

Volume VIII: The Structure and Dynamics of the Psyche

000185 On psychic energy. I. General remarks on the energetic point of view in psychology. a.

Introduction. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8 2nd ed., Princeton University Press, 1972. 588 p. (p. 3-6).

The introduction to a reexamination of the author's concept of libido is presented. It is generally recognized that physical events can be looked at from a mechanistic or from an energetic standpoint. The mechanistic view is purely causal and is concerned with the moving substance itself, the energetic view, on the other hand, is final: it is not founded on the substances themselves but on the relations of the movement of substances. A third conception, which is a compromise of mechanistic and energetic, gives rise to many theoretical hybrids but yields a relatively faithful picture of reality. It is mentioned in closing that all explanatory principles are only points of view depending less upon the objective behavior of things than upon the psychological attitude of the investigator and thinker.

000186 On the nature of the psyche. I. The unconscious in historical perspective. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 159-167).

The existence of the unconscious is reviewed in the writings of several authors starting in the 17th century. Prior to that time, the history of psychology consisted mainly in the enumeration of doctrines concerning the soul. This study was entirely subjective and philosophical. It was not until the seventeenth century that Christian von Wolf put forth the idea of empirical or experimental psychology. Psychology then became a natural science. But it did not enjoy the status of the older and more recognized sciences. At the turn of the 20th century, the unconscious as a hypothetical concept was being generally rejected by such writers as Wilhelm Wundt; but Fechner, Lipps, and Herbart foretold its present significance. Lipps' remarks form the theoretical basis for the psychology of the unconscious in general. Nevertheless resistance to the hypothesis of the unconscious persisted for a long time afterwards.

000187 On the nature of the psyche. 2. The significance of the unconscious in psychology. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 167-173).

The importance of the unconscious as a psychological concept and the impact of its formulation on European intellectual history are examined. The unconscious, tentatively described as a "subliminal consciousness," was first posited by Fredric Meyers in 1886. This discovery is considered to have revolutionized psychology as much as the discovery of radioactivity has changed physics. It was resisted at first, however, by both psychologists and philosophers. Wundt's objections to the theory of the unconscious are reviewed and rebutted, and its momentous impact on the theory of knowledge is documented. Once the hypothesis of the unconscious is accepted, then it follows that all our knowledge must be incomplete since the repository of knowledge, the psyche, is only partially accessible to consciousness. Thus, the validity of conscious knowledge was threatened much more seriously than it ever had been by critical epistemology. The trend in German philosophy, since Hegel's "victory" over Kant, had been to rebuke Kant's critique of reason and to reinstate the godlike sovereignty of the human spirit. This movement culminated in the hubris of reason that was Nietzsche's superman and led to the catastrophe of Nazi Germany. It is pointed out that all philosophical statements that transgress the bounds of reason are anthropomorphic and have no validity other than as unintentional psychology.

000188 On the nature of the psyche. 3. The dissociability of the psyche. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 173-178).

The phenomenon of the psyche's dissociability is explored as an explanation of the capacity of the unconscious for volition. Wundt had objected to the theory of the unconscious on the grounds that the ability to perceive, feel, and act presupposes an experiencing subject. This subject could not be logically posited in the unconscious. It is pointed out that clinical experience verifies the dissociability of the psyche, that unconscious processes are independent of the conscious mind, and that conscious processes display a discreteness. Psychiatric experience indicates that the unity of consciousness can easily be shattered. This dissociability accounts for the existence of a secondary consciousness that is subliminal. It represents a personality component that is separated from ego consciousness, either because it was repressed or because it was never conscious in the first place. This second category represents those contents of the unconscious that are the seeds of future conscious contents but as yet are not understood by the conscious mind and hence remain unconscious. Consciousness is compared to the sense modalities in terms of having a threshold for perception. This concept of threshold is extended to the psyche, and the term "psychoid" is discussed as a designation for those psychic processes that fall at each end of the psychic scale. It is concluded that the hypothesis of the unconscious can be verified only if the contents of the unconscious can be brought into consciousness. 3 references.

000189 On the nature of the psyche. 4. Instinct and will. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 178-184).

The place of instinct and will in the superstructure of the psyche is examined. The pioneering work of Freud and Janet in the field of the unconscious is briefly reviewed as an introduction to the problem of how to delineate the psyche from the physiological. The link between the repressed contents of the unconscious and instinct was established by Freud. As instincts are bound up in physiology the problem of separation was made more difficult. Janet's division of the psyche into the *partie inferieure*, which is ruled by instinct, and the *partie superieure*, which is under the influence of the will, provided a tentative solution. The intrinsic energy of function is no longer oriented by instinct once it passes from the lower to the upper realm. Moreover, just as instinct is the lower limit of the will, so is spirit its upper Limit. Thus the psyche is conceived as an emancipation of function from instinctual form. The psyche proper is said to consist of all functions that can be brought under the influence of the will. But, as will resides only in consciousness, this discussion of will and instinct is seen to lead a full circle to the axiom that the psyche is identical with consciousness, a point of disagreement with Janet. 3 references.

000190 On the nature of the psyche. 5. Conscious and unconscious. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 184-190).

The nature of the unconscious is explored vis-a-vis the conscious in an attempt to refute the axiom that the psyche is equivalent to consciousness. The unconscious is said to be composed of all that has been forgotten, repressed, and perceived by the senses but not recognized by the conscious mind, all the future contents of the conscious that are germinating in the unconscious, and the contents of the psychoid system. The state of these contents when they are not related to the conscious ego is surmised to be much the same as when they are. There is perception, feeling, thinking, volition and intention just as if the unconscious were a "subconscious." One difference, however, is in the area of feeling-toned complexes. In the unconscious these complexes are not subject to correction as they are in the conscious mind and are capable of developing an automatic or compulsive character. The unconscious processes are seen to stretch across a broad spectrum of behaviors ranging from the conscious to the instinctual. It is the near conscious area that holds the answer to whether or not the psyche is equivalent to consciousness. An examination of this border area reveals that consciousness is relative, that the light of consciousness has many degrees of brightness, and that the ego complex has many gradations of emphasis. It is concluded that the ego consciousness is surrounded by a multitude of little luminosities. 1 reference.

