

# JUNG'S OWN RELATIONSHIP WITH NATURE

{Chapter 1}

*People got dirty through too much civilization. Whenever we touch nature, we get clean.*

Jung's memoirs, *Memoirs, Dreams, Reflections*, were written between 1957 and 1961 (the latter the year of his death).

1. It begins and ends with his experience of and reverence for the natural world.
2. Chapter 1 contains excerpts from his book *Memories, Dreams, Reflections*.

Excerpts from: *Memoirs, Dreams, Reflections*

Earliest memory: Lying in a pram in the shadow of a tree: He has just awakened to the glorious beauty of the day: He sees the **blue sky** and **golden sunlight** (air) through the leaves and blossoms of the surrounding bushes. He experiences a sense of indescribable well-being.

From a later period comes the memory of a visit to a castle on Lake Constance – he cannot be dragged away from the **water**. Memories of water, sand and the idea that without water nobody can live at all, are stuck in his mind.

Later there is a flood – the dam in the River Wiese that flows through the village breaks. Fourteen people drown – corpses get stuck in **the sand/mud (earth)**. He finds the body of a middle-aged man – because of his attire Jung concludes that the man was on his way home from church.

He sees the entire procedure of a pig being slaughtered – but an incident like that is simply a matter of interest to him.

He tends a **fire** in a cave – a fire burning forever.

He experiences some interconnectedness with nature – the story about the stone. Is he the man sitting on the stone or the stone on which he is sitting?

He is a shrewd observer.

He laments about nature as a mother with two personalities: By day she is a loving mother (consciousness) and at night she seems supernatural. This (the night) is the natural mind, which says absolutely straight and ruthless things – it wells up from the earth (unconsciousness) like a natural spring and reveals a peculiar wisdom of nature. This helps Jung to see things as they are.

This is insight based on instinct (primitive man).

His mother (nourishment) is rooted in deep, invisible ground, connected with animals, trees, mountains, meadows and running water.

Experiences himself as two persons	
Less intelligent. Attentive, hard-working, decent and cleaner than other boys.	Grown-up, old, skeptical, mistrustful, remote from the world and men.
	Close to nature, the earth, sun, moon,

	weather, living creatures.
Qualities within himself that he was familiar with. The schoolboy of 1890.	The above exemplifies the essence of God rather than men with ridiculous clothes, their meanness, vanity, mendacity and abhorrent egotism.

He is attracted to trees (mysterious and embodiments of the incomprehensible meaning of life).

Plants interest him (God's thoughts).

He feels sympathy towards all creatures (warm-blooded animals and cold-blooded vertebrates – frogs and toads) – resemblance to human beings.

He is not blind for the sorrowful course of human history and the cruelty of nature: THE BLINDNESS OF THE WORLD-CREATING WILL.

Nature is not only harmonious; it's also dreadfully contradictory and chaotic.

He admires science – but it gives rise to alienation and an aberration from God's world.

He journeys to different places: Entlebuch, Lucerne, Mount Rigi, etc. "This is it, my world, the real world, the secret, where there are no teachers, no schools, no unanswerable questions, where one can be without having to ask anything."

In his choice of a profession he considered different options: He had a dream digging up some bones of prehistoric animals and later a second dream about a creature half immersed in water – a giant radiolarian.

It aroused an intense desire for knowledge. He chose science. His compassion for animals and unconscious identity with animals led to him feeling repulsed by the physiological classes.

City life was different from the view of the world he had grown up within – among rivers, woods, animals, sunlight, winds, clouds, etc.

"People look up and down in order to see what could be put to use and for what purpose. They don't see that we live in God's world."

"In all earnest I asked myself what kind of world I had stumbled into."

"Silence surrounds me almost audibly and I live in modest harmony with nature. Creativity and play are close together."

"The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things."

Descriptions of his journeys by ship.

Mexico: Whites look cruel, lips are thin. Noses are sharp, faces furrowed and distorted. They are uneasy and restless. They think with their heads. What are they seeking?

Knowledge doesn't enrich us; it removes us more and more from the mythical world in which we were once at home by right of birth.

Kenya and Uganda: Cosmic meaning of consciousness became overwhelmingly clear to him. Man himself is the second creator of the world – who gave the world its objective existence.

A white man told him: So, if anything should happen, just sit down and don't worry – it's God's country.

Sunrise – desire for light and an irrepressible urge to rise out of primal darkness. When the great night comes, everything takes on a note of deep dejection, and every soul is seized by an inexpressible longing for light. The moment in which light comes is God. The sun. The longing for light is the longing for consciousness.

"At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons."

Source:

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

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