

審視 (Scrutinies)

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卷二第21章

時間	出處	內容
1914/1/27 《黑書》4	頁358	{1}The magician: Philemon
1914/1/29	頁374	{2}與蛇的對話
1914/2/1	頁378	{3}與蛇的對話、卡比里(Cabiri)
1914/2/2	頁389	{4}被吊死的人
1914/2/9	頁393	{5}以利亞與莎樂美
1914/2/11	頁399	{6}蛇、鳥、蛇
1914/2/23	頁409	{7}蛇說一個國王的故事
1914/4/19 《黑書》5	頁413	{8}與靈魂的對話

蛇

- 卷一：墜入地獄中遮蔽太陽的千蛇、與以利亞和莎樂美一起出現的黑蛇、盤旋在十字架下方的黑蛇
- 卷二：祭獻謀殺場景中的蛇群(288)、石頭變成蛇(317)、形狀像蛇的魔杖(341)、纏繞在十字架的黑蛇，變為白蛇(351)
- 圖像中豐富的呈現
- 搏鬥

與蛇的對話

- 引誘蛇、笛聲、變成蛇的朋友（頁374）
- 靈魂的蛻變遵循蛇徑（頁375）
- The last supper, 所有對立的合一（頁376）
- Becoming, 蛇與鳥的戰爭（頁378）
- 個人生命的沸騰躁動
- 神性生命的永恆寬容

由下方開啟的建造

- 地精Cabiri（頁385）
- 透過下方事物的犧牲（由劍斬斷）所完成的建造
- 「自然的子宮編織出大腦，大地的子宮給出鐵。所以母親給你這兩者：交纏與截斷」（頁387）
- tower（頁389）

懸掛

- 沒有東西完成，只是個開始…
- 圖像的獎勵（頁394）
- 接受莎樂美？讓她自立自足
- 莎樂美的哭泣
- 再度被懸掛：蛇、白鳥、皇冠(銘文：愛永不止息)、雲、老渡鴉、撒旦
- 不再哭泣的莎樂美、莎樂美的飛翔
- 愛是「統一、不可分割的整體」《傳》，頁433
- “bears all things”, “endure all things” 《格前，13:7》

卡比里，你做了什麼好事！

- 「恐懼降臨到我身上。卡比里，你把誰帶到山上？我在你之內犧牲了誰？你們自己把我堆起，把我變成人煙罕至的懸崖高塔，把我變成我的教堂、我的修道院、我的處死地、我的監牢。我在自己之內被鎖住、被詛咒。我是我自己的祭司與修會、法官與受審者、神與人類祭品。」（頁406）

Love Life

- 「我所說的反抗了生我的母親，我把自己從孕育的子宮中分離。我不再為了愛而說，而是為了生命。」（頁406）
- 「是否有一座ΦΙΛΗΜΩΝ的聖殿站立其中的大海呢？他那成蔭的島會不會沉入地底最深處？進到曾經吞噬所有的人與土地的洪水漩渦裡嗎？」（頁407）

說故事的蛇

- 沒有子嗣的國王、森林裡有智慧的巫婆由魔法變出的孩子、孩子的死亡與重生、為兒子加冕
- 「神話開始了，它需要被活出來」（頁412）
- 「我的兒子從水裡出現，偉大又有力量，獅鬃環繞著他戴著皇冠的頭上，閃亮的蛇皮覆蓋著他的身體」（頁413）
- My son (my soul): “I rise again, I had become flesh, now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you your earthliness.” (p.455)
- “Should I preach the gospel of godforsaken solitude?” (p.457)
- “No longer with the God, but alone with myself.” (p.457)

An opus is needed...

- “I must catch up with a piece of the Middle Ages—**within myself**. We have only finished the Middle Ages of –others.” (p.457)(頁416)
- “My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you.”
- “The touchstone is **being alone with oneself**.”
- “This is the way.” (p.458)
- Regressive transcendence (註354)

卷三：審視 (1914/4-1916/6)

- 1917年冬天整理1913年4月-1916年6月的幻想材料，穿插詮釋與評論
- 將《佈道》放在內容中，並加上Philemon的評論
- Philemon教導的補償性，對亡者所缺乏之概念的補償

卷三：審視 (1914/4-1916/6)