000191 On the nature of the psyche. 6. The unconscious as a multiple consciousness. In: Jung, C., Collected Works of C. G. Jung, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (P. 190-199).

The hypothesis that ego consciousness is surrounded by a multitude of luminosities rests partly on the quasi conscious state of the unconscious and partly on the high incidence of light imagery in descriptions of consciousness. Various alchemic, Hindu, and Christian writings are examined for their use of light imagery in describing the nature of consciousness, man, and their metaphysics. The alchemists Khunrath, Dorn, and Paracelsus wrote of a lumen naturae that illuminates consciousness, and of scintillae, sparks, that are the germinal luminosities shining forth from the darkness of the unconscious. Ignatius Loyola wrote of a recurrent vision he had of a bright light that took the shape of a multieyed serpent. Multiple eyes also characterize Purusha, the Hindu cosmic man. These metaphysical systems and visions are interpreted as introspective intuitions that capture the nature of the unconscious. Since consciousness has always been described in terms derived from the behavior of light, it is concluded that these multiple luminosities correspond to tiny conscious phenomena, many of which reside in the unconscious.

000192 On the nature of the psyche. 7. Patterns of behavior and archetypes. In: Jung, C., Collected Works of C. G. Jung, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 200-216).

The relationship between instinct and archetypes is explored and their effects on the psyche is discussed. Though they are polar opposites, instinct and the archetype meet in the biological conception of patterns of behavior. The problem of discovering these patterns of behavior is solved through an analysis of the dreams, fantasies, and art work of mental patients. The chaotic assortment of images found therein fell into well defined themes and categories that corresponded to the universal motifs of mythology. From this remarkable finding it is deduced that impulses from the unconscious, i.e., archetypes, are the spiritus rector of the human intellect. Opposed to the spiritual aspect of the psyche is the instinctual. Instincts are seen to be grounded in physiology and to provide the driving energy of the psyche. It is just such an instinctual drive that forces the archetypal contents of the collective unconscious into consciousness. The psyche is compared to the light spectrum to illustrate how it gradually passes from the physiology of instinct to the spirituality of archetypes. Only the representations of archetypes are mediated by the unconscious to the conscious mind as the archetypes themselves are at the ultraviolet end of the spectrum and are thus unknowable. It is concluded that both matter and spirit appear in the psychic realm as distinctive qualities of conscious contents. The ultimate nature of both is transcendental since the psyche and its contents are the only reality that is given to us without a medium. 3 references.

000193 On the nature of the psyche. 8. General considerations and prospects. In: Jung, C., Collected Works of C. G. Jung, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 216-226).

The importance of psychology for man's continued existence is discussed. Psychology is unique among the sciences in that its object of study is the experiencing subject of the other sciences. Therefore an alteration of the psychic factor, be it an alteration of principle, is of the utmost significance for knowledge of the world and our world view. The integration of unconscious contents into consciousness is such an alteration, and one that is held to be essential for man's survival. Modern man identifies too closely with the contents of the collective conscious and represses the contents of the collective unconscious. This leads to a one-sidedness that allows modern man to fall easy prey to various "isms." The catastrophe of Nazi Germany underlines the seriousness of this mistake. Medieval man was protected by his religious faith which, in terms of effectiveness, corresponds to the attitude induced in the ego by the integration of the contents of the collective unconscious. With the decline of religious faith in the West, the "isms" rose up as sophisticated substitutes for man's lost link with psychic reality. Since religious ideas have their origin in archetypes, man can reestablish his psychic balance by assimilating the contents of the collective unconscious into the conscious mind. This process, termed

individuation, is held to be the goal of psychology. Its accomplishment requires special conditions and it carries with it the possibility of taking a pathological turn, with disastrous consequences.

000194 On the nature of the psyche. Supplement. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 226-234).

The investigative problems and procedures of psychology are compared to those of physics in order to elucidate the conceptual foundations of the psyche. The objection that the psychology of the unconscious is a philosophy designed to explain mythologems is answered by demonstrating that the theory of archetypes evolved as an explanatory construct for the observed effects of the unconscious. It is admitted, however, that a true knowledge of the states and processes of the unconscious is not attainable since these phenomena are not directly observable. The psychology of the unconscious is compared to atomic physics in that both draw inferences about the nature of unobservable events from their observable effects. It is also pointed out that both sciences have to deal with the methodological problem that is raised when the observing subject has an effect on the observed object. In psychology the observing consciousness produces a reactive effect in the unconscious and thus limits the objective character of the latter's reality. Since the unconscious has a reciprocal influence on the conscious mind, it follows that the nature of the archetype cannot, with certainty, be designated as psychic. Grounds for this conjecture are found in the phenomenon of telepathy, which is perfectly explicable on the assumption of a psychically relative space/time continuum. It is hypothesized that perhaps the psyche touches matter at some point and, conversely, that matter contains a latent psyche.

