M.A. in Religious Pluralism: Jews, Greeks, and Arabs from the Post-Classical Era to the Early Modern Period

UNIVERSIDAD DE CÓRDOBA

The treatment of the divine double in Robert L. Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*

Jesús López Berzosa

INDEX

1. **INTRODUCTION** **19**
2. **THE DIVINE DOUBLE** **19**
3. **EVOLUTION OF THE DIVINE DOUBLE** **21**
   3.1. PLATONISM 21
   3.2. GNOSTICISM 25
4. **THE DOPPELGÄNGER** **29**
5. **CASE STUDY: *THE STRANGE CASE OF DR. JEKYLL AND MR. HYDE*** **32**
6. **CONCLUSIONS** **36**
7. **BIBLIOGRAPHY** **38**

1. Introduction

In recent years, interest in the divine double has increased as a recurring theme in philosophical treatises, literary works, and other forms of representation. As Muñoz Gallarte (2020: 258) points out, this recent phenomenon at the core of humanistic disciplines has given way to the publication of two outstanding works on understanding this motif: Stang's *Our Divine Double* (2016) and Orlov's *The Greatest Mirror: Heavenly Counterparts in the Jewish Pseudepigrapha* (2017).

Stang highlights certain currents of thought that have grappled with the notion of the divine double. The first of these is Platonism, a philosophical system whose extreme ontological dualism has led to the exploration of our central theme. There are two different approaches: comedy and tragedy, depending on whether or not the two halves that compose an ego can reach their original state of harmony. Some religious and philosophical currents have adopted Plato's thought and developed their own doctrine on this subject, for example, Gnosticism. We will highlight the Gospel of Thomas as a key example of the development of the Platonic divine double, which retains its main features.

Nevertheless, this development has led to the duality of human nature being associated with negative connotations in modern times. We will examine the causes of this phenomenon through the insightful work of Robert L. Stevenson: *The Strange Case of Dr. Jekyll and Mr. Hyde* (1886). The characteristics of the main character(s) will be related to the literary figure of the doppelgänger, the negative degradation of the divine double. Our methodology will then be complemented by some psychoanalytic concepts, mainly coming from Freudian thought - such as his definition of the "uncanny" or his drive theory - in order to fully grasp the transformation of this leitmotif.

2. The divine double

The concept of the divine double can be traced back to various ancient traditions. This motif involves two main premises, as Stang points out: first, it views the self as existing "in a kind of false consciousness of individuality" (2016: 10), so that the self mistakenly views its existence only from a singular perspective. This statement is related to the second implication of the divine double, namely the understanding of the

self "as one half of a pair" (11). Once the self has come to this conclusion, it will then embrace its true nature which is not individual, but "dividual."

In this process, it is important to note the difference between skinning and division proposed by Doniger (1999: 3): the former consists of the self physically giving up its unreal exterior - as in the shedding of a snake, which is no longer part of the self - while the concept of division implies the splitting of the self into two halves. However, these parts together still constitute the self, so that selfhood consists in "the tenuous union of what has somehow been divided or split" (2016: 5). Because of this unconscious split, the self carries the false notion of completeness, but it misses its other half to the point that one's selfhood cannot be expressed or understood without both parts. In this way, Corbin refers to the self as an unus-ambo or "a bi-unity, a dialogic whole whose members share alternately the roles of first and second person" (1994: 4 – 9) or, in terms derived from the classical notion of *eros* or love, "the lover has become the very substance of love, he is then both the lover *and* the beloved." (2016: 6) The two halves are again an inseparable union on a horizontal axis.

Stang highlights an interesting case to illustrate this complex connection using the Aristotelian work *Meteorology* (Arist. *Mete.* 3.4.373b), in which a man constantly sees an image of himself following him wherever he goes. The usual explanation for such a phenomenon has been the subject's poor vision, but Stang goes beyond Aristotle's diagnosis to wonder whether this image, hanging in the air like a mirror, reveals "the very nature of selfhood" (2016: 7). On the one hand, this represents a resounding rejection of the monism of the self, as it is complemented by its divine double, and it is the duty of the self to put an end to its ignorance and meet its opposite.

Furthermore, Stang uses Lloyd Gerson's model of selfhood to properly capture this idea so that "[it] is not "endowed" but rather "achieved" (2003: 3): we think we are one (our "endowed" self), but when we are initiated into the mystery of the divine, we come to realize that we are in fact two (and yet somehow also one)" (2016: 8). This is the central insight we have emphasized from the beginning. In this respect, it takes place in a mystical process that can be understood as an early version of deification as a doctrine, i.e., the attainment of a divine nature. The very concept of the "divine double" implies this celestial configuration, since it implies the union of the self with its divine counterpart on a vertical plane, which is added to the horizontal relationship between the lover and the beloved.

3. Evolution of the divine double

3.1. Platonism

One of the most important philosophical systems of antiquity was Platonism, whose influence on later currents was enormous. Its founder, Plato (428/427 - 348/347 B.C.E.), dealt with a multitude of areas in which the divine dual being seems to be omnipresent, due to the ontological dualism he vehemently advocated, both in the view of the world and in the view of man.

On the one hand, he noted the coexistence of two worlds. The sensible world, he argued, is the material world that people know from birth through the senses. However, the objects that make up this world are considered copies or imitations of the ideas that are the patterns or forms of the upper intelligible world, the real world. It can be known only through reason, that is, through the proper cultivation of science or episteme. In contrast, the sensible world is the domain of opinion or doxa (Blumental et al., 2020: n.d.). This dualism was then a plausible solution to the problem of changing nature posed by the opposing teachings of two important pre-Socratic thinkers: Heraclitus and Parmenides. The corruptible and manifold beings in the sensible world corresponded to the changeable reality attested by Heraclitus, while the permanent and unique ideas in the intelligible dimension justified the core idea of Parmenides. His thought was preserved thanks to contemporary and later authors like Simplicius: "What Is is ungenerated and deathless, whole and uniform, and still and perfect" (Simp. *On Aris.* 8.1-4) or, in DeLong’s words, "Whatever is, is, and whatever is not, cannot be" (n.d.).

