of Eden is the first to combine the two archetypes. Adam, living in the Garden of Eden, is in the state of Participation Mystique, and lives incestuously with the great mother. The Garden of Eden symbolizes the containing, nourishing and protective elements of the great beneficiary mother archetype. In this location, Adam does not need a persona; he can walk about naked and feel protected, like a baby in his mother's womb. Two trees grow in this garden: the tree of knowledge and the tree of life. Adam is forbidden from eating the fruit of these trees, since the ability to distinguish right from wrong as well as live eternal life are patriarchal divine elements. Eating the forbidden fruit involves a breach of the divine decree, and is therefore defined as hubris. Knowledge and distinction between right and wrong are attributed to the father archetype, and therefore the tendency to hubris enables exiting the uroboric maternal state. Nevertheless, an increased tendency to hubris causes alienation of the ego from the maternal archetype, or man from nature, and promotes feelings of sin and guilt. As a result, compensatory feelings and incestuous tendencies increase, expressed by a longing to return to Eden.

Another myth of creation which binds incest and hubris, is the myth of Gaya, Uranus and Chronos. Despite the fact that this myth is about gods rather than human beings, the myth expresses an earlier expression of the Oedipal myth, combining incest and hubris in one act.

Uranus, god of the skies, hated his offspring, and therefore buried them in the ground. In fact, Uranus feared his sons' tendency to hubris, they would eventually take his place and remove him from power. At this stage of their development, the children are in the maternal incestuous phase, while the male-paternal element hasn't matured yet and does not support differentiation from the mother; on the contrary – it buries them inside her womb.

Later on, Chronos, Uranus' son, commits hubris against his father. He castrates his father and takes his place. But he too is fearful of his own sons and therefore swallows them to avoid rebellion.

He expresses the principal of creating differentiation and opposition by castrating his father who was bending over his mother and removing him to the sky. At the same time he creates symbiosis with his own sons preventing them from growing up. This

symbolizes that the act of separation and departing from the maternal incest involves an act of hubris, and at the same time is linked to a merger with the father.

## **The Oedipal Myth**

The Delphi Oracle advised Laius, king of Thebes, to abstain from bearing children. He predicted that one day his life would be taken by his own son. One night, Laius got drunk, and unable to restrain himself had intercourse with his wife Jocasta, thus Oedipus was born. Laius, wanting to get rid of him in order to override the prophesy, pierced his ankles with a pin. He then gave him to one of the shepherds, requesting that he cast him in a far-a-way and barren location. The shepherd, a slave to King Polybus of Corinth, took pity of the infant and delivered him to his master's wife. Since she was barren she decided to adopt the baby. She named him Oedipus ("swollen feet"), and healed his injured feet. As Oedipus grew up, he began suspecting that he was adopted, and left for Delphi to inquire from the high priestess who in fact his real parents were. His query was left unanswered, but he was told that he would kill his father and sleep with his mother. He therefore made up his mind to leave Corinth and stay as far as possible from his parents. Traveling by foot, he happened upon his biological father Laius' chariot, on his way to Delphi. The king's servant, tried to remove Oedipus from the narrow road, as a result, a fight erupted and Oedipus beat up the coachman. Laius tried to intervene and flogged Oedipus' head with his whip, which resulted in Oedipus furiously hitting Laius with a stick, killing him and all but one of his escorts.

The first part of the oedipal myth referring to the killing of his own father, characterizes the sin of hubris. Laius and Oedipus both behave in an impulsive and arrogant manner. Laius hadn't been able to control his sexual drive also prior to Oedipus' birth; he raped the son of his host Pelops during a riding lesson. Furthermore, despite the oracle's prophesy that his life would be taken by his own son; he finds it impossible to control his drives, has intercourse with Jocasta and consequently gives birth to Oedipus. Laius' son, acts impulsively and kills his father. The deed follows an argument in which Oedipus finds it hard to swallow his pride and will not agree to give his father the right of passage. Oedipus is unaware that he is killing his father, his behavior is conceited, arrogant and rash, in character with the sin of hubris.