000195 General aspects of dream psychology. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 237-280).

A summary of the established facts of dream psychology together with an outline of Jung's dream theory vis-a-vis Freud's theory are presented. It is accepted that the origin, structure, and content of dreams are discontinuous with waking consciousness. It is further recognized that there is a hidden meaning to dreams beyond their manifest content. The method for discovering this hidden meaning is illustrated through the analysis of a psychiatric patient's dream. It is pointed out that the explanation of a psychological fact will be determined by the point of view of the explainer. Therefore the dream is explained in regards to causality, the Freudian point of view, and finality, the Jungian point of view. The former attempts to find the cause of the dream, while the latter seeks its purpose. The symbolism of the dream is interpreted accordingly; the one discovers symbolism that conceals, the other symbolism that guides. This theory of dreams also differs from Freud's in regard to the proposed function of dreams. Freud posits a wish fulfillment function to dreams, while Jung assigns them a compensatory function. According to the latter theory, dreams should be interpreted on a subjective level; i.e., all figures in the dream are interpreted as personified features of the dreamer's personality, rather than reflections of external reality. The classification of dreams is held to have little practical or theoretical value, but the recognition of typical motifs is seen as an invaluable insight in that it points out the correspondence between dream motifs and mythological motifs. Thus the figurative language of dreams can be interpreted as a surviving remnant of the archaic mode of thought. The charge that these psychological views are metaphysical are refuted by pointing out that religious concepts are useful in explaining psychological facts, since they themselves are psychological facts. 6 references.

000196 On the nature of dreams. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 281-297).

The fundamental aspects of dream psychology and interpretation are explained for edification of the layman. Dreams are defined as irrational fragments of involuntary psychic activity. A procedure for interpreting dreams presented consists of eliciting from the dreamer every shade of meaning which each

salient feature of the dream has for him. Though dreams refer to a definite conscious situation, their roots lie buried in the unconscious. Since the meaning of most dreams is not in accord with the tendencies of the conscious mind, it is assumed that they serve an unconscious function. The unconscious is seen to have a compensatory function in relation to the conscious mind; i.e., it acts to balance any one-sidedness that may occur in the conscious sphere. Thus the analysis of dreams is an invaluable aid in treating a neurosis which results from a psychic imbalance. Another function of dreams, which expresses itself in the symbolism of a long dream series, is to aid in the individuation process. Such dreams spring from the collective unconscious, which is replete with mythological motifs that guide the individuation process. Though the form of dreams has great flexibility, many dreams fall into a definite structure. This structure is analyzed and shown to be essentially dramatic and to consist of four phases. In conclusion it is pointed out that no generally satisfying theory of dreams, that would enable one to deal with the far reaching philosophical and religious problems encountered when studying them has yet been formulated. 4 references.

000197 The psychological foundation of belief in spirits. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 301-318).

A psychological interpretation of the problem of spirits is sketched from the standpoint of the present knowledge of unconscious processes. Only the psychological side of the problem is examined- The question of whether spirits exist in themselves is left to a two paragraph epilogue that refers the reader to other authors. Although the past history of man reveals a universal belief in the existence of spirits, among Western peoples this belief has been counteracted by rationalism. For the primitive, the phenomenon of spirits is direct evidence of a spiritual world, and for them, a belief in the human soul is a necessary premise for belief in spirits. The three main sources that put the belief in spirits on a solid foundation are: dreams, visions, and psychic disturbances. These three phenomena are analyzed and their common denominator is found to be the psychological fact that the psyche is a divisible entity. Among the separate parts of the psyche are certain fragments that never become associated with the ego. These are termed "autonomous complexes." Spirits, viewed from a psychological angle, are unconscious autonomous complexes which appear as projections because they have no direct association with the ego. Parallels are drawn between the belief of primitive peoples in souls and spirits, and psychology's formulation of the personal and collective unconscious: souls correspond to the autonomous complexes of the personal unconscious; spirits to those of the collective unconscious. The association experiment is discussed as a means for demonstrating the existence of these complexes. It is noted that, when excited by an external stimulus, these complexes can produce sudden confusion or violent effects, or they may express themselves as hallucinations. Spirits, then, are autonomous complexes of the collective unconscious that appear when the individual loses his adaptation to reality.

000198 Spirit and life. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 319-337).

The connection between spirit and life is the theme of a lecture delivered to the literary society of Augsburg. The basic ambiguity of the term "spirit," which causes many to confuse it with "mind," noted, and an empirical definition of the term is sought. The psyche and the conscious mind are examined and, though their natures are seen to be ultimately unknowable, it is concluded that anything psychic will take on the quality of consciousness if it comes into contact with the ego. Since ego consciousness, however, is not seen as embracing the entire psyche, one is cautioned that what lies beyond it may be far different from what is imagined. A review of epistemology and a survey of the various usages of the word "spirit" reveal that "spirit" denotes a psychic experience which can neither be grasped from a rationalistic standpoint, nor proven to exist in the external world. A concept of "spirit" is advanced that goes beyond the animistic framework and holds "spirit" to be a suprapersonal guiding force. It is hypothesized that it is this "spirit" that lies beyond the scope of ego consciousness. The intent of this

unconscious force is held to be superior to the intent of consciousness. Life is seen as the touchstone for the truth of the spirit. Man finds himself between these two powers: consciousness and unconsciousness, with the spirit giving meaning to life, and life giving expression to the spirit.

000199 Basic postulates of analytical psychology. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 338-357).

The prevailing materialistic outlook of the age is seen to be opposed to the basic postulates of analytic psychology. Materialism is criticized as a philosophical system and characterized as an overreaction to the excessively spiritual outlook of the Gothic age. Materialism, with its view that the psyche is nothing but a product of biochemical processes, is rejected in favor of analytic psychology, "a psychology with a psyche" that postulates the existence of an autonomous spiritual principle. A survey of primitive man's view of the soul and the psyche reveals a remarkable resemblance between these primitive beliefs and the postulates of analytic psychology. Both recognize that the soul is the life of the body, that ego consciousness is an expression of the soul, and that ego consciousness grows out of the unconscious. Analytic psychology further holds that the unconscious psyche is a system of in, herited psychic functions that predates the development of ego consciousness and that it is a source of knowledge. The conflict between nature and spirit, so obvious in the world today is seen to be a reflection of the paradoxical nature of the psyche. It is concluded that psychic reality still exists in its original oneness and awaits man's advance to that level of consciousness, where he will no longer believe exclusively in one side of its dual nature and repress the other.