時間	出處	內容
{1}1914/4/19, 4/20 《黑書》5-6	頁421	對自我的發話 *辭去IPA職位(1914/4/20)
{2}1914/5/8, 21~25, 6/24	頁426	1914/5/25老人的發話 (頁 432) 1914/6/24靈魂的發話 (頁 432) *辭去教職(1914/4/30)
1914 春, 夏初 (四、 五、六月的夢) (紅 書版本是寫六月初、 六月底, 以及七月初	傳234 頁111~112	連續三個相同的夢, 最後一個夢境的結 局: 不結果實的樹, 樹葉結霜後變成飽 含療效的葡萄, 榮格摘下, 送給等待的 人 1914夏天開始寫新書的草稿 (頁26, 93)
1914/8/1		世界大戰爆發、服兵役(1913, 16天; 1914, 14天; 1915, 67天; 1916, 34天; 1917, 117天)頁23
{3}1915/6/3, 9/14~15, 9/17~18	頁432	徵兆 Philemon talks
{4}1915/12/2, 5, 7, 9, 20	頁440	三個陰影
{5}1916/1/8, 10, 11, 13, 14	頁449	與靈魂的對話 *1916年初心理學俱樂部的成立, 頁34

卷三：審視 (1914/4-1916/6)

時間	出處	內容
{6} 1916/1/16, 18, 29, 30	頁459	1916/1/16畫在黑書中的曼陀羅 (附錄A) 1916/1/30(日)：第一次佈道
{7} 1916/1/31	頁468	第二次佈道
{8} 1916/2/1	頁472	第三次佈道
{9} 1916/2/3, 5	頁476	第四次佈道
{10}	頁480	第五次佈道
{11}	頁482	第六次佈道
{12} 1916/2/8	頁485	第七次佈道
{13} 1916/2/17, 24, 28, 4/12	頁488	黑暗形體、ΦΙΛΗΜΩΝ
{14} 1916/5/3, 31	頁494	ΦΙΛΗΜΩΝ的話語、夢中的以利亞與莎樂美、與靈魂的對話
{15} 1916/6/1	頁501	ΦΙΛΗΜΩΝ與藍色陰影的對話
1917八月初到九月底		陸軍筆記上的27幅曼陀羅 (頁39, 附錄A)
1959		後記：「我花了16年寫這本書。1930年，對煉金術的投入把我帶離這本書。尾聲開始於1928年...」(頁505)

ΦΙΛΗΜΩΝ

- 退休的魔法師
- 死者的老師與朋友(頁372)
- 「先知之父，親愛的腓利門」 (頁373)
- 鬼火之父、will-o'-the-wisp(幻影、幻象)
- Philemon在夢中的最初形象 (《傳》，頁242)
- 翠鳥
- 精神的客觀性
- 更高層次的洞察力、宗教導師：「幫助我清理想像力中不自覺中創造的各種東西」 (《傳》，頁243)

聲音與角色的分辨

- 去認同(disidentification)(頁41)
- 承認非理性、也不能摒棄理性與科學
- 《黑書》：榮格的「我」對死者佈道
- <審視>：Philemon對亡者佈道
- 《黑書》：榮格與靈魂的對話
- 《新書》：榮格與蛇、鳥的對話；反映了榮格對於靈魂三種本質的理解（附錄C）

Being alone with oneself

- 面對自己
- 靈魂從上方發話
- 「我」的嘆息、靈魂的喜悅笑聲
- 信仰與知識必須達成平衡
- ΦΙΛΗΜΩΝ 不僅教導，還要推翻
- 承擔別人的負擔⇒承擔自己的負擔
- 與自我相處
- 「透過與自我的整合，我們觸及了神。」（頁437）
- 認出經驗中的神：「我必須說這個，不是引用古人或是權威的看法，而是因為我的經驗。它發生在我身上了」（頁437）

在疾病中體驗到神

- “God appears to us in a certain state of the soul. Therefore we reach the God through the self.” (p.481)
- 「雖然我們透過自我觸及神，自我不是神。當神出現時，神在自我之後，自我之上，自我本身。但他以我們的疾病出現，我們必須治療自己，因為他也是我們最重的傷勢。」（頁438）

為了自我(self)而與神角力

- 「從最初的一刻，神的力量就完全存在於自我(self)，因為自我完全在神之中，因為我們沒有與自我在一起。我們必須把自我招引到我們這一邊。因此我們必須為了自我與神角力。因為神是不可思議的力量，把自我捲入了無限，捲入了消融。」（頁438）
- 「因此我必須服務我的自我。我必須這樣來贏得它，才能讓我的生命完整。……因此自我的服務是神聖的服務，人類的服務。如果我扛起自己，我就減輕了人類的負擔，從神那裡治療了我自己。」（頁439）

