

THE COMPLETE HATCHERY

Created by Art Rosengarten, Ph.D. For MEMBERS ONLY

Version 2.9 on OCTOBER 26, 2011

HOW to create a FROG:

Generate 3 random integers between 1 to 731 via Random Number Generator (click):

<http://www.psychicscience.org/random.aspx>

Then use your imagination to hatch a FROG...

Fluid: A dynamic, unfolding quality of flow and emergence

Resonance: The sensation and experience of connectedness

Oracle: The "natural intelligence" intentionally tapped from random patterns and events synchronistically

Gnosis: Transcendental understanding or intuitive knowledge pertaining to spiritual truths.



Query: What Kind of FROG Am I?

INSTRUCTIONS: Hatch NEW Frog in terms of the 3 Ls:

1. **LIPS: What kind of lips are these?** (First # analogue _____) Example:
"These are the lips of _____" (Study/Interpret/Post this # item as if a card in a reading)
2. **LIFE: What do I know of life?** (Second # analogue _____) "What I know of life is _____"
3. **LIBERATION: Why can't I cast away this mask of play and live my life?** (Third # analogue _____) "Why I can't cast away this mask..." etc.

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REMEMBER: FROG HATCHING Season ONLY at Tarotpsych!

--Multiple entries encouraged--W.O.D. Dec. 31st, 2011 (at midnight)

--All submissions read/posted by T. Moderator upon arrival

--NOTE: By hatching FROGS you encourage YOUR goofy moderator to continue this unusual site beyond its upcoming 4th year anniversary on January 9, 2012. Think about it.

If you don't WANT to hatch FROGS then really, why on EARTH would you still be reading THIS?

Lips, Life, and Liberation!


CATEGORIES By SEQUENCE (1-731)

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Start:

THE TAROT 1-78

MINOR ARCANA

Suit of Swords: Mind, Clarity, Penetration, Analysis

1. **Ace of Swords**--"The sword of Wisdom (Prajna); cuts through confusion and emotional attachments; clarity, seeing things as they are; (reversed) confusion or inner clarity." **Spectrum:** [Intelligence] idea/intellect, illusion/confusion, discovery/lucidity.
2. **Two of Swords**--"Closeness without merging; friendship and respect; opposites; mutuality, and respect for difference; (reversed) broken trust, abandonment, betrayal, or self-trust." **Spectrum:** [Trust] friendship/loyalty, doubt/betray, affinity/respect.
3. **Three of Swords**-- "*Heartbreak and sorrow; the mind penetrating the heart; painful insight; (reversed) denial, or bodhicitta.*" **Spectrum:** [Sorrow] melancholy/heartbreak, shame/blame, suffering/introspection.
4. **Four of Swords**-- "*Rest and recuperation after long illness; withdrawal, renewal, (reversed) denial of illness or meditation, inner healing.*" **Spectrum:** [Retreat] rest/withdrawal, stress/isolation, mental cleansing/refueling.
5. **Five of Swords**-- "Conflict between loyalty to self vs. friends; sadness over loss of two people or things; carrying forward after the change has been made; (reversed) dissociation, or consciously dividing attention." **Spectrum:** [Despair] strife/defeat, pessimism/disdain, division/dissonance.
6. **Six of Swords**-- "Life journey and transition; crossing perilous deep waters seeking the other side; need to keep your wits (awareness) in the boat or risk capsizing into deep waters below (unconscious); the boatsman is your inner guide, the woman and child are important subpersonalities on the journey (the 'nurturer' and the 'vulnerable' within); (reversed) failure to act, recklessness, or inner journey." **Spectrum:** [Transition] passage/flight, escape/paralysis, journey/change.
7. **Seven of Swords**-- "Carrying a conflict at the expense of a friendship or relationship; martyrdom and betrayal; scheming while in confusion; (reversed) dazed and confused." **Spectrum:** [Defense] futility/resignation, evasion/avoidance, stealth/deceit.
8. **Eight of Swords**-- "Self-imposed ego; cognitive distortions; to be bound and blinded by one's own negative thoughts; (reversed) clinical depression, immobilization . **Spectrum:** [Interference] oppression/paralysis guilt/entrapment powerlessness/helplessness.
9. **Nine of Swords**-- "Depression, worry, mental anguish, distortion, (reversed) self doubt, rumination, suicidality. **Spectrum:** [Distortion] hopelessness/agony, depression/doom, shadow/demons.
10. **Ten of Swords**-- "*End of your rope; paralysis leading to surrender; no more struggle; Hell*

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Realm; ego death; return to the source; (reversed) fear of annihilation, fragmentation, or 'turning it over' to a higher source. **Spectrum:** [Surrender] ruin/rebirth, denial/repression, turning it over/release.

11. Page of Swords-- "A student of the mind; detective or spy, making private notes based on subtle observations; checking things out, reality-testing; (reversed) hypervigilance or else keen self-observation." **Spectrum:** [Observation] detachment/cunning, suspicion/paranoia, calculation/caution.