On the other hand, according to Plato, the individual could also be divided into two parts: the material body, which belongs to the sensual world, and the immortal soul. The latter happily contemplated the perfect ideas of the upper world until its fall into the prison of the body, which made the soul forget everything, so that its task is to rediscover the eternal concepts and forms in an ever-changing environment (Blumental et al., 2020: n.d.). To achieve this, Plato proposed some ways to approach the ideas and leave behind the negative material world, such as love or eros, a tendency to remember the beautiful ideas through attraction to another soul.

In relation to the leitmotif of the self as two divided yet united halves, Stang identifies two main approaches in Platonic philosophy: comedy and tragedy, categories from Greek drama whose application depends on the "happy" or "fatal" end of the self.

The comedic approach to the divine double refers, first, to the fact that individuals in the sensible world - imitations of ideas or images of such imitations - can come close to their eternal archetypes, the essences of the ideas that constitute them. Thanks to this happy ending based on trust, the doubles can meet on both axes and fulfil their urgent need for union. As we have already underlined, the horizontal level is about "how and why we form pairs with our fellow humans", while the vertical level is about "how and why we can each conform to our divine half" once we have realised - after a process of disorientation and reorientation - that we are the "derivative half of some prior pair" (2016: 21).

Stang uses Socrates' daimonion to illustrate this approach. As seen in some Platonic discourses such as the *Apology* - where Socrates faces his charges in court - his daimonion was a divine voice that he heard regularly since childhood and whose function was "apotreptic" or oppositional because it acted as a "sign" that prevented some of Socrates's actions (Plat. *Apol.* 40a - c). The daimonion could then foresee the consequences of such actions and warn his earthly counterpart not to do them. Stang concludes that this spiritual figure is Socrates' divine double on a vertical axis (2016: 29). In other Platonic dialogues such as the *Theages*, this daimonion is even granted the category of a god since it can be appeased "through prayers and sacrifices" (Plat. *Theag.* 131a). On the horizontal level, however, Socrates would be the divine double of all citizens in Athens, who are supposed to regard him "like a father or an elder brother" (Plat. *Apol.* 31b). In this case, the function of the divine double is not apotreptic, but "protreptic" or propositional, since the philosopher, as a chatterer, tried to awaken the horse, i.e., the Athenians, to prove their ignorance and urged them "to the pursuit of the good" (2016: 29) by means of his maieutic method.

Another source for the comedic approach to the divine double is *Phaedrus*, a Platonic text on love in which Socrates explains to the young Phaedrus why it is better to prefer a "lovesick madman" to a "distant admirer" (38). First, the philosopher explains that gods and immortal winged souls ascend to heaven every ten thousand years. The former has no difficulty, while only some of the latter can contemplate the idea of good, which is the most perfect essence from which the other ideas emerge. The rest of the souls lost their wings and descended into bodies to perform certain functions that depended on the deity they followed in this heavenly parade. For example, the philosophers were part of the procession of Zeus, whose constant search for wisdom or

beauty was driven by erotic love. Socrates explains this notion by saying that they would find beauty in the depths of the soul of another follower of Zeus, the beloved, who acts as a mirror for the lover: "Like one who has caught a disease of the eyes from another, he can give no reason for it; he sees himself in his lover as in a mirror but is not conscious of the fact" (Plat. *Phaedrus* 255d). The lover and the beloved turn out to be doubles on a horizontal axis whose union eventually "calls for mutual deification, and so the horizontal companionship promises to restore the failed vertical companionship" (2016: 39). Such vertical companionship refers to the connection between the immortal God and his lost follower as an earthly counterpart. The latter's longing to return to the former state can happily result in the final "access to intelligible reality" (40).

The analogy of the eyes as the mirror of the soul is taken up again and again in Plato's texts and has since been reproduced in countless literary and artistic works. In this way, Stang highlights another Platonic dialogue, *Alcibiades I,* a text whose authorship is not fully established. Here Socrates explains that "self-knowledge" is likened to or results from "self-vision" (Plat. *Alc. 1* 132d), so that the only way to know ourselves is to find a lover, a horizontal double whose beautiful soul enables us to know our true nature. In this reciprocal relationship, both parts "see each other reflected in the other, not only as they each are, but more importantly, as the each should be" (21). This, in turn, is the path to the vertical axis, which entails a mystical process of deification.

Secondly, the tragic approach owes its name to the impossibility of unifying the two halves that constitute the self. Such a complex notion can be better understood through the myth of the androgynous, introduced by Plato in his work *Symposium*. Its main point is to understand the nature of love through several speeches. It is the figure of Aristophanes who uses this myth to formulate a hypothesis on this erotic theme. According to him, in the beginning there were three human species, and all of them were double: two men united on the back, two women, or a man and a woman, which is called "androgynous", that is, half man, half woman. Thus, they had four arms, four legs, and two faces in one head, one on each side, and they formed a powerful round race, like the celestial bodies from which they emanated: the male from the sun, the female from the earth, and the androgynous from the moon (Plat. *Sym.* 189d - 190b). Because of their excessive pride or hybris, they tried to overthrow the Olympian gods, so Zeus had to punish them by dividing them in two. Apollo healed them - the navel

was the scar left by this division - and turned their faces so that they were always ashamed of their past deeds.

Moreover, they expected a doubling of divine worship, but the opposite occurred, for the two halves began to desperately long to be fulfilled. They united and died together in deep anguish because they could not feel their original union again. The solution offered by Zeus was to move their sexual organs forward so that procreation between the sexes, which originally belonged to the androgynous species, became possible. In the words of Stang, "our desire for each other [...] saved the species" (47), and here we must reintroduce the concept of love or eros, which is born into every human being "reassembling our early state and endeavouring to combine two in one and heal the human sore" (Plat. *Sym.* 191d). This yearning was felt by all species and was the way in which formerly united humans, no longer forming one self but a "half-self," were driven to find their counterpart in order to reexamine their original and perfect unity.