死者

- 卷二中的黑暗者（頁234）
- 1914/1/17的幻象（頁302）
- 由自己的彼岸把黑暗帶到白天，死者的要求因為滿足而消失（頁392）
- 三個陰影：尋找象徵的死者（頁440）
- HAP：神的另一個極端（頁440）
- 三、四歲時的「大夢」（《傳》，頁40）

聆聽死者的悲嘆

- 「請轉向死者，聽聽他們的悲嘆」（頁309）
- 「以愛接納他們，別當他們盲目的發言人」（頁309-310）
- 「新的教會建立在舊的上面，那已經成立的意義會變得多元，你在已成立的事物之中的貧窮，會帶到未來的富足之中」（頁310）
- 「想要讓你遠離基督信仰與其愛的神聖律法的，是那些死者，他們在主內得不到平安，因為他們尚未完成的事一直跟著他們。新的救贖總是恢復先前失落的。基督自己難道沒有恢復人類的血腥祭獻嗎？有什麼比較好的習俗從自古以來的神聖習俗中排除出去的嗎？」（頁310）
- 《草稿》「基督律法最小的一條都沒有被廢除，我們反而加上一條新的：接受死者的悲嘆」（註187，頁311）

未被救贖的部分、內在的陰影

- The symbolic interpretation that Jung gives for the dead is that they generally represent something in us that has not been redeemed and returns in search of a way forward, an **answer or redemption**. The dead are contents from **the psychological shadow** that come back in order to be integrated into the conscious. These are abandoned parts of the psyche that have been forgotten and that lie dormant in the past, typical of unwanted or repressed content. (Boechat, *The Red Book of C.G. Jung*, p. 70)
- 戰爭中的大量死者

The Seven Sermons to the Dead

- 傳記中對於經驗的記述（《傳》，頁250）
- 「亡者的七次指示。巴席利迪(Basilides)寫於亞歷山卓，東方觸及西方的城市」（頁37-38）
- 心理歷史系譜的追溯

七次佈道的主題

- Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead*.
- The First Sermon: The Empty Fullness
- The Second Sermon: Helios, Image of God
- The Third Sermon: Abraxas, the Heavenly Chanticleer
- The Fourth Sermon: Burning Bush and Tree of Life
- The Fifth Sermon: The Two Communities: Mother City and Father Fortress
- The Sixth Sermon: The Serpent and the Dove
- The Seventh Sermon: Homeward Bound Among the Stars

The First Sermon: The Empty Fullness

- ‘Nothingness is the same as the fullness...Nothingness is empty and full...We call this nothingness or fullness the *Pleroma*.’
- 靈知派(Gnosticism)對於「神性」的說明
- Creation: differentiation
- ‘I mentioned that to free you from the delusion that we are able to think about Pleroma.’ (p.511)
- ‘Yet we need to speak about our own differentiation....Our very nature is differentiation.’
- 個體化原則Principle of individuation，此原則是創造的本質（註85，頁465）

個體化原則

- “What is the harm, ye ask, in not distinguishing oneself? If we do not distinguish, we get beyond our own nature, away from creatura. We fall into indistinctiveness, which is the other quality of the pleroma. We fall into the pleroma itself and cease to be creatures. We are given over to dissolution in the nothingness. This is the death of the creature. Therefore we die in such measure as we do not distinguish. Hence the natural striving of the creature goeth towards distinctiveness, fighteth against primeval, perilous sameness. This is called **the principium individuationis**. This principle is the essence of the creature. From this you can see why indistinctiveness and nondistinction are a great danger for the creature.” (pp. 511-512)(頁465)

追求美善、也要抓住醜惡

- “When we strive for the good or the beautiful, we forget our essence, which is differentiation, and we fall subject to the spell of the qualities of the Pleroma, which are the pairs of opposites. We endeavor to attain the good and the beautiful, yet at the same time we also seize the evil and the ugly; since in the Pleroma these are one with the good and the beautiful. But if we remain true to our essence, which is differentiation, we differentiate ourselves from the good and the beautiful, and hence from the evil and ugly. And thus we do not fall under the spell of the Pleroma, namely into nothingness and dissolution.” (pp. 513)(頁466)