000200 Analytic psychology and Weltanschauung. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 358-381).

The contribution of analytic psychology to the formation of a new Weltanschauung is discussed. The personality is seen to be essentially related to Weltanschauung, since consciousness determines man's world view, and that, conversely, man orients himself and adapts to reality in accordance with his world view. The basic tenets of psychoanalysis are examined and judged to produce a Weltanschauung of rationalistic materialism; this perspective is considered inadequate in that it ignores the vast irrational production of the psyche. Analytic psychology, on the other hand, is considered to contribute to a more complete Weltanschauung by its recognition of the existence of certain unconscious contents which cannot be rationalized but with which the conscious mind must come to terms. The contents of the collective unconscious, the result of the psychic functioning of man's whole ancestry, are seen to represent the matrix of experience from which all future ideas will come. However, the contents of the unconscious do not themselves constitute a world view, but must be translated into the language of the present. It is felt that if this process is successfully completed, the world will be perceived as having reunited with the primordial experience of mankind; it is toward this ideal world view that analytic psychology attempts to break down the confining walls of rationalism by unearthing the irrational fantasy material of the unconscious. 1 reference.

000201 The real and the surreal. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 382-384).

The Western view of what constitutes reality is compared to the Eastern view. According to the Western view everything is "real" which comes, or seems to come, from the world as revealed by the senses. This restriction of reality to the material, although seemingly comprehensive, is but a fragment of reality as a whole. This narrow perspective is alien to the Eastern view of the world which grants everything the status of reality. Therefore the East, unlike the West, does not need to formulate a concept of "superreality" to account for the nature of the psyche. Previously Western man had granted the psyche only an indirect reality derived from its proposed physical causes. He is now beginning to realize his

error and to understand that the world he lives in is one of psychic images. The East is wiser, for it finds the essence of all things grounded in the psyche. Between the unknown essences of spirit and matter stands the reality of the psyche. Psychic reality is held to be the only reality that we experience immediately.

000202 The stages of life. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd Ed., Princeton University Press, 1972. 588 p. (p. 387-403).

The stages of life are discussed in terms of the problems they present to the individual. As the growth of consciousness is the source of all problems, only the second and third of the four stages of life, youth and middle-age, are discussed. The development of consciousness in the individual is traced from biological birth to psychic birth, which is said to occur at puberty. It is found to consist of three stages: the recognition of connections between two events, the development of the ego complex, and the awareness of the self's dual nature. Youth, the second stage of life, is defined as the years between puberty and the onset of middle-age at age 35 to 40. During this stage one's personality and place in society are established. At this stage problems revolve around either the individual's refusal to leave the conscious state of childhood or the crushing loss of cherished illusions through the contradiction of expectations of reality. At the onset of middle-age, man's values and even his body begin to change toward their opposites. Neurotic disturbances in adults all have one thing in common: the individual's attempt to carry over the psychology of youth into middle-age. He must, however, change his psychology or else risk damaging his soul. Middle-age is seen to have a cultural purpose as opposed to the individual purpose of youth. It is theorized that the value of religious beliefs in the supramundane is that they constitute a basis for living the second half of life with as much purpose and aim as the first. It is noted that the belief in life after death is a primordial image.

000203 The soul and death. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 404-415).

The meaning of death is discussed in terms of its relation to the psyche. The view that death is simply the end of life, the period placed after an often uncompleted sentence, is countered by the view of death as the goal of life. Life is said to be an energy process that has rest as its goal. Its curve is parabolic: during youth, it ascends; it reaches its zenith at middle-age; then it sinks to the valley from which the ascent began. Man's problems begin when his psychological curve is out of phase with his biological curve. It is argued that this conception of death is not a mere syllogism on the grounds that, since man grants purpose and meaning to the ascent of life, he should also grant them to life's descent. It is stated that the consensus of the race, as expressed in the great religions of the world, is that there is some sort of continuation of life after death. In the West, however, religious belief has been devalued. Since the enlightenment, religions have come to be viewed as philosophical systems, as constructs of the intellect that amount to no more than a wish fulfilling fantasy. This view is countered by the contention that religious symbols are the products of the natural life of the unconscious and, as such, they are at least the essential truths of man's psychological nature. A final account of the meaning of death is held to be beyond the scope of an empirical science and the capabilities of the human intellect. Telepathy, and the various phenomena of parapsychology, are discussed as presenting evidence that the psyche is capable of transcending the space/time continuum. It is concluded that the psyche has a form of existence beyond space and time and thus partakes of what is inadequately and symbolically described as eternity.

000204 Synchronicity: an acausal connecting principle. Foreword. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p- (p. 417-420).

The paper on synchronicity is intended to systematize everything written on the subject in various papers of the past twenty years. It is warned that the subject plunges into regions of human experience

which are dark, dubious, and hedged about with prejudice and intellectual difficulties. The phenomenon in question crops up frequently in the practice of psychotherapy as an inner experience that has great meaning and import for the patient concerned.

000205 Synchronicity: an acausal connecting principle. 1. Exposition. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 421-458).