12. Knight of Swords--"Moves fast, cuts through all nonsense, great skill in penetration; on the quest for clarity; seeker of knowledge; (reversed) obsession, over-intellection, or else zen practitioner. **Spectrum:** [Insight] focus/discrimination, rationalization/obsession, evaluation/reduction.

13. Queen of Swords--"Independent, self-sacrificing woman of character; suffers in the service of honesty and clarity; sorrow in response to seeing things as they are; (reversed) animus ridden, manipulative, plotting, or deep penetrating insight." **Spectrum:** [Accuracy] penetration/honest, vindictive/self-righteous, congruence/consistency.

14. King of Swords-- "Impartial and objective knowledge; the judge at court--makes unbiased judgments based on objective facts and presented information; command and authority; (reversed) judgmental, prejudiced, or crystallized awareness. **Spectrum:** [Clarity] precision/judgment, intellectualize/judgmental, crystallize/awareness.

Suit of CUPS (Water, Heart, Feeling & Healing)

15. Ace of Cups "Emotional fulfillment on every level, happiness, abundance; (reversed) emotionally cutoff, or spiritual devotion." **Spectrum:** [Emotion] receptivity/fluidity, despair/numbness, desire/ecstasy.

16. Two of Cups-- "Emotional reciprocity--coming together on heart level; falling in love; union, the loving relationship; (reversed) relational friction, urge to merge, or soror mystica (spiritual union)." **Spectrum** [Relation] union/intercourse, fusion/abandonment, attraction/appreciation.

17. Three of Cups-- "Experience of joy; process of (feminine) relatedness; sharing, natural flow of spontaneous emotion; (reversed) bitterness, over-celebration, or shared ecstasy." **Spectrum:** [Expression] celebration/joy, protest/bitterness, affection/sharing.

18. Four of Cups-- "Trying to grasp or actualize the 'missing piece' (in relationships); discontentment owing to lack of structure, definition, or relational form; (reversed) unformed boundaries, or emotional intelligence." **Spectrum:** [Expectation] comfort/discomfort, apathy/lethargy, promise/probability.

19. Five of Cups-- "Mourning the loss of some important emotional process; crying over spilled milk; a new love experience awaits completion of necessary grieving; (reversed) denial, shock, complicated bereavement, or separation-individuation ." **Spectrum:** [Separation] loss/grief, devastation/shock, clinging/letting go.

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20. **Six of Cups**--"Reawakening the sweet scents of bygone dreams; nostalgia tied to childhood or adolescence; remembering; the tenderness of youth; (reversed) maudlin or fixated in past; deep yearning." **Spectrum** [Memory] sentiment/nostalgia, regret/fixation, tenderness/yearning.

21. **Seven of Cups**-- "Overspeculation leads to indecision (Hamlet); many roads; overwhelmed by too many choices, best to pick one (or risk the pitfall of paralysis); (reversed) lack of options, failure of imagination, or active awareness of subpersonalities. **Spectrum:** [Multiplicity] fantasy/possibility, fragment/projection, choice/profusion.

22. **Eight of Cups**-- "Inner journey, dark night of the soul, instinctive pulls inward; outer world on automatic; follow your feelings; inner directed; (reversed) loss of control, loss of soul, loss of self. **Spectrum:** [Retreat] journey/withdrawal, decompensate/stagnate, descend/divest.

23. **Nine of Cups**-- "Pleasure and happiness; satiety and abundance, emotional satisfaction; (reversed) overindulgence, consumption, and addiction, or self-satisfaction." **Spectrum:** [Fulfillment] pleasure/enjoyment, indulgence/addiction, sustenance/satisfaction.

24. **Ten of Cups**-- "Falling in love; intoxication, bliss, larger than life (inflation); 'rainbows in the sky' (impermanence); (reversed) emotionally empty, overflow, or the numinosum." **Spectrum:** [Inspiration] affirmation/gratitude, inflation/deflation, excitement/infatuation.

25. **Page of Cups**--"Dreamy youth, all sounds good but nothing manifest; romance, poetry, jealousy, passion, moodiness often led by unconscious factors; (reversed) immaturity, lability, ambivalence, wearing one's heart on their sleeve, the puer aeternus." **Spectrum:** [Vulnerability] innocence/openness, moodiness/lability, affection/dependency.

26. **Knight of Cups**-- "Seeker of the heart; quest for the holy grail; romantic hero; Braveheart; bodhisattva; seductive troubadour; (reversed) narcissism, effeminism, Don Juanism, quixotic, or bhakti devotion. **Spectrum:** [Heart] romance/quest, narcissism/infidelity, passion/idealization.

27. **Queen of Cups**-- "Healing nurturing Queen, works with psyche, heart, and emotion; Queen of Hearts; (reversed) helper syndrome, codependency, emotional reasoning, or goddess worship." **Spectrum:** [Nurturance] care/healing, smothering/punishing, giving/sending.

28. **King of Cups**-- "The healing, feeling King; today's therapist, doctor, diplomat or social leader primarily involved with compassion and human service; (reversed) con artist, philanderer, or guru, inspirational poet." **Spectrum:** [Compassion] wisdom/support, manipulate/betray, empathy/sympathy.

