

We know nothing of man;

The meaning of psychology for modern man

{Chapter 7; p. 163–192}

You must realize, my dear Sir, that you are rapidly going to the dogs {p. 183}.

I divided chapter seven into two, somewhat arbitrarily mechanical, parts. In the first part the problem is highlighted and in the second part possible answers to the problem are discussed.

Part one: The problem

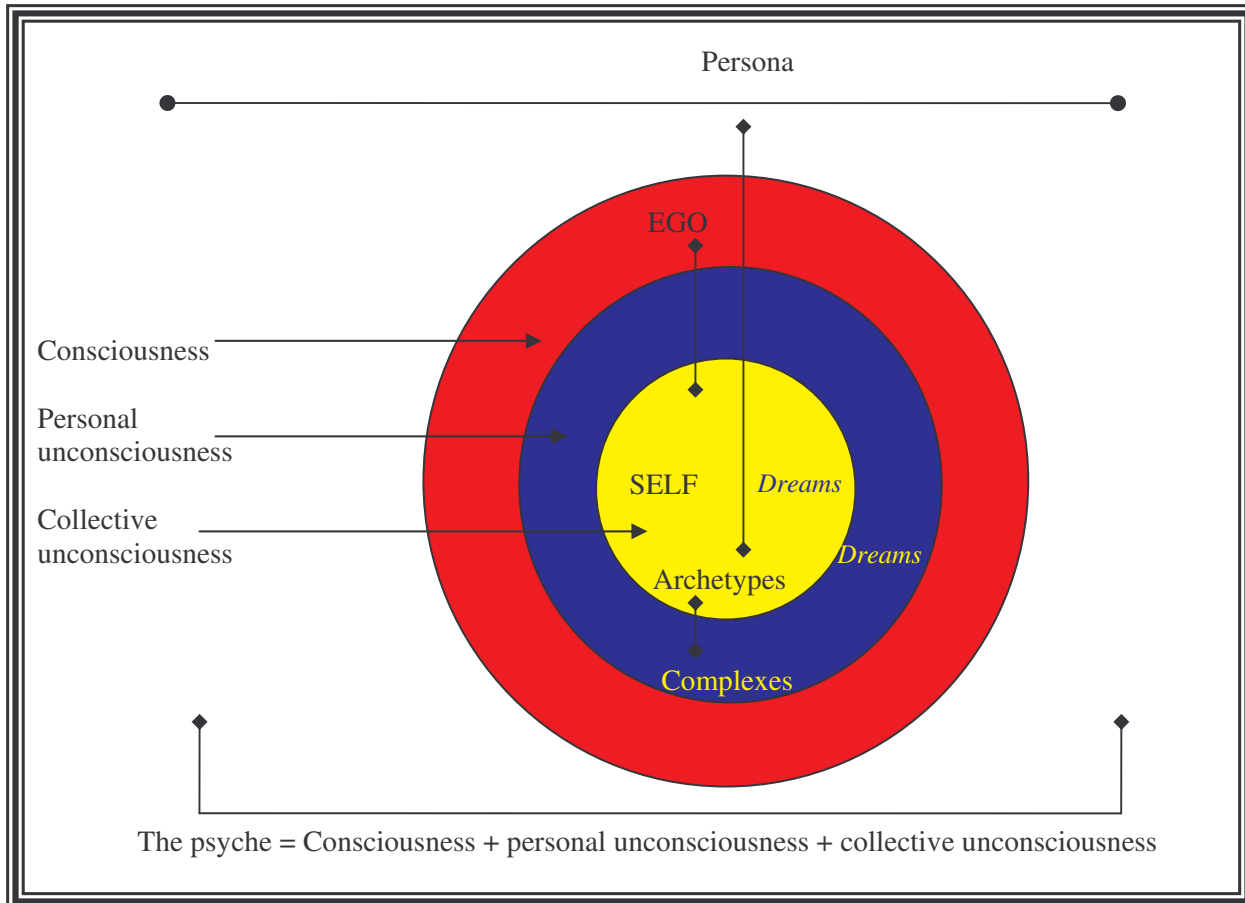
Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming non-existence {p. 176}. *When animals are no longer included in the religious symbol or creed, it is the beginning of the disassociation between religion and nature. Then there is no mana* [life force/energy of the universe in all matter and living beings] *in it. As long as the animals are there, there is life in the symbol. Otherwise, the beginning of the end is indicated.* {p. 170}. *People will do anything in order to avoid facing their own souls* {p. 169}. [What is the role of the New Age Movement? Does it make one more conscious or does it prevent consciousness?] *It is better to play the piano in order not to hear what the body says . . .* {p. 169}. *Thus we don't know what man is. We can only say that he is no animal, nor a plant, nor a crystal, but what he is, is impossible to say* {p. 175}. *Everyone thinks that psychology is what he himself knows best . . .* {p. 178}. *Instinctively he supposes that his own psychic constitution is the general one, and that everyone is essentially like everyone else, that is to say, like himself* {p. 179}. The consequence of this line of reasoning is that if you do not think and act like I do, you are disturbed. Dissociation: Loss of soul - Soul has wandered away from person; Possession – A strange soul has taken up its abode in the person {p. 181} or the person is run by a complex. Consciousness: . . . *is at once the highest good and the greatest evil* {p. 182}.