The concept of synchronicity as an acausal connecting principle is formulated and discussed. Evidence for the existence of complexes of noncausally yet meaningfully related events is presented. This evidence was developed by a survey and discussion of intuitive or "mantic" methods, such as the IChing, astrology, and alchemy, all of which take the existence of synchronicity for granted. A scientific rationale for accepting acausal explanatory principles is provided by modern physics which has demonstrated that natural laws, and their philosophical underpinning of causality, are relative and only statistically valid. Though acausal combinations of events are hard to detect in the macrophysical world there still exists a wealth of historical writings on the subject. Reference is made to a text by Albertus Magnus, circa 1485, and to Schopenhauer's treatise, "On the Apparent Design in the Fate of the Individual," among many others. Decisive evidence for synchronicity is found in J. B. Rhine's book "Extra-sensory Perception." His psychokinetic telepathic experiments are examined in detail and it is concluded that they reveal events which are related to one another experimentally and meaningfully but not causally. Furthermore his experiments indicate that, in relation to the psyche, space and time are "elastic." Several case histories from the author's clinical experience are presented to illustrate the psychological significance of synchronicity. From these it is deduced that synchronicity consists of two factors: an unconscious image that comes into consciousness either directly or indirectly, and an objective situation that coincides with this content. 16 references.

000206 Synchronicity: an acausal connecting principle. 2. An astrological experiment. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 459-484).

The results of an astrological experiment conducted to test the empirical foundations of the intuitive method are discussed. It was hypothesized that, if astrological assumptions are at all correct, there would be several configurations in the individual's horoscope that would point to a predisposition in the choice of a marriage partner. To test this hypothesis the horoscopes of 180 married couples were plotted and then analyzed for the frequency of the conjunction and or opposition of certain preselected astrological characteristics. The results showed that the figures for all the analyzed characteristics fell well within the limits of probability. Their variance, however, corresponded surprisingly well with the psychic states of the individual subjects. This difference between the mass statistical result and the individual results is discussed at length. It is conceded that there is little hope of proving that astrology conform-, to discoverable laws how. ever, it is maintained that statistics give merely an average picture and not a true picture of the world.

000207 Synchronicity: an acausal connecting principle. 3. Forerunners of the idea of synchronicity. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 485-504).

The intellectual history that forms the basis for the concept of synchronicity is examined. The fundamental idea underlying the concept of meaningful coincidence, i.e. synchronicity, is that all things contain a latent rationality. This latent rationality derives from the interconnection of all things and manifests itself in the explanatory principles of causality and synchronicity. The existence of this second explanatory principle alongside causality is traced through the primitive, classical, and medieval views of nature. Passages from texts by Theophrastus, Philo, Hippocrates, Pico, Agrippa, and Zoroaster are analyzed for their references to the "sympathy of all things," the principle of universal connection.

Numerous parallels between these views and classical Chinese philosophy, as epitomized in the concept of the Tao, are drawn. Leibniz's theory of the preestablished harmony between both the inside and the outside of the monad, between psychic and physical events, is seen as the flowering of this philosophical tradition. Causality alone, however, was accepted, first by the natural sciences in the 18th century and then by the physical sciences in the 19th, as a valid explanatory principle. The principle of synchronicity would have vanished altogether had not the investigation of telepathic phenomena opened the question again. Synchronicity, therefore, has been revived by psychology to explain those events which, though relatively rare, are not amenable to explanation by the causality principle. 24 references.

000208 Synchronicity: an acausal connecting principle. 4. Conclusion. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd Ed., Princeton University Press, 1972. 588 p. (p. 505-519).

The value of synchronicity as an explanatory principle and its impact on our conception of the world are discussed. It is argued that the coordination of psychic and physical processes in a living organism can be better understood as a synchronistic phenomenon than as a causal relation. Several medical cases that involved the continuation of conscious processes during swoon states are detailed. The continuation of conscious processes during periods of cortical depression is interpreted as indicating that the mind and the body exist as an "acausal orderedness." Outside the realm of psychophysical parallelism, which, it is admitted, is not really understood, synchronicity is not easily demonstrated. The findings of modern physics, especially in the area of radioactive decay, suggest that the concept of "acausal orderedness" may replace causality as the principle underlying the ultimate laws of nature. The idea of synchronicity with its inherent quality of meaning produces a view of the world that is at first baffling. But added to the trinity of space, time, and causality it makes possible a view which includes the psychoid factor in our description and knowledge of nature. When this conceptual schema is modified into the quaternion of constant connection through effect (causality), indestructible energy, the space/time continuum, and inconstant connection through contingency, equivalence, or meaning (synchronicity), it satisfies the postulates of physics and psychology alike. 10 references.

000209 Appendix: On synchronicity. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 520-531).

A transcript of a lecture delivered to the 1951 Eranos conference, gives a cursory sketch of the material contained in "Synchronicity: An Acausal Connecting Principle." Synchronicity is defined and several personal anecdotes that illustrate the concept are recounted. The experiments of J. B. Rhine in telepathic phenomena and an astrological experiment are reviewed in detail. It is demonstrated that they provide empirical evidence for the usefulness of synchronicity as an explanatory principle. It is concluded that synchronistic phenomena prove the simultaneous occurrence of meaningful equivalences in heterogeneous, causally unrelated processes.

000210 On psychic energy. 1. General remarks on the energetic point of view in psychology. b. The possibility of quantitative measurement in psychology. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 6-14).

The possibility of applying the principles used in measuring physical energy to the measurement of psychic energy is discussed. Although both the mechanistic/causal and energy/final viewpoints are required to explain psychic events, the decision to use one or the other viewpoint is determined by expediency, i.e., the possibility of obtaining results. The question of whether or not the energetic point of view is even applicable to psychic phenomena at all is raised along with the question of whether the psyche can be looked upon as a relatively closed system. Although these questions are controversial, they are answered in the affirmative. In order to apply the energetic standpoint to psychology it is assumed that a quantitative estimate of psychic energy is possible. This assumption is based on the theory that the

psyche actually possesses an extraordinarily well developed evaluatory system, namely the system of psychological values. An objective point of departure for estimating comparative value intensities is presented. Complexes are defined as constellations of psychic elements grouped around feeling toned contents, or complexes. These are said to consist of a nuclear element and a large number of secondarily constellated associations. The objective estimate of psychological value intensities is based on the assumption that the constellating power of the nuclear element corresponds to its value intensity, i.e., to its energy. Three experimental methods for estimating the energetic value of the constellating power are given. In addition, it is noted that a highly differentiated subjective system for recognizing and evaluating affective phenomena in others is present in everyone. 6 references.