Suit of WANDS/RODS (Fire, Spirit, Energy, Will)

29. **Ace of Wands**-- "*New beginnings, birth of creative spirit, creative essence, empowerment; (reversed) primal chaos, or spiritual enlightenment.*" **Spectrum** [Aspiration] initiation/creation, darkness/frenzy, individuation/adventure.

30. **Two of Wands**-- "World/spirit split; new creative possibilities; imagination; power over others; creative partnership; (reversed) lack of imagination; or telepathy." **Spectrum:** [Choice] synthesis/convergence, confusion/anxiety, possibility/resonance.

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31. **Three of Wands**-- "Potential expansion; choice between 'path of the one' or 'path of the two' (self or other), seeking direction; (reversed) loss of direction, loss of intention; envisioning." **Spectrum**: [Intention] effort/action, ambivalence/impotence, visualization/direction.

32. **Four of Wands**-- "Creative lifestyle, structuring energy; (reversed) writer's block, scattered resources, or inner discipline." **Spectrum**: [Creation] freedom/passage, status-quo/inactivity, appreciation/integration.

33. **Five of Wands**-- "Conflict or strife; competition; upsetting words without meaning; surface arguments without touching real feelings; (reversed) inner battle, inner critics, or inner judo." **Spectrum**: [Conflict] competition/struggle, passive-aggression/combat, division/multiplicity.

34. **Six of Wands**-- "Marching into battle anticipating supreme success; mobilizing one's resources and supports; martialing confidence and optimism in the face of difficulty; (reversed) loss of confidence, fear of failure, or activating subpersonalities." **Spectrum** [Optimism] achievement/victory, arrogance/defeatism, confidence/anticipation.

35. **Seven of Wands**-- "Valor in the face of difficulty; digging in and taking a stand; (reversed) entrenched, stalemate, persistence." **Spectrum**: [Persistence] tests/obstructions, stubbornness/inflexibility, loyalty/positionality.

36. **Eight of Wands**-- "Highly potent channeled energy; intentionality, assertiveness, goal-directed; intense psychic connections; potent love affair; (reversed) one-sidedness, jealousy, failure to focus, or clairvoyance." **Spectrum**: [Goal] assertion/movement, aimless/dispersed, focus/direction.

37. **Nine of Wands**-- "Power and victory; strength in opposition; creative power; psychic alignment; (reversed) misuse of power, black magic, or channeling." **Spectrum**: [Force] power/dominion, domination/bullying, potency/alertness.

38. **Ten of Wands**-- "Overburdened; heavy load; burnout and exhaustion; too much on your pallet; (reversed) workaholism, overwhelmed, overstimulation or recharging, refueling." **Spectrum**: [Oppression] burden/overextension, entrapment/abuse, depletion/exhaustion.

39. **Page of Wands** -- "The wanderer or messenger, anonymously bringing forth some secret information or inheritance of great consequence, the faceless envoy; Pied Piper, the stranger, (reversed) fear of commitment, inadequate personality, or Magician's apprentice." **Spectrum**: [Communication] message/information, disguise/obfuscate, sharing/showing.

40. **Knight of Wands**-- "Impetuous knight, hasty lover, charismatic fire starter; spiritual warrior; gets what he needs and splits; mania, hit and run; (reversed) frustration, rage, spinning his wheels, or alchemist, yogin, magician, or artist." **Spectrum**: [Determination] pursuit/tenacity, impetuous/explosive, charisma/warrior.

41. **Queen of Wands**-- "Female executive; the energizer; she runs the king's castle; directed psychic energy; creative projects; the catalyst; (reversed) explosive, catty, impulsive, dampening, or channeler, psychic, transformer." **Spectrum**: [Energy] conduit/catalyst, repellent/retardant, pacing/channeling.

42. **King of Wands**-- "Self-possessed fiery ruler; mastery and effortlessness; at the center of his self-created universe; purification; (reversed) self-destruction, the tyrant, megalomaniac, or

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visionary; mystic." **Spectrum:** [Vision] empowerment/control, dictatorial/meglomaniacal, manifesting/envisioning.

Suit of PENTACLES/DISKS (Earth, Wealth, Solidity, Coins)

43. **Ace of Pentacles**--"Bringing to fruition; solidification; seeding, planting, grounding; wealth and material comfort; (reversed) density, inertia, matter or anchoring and establishing roots."

Spectrum: [Manifestation] conception/seed, inertia/chaos, ground/core.

44. **Two of Pentacles**--"The juggler; staying in balance; harmonious change; juggling two distinct parts; balancing opposites; (reversed) clumsiness, splitting, or tai chi, inner balance, attunement.

Spectrum: [Polarity] balance/change, splitting/onesidedness, grace/health.

45. **Three of Pentacles**-- "Building your own temple; constructing your world from the ground up; craft and self-creation; individuation process (reversed) sloppiness, indolence, dependence, or taking responsibility." **Spectrum:** [Construction] working/crafting, impeding/defiling, concretizing/building.