One of the most important conclusions Stang draws from interpreting this myth is that the "horizontal axis-the love-sick twins seeking each other-is a consequence of and a consolation for the violence of the vertical axis" (2016: 48), i.e., our separation from perfect unity was caused by the gods, higher up in the divine hierarchy, punishing humans for their threat to overthrow them. Such an attempt to gain power could also be understood as the attempt of the earthly or rather "less divine" counterpart of the primordial humans to meet their heavenly double. The only means left to the halves since then is the limited consolation of love, which cannot fully satisfy them: their union "remains ineffable and impossible" (50), they live "in a persistent and penultimate two-in-oneness, or unity-in-duality" (21). This is the tragic end to which Stang refers.

Another Platonic work in which Stang explores the motif of the divine double is *Parmenides*. It is a dialogue between the pre-Socratic author of the same name and Socrates, who has some difficulty in answering six statements that oppose or contradict Plato's philosophy, especially the doctrine of ideas. The first is about the complete ontological separation between the sensible and the intelligible world, which results from Plato's (or Socrates' in this dialogue) incomplete explanation of the concepts of "participation" and "imitation" (Plat. *Parm.* 134a - e). The relationship between the physical things and objects of the material world and their forms and models of the eternal world does not seem to be entirely clear, so that "the result is mutual

incomprehension and irrelevance" (2016: 52). Our state of knowledge cannot achieve true science or episteme, but remains as opinion or doxa, and the vertical axis of causality is now lost, since the connection of the human world with the divine no longer exists. We can now only consider horizontal causality, the changing relations of sensory reality, and there is no possibility of reaching divinization.

These conclusions have direct implications for the doctrine of the divine double: the union and reconciliation between the earthly and heavenly counterparts is impossible or, in Stang's words, "mutually incomprehensible, irrelevant, and inaccessible" (53). The condition of unity would become a thing of the past - as in Aristophanes' myth - with no reconciliation in the future, leading to the tragic ending. Parmenides' second deduction, however, introduces a distinction between the One and the Being of the One, i.e., there are two constituents of the "One-that-is": "oneness" and "being" (56). Each of us is composed of these two parts, and each part is in turn composed of the same two constituents: oneness and being. This leads to the conclusion that "the one - that is - is always two" (59) and that it "divides itself infinitely and is unlimited in multitude" (57). We are all doubled, to the point that the concept of being means being doubled; not being would mean being simple. Our existence evolves in duality, and "the best we can aim for is some sort of unity - in - duality" (14).

3.2. Gnosticism

Gnostic thought was strongly influenced by various religious and philosophical movements such as Platonism. Both systems are characterised by their ontological dualism. In the case of Gnosticism, God and the world are considered as two opposite entities, since the former represents the true, transcendent, and pure nature, while the latter involves the false material dimension of reality. It would have been created by the Demiurge, an evil deity. This being was already introduced in Platonic philosophy not as a creator, but as a kind of ordering being that imprinted the essence of ideas into chaotic matter. This dualism implies a negative view of the material world - as Plato's sensible dimension - since it is associated with evil. Good, on the other hand, belongs to the spirit, to God, which the individual reaches through gnosis, that is, through the intuitive knowledge revealed by God and acquired through mysticism. This knowledge

of the nature and reality of man would lead these Gnostic Christians to their salvation (Hoeller, n.d.).

The apocryphal Gospel of Thomas is an outstanding example of a Gnostic text dealing with the divine double. This work was discovered in 1945 among a dozen Coptic codices in Nag Hammadi, Egypt. It dates from the beginning of the 4th century and is a copy of an original Greek text, probably written in the 3rd century. During this period, early Christianity was characterised by a variety of communities that followed different authorities and wrote several texts that served them as a source of Christian guidance. For example, the Gospel of Thomas, which contains a collection of 114 alleged sayings of Jesus, although there is not complete agreement among scholars about the actual existence of an established community around this text (The Gnostic Society Library, n.d.). In any case, when Christian orthodoxy selected the four canonical Gospels as the only true ones, the Gospel of Thomas was left behind.

In this way, Stang underlines the main approaches that this work has received from most experts and draws a new interpretation that he calls "the theology of the twin", in which the leitmotif of the heavenly counterpart is attributed. According to him, several authors have analysed this Gospel in light of an encratic perspective, that is, "as conveying an unyielding virtue of sexual renunciation" (2016: 85). The Jewish exegesis of Gen 1-2, highlighted by Klijn (1962), is crucial at this point, as this author recalls the idea that Adam was originally androgynous and asexual; however, after the creation of Eve from his own rib, he would have been split into two parts (male and female). His fall into sin, he argued, was linked to sexual differentiation, so that humans would have to avoid sexual intercourse - identified with original sin - as a means of redemption so that they could "return to the original state" (1962: 272). Such ideas may well be derived from Plato's myth of the androgynous in the *Symposium*, where the split halves constantly yearn for their original state of union. This perspective is prevalent in the analysis of this Gospel because of some sayings such as the number 22:

> When you make the two (snau) one (oua), and when you make the inside like the outside, and the outside like the inside, and the above like the below. And when you make the male and the female one and the same (oua ouōt), with the result that the male not be male nor the female female [...] (Lambdin, 1996).

However, Stang emphasises that the opposition between masculine and feminine in this proverb is just another example in a list of contradictory ideas such as "above/below" or "outside/inside." For this reason, he argues that the focus of analysis should not be on the distinction between the genders, but on a deeper meaning that reveals the essence of these binary elements.