000211 The structure of the psyche. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 139-158).

The structure of the psyche is examined from the viewpoint of a practicing psychologist, as opposed to that of a researcher. The contents of consciousness are classified into seven groups: sense perception, the processes of instinct, evaluation, recognition, intuition, volition, and dreams. The last five of these are apperceptive, produced by a configuration of psychic (not physical) processes. The psyche is not composed wholly of consciousness. Its other side is the unconscious, which is not accessible to observation and can only be inferred from phenomena such as dreams, slips of the tongue, and various pathological states. It is believed that all activities ordinarily taking place in the consciousness can also proceed in the unconscious. An example of this is dreams, the most important and most obvious results of the unconscious intruding upon the conscious. Both analytical technique and a knowledge of mythology are deemed necessary for understanding a dream. This knowledge enables one to grasp the meaning of a content deriving from the deepest levels of the psyche, the collective unconscious. Evidence for the existence of the collective unconscious is found in several clinical cases; it is also reflected in the existence of several religious beliefs, especially in early and medieval Christianity. The collective unconscious consists of archetypes, primordial images, that are more or less fantastic analogies of regular physical occurrences. Man's psyche registers these images rather than the actual physical occurrences through the process of participation mystique, which refers to the lack of distinction primitive man makes between subject and object. The function of consciousness is seen not only as the recognition and assimilation of the external world through the senses, but also the translation into visible reality of the world within us, the unconscious. 1 reference.

000212 Instinct and the unconscious. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd, ed., Princeton University Press, 1972. 588 p. (p. 129-138).

The terms instinct and the unconscious are defined and a distinction is made between unconscious processes and instinctive reactions. A review of the historical views of instinct is provided, and instinct is defined as those unconscious processes which are inherited, occur uniformly and regularly, and are of compelling necessity. The unconscious is then defined as a totality of all psychic phenomena that lack the quality of consciousness. Its contents are the product of associative activity, both personal and the collective. The latter contains inborn forms of intuition, namely archetypes of perception and apprehension which determine a priori all psychic processes. Archetypes and instinct, the two components of the collective unconscious, are defined and contrasted. Instincts are defined as typical modes of action, whether associated with a conscious motive or not. Archetypes are defined as typical modes of apprehension, whether the mythological character is recognized or not. It is concluded that it is impossible to determine whether the apprehension of the situation or the impulse to act comes first. 7 references.

000213 Psychological factors determining human behavior. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 114-125).

The psychological factors determining human behavior are listed and examined. Chief motivating forces among these are the instincts. Though their characteristic compulsion is an ectopsychic stimulus, they do lead to the formation of structures or patterns that determine psychological behavior (psychization). The instincts: hunger, sexuality, the drive to activity, the reflective instinct, and creativity are all variable and lend themselves to different applications. In addition to the instincts there are the six modalities of psychic functioning that influence behavior in other ways. The first three: age, sex, and heredity of the individual, are primarily physiological; they are also psychological inasmuch as, like the instincts, they are subject to psychization. The other modalities: the conscious and the unconscious, extraversion and introversion, and spirit and matter, are considered to determine the most crucial problems of the individual and of society. These five instincts and six modalities are only general categories. In actuality, the psyche is a complicated interplay of all these factors with a marked tendency to split into autonomous parts or complexes that are not necessarily pathological but are often normal. The behavior of archetypes in the collective unconscious is analogous to that of the complexes in the psyche. The inherent tendency of the psyche to split is interpreted to indicate on the one hand, a capacity for dissociation into multiple structural units and, on the other hand, the capacity for change and differentiation of neurosis results from the observation that a differentiated part of the psyche sometimes becomes so powerful that it makes the personality onesided. Of the four cognitive faculties, sensation, thinking, feeling, and intuition, one is usually more developed than the others, giving the personality its characteristic stamp. These faculties are contrasted: thinking vs. feeling, and sensation vs. intuition. It is recommended that the problem of opposites be made the basis for a critical psychology. All attempts at a comprehensive theory will be necessarily incomplete because of the tremendous complexity of psychic phenomena. The author's debt to William James is acknowledged.

000214 The significance of constitution and heredity in psychology. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 107-113).

In a study of the typological method, the question of the relations of physical constitution, heredity and the psyche are examined. The psyche is viewed as relatively independent of the constitution, although certain physiological peculiarities are seen to determine psychic conditions. One of the difficulties in this or any other psychological research is that psychology has yet to invent its own specific language. Accordingly, many terms mean different things to different people. One factor not presently considered by those investigating the constitution is that the psychic process does not originate in individual consciousness but is rather a repetition of functions that have evolved over the ages and which are inherited along with brain structure. This gives rise to primordial images, or archetypes, which make up the collective unconscious. In acknowledging the existence of the collective unconscious, pure psychology is confronted by organic factors. Both the collective unconscious and the constitutional type are outside the control of the conscious mind; neglect of either leads to pathological disturbance, and therefore both are given attention in therapeutic work. 1 reference.