According to Robert Stein (1973), Oedipus kills not only his own father; he later brings about the death of the sphinx monster symbolizing the great matriarch. The sphinx devoured anyone who tried to pass her way and could not provide an answer to her riddle. The riddle, derived from the nature of human development, was: "what walks on four legs in the morning, two legs at noon, and three legs in the evening?" Oedipus was the only one capable of solving this riddle, due to the fact that his father hurt his legs at infancy: "man crawls on all fours in infancy, walks upright on two legs in adulthood, and uses a cane as a third leg in old age". Oedipus, at a disadvantage due to the injury to his legs, strongly wishes to prove his superiority. He

thus saves the city of Thebes from the monster, but disrespects the great matriarch. The sphinx, having her pride wounded by a mortal, takes her own life. Oedipus, having won the respect and gratitude of the Thebians, is granted the kingdom as well as their Queen Jocasta, his biological mother, who consequently bore him two sons and two daughters. Oedipus' sin of killing his father brought about a terrible plague. The land became infertile, and the women bore dead infants. Tiresias, the prophet, hinted to Oedipus that it was he who had killed the king. After realizing that he did in fact kill Laius, his father, he found that his mother/wife Jocasta had hung herself. Flooded by guilt, he ripped the pins Jocasta had used to fasten her dress around her, pierces his eyes and blinded himself.

The myth reveals that Oedipus' tendency to hubris, expressed by his need to prove himself superior and by his rash and impulsive behavior, brought about committing incest with his mother followed by the plague on the city of Thebes. The maternal element was severely stricken as a result of Oedipus committing hubris by killing the sphinx. Therefore the plague is also an expression of the stricken maternal element – the land losing its fertility and the mothers giving birth to dead infants. Committing hubris by killing his father and by solving the sphinx's riddle– brings about incest with his personal mother. Oedipus, feeling guilty, punishes himself with blindness, which expresses the unaware state he was in which caused him to commit both hubris and incest.

## **Conclusion**

A deeply rooted lien between the tendency to hubris and incest is revealed in myths, folk tales, legends and personal dreams. Both sins appear as recurring motives in various civilizations, and imply that their taboos constitute moral principles that serve to weave an infrastructure of values for the entire human race.

Hubris, expressed by human tendency to inflation and the desire to resemble god, is derived from an intrapsychic process. In this process the ego and the greater element of the paternal archetype, merge. The inflated ego identifies with the paternal archetypical aggressive, dominant, intellectual and spiritual elements. This is revealed by superior arrogant feelings towards fellowmen.

On the other hand, the ego's identification with, and aspiration to merge with the maternal archetype, increase the lack of differentiation in intimate relationships. The maternal archetype is related to containment, nourishment and life giving, as well as to swallowing, emotional deficiency and death. When the incestuous symbiotic tendency increases, it is hard to differentiate emotional love and sexual desire. This could lead to actual incest as well as to dependence and the inability to differentiate the emotional relationships within the family.

As aforesaid, both incest and hubris result from the inability to differentiate between the archetypes and the ego. The affinities between the two, as well as their reciprocity are probably a result of the relationship between the mother archetype and the father archetype. Therefore, the lack of differentiation that exists in the state of hubris which

includes the merge of the ego with the father element, influences the lack of differentiation between the ego and the mother element, and vice versa.

### **Comment**

Dundes (1978), explains that in the play "King Lear", the king's longing for his daughter is a projection of her oedipal wishes. He bases his assumption on the Cinderella sub-type, in which the father is 'forced' to marry his daughter, while in fact it is an expression of their mutual incestuous tendencies. The Cinderella sub-type is categorized in the folktale and type index established by Aarne & Thompson (1961), number 510B, named "Dress of Stars and Silver". This name is derived from the outstanding dresses Cinderella requests prior to "committing" to her father. These dresses are extremely expensive, sparkling with stars and silver, and they, too, express Cinderella's tendency both to hubris and incest. Her mother, on her deathbed, requested that Cinderella's father only marry a woman who will fit into her ring or her dress. In fact, there are similar narrative characteristics in the Russian version of the tale, depicting the prince's sister, though in this case the princess exhibits incestuous tendencies towards her brother rather than towards her father.

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