One of the most important points to understand this dual and seemingly contradictory reality is the role of Jesus in these sayings. According to Stang, he is presented as the transcendent light in which we are to dwell in the end, but he is also immanent, that is, he is in each of us. He is identified with the concept of gnosis, that intuitive knowledge that is inherent in all human beings and can be described as a spark of divinity. This is shown in the saying number 24: "There is light within a man of light, and he lights up the whole world"; or in the 77: "It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend (pōh). Split (pōh) a piece of wood and I am there" (Lambdin, 1996). From this we can conclude that Jesus, as "the comprehending source of all" (2016: 100), is to be found within ourselves as an inner light or fire that we must make shine. This reveals the dual nature of the self, as it implies that we are no longer just one person, but have a divine spirit within us, called "Jesus" in these examples. The recognition of this inner double is paradoxically referred to by Stang as the "single one" or "solitary."

Moreover, the author attributes this model of selfhood to the "theology of twinning." This idea is connected with the apostle Judas Thomas, who is mentioned in the prologue of the Gospel as Jesus' twin. Several authors and scholars have debated whether this designation has a literal or a figurative meaning. The first case turns out to be rather complicated, since the Gospels of Mark and Matthew (English Standard Version Bible, 2001, Mark. 6:3; Matthew. 13:55) assume that Thomas was a younger brother of Jesus. However, the meaning of this byname cannot be dismissed, since "Thomas" comes from Aramaic and means "twin," while in Greek this figure was called didymos, which has the same meaning. For this reason, we can assume that this twinship is understood at least in a figurative sense. Up to this point, a key phrase of the Gospel is the number 13:

> Jesus said, "I am not your master. Because you have drunk, you have become intoxicated from the bubbling spring that I measured out." And [Jesus] took [Thomas] and withdrew and told him three things. When

> Thomas returned to his companions, they asked him, "What did Jesus say to you?" Thomas said to them, "If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up." (Lambdin, 1996).

Although the Gospel does not explicitly state the words Jesus shared with his apostle - obviously one of his favourites - Denzey Lewis infers them in light of his theology of the twin: first, Jesus would have claimed "I am God" in reference to his divine nature, as we have emphasised (2013: 115). Such blasphemy would be punishable by stoning, as Thomas points out. Second, Jesus would have placed himself in the same position as Thomas, not as his Lord, as he firmly asserts, but as his equal: "I am you." Stang refers to the saying number 108 to make his point: "Whoever will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will be revealed to him" (Lambdin, 1996).

The process of knowing our inner light is at the core of Jesus' words "I myself shall become he." Stang uses the term "image" to refer to the attainment of this gnosis, which corresponds to Plato's ideas. It is the "image of God imprinted on all humans" and "we are meant to see this image, which is presently hidden from us" (2016: 100). Through this realisation, Thomas will conclude that he is "like Jesus" until he is "absorbed in a single reality" (98), so that there is no contradiction between being one and being two at the same time in this model of selfhood. The concept of "likeness" here refers to "our human form [as] reflected in an everyday mirror" (100) and is thus connected to the sensuous world in Plato's philosophy, the dimension of things that are imitations of something greater and more perfect than they are.

Finally, Denzey Lewis concludes that the third thing Jesus would have said to Thomas is, "We are the Kingdom of God," that is, by realising his true inner nature, Thomas is now part of the kingdom Jesus depicts by means of some imagery such as the "transcendent and immanent light." Thomas is an example that could be applied to anyone who reads and listens to the statements of this Gnostic text and then interprets them as a manifesto of the theology of partnership that celebrates the model of "unity - in - duality."

Thomas would then be the earthly counterpart of Jesus, who in turn would be Thomas' divine double, as Luttikhuizen (2012: 26) notes, that is, he figuratively dwelt in

his apostle. Moreover, the doctrine of twins is closely related to the process of divinization of the divine double, which was already present in Platonic philosophy. The relationship between the lover and the beloved as mirror, forming the horizontal and vertical axes, parallels the connection between Jesus and Thomas/Christians. In this context, Stang highlights two central concepts that have already been mentioned: likeness and image. The 11th saying is another prominent example of such ideas: "When you come to dwell in the light, what will you do? On the day when you were one, you became two. But when you become two, what will you do?" (Lambdin, 1996).

4. The doppelgänger

The doppelgänger is a literary figure that can be understood as a further development of the divine double from the eighteenth century onwards. This element embodies a completely different idea if we make a comparison with the original conception of such a leitmotif, because it was given negative connotations. The context of the late 18th and 19th centuries is crucial for understanding this paradigm shift: modernity is characterized by a multitude of technological advances, scientific, social, and intellectual revolutions, discoveries around the world, and the expansion of empires. This period was also characterized by a growing interest in the study of the human psyche, especially in the Romantic movement, according to Bejarano Veiga (2008: 1). The term "individual" was not really defined at that time but referred to an abstract category with fuzzy boundaries in its meaning (Aries et al., 2001). It derived from the Latin word individuum, meaning "indivisible," so it was assumed that humans were some sort of solid block, but this notion was soon challenged.

A key element in understanding this new way of thinking is the doppelgänger, which is understood as the double of a person in a negative sense, as the protagonist must face and fight him. This literary figure represents a threat and usually embodies the opposite values of the individual, as well as those qualities and immoral aspects that he himself desperately tries to avoid. The term doppelgänger was first coined by Jean Paul Richter (1763 - 1825) in his novel *Siebenkäs* (1796), whose path was to be followed by many writers who explored this horizontal double with new negative aspects, while leaving behind the vertical axis of the original divine doppelgänger. This dual nature was no longer something to be longed for, but to be kept away.