不是相信、而是知道

- 「你相信你的教誨嗎？」
- “I know. I don't need to believe. I know.”
- ΦΙΛΗΜΩΝ 彎下身觸摸大地，然後消失

The Second Sermon: Helios, Image of God

- 神與魔鬼都是創造物，從Pleroma分化出來
- Effectiveness joins them.
- “Effectiveness...stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality.” (p.517)
- ABRAXAS
- God HELIOS or sun
- “He is force, duration, change.” (p.518)

The Third Sermon: Abraxas, the Heavenly Chanticleer

- 青蛙之子阿布拉克薩斯神
- 象徵基督宗教之上帝與撒旦的結合
- 西方上帝形象的轉變
- 「阿布拉克薩斯是難以理解的神。...」（頁472-475）
- 要被知道、而不是被了解
- “This God is and is not, since from being and nonbeing everything emerged that was, is, and will be.” (p.523)（頁476）

365, 時間之神

- 註93，頁470
- 開始與結束
- 怪物的形象：鳥頭、人身、蛇尾；獅頭龍身、頭上12道光芒
- “**The head of the rooster** symbolizes vigilant wakefulness and is related to both the human heart and to universal heart, the sun, the rising of which is invoked by the matutinal clarion call of the chanticleer. **The human torso** is the embodiment of the principle of logos, or articulated thought, which is regarded as the unique power of the human being. **The legs shaped like snakes** indicate prudence whereby the dynamic rulership of universal being governs its own all-powerful energies.” (Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead*, pp. 116-117)

chanticleer

- “Between the two opposites, God and Devil, betwixt and between the night and the day, at the very crack of the dawn, stands the majestic chanticleer, the rooster-headed god of cosmic and psychic energy, drawing his strength from both the night and the day and preparing to race with his chariot drawn by the white steeds of the dawn to a world beyond earth and stars, out of time and out of mind.” (Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead*, p. 133)

冷酷之神

- 可怕之神、不顧念善惡與人類的痛苦與幸福？
- “Should I teach them the God who united them in love and whom they rejected? Therefore I teach them the God who dissolves unity, who blasts everything human, who powerfully creates and mightily destroys. Those whom love does not unite, fear compels.” (p.519)(頁472)

The Fourth Sermon: Burning Bush and Tree of Life

- 兩個evil Gods: 燃燒的Eros與成長的生命之樹
- “The Sermons bring to our attention that only in the coexistence and mutual inherence of the burning and the growing forces of being in the process of living can the secret of ultimate wholeness be discovered. Whenever the desire for security, continuity and permanence becomes paramount in our lives, spontaneity and creativity atrophy; the growing one has managed to stifle and overpower the burning one.” Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead*, p. 142)

四：主要神明之數

- “Four is the devil, for he opens all that is closed. He dissolves everything formed and physical, he is the destroyer in whom everything becomes nothing.” (p.525)
- 被三所排除的四
- 承認神明的多重與多元
- 亦見{14}中與以利亞的對話(頁495-498)

大地母親

- “ΦΙΛΗΜΩΝ bent down to the earth, kissed it, and said, ‘Mother, may your son be strong.’ Then he stood, looked up at the heavens, and said, ‘How dark is your place of the new light.’” (p.528) (頁479-480)

The Fifth Sermon: The Two Communities- Mother City and Father Fortress

- The dead ask about church and holy communion (p.528)(頁480)
- “The world of the Gods is made manifest in **spirituality and sexuality.**”
- “Spirituality conceives and embraces. It is womanlike and therefore we call it *MATTER COELESTIS*, the celestial mother.”
- “Sexuality engenders and creates. It is manlike, and therefore we call it *PHALIOS*, the earthly father.