46. **Four of Pentacles**--"*In need of solidity and earthly power; structuring your material and practical concerns, financial planning; (reversed) greed, hoarding, attachment to form, or ritualizing connection to earth, the four directions, grounding.*" **Spectrum:** [Form] power/gain, attachment/avarice, structure/shape.

47. **Five of Pentacles**--"Reversal of fortune; survival; on the outside looking in; paying your dues, feeling humility or humiliation, homelessness; begging; (reversed) depravity, shame, servility, or renunciation, non-attachment, initiation." **Spectrum:** [Loss] want/need, covet/envy, humility/adjustment.

48. **Six of Pentacles**-- "*Giving out and taking in; counting and accounting; measuring what you get in return; (reversed) score-keeping, overscrutiny, compulsivity, miserliness, or equilibrium, accountability; Tonglen.*" **Spectrum** [Compromise] give/take, obsess/compulse, measure/compare.

49. **Seven of Pentacles**--"Delay before harvest; patience while waiting; time for consideration, assessment, appraisal, non-action; (reversed) impatience, failure, or incubation, action-in-inaction ." **Spectrum:** [Patience] delay/ripen, failure/frustration, incubate/vegetate.

50. **Eight of Pentacles**--"Apprenticeship, 'turns things out like hotcakes'; disciplined spontaneity, developing mastery; (reversed) rebelliousness, lethargy, mechanical/robotic or inner study, spiritual practice, meditation ." **Spectrum:** [Discipline] study/practice, expediate/rebel, differentiate/repeat.

51. **Nine of Pentacles**--"Refinement and cultivation; happy leisurely accomplishment; fine things; quality and natural aesthetics, the beautiful garden; (reversed) instinctual gratification, perfectionism, imitation, or aesthetic appreciation, psychological differentiation." **Spectrum:** [Cultivation] abundance/simplicity, nature/instinct, nurture/refine.

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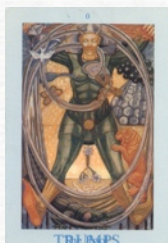
52. **Ten of Pentacles**-- "*Marriage and Family; security in the community/stability in the home; accumulated wealth, investment in the future; (reversed) family crisis, divorce, fear of commitment, or inner stability, self-esteem, self-nurturance.*" **Spectrum:** [Embodiment] prosperity/security, conformity/dissipation, commitment/investment.

53. **Page of Pentacles**-- Phrase: "Student of science, objectivity, observes what's out there, seeks unbiased factual information; (reversed) materialistic, superficial, mechanistic, or self-reflection, sensory awareness." **Spectrum:** [Objectivity] dissect/analyze, reify/compartmentalize, separate/reduce.

54. **Knight of Pentacles**-- "Conservative, very trustworthy, somewhat 'square' knight. Laborious, patient, grounded, dull; seeks practical feet; (reversed) dense, expedient, over-identified with appearance, money grabber; or naturalist, physician, master of the body." **Spectrum:** [Practicality] economy/utility, density/compulsivity, account/contain.

55. **Queen of Pentacles**-- "Goddess of the home, mature sensuous nurturer of ordinary magic, self-trust and earthly splendors; lover of children, animals, plants and trees; physical consciousness; (reversed) agoraphobic, lethargic, over- parental, insecure; or self healing, communion with nature." **Spectrum:** [Ordinary Magic] home/happiness, phobic/carelessness, sensuous/wholesome.

56. **King of Pentacles**-- "*Business magnate, ground-breaker, wheeler/dealer, worldly leader, wealth-maker, earthly power, natural integrity; (reversed) corruption and avarice; over-ambition, arrogance, hubris, or great inner strength, confidence, rootedness.*" **Spectrum:** [Responsibility] achievement/enterprise, corruption/failure, integrity/increase.



The MAJOR ARCANA

57. **0 The FOOL**-- "The Trickster; spirit in search of experience; total potentiality; open space; undifferentiated spirit; freedom to make mistakes, without situational karma; beginner's mind; crazy wisdom; divine child archetype; freedom; inventiveness and eccentricity; (reversed) foolishness, menace." **Spectrum:** Possibility, Openness, Discovery, Play.

58. **1 The MAGICIAN**-- "The magician in the lab of life, he transforms darkness into light, difficulty into ease, chaos into form, the ideal into the material; inspired communication; right speech, skillful means; associated with Hermes or Mercury; quickness of mind; (reversed) magical (infantile) thinking, powerlessness." **Spectrum:** Will, Power, Transformation, Mastery.

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59. **II The HIGH PRIESTESS**-- "Inner goddess of the psyche; keeper of the subtlest knowledge and impressions of past experience (the Akashic records of ancient Egypt); deep intuitive knowing; she equalizes opposites; (reversed) blocked psychic channels."

Spectrum: Insight, Penetration, Intuition, Mystery.