Stang summarizes this statement by asserting that duplicity was considered "deceit, deception, and dissimulation" (2016: 12). Literary and philosophical traditions focused on the horizontal plane, on the so-called "dangers of the double" (McGuckin, 2004). Uniqueness is a valuable characteristic, while duplicity is a threat to an individual's identity, whose essence proves to be unstable and blurred, to the point where the image or imitation "might replace the archetype" (2016: 12), to use Plato's words. These conclusions are closely related to the theory of conscious and unconscious. Carl Gustav Carus, the painter, was convinced that the human psyche was made up of these two components, which would eventually give room to "self-polymorphism" (Bejarano Vega, 2008) or the view of human nature like a divided nature as advocated in antiquity, but with the notable difference that the newly discovered half would not be welcomed as in the past.

Freudian theories are crucial to understanding and comprehending this change. The father of psychoanalysis, Sigmund Freud (1856 - 1939), was interested in the structure of the human mind and the motives behind human behavior. One of his most important theses was the division of the psyche into three distinct areas, following the path taken by earlier thinkers such as Carus: the conscious mind, which focuses on the information we know and our current environment; the unconscious mind, which deals with things forgotten but which we can remember if we make an effort; and the largest area, the unconscious, which is associated with experiences we have buried in our minds since birth (Journal Psyche, n.d.). The origin of trauma and mental illness is found here through certain mechanisms such as repression. In the case of the doppelgänger, it is closely linked to repression, since it represents a threat that enters consciousness in an unexpected and frightening way.

Freud also distinguishes between the "id," the "ego," and the "superego." The id refers to our inner drives and instincts, such as eating, sleeping, or sexual intercourse. It is limited by the superego, which represents the societal demands on the individual so that the ideal person would conform to such a conception from a moral point of view. Finally, the ego is the result of the balance between these two opposing components, "the organized conscious mediator between the inner person and the external reality" (New World Encyclopedia, s. v. *Ego, superego, and id,* n.d.). If we consider the doppelgänger, it is related to the disturbance of the id, whose primitive demands conflict

with our inner superego and can lead to the splitting of human nature, as we will analyze in our case study.

Finally, Freud's interest in the duplicity of human nature is evident in his influential essay *The Uncanny*. According to him, the souls of primitive men and children were duplicated because they were constituted by a second self that was "preserve[d] against extinction" (1919: 235), the so-called "primary narcissism [or unbounded self-love]." Civilization and adulthood were the patrons that erased the benign aspects of the double and led them to a malevolent version of this motif. It is called uncanny or unheimlich, that is, something that was once familiar, but it is no longer so. It must now be repressed, as the prefix "un" signals, as part of a "developmental stage" of the individual and society (2016: 12). Freud goes beyond Jentsch's definition of the "uncanny" as the attribution of living properties to inanimate objects and vice versa. The psychoanalyst uses Hoffman's story "The Sand-Man" to make his point, as it is full of references to repressed childhood experiences that assail the protagonist as he comes of age. These ordinary and seemingly harmless beings turn out to be terrifying to him, and he even goes mad when he tries to escape or confront them.

In any case, Freud concludes that the self is capable of "self-observation" (1919: 235), which is related to the ancient concept of "autoscopy," through a process of consciousness in which it discovers its truly double nature and the origin of a despicable reality as the doppelgänger, similar to the self, but avoidable at the same time. This literary figure is uncanny because it dates back "to a very early mental stage, long since left behind, and one, no doubt, in which it wore a more friendly aspect." This is again an allusion to the paradigm shift from the ancient notion of the divine double to the notion of Freudian times. The author compares them to the gods of primitive religions and societies that were later demonized.

Finally, it is important to consider the close relationship between Gnosticism and psychoanalysis. Not only Freud was interested in and influenced by this Christian current, but also his "heir" Carl Jung (1875 - 1961). Although they saw themselves as scientists, their basic aims were philosophical, as Schweigerdt (1982: 3) asserts in his article on the influence of Gnostic thought on psychology. This author points out that Freudian and Jungian theories aimed to "heal the soul" of people, among other things, by interpreting hidden meanings in symbols and other elements present in the

environment and dreams of their patients. Gnosticism, for its part, pursues the same goal, as it advocates finding the true self within us and our deep intuitive knowledge. This kind of "seeing in" is shared both by psychoanalysts, who help their patients to bring to light their hidden traumas in order to heal them, and by Gnostics, whose main premise is the "epistemological quest of humanity" (1982: 4).

5. Case study: *The Strange Case of Dr. Jekyll and Mr. Hyde*

A key work for understanding the origin of the uncanny doppelgänger is Robert L. Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde* (1886). It was published in the late Victorian era, which was characterised by an emphasis on moral values related to family, sexual restraint, and decency in contrast to the rejection of unorthodox, depraved, and mendacious ideas. The fixed identity of the individual was as sacred as religious thought and piety. In this context, the doppelgänger and the ever-evolving scientific achievements were seen as potential threats to the correct status quo of respectable Victorian society.

The protagonist of Stevenson's story is Henry Jekyll, a decent, good-natured doctor who is respected by his acquaintances and friends. He embodies the model of the Freudian "superego," i.e., the moral values that society expects of an individual. However, the reader eventually learns that this decent person has conducted some experiments to release the primitive nature that is in every human being, in his unconscious, if we use Freudian terms. With the help of a potion, Dr. Jekyll achieves his goal and temporarily becomes Edward Hyde. He is physically and psychologically different from the doctor to clearly show the two sides of human nature (Parfitt, 2021). Mr. Hyde is then portrayed as a violent man whose fearsome, malevolent appearance is closely linked to his mind, which is guided by base instincts. Stevenson is concerned in this case with the Freudian "id," which represents the most primitive impulses of human nature, i.e., the sexual and aggressive drives.

Stevenson is not only interested in the dual nature of individuals and the dangers this phenomenon poses, but he extends this idea to society as a whole. Against the backdrop of rapid population growth in London, the fear of crowds became a new theme in society and a trope or recurring theme in many literary works. The work *The Strange Case of Dr. Jekyll and Mr. Hyde* is a key example of the horror people could

feel at the time, when anyone who looked respectable on the street from a Victorian perspective could actually be a vicious subject or even a bloody murderer. The famous Jack the Ripper's muggings actually took place two years after Stevenson's novel was published. Buzwell highlights that this dual side of humanity and society - both good and evil - is emphasised in the novel through several examples that support the characteristics of the main character(s).