Part two: Possible answers

People don't understand when I tell them that they should become acquainted with their animals or assimilate their animals. ... So, if you assimilate the nature of an animal you become a peculiarly law-abiding citizen, you go very slowly, and you become very reasonable in your ways, inasmuch as you can afford it {p. 170}. *... to bring people back to the animal ... the animal within* {p. 171}. *That is the experience everyone should have in order to find again the connection with the nature within again, with one's own nature and the god of the primitives. ... If you said that you had looked deeply into the eyes of an animal, people would say you were mad. But for the individual it is an uncanny and profound experience, which contains absolute truth . . .* {p.172}. *Where, then, must we lead our patient in order to give him at least a glimmer of an inkling of something different, something that would counterbalance the everyday world he knows only too well? We must guide him, by devious ways at first, to a dark, ridiculously insignificant, quite unimportant corner of his psyche, following a long disused path to the longest-known illusion, which as all the world knows is nothing but . . . That corner of the psyche is the dream, which is nothing but a fleeting, grotesque phantom of the night, and the path is the understanding of dreams* {p. 184}. What is a dream? Most subjective part of yourself; Source of being; Impartial, spontaneous products of the unconscious psyche, outside the control of the will; Pure nature; Way of self-reflection {p. 188}.

Interpretation of dreams: No absolutely reliable method of interpretation; Treat every dream as though it were a totally unknown object {p. 190}; Compensatory function; From personal or collective unconsciousness {p. 190}.

If something goes wrong in the world, this is because something is wrong with the individual, because something is wrong with me {p. 192}.



But despite our individual consciousness it unquestionably continues to exist as the collective unconsciousness – the sea upon which the ego rides like a ship. For this reason also, nothing of the primordial world of the psyche has ever been lost. Just as the sea stretches its broad tongues amongst the continents and laps round them like islands; similarly, our original unconsciousness presses round our individual consciousness. In the catastrophe of mental disease the storm tide of the sea surges over the island and swallows it back into the depths. In neurotic disturbances there is at least a bursting of dykes, and the fruitful lowlands are laid waste by flood. Neurotics are all shell-dwellers – they are the most exposed to the dangers of the sea. So-called normal people live inland, on higher, drier ground, near placid lakes and streams. No flood, however high, reaches them, and the circumambient sea is so far away that they even deny its existence. Indeed, a person can be so identified with his ego that he loses the common bond of humanity and cuts himself off from all others. As nobody wants to be entirely like everybody else, this is quite a common occurrence. For primitive egoism, however, the standing rule is that it is never "I" who must change, but always the other fellow {p. 180–181}.

Source:

Sabini, M. {ed.}. {2002}. The earth has a soul. The nature writings of CG Jung. Berkley: North Atlantic Books.

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