60. **III The EMPRESS**--"The anima or feminine principle; the divine mother principle of nature, nurture, the womb, fertility, mother earth; universal love; associated with Venus, Demeter, Ishtar, Tara; self-acceptance/healing; (reversed) smothering, infertility." **Spectrum**: Nurturance, Love, Healing, Creation.

61. **IV The EMPEROR**--"The leader, captain, explorer, father; animus figure or 'golden man within'; the masculine principle: logos, structure, order, organization; maintainer of the status quo; four-square reality; thought control; associated with Aries, ruled by Mars; (reversed) imperious, controlling, or inner law, the dharma." **Spectrum**: Order, Structure, Construction, Authority.

62. **V The HIEROPHANT**--"The spiritual teacher and teachings; particularly concerned with the worldly realms of human ethics, values, spiritual needs; guru, psychologist, spiritual authority; the capacity 'to walk the mystical path with practical feet'; a bit cloistered and dependent upon family, flock, or following; (reversed) pontifical, overbearing, self-righteous, or inner guidance and inner authority." **Spectrum**: Guidance, Ethics, Learning, Understanding.

63. **VI The LOVERS**-- "The art of relationship; integration of opposites; true context for wholeness and intimacy; union of masculine and feminine; passion and compassion; (reversed) self love or hate, apathy." **Spectrum**: Relationship, Harmony, Accommodation, Union.

64. **VII The CHARIOT**--Phrase: "Taking action, challenge; change and variety; victory over obstacles; master of language and communication; political power; speaks to the masses, great expanse; triumphal nature; (reversed) inner journey, or ruthlessness and aggression." **Spectrum**: Attainment, Action, Pursuit, Challenge.

65. **VIII STRENGTH**-- "Spiritual strength; the feminine taming the instinctive; beauty and the beast myth; gentle mastery; courage to take risks; vitality and wholesomeness; yogin or bodhisattva; overcoming obstacles and patience, (reversed) psychic weakness, machismo, or inner strength." **Spectrum**: Confidence, Endurance, Acceptance, Self-esteem.

66. **IX The HERMIT**--"Wisdom seeker/spiritual journey; fiercely independent and determined; archetype of The Wise Old Man; cares little for outside approval; values aloneness; 'seeks his own salvation with diligence (Buddha)'; life purpose; path of individuation; introspection and self-containment, strong sense of self; (reversed) isolation, paranoia, or antisocial." **Spectrum**: Wisdom, Retreat, Introspection, Soul.

67.. **X The WHEEL OF FORTUNE**-- "*The secret of right timing; The Wheel of Life, knowing when to make your move, when to stay put; knowledge of the laws of change, cycles, seasons, and all circular patterns; the wheel of dharma; unexpected opportunities; destiny; occult powers (siddhis); (reversed) inner certainty or stagnation, grasping, hesitation.*" **Spectrum**: Change, Timing, Flow, Opportunity.

68. **XI JUSTICE**--"*Balance, alignment, adjustment, equality, discriminating mind; poetic justice; taking control of karma; simplifying; sword of discrimination (Prajna); scales of balance; divine retribution; (reversed) inner balance or one-sidedness.*" **Spectrum**: Equanimity, Balance, Adjustment, Equality.

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69. **XII The HANGED MAN**-- "Suspended mind; breaking patterns, 'turning it over'; detachment; turning the world upside down, and temporarily stepping off; stopping the world; witness consciousness, visualization, meditation; other ways of knowing; seeking options; (reversed) aloofness or dissociation." **Spectrum**: Awareness, Suspension, Surrender, Transcendence.

70. **XIII DEATH**-- "Universal principle of detachment and release; Thanatos, transformation; death/ rebirth; completion; reincarnation; extinction, the end of the line; (reversed) ego death; lethargy, petrification, sleep." **Spectrum**: Metamorphosis, Dissolution, Dying, Life.

71. **XIV TEMPERANCE**-- "The Middle Path; tempering the fires; patience; artistic pursuit; alchemy; blending and matching energy; synthesis and synergy; one foot on land, one foot on water; working with paradox; preparing, pacing, (reversed) incubation or intemperance." **Spectrum**: Transmutation, Integration, Blending, Refinement.

72. **XV The DEVIL**-- "Bondage and duality, deception and delusion; humor and mirth; the shadow side: chaos and demons; not the Christian devil but associated with Pan (Greek God of Merriment and Sensuality); "living it up"; sensuality; intoxication; consciously courting the senses (Tantra); (reversed) shadow projections, the power shadow, evil." **Spectrum**: Separation, Opposition, Deception, Domination.

73. **XVI The TOWER**-- "Need for radical and immediate change; sudden awakening (satori); attack from outside, crumbling within; time to abandon ship; 'ivory tower'; restructuring as former position no longer tenable; laser intensity; (reversed) shake-up of core values or self-imprisonment." **Spectrum**: Destruction, Resistance, Evacuation, Liberation.

74. **XVII The STAR**-- "Emergence, coming out, self-esteem, becoming a star; phoenix rising out of the ash; the guiding light; alchemy between the light above reflected off the pool of emotions (below) producing beautiful winged creature; purification, healing; (reversed) stagefright, or ceremonial magick." **Spectrum**: Luminosity, Inspiration, Emergence, Hope.