On the one hand, Dr. Jekyll's house exudes "prosperity and comfort" (1886: 11), while Mr. Hyde's house exhibits "tedious and shabby negligence" (3). As contrasting as their environments may seem, they are depicted as one and the same building: Jekyll's front door is at the front, while the one at the back belongs to his menacing counterpart. The point is made here that "the decent and the disreputable frequently exist in close proximity [to one another]" (2014: 7) and that "a respectable façade is no guarantee against dark secrets lurking within." This is a rather telling example of the negative connotations that duplicity received by the 19th century. Furthermore, Buzwell makes a connection between the depiction of this residency and the well-known case of surgeon John Hunter, whose impeccable character and fame were tainted when it became known that he paid "resurrection men" to rob graves. The doctor used to let the robbers into his house at night through the back entrance with the corpses to explore and study human anatomy (Moore, 2009). Such a way of conducting his research was contrary to the moral norms of the time. Again, this is a misleading appearance. In contrast, if we focus on the depiction of the city of London, we will notice how Stevenson masterfully applies his non-divine double to the rest of society. In this way, the capital has two faces, with its "respectable streets existing side-by-side with areas notorious for their squalor and violence" (2014: 1), as Buzwell points out.

Furthermore, if we consider the differences between the physical appearance of Henry Jekyll and Edward Hyde, we find a direct connection to the scientific discoveries made several years before the novel's publication. In 1871, Darwin published *The Descent of Man,* in which he stated that man "descended from a hairy, tailed quadruped [...] an ancient marsupial animal" (2). This notion is closely related to the description of Mr. Hyde as "ape-like" (1886: 15), "troglodytic," and "hardly human" (10). Such attributes, in a context where Darwin argued that humans are "amphibian-like creatures [deriving themselves] from some fish-like animal" (2014: 2), are part of another duplicity in the novel: evolution and degeneration.

Some pseudoscientific currents supported the possibility that the latter case (degeneration) could materialise. For instance, phrenology, which assumed that criminals were "devolved" human specimens, corrupted both internally and externally. They had some physical characteristics-such as the shape of the skull or some facial features-that could distinguish them from the rest of society (Encyclopedia Britannica, s. v. *Phrenology*, 2018). As for this theory, which was widespread in the 19th century, Stevenson may have supported it when he endowed Mr. Hyde with such despicable, almost inhuman features, but at the same time the author would be against phrenology, since his main concern is to show the dual inner nature of each individual, regardless of his appearance.

Going back to Buzwell's analysis, he emphasises not only the fear of the crowd in the Victorian age - anyone could be a threat - but also the regression to a primitive state where individuals are no longer driven by their moral values but by their basic instincts, to the point of returning to the animal-like state Darwin described before humanity. The novels *The Island of Dr. Moreau* (1896), in which a scientist combines animal parta and human bodies, and *Dracula* (1897), which centres on a vampire who can easily transform into a wolf, are the result of this blurred separation between human and animal. This concept is crucial to understanding Stevenson's novel and his era full of shocking discoveries that were unacceptable to much of the conservative population that relied on religious beliefs. The notion of God as the supreme creator of the known universe crumbled, as did the conventions that had built a society full of pretence, contradiction, and hypocrisy.

We have mentioned so far the uncanny horror that established itself as a restless and savage state compared to the early state of nature. It is undoubtedly related to the psychological concept of "id" that is repressed beyond childhood when learning moral behaviours and socially accepted behaviours. It must be hidden, as the name of Mr. Hyde reveals as a play on words (it includes the verb "to hide"). His appearances, which accumulate throughout the novel, show that Dr. Jekyll finds it difficult to restrain his dark side any longer. It poses a serious threat to his integrity, as Henry Jekyll's last name contains the word "kill." His destiny is death. In this way, we can illustrate how the inner impulses of the individual have focused the attention of the doppelgänger on the horizontal axis, while the vertical line remains behind. These inner impulses are related to Freudian drive theory. This psychoanalyst held that in every human being

there are two main opposing impulses, which are also central to the study of the divine double and the duality of nature: Eros, associated with our desire to fall in love, satisfy our sexual urges, and produce offspring, and Thanatos, associated with death and destruction (Theoi Project, 2019). Every human being suffers from the struggle between these drives and must learn to control them in some kind of balance - which in turn is expressed by the "id".

Moreover, the benign aspect of duplicity has changed and is now a troubling motif. Since the vertical axis has been forgotten in the divine double, the deification of the individual that was advocated by Platonic and Gnostic currents no longer has a place. The "autoscopy" that the lover and the beloved made with each other in order to gain knowledge about themselves and discover their true nature, now turns into a serious threat; the eyes do not reveal insight, but doubt, incomprehension, and fear towards the illusory conception of the self. There is no beauty in the doppelgänger, but an uncanny feeling. The individual is again "dividual" but in a very different way than in antiquity. Jekyll's hidden nature is also not the transcendent light to be discovered through Jesus as a spark of divinity within himself. On the contrary, Mr. Hyde embodies the human side that is to be avoided, that is not fit to dwell within, contrary to the twin doctrine. Jekyll tried to bring back the content of his subconscious - along with his erotic impulses - as the Christian followers of the Gospel of Thomas may have done through mysticism, but his immanent light was darker than the Gnostic one because of the 19th century context.

These two main premises - the vertical plane left behind and the demonization of the double - are clearly echoed in Dr. Jekyll's words, "I saw that, of the two natures that contended in the field of my consciousness, even if I could rightly be said to be either, it was only because I was radically both" (1886: 41). There is a unique level of duality as Jekyll reveals that there are "two natures" that are in constant struggle with each other, as the verb "contend" indicates. The element of "consciousness" - which is of great importance in Freudian and Jungian analysis - is also present, along with the realization that man's dual nature - good and evil - is inevitable: "I was radically both." One must face this condition and come to a balance, as Freud metaphorically expressed it in his drive theory.

