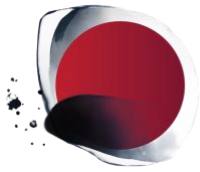


## The Idea of Inner Rhythms



The instinctual body and the desperate difficulties that arise when one's ideas are disassociated from it.

The idea of inner rhythms and the development of consciousness continue to be studied today by psychologists, mathematicians, and physicists who struggle to answer questions regarding the nature of reality, our ability to observe it, and how the body

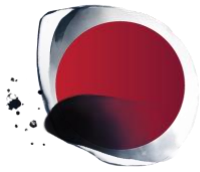


interacts within this field. Carl Jung and noted physicist, Wolfgang Pauli, conducted some of the initial studies of this phenomenon, even though they came from differing areas of study. Their findings as well as shared letters and discussions are the subject of a book recently published by C.A. Meier, named entitled Atom and Archetype, The Pauli/Jung Letters.

Between the years of 1932 and 1958, there was an ongoing exchange of ideas between Jung and Pauli. Both Jung and Pauli used alchemy as a backdrop for positing their beliefs of “multiplicity within unity.” Jung increasingly described psychic energy as a large field from one source, with two complementary but not incompatible conduits, the conscious and the unconscious. Pauli agreed with Jung saying, “we largely concern ourselves with the same subject, that unknown living factor...the animating power in matter which for want of a better name we now call the unconscious.” (Meier, p.xxxvii.) Both psychology and quantum physics called for some level of observation from within.

“Pauli also recognized the participatory awareness that quantum mechanics called for and concerned himself greatly with the “split-off” aspects of his own consciousness as a scientist. He recognized, as many of us do, that the unconscious drives—perhaps more than our conscious ego—govern much of our interaction with the world and our interpretation of it” (Woodman, p.218).

Wolfgang Pauli had initially turned to Jung for help with his own inner distress and pain. As the years progressed, Pauli sent Jung his dreams, and in response and discussions by letter regarding dream motifs and ideas, a shared common ground emerged. Their discourse offers a glimpse into interior rhythms that informed both men.

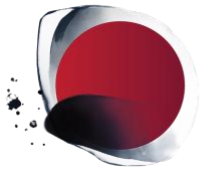


Jung presented the perspective of the psyche's self-regulating tendency, showing that it moved toward an ordering, mandalic pattern of compensation as an attempt to deal with inner fragmentation. Pauli, as a scientist was deeply drawn to the notion of a unifying principle, as well. Both men referred to the early studies in alchemy as a foundation from which they built their ideas. Meier's writes,

“Just as the alchemists looked for the substratum of reality beneath matter, he (Pauli) came to the view that the elementary particles were not themselves the ultimate level of reality. As he became more familiar with alchemy as a psycho-physical unity, Pauli saw the same *lumen naturae*, the light of nature, or the ‘spirit in matter,’ as glimpsed and described by both alchemist, Paracelsus and psychologist, Carl Jung.” (2003, p.xxxvii.)

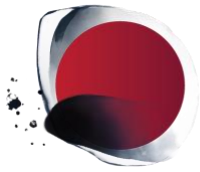
Jung worked meticulously to link psychology, physics, biology, behavior, and spirit. He struggled with the question of whether there was a foundation or unity from which multiplicity in all nature emerges. He was particularly interested if there was a field from which synchronicity and archetypal energies evolved. In helping to form his ideas of a unitary worldview, a *unus mundus*, he described an area of the psyche so buried, and yet fundamental that it was beyond common instinctual, neurological bases. He called this area the psychoid unconscious in 1947 to distinguish it absolutely from all other categories of the unconscious. In *The Structure and Dynamics of the Psyche*, Jung states,

“Here I will only point out that it is the decisive factors in the unconscious psyche, the archetypes, which constitute the structure of the unconscious. The latter represents a psyche that is identical in all individuals. It cannot be directly perceived or ‘represented,’ in contrast to the perceptible psychic phenomena, and on account of its ‘irrepresentable’ nature, I have called it ‘psychoid’” (1960, p.436).



To further explain this nonpsychic “psychoid sphere” Jung posited that it was this area that helped to form a bridge to matter, or in simplest terms, the body, by creating a momentum or energy without precise location in space or time leading to a conjunctio between the unconscious and conscious. Meier also explains Jung’s ideas saying, “Matter and mind are both objective and subjective, complementary in their structure, and, at the psychoid level, reflective of each other” (2003, xxxviii.) Jung’s ideas were supported by studies simultaneously happening in physics. It seemed that physics was studying the unknown aspects in matter while depth psychology and Jung were searching for the unknown sides of the psyche. Jointly, Jung and Pauli presented models for the origins of reality, consciousness, and synchronicity. In their discussions, an evolution of thought regarding the nature of reality in all forms emerges, from atom to archetype. They both imagined underlying interconnections and unifying principles at work in the universe and tried to name them clearly, as precursors to the work that is still ongoing today.

Jung’s explorations led to questions regarding the origins of images, fantasies, dreams and archetypal energies. As he looked for a unitary foundation in reality, he also wrote regarding the nature of the psyche saying that most probably, psyche and body are two different aspects of one and the same thing. He wrote, “...the psyche does not exist in its own right; it is nothing in itself but is the mere expression of processes in the physical substrate. That these processes have the quality of consciousness is just an irreducible fact—were it otherwise, so the argument runs, we could not speak of the psyche at all; there would be no consciousness, and so we should have nothing to say about anything” (1960, Vol. 8, p. 343.) Jung posited that body and psyche were essentially connected through reciprocal action.



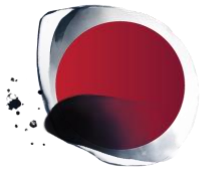
Many of Jung's later critics felt that he never gave enough consideration to the human body in relationship to the psyche. However, during Jung's seminars on Nietzsche between 1934 and 1939, just prior to World War II, he brought forth the importance of understanding of the body-mind connection. During the seminars on Nietzsche, Jung delved deeply into the importance of **the instinctual body and the desperate difficulties that arise when one's ideas are disassociated from it**. Jung knew that this was Nietzsche's downfall both physically and emotionally as he wrote Zarathustra, and worried that his own explorations might lead him to a similar fate. Nietzsche struggled to present a revolutionary worldview as his own mental stability disintegrated into psychosis. Using the study of how Nietzsche formed his ideas, Jung became convinced of the paramount importance of living with a strong inner connection to the body with all of its instinctual perceptions, as well as the mind whose ideas are infused with spirit. Jung came to think nobody illustrated better than Nietzsche the necessity not to take at face value what a philosopher or psychologist says and writes, but to examine the words in the context of the quality of his life as lived (Jung, 1988). A brilliant mind with no embodiment was felt by Jung to be a most dangerous state. Jung observed that Nietzsche could not bring his ideas to consciousness because he was unable to access the body as a metaphorical vessel. The body with all of its instinctual knowledge must be involved through metaphor by use of sound and image, and word. There must be an established and developed balance in the body with its instinctual wisdom and the ideas that are evoked by the mind.

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