75. **XVIII The MOON**-- "The unconscious, the non-rational, magic; the universal feminine principle (the yin); nighttime and moonlight, the dream world; fantasy, romance, emotion and intuition; pulls inward, irritability; (reversed) 'lunacy', the muse, or emotional flooding." **Spectrum**: Psyche, Imagination, Fluctuation, Emotion.

76. **XIX The SUN**-- "Consciousness; the light of day, the rational and visible; vitality and life force; the yang; teamwork and partnership; daytime activity, vibrancy, creativity, play; radiant light, healing, energy; masculinity, heroism, the ego; (reversed) egotism, burnout, or agni yoga." **Spectrum**: Consciousness, Energy, Activity, Awareness.

77. **XX JUDGMENT**-- "Finality; proclamation, coming to completion; the actualization of deep discrimination; ability to give birth to new forms; sounding your horn, taking a stand; choice and responsibility; outcome and resolution; (reversed) judgmental, self criticism, inner certainty." **Spectrum**: Resolution, Completion, Awakening, Accountability.

78. **XXI The WORLD**-- "The Universe, integration of the whole, the great mandala; the dance of life, bringing spirit into the material world; the principle of wholeness and individuation; the final trump, completion; perfection and the absolute; (reversed) the inner world, self-realization, sufi dancing." **Spectrum**: Wholeness, Universality, Participation, Celebration.

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PHILOSOPHICAL CONSTRUCTS OF POSTMODERNISM 79-115

79. **Apologetics:** A rational defense for the existence of God. This branch of theology emerged in the modern period as a consequence of the changes approaches to proving God existed. Both reason and scientific evidence were used to provide evidences for this rational defense of faith or belief in God.

80. **Bracket:** To bracket means to hold constant or remove the influence of. This is similar to the idea of a control in quantitative research. To bracket in philosophical inquiry is used to be to hold constant or control for one's biases or prejudices. It's often assumed to allow for an individual to be objective through bracketing their subjective biases.

81. **Critical Realism:** Critical realism maintains that there is some ultimate or absolute truth; however, this is always limited in content or scope. Some critical realists state there ultimate truth may only exist on some levels, such as science, but not on others, such as morality. Other critical realists may state that there is an ultimate truth, but it can only be partially known. See also Realism, Essay On Realism.

82, **Deductive Knowledge:** Deductive knowledge is extracted from (e.g., deduced) from general principles. Compare with Inductive Knowledge.

83, **Empiricism:** Empiricism has an interesting history that provide a great illustration social construction of language. When we think of empiricism today, we generally think of research. "Empirical studies" is a common term for research projects. These research projects generally involve the use of statistics in determining truth as much as the senses. Some research involves very little direct use of the senses in determining truth in the classical sense. Historically, the "empiricism" referred more specifically to knowing through the senses. This initial idea was "I know because I've seen" or "I know because I felt (touched) it."

84. **Epistemological Humility:** This term is used to refer to an understanding of the limits of an epistemological perspective. Epistemological humility reflects a belief or adherence to an epistemological stance as valid or authoritative, but not complete. Generally, this is used in the context of an epistemology which is associated with a particular viewpoint, such as a religious perspective or scientism. Compare with Epistemological Relativism.

85. **Epistemological Pluralism:** This is an epistemological approach which utilizes multiple approaches to knowing and is distrustful of over-reliance on any one epistemological approach. From this position, it is believed that multiple approaches to knowing are needed to better approximate truth.

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86. **Epistemological Relativism:** This is a more extreme position in which it is believed that all epistemologies are equal. It is often associated with an absolute relativism position. Compare with Epistemological Humility.

O

87. **Epistemology:** The study of knowledge or the nature of knowledge. Epistemology essentially refers to the question of "how to we know what we know." In this sense, epistemology is the foundation of psychology, philosophy, science, and all human knowing. It is the most essential branch of philosophy.

S

88. **Foundationalism:** This is a theory of knowledge or form of epistemology which assumes that all knowledge is built upon certain principles, givens, or unquestionable knowledge.

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89. **Hermeneutics:** The idea of hermeneutics emerged from theology and literature referring to the process through which people interpret classic texts. Over time, the usage of hermeneutics expanded to include many forms of texts, including people as texts. The central meaning of this concept remains tied to approaches to interpretation.

O

90. **Inductive Knowledge:** These are general premises or principles which are determined from a number of more general statements or observations. Compare with Deductive Knowledge.

D

91. **Logic:** From a postmodern view, logic can be seen as a social constructed methodology. In other words, the idea that principles of logic are universal is seen as an oppressive metanarrative from a postmodern perspective. A concrete example is the difference between Eastern and Western approaches to logic. What is deemed as logical in one is illogical in another. This suggest that different cultures may have different approaches to reasoning through ideas.