6. Conclusions

The divine double is a metaphysical concept that implies the existence of two distinct halves within an individual, which is therefore more properly called a "dividual." This dual model of selfhood asserts that the self cannot be understood unless one of these parts is accounted for. Although they are in some sense separate, they remain united because they are the essential components of a self. This philosophical idea can be traced back to Plato, where there are two superordinate axes: the horizontal and the vertical. The horizontal plane of the divine double is represented by the lover and the beloved in a relationship of mutual reciprocity. In an exercise of autoscopy, a soul can see and recognise itself through the beauty of another soul of equal value, in a mystical process that serves as an initiation to reach the vertical double, that is, the celestial counterpart that belongs to the intelligible world, the true and real dimension of reality that leaves behind the material realm of the sensual world. The unifications in both axes are driven by eros or love, a desperate desire that aims to reach the primitive state of harmony of the self. This is possible in the comedic approach developed by Stang, but incompatible according to his tragic perspective.

Plato's theory and radical dualism serve as a starting point for later currents that continue to work on the foundations of the divine double, such as Gnosticism. One of its major works is the Gospel of Thomas, whose exploration of this motif led to the doctrine known as the "theology of the twin." It advocated the existence of an immanent light in every Christian, revealed by God and discovered through a mystical process of introspection. This exercise of introspection is, in turn, closely related to the deification that souls could achieve in Platonism, as it involved transcendental communion with God, the process of attaining "gnosis."

Modernity, however, changed the focus on the concept of the divine double through the literary birth of the doppelgänger, a threatening double of the individual on the horizontal axis. This paradigm shift is a direct consequence of the 19th century context, which was characterised by the fear of the double. It was a direct consequence of the 19th century context, which was characterised by the fear of duplicity. This characteristic was considered a sign of deception and falsity; the concept of unity, on the contrary, was highly valued, but this literary movement, together with the new scientific advances, had put it in danger. In Freudian psychology, the double represents the innermost instincts and impulses held in our unconscious. These baser instincts form

the core of the definition of the so-called "id," an avoidable and repressed part of our personality that poses a serious threat to the rational unity of the self. This is represented by Mr. Hyde in Stevenson's famous work *The Strange Case of Dr. Jekyll and Mr. Hyde.* In contrast, Dr. Jekyll embodies the "super-ego", the socially accepted values and moral norms.

After analysing the personality and appearance of the two characters - who are basically one and the same -, their environment and the social context that explains the various references and elements behind Stevenson's story, we came to two main conclusions. These statements emerged from a comparison of the concept of duplicity in the novel with ancient notions of Platonism and Gnosticism in general. First, duplicity clearly has a negative connotation. The ego no longer wants to see his lost half again in order to experience its original harmony but tries to avoid its counterpart because it represents an early phase of his life that turns out to be uncanny, i.e., once familiar and now frightening.

The second conclusion that emerges from the analysis of the novel is that 19th century authors abandoned the vertical plane. They were so focused on the horizontal axis that they paid no attention to this complementary dimension. Such a decision undoubtedly makes sense, because there was no room for deifying the other half, which was only a source of danger and not the immanent "gnosis" that Christians were trying to discover in order to be complete. "I was radically both" in Jekyll's words does not mean a positive state of (in)divinity, but the worst scenario of all, as duplicity was no longer longed for, but avoided.

7. Bibliography

Aries, P.; Duby, G. (2001). *Historia de la vida privada (IV): De la Revolución Francesa a la Primera Guerra Mundial*. Madrid: Taurus Ediciones.

Aristotle. (2004). *Meteorology* (E. W. Webster, Trans.). University of Adelaide Library: eBooks@Adelaide.

Bartsch, S. (2006). *The Mirror of the Self: Sexuality, Self- Knowledge, and the Gaze in the Early Roman Empire.* Chicago, IL: University of Chicago Press.

Bejarano Veiga, J. C. (19 – 21 noviembre 2008). *Una visión finisecular sobre el "doppelgänger": el tema del doble y el otro en el autorretrato de la época simbolista* [Sesión de conferencia]. Congreso Internacional Imagen y Apariencia, Universidad de Murcia.

Blumental, H. J.; Armstrong, A. H. (2020). Platonism. *Encyclopaedia Britannica*. https://www.britannica.com/topic/Platonism

Buzwell, G. (2014). 'Man is not truly one, but truly two': duality in Robert Louis Stevenson's *Strange Case of Dr Jekyll and Mr Hyde.* The British Library. https://www.britishlibrary.cn/en/articles/man-is-not-truly-one-but-truly-two-duality-in-robert-louis-stevensons-strange-case-of-dr-jekyll-and-mr-hyde/

Corbin, H. (1994). *The Man of Light in Iranian Sufism* (N. Pearson, Trans.). New Lebanon, NY: Omega. (Original work published 1971).

DeLong, J. C. (n.d.). *Parmenides of Elea (Late 6th cn.—Mid 5th cn. B.C.E.).* Internet Encyclopedia of Philosophy. https://iep.utm.edu/parmenid/

Denzey Lewis, N. (2013). *Introduction to "Gnosticism": Ancient Voices, Christian Worlds.* New York: Oxford University Press.

Doniger, W. (1999). *Splitting the Difference: Gender and Myth in ancient Greece and India.* Chicago, IL: University of Chicago Press.