Community & Singleness

- “Community is depth, singleness is height.”
- “Right measure in community purifies and preserves.”
- “Right measure in singleness purifies and increases.”
- “Community gives us warmth, singleness give us light.” (p.530) (頁482)

The Sixth Sermon: The Serpent and the Dove

- “The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire.” (p.530) (頁482)
- “The daimon of spirituality descends into our soul as the white bird. He is half human soul as the white bird. He is half human soul and is called desire-thought.” (p.531) (頁482)
- Daimon

The Seventh Sermon: Homeward Bound Among the Stars

- 最後的教導：關於「人類」
- “Man is a **gateway**, through which you pass from the outer world of Gods, daimons and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.”(p.534) (頁485)
- “man as **a unique link between the macrocosm and the microcosm.**” (Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead*, p. 216)

投射的停止

- “With the ceasing of meaningless change and the coming of meaningful transformation in the individual, the deceptive drama of projections diminishes. The human mind no longer need contemplate itself in the paradoxes of the Pleroma, or in the awesome dualities of Gods, Devils, Burning Ones and Growing Ones, or even in the serpentine sexuality of earth and the winged spirituality of heaven... As man becomes a living philosophers' stone, he becomes **prepared to face the light of his own inner nature** without the reflected lights of its projected images.” (Hoeller, Stephan A. The Gnostic Jung and the Seven Sermons to the Dead, p. 216)

The image-maker

- “The light of the Pleroma has descended through the seven spheres and has come to rest in the human psyche itself. The Seven Sermons lead us—according to this preordained and profoundly archetypal pattern of the septenaries—from the abstract to the existential, from the image and the image of the image to **the image-maker, ourselves.**” (Hoeller, Stephan A. *The Gnostic Jung and the Seven Sermons to the Dead*, p. 216)

七道光

- 註125，頁487
- Pleroma
- Abraxas
- Sun
- Moon
- Earth
- The phallus
- Stars (birds, celestial mother, sky)

轉化

- 死者在聆聽佈道過程的變化
- The teaching of a dark form with golden eyes(頁488)
- Abstinence
- Philemon: 「讓我完成黑暗之人為你提出的預言」(頁489)
- 呼喊來自上界的母親(母神)
- Birth, renew, bond of childhood

轉化：淨化、支解

- 獨處、淨化，才能再度成為孩子
- 第四夜獨處中的異象（頁490）、Philemon的誘惑
- 體驗支解(dismembering)、「最後的晚餐」
- 還剩下什麼？
- “Nothing but your shadow. You will be a **river** that pours forth over the lands. It seeks every valley and streams toward the depths.” (p.540)（頁491）

轉化：淨化、支解

- “But where will my uniqueness remain?”
- “You will steal it from yourself.”
- “You will hold the invisible realm in trembling hands; it lowers its roots into the gray darkneses and mysteries of the earth and sends up branches covered in leaves into the golden air.” (p.540) (頁491)

對愛保持忠實

- Voluntary devotion
- “I suffer the dismembering and thus attain bonding with **the great mother**, that is, **the stellar nature**, liberation from bondage to men and things. If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, Since I can only fear death.” (pp.540-541)

ΦΙΛΗΜΩΝ & Christ

- 夜晚降臨，穿著土地色長袍的ΦΙΛΗΜΩΝ拿著一條銀魚前來找我……
- ΦΙΛΗΜΩΝ跪下，碰觸大地，對著shade說：「你那驚人的生活讓所有人知道，他們必須掌握自己的生命，忠實於他們自己的本質，與他們自己的愛。你不是寬恕了通姦？你不是與妓女和稅吏坐在一起？你不是打破了安息日的命令？你活了自己的生命，但人們沒有；他們卻向你祈禱，要求你，永遠提醒你，你的工作尚未完成。」（頁493）
- 「我們要接下你的麻煩與你的負擔，你的工作得以完成，你疲倦的雙手可以放在膝蓋上，就像工人漫長辛苦的一天。保佑亡者，完成工作之後得以休息。……現在時候已到，每個人必須去做自己的救贖。人類已經成年，新月降臨。」（頁493）

接受一切

- 「我接受了我本質的一切歡樂與折磨，對我的愛保持忠實，忍受一個人必須承受的所有痛苦。」（頁494）
- 夢中的以利亞與莎樂美
- 古老而難改的錯誤認為單一可以排除多重
- 「個體的多重是那個多重的神，他的身體生出了許多神，但個體的獨特是另一個神，他的身體是一個人，但精神龐大如世界」（頁497）

與靈魂的對話

- 靈魂：「神需要一個人類調節者與拯救者，這個人鋪路跨越到神性。……我讓他們磨難觸及你，你就會記住受苦的神明。」（頁498）
- 我：再也沒有無條件的服從
- 諸神讓步
- 打破強制的律法、被畫成魔鬼
- 「於是魔鬼幫助了我，洗清了我的混雜束縛，偏剖的痛苦刺傷了我的心，存在的傷口被扯開，灼燒了我」（頁501）