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More specifically, logic is the methodology of reason. The rationalists believed that our ability to reason or think through things was the best way to "know" (i.e., the preferred epistemology). The implicit assumptions, as suggested above, is that pure reason is possible and it can lead to an understanding of ultimate truth. However, the rationalists also recognized that it is impossible to ascertain ultimate truth just by raw reason. This was evidenced in the many different perspectives on ultimate truth. Logic was seen as the principles of reason that, when applied correctly, led to the discovery of ultimate truth.

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92. **Materialism:** This position believes that all things that are real have a material or physical substance. It discounts any metaphysical reality (i.e., non-material). This is often used interchangeably with physicalism.

M

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93. **Metanarrative:** A metanarrative has some similarity to Kuhn's "paradigm;" however, there are some important differences. First, the terms are generally used in different settings. Metanarratives are generally used in philosophical and social science settings. Paradigm is the preferred term in scientific settings. The primary emphasis of a metanarrative refers to a set of beliefs applied universally that is unquestioned by the individual and/or group holding those beliefs.

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94. **Metaphysics:** This is the brach of philosophy that deals with what is real or the nature of reality. In many ways, this is quite similar to epistemology and ontology. However, some important distinctions exist. Things can exist without being (ontology) and things can be real with out our comprehension or knowing (epistemology). Metaphysics tends to deal with things that are unseen. For example, "do we have a mind that is separate from our material brain?" is a metaphysical question.

Does God exist? Do we have a soul? Can we communicate with people who have passed away? All these are other metaphysical questions.

M

95. **Anti-Realism:** The anti-realists believe there is no ultimate truth. Truth is seen as something that is socially constructed and/or relative. See also Realism, Critical Realism, and essay On Realism.*[Note: Out of alph. sequence]*

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96. **Methodology:** Methodology is a very difficult term. Essentially, methodology is the process or structure of epistemology used to determine truth, approximate truth, develop theories, or critique ideas. We all have implicit methodologies that shape the way we go about determining what we see as truth. At times, these may not be internally consistent (i.e., people may utilize different methodologies that contradict each other without realizing it).

Some examples may clarify. The most well known methodology is the scientific method. This is the process which science uses in their attempts to determine truth. Premodernism tends to use a methodology which focuses on explorations of revealed truth. For some, this is a "literalism" (Biblical Literalism, for example) in which there is believed to be a very literal, straightforward truth in the sacred text or other form of revealed knowledge. More complex premodern approaches focus on processes intended to get the original meaning of the sacred text. Conversely, postmodernism focuses on an epistemological pluralism which utilizes multiple processes to approach knowing. (see logic for another example of a methodology)

97. **Moral Realism:** Moral realism holds that, on some level, there is an absolute truth regarding what is moral. Stated differently, there are things that are definitively right and definitively wrong. While moral realists do no agree about the degree to which individuals can ascertain what in right to wrong in the ultimate sense, they generally do believe some things can be determined as right or wrong in an absolute sense. This position is often pitted against absolute

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relativism or the idea that morality is always socially constructed and dependent upon the culture in which the system of morality was developed. See also Realism and essay On Realism.

O

98. **Objective:** Being objective means to have no bias or distortions; to see things as they actually are. It assumes the individual is able to bracket their subjective perspective, biases, and prejudices. Postmodernism, in general, questions the degree to which we can obtain objectivity. Compare with Subjective.

S

99. **Objective Truth:** This is an unbiased truth. It is often used to mean Ultimate Truth. Compare with Subjective Truth.

T

100. **Ontology:** This refers to the study of or nature of being. This can refer to the study of being in the broad sense of what does it mean to exist or be. It can also be used to refer to an individual's ontology or an individual's being. In many ways, psychology could be seen as the study of ontology or what it means to be.

M

101. **Pantheism:** This refers to the belief that God is everything. In other words, the sum total of all that exists is God. Compare to panentheism.

O

102. **Panentheism:** This is the idea that God is in everything. It differs from pantheism which says God is the sum total of everything. Compare with pantheism.

D

103. **Paradigm:** The concept of paradigm was initially introduced by Thomas Kuhn (1996). Essentially, a paradigm refers to the world view through which the world around us is interpreted. They are constructed through the process of building knowledge and the world view and assumptions about truth which emerge from this process. Different types of paradigms can exist. For example, there are many cultural paradigms which are largely shared between individuals from a particular cultural background. People also have individual paradigms which influence the way they view the world (similar to the idea of a world view). Each of the three major philosophical epochs (premodernism, modernism, and postmodernism) can be seen as one example of a paradigm. Compare with zeitgeist and metanarrative.

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Kuhn did not see paradigms as something that could be applied to the social sciences. His belief was based upon the idea that the social sciences are not built upon "provable" information, but rather theories. This belief about whether a paradigm is provable is important to distinguish between a paradigm and metanarrative (it could be maintained that paradigm applies to science in a similar manner to how metanarratives apply in the social sciences and culture at large).