000215 A review of the complex theory. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 92-104).

The nature and characteristics of feeling-toned complexes are presented and discussed in conjunction with methods of experimental psychology. The problem of assimilation is examined in terms of its interference with such experimental methods as association tests. It is shown that the experimental situation was disturbed by the autonomous behavior of the psyche. This leads to the conclusion that it is impossible to examine isolated psychic processes. Instead, certain constellations or complexes possessing their own psychic energy can be examined, especially if there is an awareness of resistance techniques used by the subjects to avoid revealing the psychic secret. A complex is described as an image of a certain psychic situation which is strongly accentuated emotionally and is incompatible with the habitual attitude of consciousness. This image has a powerful inner coherence, its own wholeness

and a relatively high degree of autonomy. The feeling-toned complex is compared to the "splinter psyches" described by psychopathologists such as Janet Prince. It is considered to be certain their origin springs from a so-called trauma, an emotional shock for instance, that splits off a bit of the psyche. Since complexes produce such strong fear reactions, the conscious mind attempts to abolish them by declaring them "unreal" or "imaginary." Primitive man appears to have recognized the strength of the autonomy of complexes in that he posited the existence of demons as beings in their own right. When primitive magic means of apotropaic gestures and euphemisms fail to mask the complex, dissociative neurosis breaks out and attempts to assimilate the ego consciousness. Freud's concept that the dream is the key to the unconscious is regarded as limited. The Jungian theory posits the complex as the architect of both dreams and symptoms. Despite the fact that, both historically and culturally, complexes were recognized, it has been difficult to regard them as characteristic expressions of the psyche. The theory of feeling-toned complexes is seen to arouse apprehension because these disturbing vestiges of the primitive state of mind are not yet understood.

000216 The transcendent function. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 67-91).

The transcendent function, which arises from the union of the conscious and unconscious attitudes, is examined within the context of psychoanalytic practice. It is called "transcendent" because it makes organically possible the transition from one attitude to the other, without loss of either one. Modern life demands a kind of functioning which entails the risk of considerable dissociation from the unconscious. In discussing the aim and technique of therapy, it is stated that the reconciliation of the conscious and the unconscious is not an attempt at a permanent cure but rather at a psychological readjustment. The basic question for the therapist is not how to get rid of momentary difficulties, but how to help the patient successfully counter future difficulties. By means of transference, the patient may cling to the therapist, who seems to promise him a renewal of attitude. In the transcendent function the unconscious material must be brought to light because it exercises a regulatory influence that is necessary to our mental and physical health. There are several sources for this unconscious material, the most useful for the constructive method of therapy being spontaneous fantasies. The patient must give himself over to his mood and give form to his fantasies and other associations by writing, visualizing, or some form of artwork. The energy which the patient should have at his disposal to remedy the state of reduced adaptation is found in the intensity of the emotional disturbance itself. According to his personality, the patient will stress either creative formulation or intellectual understanding of his unconscious material. The opposite ego and the unconscious must be reconciled in order to bring about the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego. Both sides, however, must be considered equally for the regulating factors to exert an influence on actions. The value of this transcendent function derives from the fact that it provides a way for the patient to break the dependence on the therapist and to attain liberation by his own efforts.

000217 On the nature of the psyche. IV. The primitive concept of the libido. In: Jung, C. *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 61-66).

In illustrations of the primitive concept of the libido, the intimate connection between the beginnings of religious symbol formation and the concept of energy is demonstrated. A list of names, given to powers by North American Indians, primitive Africans and Australian Aborigines, are presented as examples of creative force and productivity expressed as a preliminary concretistic stage of the abstract idea of energy. The almost universal incidence of the primitive concept of energy is a clear expression of the fact that at early levels of human consciousness man felt the need to represent the sensed dynamism of psychic events in a concrete way. It is therefore concluded that the energetic point of view in psychology has primordial roots. 7 references.

000218 On psychic energy. III. Fundamental concepts of the libido theory. d. Symbol formation. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 45-61).

Symbol formation is presented as a bridge between man's instinctual and spiritual natures. The symbols primitive man formed through analogue building are examined and evaluated as an important means of utilizing instinctual energy for effective work. Since only a small part of man's total energy can be diverted from its natural flow. Most of it is not used up in symbol formation but goes to sustain the regular course of life, which consists of both instinctual and cultural functions. The transformation of the libido through symbols has occurred since the beginnings of humanity. Symbols were (and are) never devised consciously but always unconsciously. It is more than probable that most of the historical symbols derive directly from dreams or are at least influenced by them. This is evident in the symbol formation consistently encountered in patients. The two opposite forces, nature and spirit, are considered to exist together in the psyche and to be responsible for its self-regulation. Nature corresponds to the primitive mentality, that Freud called infantile sexuality. Freud is criticized for not recognizing that spirit is an equivalent counterforce to instinct. He is praised, however, for recognizing that instinct is the *sine qua non* of psychic energy. The conflict between ethics and sex today is analyzed as a struggle to give instinct its rightful place as a creative power in our lives. In a discussion of religion, the concept of one God, paradoxically both a creator and judge, is an expression of a profound psychological truth in its tension of opposites, a truth that defies logic. The function of all religions is viewed as providing a spiritual counterforce to instinctuality. In the first half of life, with its biological and instinctual orientation, man can usually afford to expand his life. The older man, on the other hand, is oriented toward culture, since the diminishing powers of his organism allow him to subordinate his instincts to cultural goals. It is observed that there is an almost total lack of guidance for this extraordinarily important transformation of energy from the biological to the cultural form. 4 references.

000219 On psychic energy. III. Fundamental concepts of the libido theory. c. The canalization of libido. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 41-45).

The canalization of libido is defined as a transfer of psychic intensities or values from one content to another, a process corresponding to the physical transformation of energy. Examples chosen from primitive customs and ceremonies illustrate this process. Human culture is seen as the machine that provides for the canalization of libido as well as of mankind's physical and chemical energy. It is described as the means by which instincts are made productive. The transformation of instinctual energy is achieved by its canalization into an analogue of the object of instinct. An analogy is drawn to the manner in which a power station imitates a waterfall to gain possession of its energy, in order to explain how the psychic mechanism imitates the instinct and is thereby enabled to apply its energy for special purposes. Primitive man used complicated ceremonies to accomplish the canalization of libido; modern man does this by an act of will. Besides succeeding in taming external nature, man has succeeded in taming his internal nature to some extent. It is observed, that only slight threats to present conditions are needed to revive the magical ceremonies of our ancestors.