ΦΙΛΗΜΩΝ & Christ (blue shade)

- 炎熱夏季午後，在花園中散步，看到在芳香草地上漫步的 ΦΙΛΗΜΩΝ，與藍色的陰影
- 誰的花園？
- 在ΦΙΛΗΜΩΝ的花園中，收容與款待神，也款待可怕的蟲
- “The terrible worm came before you, whom you recognize as your brother insofar as you are of divine nature, and as your father insofar as you are of human nature. You dismissed him when he gave you clever counsel in the desert. You took the counsel, but dismissed the worm: **he finds a place with us. But where he is, you will be also.** When I was Simon, I sought to escape him with the ply of magic and thus I escaped you. **Now that I gave the worm a place in my garden, you come to me.**” (p.553) (頁502)

ΦΙΛΗΜΩΝ & Christ (blue shade)

- “Recognize that your nature is also of the serpent” (p.553)
- 「你不是像蛇一樣在樹上長大？你不是褪去你的身體，就像蛇褪皮？你不是會療癒，就像蛇？你不是在升天前去了地獄？你不是在那裡看到你的兄弟，被關在深淵之中？」（頁502-503）
- 蟲的禮物：悲嘆與憎惡
- 藍色暗影（基督）的禮物：苦難之美

1959年的後記（84歲）

- 「我花了16年寫這本書。1930年，對煉金術的投入把我帶離這本書。尾聲開始於1928年，當時尉禮賢（Wilhelm）送我煉金術的文本《太乙金華宗旨》。這本書的內容從此找到**通往現實的路**，我也就無法繼續寫下去了。對膚淺的觀察者而言，這本書看起來像是個**瘋狂**。如果我無法承受**原初經驗**中的壓倒性力量，那確實就會發展成**瘋狂**。」（《紅書》，頁505）

A poem of snail and eagle

- There is a snail.
- There is an eagle.
- One day they meet each other. And they talk.
- They want to know more about each other's world....They have to find some ways to solve the problems.

They find a tree

- The tree spreads her roots in the ground and stretches her branches into the heaven.
- “Hey! It’s a good place for us to talk.”
- So the eagle carries the snail to a high branch of the tree.
- The snail rests on a leave, and the eagle stands beside him.
- Now they can share more, as many as they like.

Nature & Jung: 離開現實的出口

- 「對我來說那像郊遊。我感到自由自在，能夠幾小時做著夢，樂意去哪裏就去哪裏。到林中、水邊閒晃或是畫畫。...值得一提的是，我埋首於**神祕的世界**中。那個王國有樹木、水塘、沼澤、石頭和動物，還有父親的圖書室。但我離開世人越來越遠了。朦朦朧朧地一直有著良心的苦痛。我遊盪、收藏東西、閱讀、玩耍，虛度光陰，但這些並未使我更快樂；我有著一種無名的感覺，我要從自己之中逃開。」（《傳》，頁62-63）

Nature & Jung:

與大自然的純樸協調一起生活

- 「我常覺得自己彷彿融入周圍的風景與物體中，生活在每一棵樹裡，在澎湃作響的波浪裡，在雲彩和來來去去走動的動物裡，在更迭的四季裡。塔樓裡的每樣東西在經歷十餘年的時間會長成自己的形式，每樣東西都和我有關聯。……我沒有引進電力，只用壁爐和火爐。黃昏時，便點上幾盞老燈，也沒有自來水。我自己動手抽井水，劈柴燒飯……這些簡樸的行為使人變得純樸。要純樸，那是多麼困難呀！……在柏林根，塔樓四周一片寂靜，連最細微的聲音也聽得出來，我與『大自然的純樸協調』一起生活。在這種情況下，思想會浮到表面上，會回溯到千百年前，也會遇見遙遠的將來。在這裡，創造的痛苦疏緩了，創造力和遊戲變得很接近。」（《傳》，頁294-295）

Nature & Jung

- 「然而我心裡還是滿載著植物、動物、雲彩、晝與夜，人的永恆……越是覺得拿不準自己，我與萬物有著密切關係的感覺越是強烈。實際上，在我看來，長久使我覺得與世隔絕的疏離感，彷彿已經移轉進入我的內心世界，並向我揭示出乎自己意料的陌生。」（《傳》，頁440）