Encyclopedia Britannica. (2018). *Phrenology*. https://www.britannica.com/topic/phrenology

English Standard Version Bible. (2001). *ESV Online.* https://esv.literalword.com/

Estañol, B. (2012). "El que camina a mi lado": el tema de El Doble en la psiquiatría y en la cultura. *Salud Mental, 35*(4), 267-271. https://www.medigraphic.com/cgi-bin/new/resumen.cgi?IDARTICULO=36213

Freud, S. (1990). *The Uncanny*. In J. Strachey (Ed. & Trans.), *The Standard Edition of the Complete Psychological Works of Sigmund Freud, 17,* 219-253. London: The Hogarth Press and the Institute of Psycho-analysis.

Gerson, L. P. (2003). *Knowing Persons: A Study in Plato.* Oxford: Oxford University Press.

Hoeller, S. A. (n.d.). The Gnostic World View: A brief Summary of Gnosticism. *The Gnosis Archive*. http://www.gnosis.org/gnintro.htm

Journal Psyche. (n.d.). *Freud's Model of the Human Mind.* http://journalpsyche.org/understanding-the-human-mind/

Klijn, A. F. J. (1962). The "Single One" in the *Gospel of Thomas. Journal of Biblical Literature, 81*(3), 271-278. https://www.jstor.org/stable/3264424

Lambdin, T. O. (Trans.). (1996). *The Gospel of Thomas*. In J. M. Robinson (Ed.), *The Nag Hammadi Library in English.* The Gnostic Society Library. http://www.gnosis.org/naghamm/gthlamb.html

Luttikhuizen, G. (2012). *The Diversity of Earliest Christianity.* The Netherlands: Parthenon Publishing House.

McGuckin, J. (2004). *Saint Cyril and the Christological Controversy.* Crestwood, NY: St. Vladimir's Seminary Press.

Moore, W. (2009). *John Hunter (1728-1793).* JLL Bulletin: Commentaries on the History of Treatment Evaluation. https://www.jameslindlibrary.org/articles/john-hunter-1728-93/

Muñoz Gallarte, I. (2020). Charles M. Stang. Our Divine Double. Cambridge, MA; London: Harvard University Press, 2016. 320 p. $51.50. £41.95. €46.50. ISBN: 9780674287198. *Gnosis: Journal of Gnostic Studies, 5,* 258-261. https://doi.org/10.1163/2451859X-12340098

New World Encyclopedia. (n.d.) *Ego, superego, and id.* https://www.newworldencyclopedia.org/entry/Ego,_superego,_and_id

Orlov, A. A. (2017). *The Greatest Mirror: Heavenly Counterparts in the Jewish Pseudepigrapha.* New York, NY: University of New York Press.

Parfitt, G. (2021). *Dr. Jekyll and Mr. Hyde Themes: The Duality of Human Nature*. LitCharts. https://www.litcharts.com/lit/dr-jekyll-and-mr-hyde/

Plato. (1925). *Parmenides*. In H. N. Fowler (Ed. & Trans.), *Plato in Twelve Volumes, 9.* Cambridge, MA: Harvard University Press; London: William Heinemann Ltd. (Original work published 5th – 4th c. B.C.E.).

Plato. (1925). *Phaedrus*. In H. N. Fowler (Ed. & Trans.), *Plato in Twelve Volumes, 9.* Cambridge, MA: Harvard University Press; London: William Heinemann Ltd. (Original work published 5th – 4th c. B.C.E.).

Plato. (1925). *Symposium*. In H. N. Fowler (Ed. & Trans.), *Plato in Twelve Volumes, 9.* Cambridge, MA: Harvard University Press; London: William Heinemann Ltd. (Original work published 5th – 4th c. B.C.E.).

Plato. (1955). *Alcibiades I*. In W. R. M. Lamb (Ed. & Trans.), *Plato in Twelve Volumes, 8.* Cambridge, MA: Harvard University Press; London: William Heinemann Ltd. (Original work published 5th – 4th c. B.C.E.).

Plato. (1955). *Theages*. In W. R. M. Lamb (Ed. & Trans.), *Plato in Twelve Volumes, 8.* Cambridge, MA: Harvard University Press; London: William Heinemann Ltd. (Original work published 5th – 4th c. B.C.E.).

Plato. (1966). *Apology*. In W. R. M. Lamb (Ed. & Trans.), *Plato in Twelve Volumes, 1.* Cambridge, MA: Harvard University Press; London: William Heinemann Ltd. (Original work published 5th – 4th c. B.C.E.).

Schweigerdt, B. (1982). The Gnostic influence on Psychology: Effects of the Common Heresy. *The Journal of Psychology and Theology, 10*(3), 221-229. https://journals.sagepub.com/doi/10.1177/009164718201000303

Simplicius. (1987). *On Aristotle's Physics*. In I. Hadot (Ed. & Trans.), *Simplicius: Sa vie, son oeuvre, sa survie.* Berlin: De Gruyter. (Original work published 6th c. C.E.)

Sol Jiménez, E. (2016). El gnosticismo y sus rituales. Una introducción general. *Antesteria, 5,* 225-240. https://dialnet.unirioja.es/servlet/articulo?codigo=7623298

Stang, C. M. (2016). *Our Divine Double.* Cambridge, MA: Harvard University Press.

Stang, C. M. (2018). A *Unus-ambo* Anthropology: The Divine Twin in the *Gospel of Thomas,* the *Cologne Mani Codex,* and Plotinus' *Enneads.* In K. Patton (Ed.), *Gemini and the Sacred: Twins in Religion and Myth.* London: I. B. Tauris.

Stevenson, R. L. (1886). *Strange Case of Dr. Jekyll and Mr. Hyde.* London: Longmans, Green & Co.

The Gnostic Society Library. (n.d.). *The Gospel of Thomas Collection.* http://www.gnosis.org/naghamm/nhl_thomas.htm

Theoi Project. (2019). *Eros and Thanatos: How these are Different from One Another.* https://www.theoi.com/articles/eros-and-thanatos/

Uro, R. (1998). *Is Thomas an Encratite Gospel?* In R. Uro (Ed.), *Thomas at the Crossroads*. Edinburgh: T&T Clark.