000220 On psychic energy. III. Fundamental concepts of the libido theory. b. Extraversion and introversion. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 40-41).

The concepts of progression and regression are compared with those of extraversion and introversion. Although the two sets of concepts could be seen as parallels, they remain distinct from each other, since progression and regression are only vague analogies of extraversion and introversion, respectively. The reader is referred to "Psychological Types" for more information.

000221 On psychic energy. III. Fundamental concepts of the libido theory. a. Progression and regression. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 32-40).

The progression and regression of libido are defined; their interrelation is described; and they are analyzed in terms of the flow of energy. Progression implies the continual satisfaction of the demands of environmental conditions. During progression, pairs of opposite attitudes in the psyche are united in the coordinated flow of psychic processes. During a conflict the pairs of opposing forces attempt to repress each other. If this repression occurs, it obstructs the progression of the libido and regression sets in. The stalemated conscious opposites devalue one another, and there is an increase in the value of all those psychic processes which are not concerned with adaptation and therefore are seldom or never consciously employed. The unconscious begins to influence the conscious, as is evident in behavior disturbances. During regression, incompatible and rejected remnants of everyday life, as well as inconvenient and objectionable animal tendencies, rise to the surface. At first glance these elements appear to be undesirable; however, they contain the possibilities of new life, for they can reverse the stoppage of the libido caused by the failure of the conscious attitude. Regression, then, is not essentially a retrograde step but rather a necessary developmental phase. Frobenius's myth of the whale dragon is used to illustrate the principles of progression and regression and an argument is presented to defend the validity of using myths in support of psychological principles. It is noted that progression is a continuous process of adaptation to environmental conditions; regression, on the other hand, is an adaptation to the conditions of the inner world, to the demands of individuation. Man is capable of adapting to either set of conditions only when he is in harmony with both. From the energetic standpoint, progression and regression are transitional stages in the flow of energy which, by allowing a manifestation of the inner world in the outer, enable man to adapt to his conditions.

000222 On psychic energy. II. Application of the energetic standpoint. d. Energism and dynamism. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 28-32).

The analysis of the pure concepts on which the energetic and the causal/mechanistic views are based leads to an understanding of the differences between energism and dynamism. Dynamism corresponds to the causal/mechanistic view of psychic events and energism to the final/energetic. The first view infers a dynamism from the causal effect observed, while the second observes the equivalence of the transformed effect rather than the effect of a cause. The concept of libido is clarified and related to the energetic standpoint, with reasons given for choosing this term to express psychic energy. It is observed that the same process takes on different aspects according to the standpoint from which it is viewed. 1 reference.

000223 On psychic energy. II. Application of the energetic standpoint. c. Entropy. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 25-28).

Entropy, as important as equivalence in the practical application of the theory of energy to psychology, is explored. It is defined as a principle of partial processes that make up a relatively closed system. Since the psyche can also be regarded as a relatively closed system in which transformations of energy lead to an equalization of differences, the principle of entropy is applicable to psychic energy. Examples from daily psychological experience prove that an attitude that formed a far reaching process of equalization is a lasting one. The energetic standpoint and the qualitative or causal/mechanistic, standpoint are compared and the dangers involved in substituting the latter for the former are reviewed. 1 reference.

000224 On psychic energy. II. Application of the energetic standpoint. b. The conservation of energy. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972.

588 p. (p. 18-25).

The necessity of testing the applicability of the energetic standpoint to psychic life progress by using empirical evidence and by submitting it to the principle of conservation of energy is affirmed. The differences between the principles of equivalence and constancy are noted. The principle of equivalence which Freud demonstrated clearly in his investigation of the transformation of a given quantum of libido into another psychic force, is the only one necessary to empirical studies. The equivalence principle is of great heuristic value in the treatment of neuroses as is shown by examples given. The analogy with the theory of physical energy is further expanded by a discussion of the factors of intensity, and extensity. The latter is defined as the dynamic measure of energy present at any time in a given phenomenon. The energetic viewpoint is also used to show how Freud's causal view of psychology, i.e., reducing everything to its sexual component, inadequately explains the important idea of final development. Here again the conflict between the mechanistic/causal and energetic/final views is evident, although both are necessary to explain development. The process of regression is used to illustrate the differences in the two viewpoints: what is fact to the causal view, is symbol to the final view and vice versa; everything that is real and essential to the one is unreal and inessential to the other. It is suggested, therefore, that this conflict be resolved by the antinomian postulate, since the psyche possesses both points of view.

000225 On psychic energy. II. Application of the energetic standpoint. a. The psychological concept of energy. In: Jung, C., *Collected Works of C. G. Jung*, Vol. 8. 2nd ed., Princeton University Press, 1972. 588 p. (p. 14-18).

The term "psychic energy" as it appeared in the writings of Schiller, Lipps, von Grot and Stem is presented and the Jungian definition of this concept is discussed. The difficulties of delimiting this concept are explained as stemming from an inability to separate psychic from biological processes. It is hypothesized that it would be better to enlarge the narrower concept of psychic energy to a broader one of life energy. This life energy, of which psychic energy is a specific part, is called libido. This expanded definition expedites the study of quantitative relations and the discussion of "mind and body." It is concluded that, in all probability, the psychic and the physical are not two independent parallel processes, but are essentially connected through reciprocal action, although the actual nature of this relationship is still completely beyond experience. 5 references.