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A common example used to describe the impact of a paradigm is the sunglass effect. If you imagine having four different pair of sunglasses. Each pair of sunglasses is a paradigm that influences how you see the world. When you put on the red sunglasses everything looks different than when you have the gray or blue sunglasses. While wearing the red sunglasses, it may be more difficult to notice some aspects of your environment than it would be with the gray sunglasses. So the world appears different and we also may see things with one paradigm would not be evident with a different one.

104. **Philosophy of Science:** The philosophy of science essentially refers to epistemology as it is applied to science. In other words, how do we know what we know scientifically. In the hard sciences, the philosophy of science has long been based upon the scientific method and empiricism. More recently, quantum physics has called this into question. For much of the history of psychology, it has attempted to replicate this philosophy of science to apply to psychology. However, there have always been strong dissenter voices.

105. **Physicalism:** This position asserts that all things are physical or material, and thus can be understood in terms of their physics. This discounts any non-material reality (i.e., metaphysics). This is often used interchangeably with materialism.

106. **Realism:** Realist believe that there is an ultimate truth or ultimate reality that does exist. There are many forms of realism. For example, some realists believe that this ultimate truth or reality can be known, while others believe that it exists but cannot be known (see also anti-realism). Additionally, realism is sometimes defined as referring to a material reality, while at other times it can be understood as referring to a material or metaphysical reality. In other words, realism consistently refers to a 'reality' or something which truthfully exists in the world; however, it is not agreed upon as to what is real. See also Scientific Realism, Critical Realism, and essay On Realism.

107. **Relativism:** Relativism is generally based upon the premise that all truth or knowledge is subjective, therefore all truths are equal. However, this is more of an extreme form of relativism which could be referred to as absolute relativism. Relativism is often used to state that there is a relative aspect to all truth, but this does not mean that all truths are equal. Compare with relative.

108. **Relative:** Things, concepts, or truths which are relative are based upon a context, but not necessary absolutely relative. As compared with absolute relativism, which has to referent point, when something is relative it is often relative to something. Stated differently, it has a point of reference that may limit the degree of relativism. Compare with relativism.

109. **Science:** Postmodernism often assumes that the idea of science is

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socially construct and has evolved over time. In contemporary society, it is often assumed that science refers to experimentation (generally quantitative) which involves the scientific method. Postmodernism will sometimes use a broader definition of science to include all systematic approaches to inquiry.

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110. **Scientific Method:** This may be a different approach to defining the scientific method than what is commonly taught in science classes. These courses generally focus the particulars of the scientific method and how to implement it. This definition focuses on the underlying philosophy of science. There are two primary epistemological assumptions underlying the scientific method: Reason and empiricism (knowing through the senses). The scientific method emerged out of the development of modernism which replaced the epistemology of revelation with rationalism and empiricism. When you look closely, there are several rational assumptions which underlie the scientific method. Reason or logic are applied to how sensory information is interpreted to form what becomes the basis of the scientific method.

M

111. **Scientific Realism:** This type of realism generally assumes what is real can be studied and quantified by science. Generally, this suggests a material realism.

O

112. **Subjective:** The subjective in philosophical discussions is typically used to refer to something that is personal or individual, such as an individual's subjective (e.g., personal) truth. In many philosophical discourses, it goes beyond just the personal to the embodied. In other words, its a truth that is known through personal experience or through the person. Compare with Objective.

D

E

113. **Subjective Truth:** This refers to a personal or relative truth. Subjective truth is tied to the individual and more embodied. Compare with Objective Truth.

R

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114. **Ultimate Truth:** Ultimate truth is also referred to as capital "T" truth or universal truth. This truth applies in all times and in all situations. At times, ultimate truth will be separated from smaller truth which may not be universal in their application across situations and time. Ultimate truth is often written as "Truth" in order to distinguish it from smaller "truths."

I

S

115. **Zeitgeist:** This is generally characterized as the spirit of the times. This has some similarities to Thomas Kuhn's idea of paradigms. The major difference from Kuhn's conception of paradigm is that zeitgeist is assumed to have a progressive influence or impact which tends to push culture forward. Compare with metanarrative.

M

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PARANORMAL and PSYCHIC TERMS

116-215

116. Absent Healing

Healing that takes place when the healer is not in direct contact with the person to be healed.

117. Agent

(a) Person who attempts to communicate information to another in an ESP experiment. Cf. percipient.

(b) The subject in a psychokinesis experiment.

(c) Person who is the focus of poltergeist activity.

118. Akashic Records

"Memories" of all experiences since the beginning of time, believed by some mystical doctrines to be stored permanently in a spiritual substance (Akasha).

119. Alien Abduction Experience

Reported experiences of being abducted by alien creatures, often into spacecraft. Abductees often experience lost time and suffer loss of memory. When memories are recovered, often using hypnotic regression, abductees may report that surgical operations were performed on them. See also temporal lobe activity.

120. Altered State of Consciousness (ASC)

A term used to refer to any state of consciousness that is different from "normal" states of waking or sleeping. ASCs include hypnosis, trance, ecstasy, psychedelic and meditative experience. ASCs do not necessarily have paranormal features.

121. Ancestor Worship

Religious practices involving the veneration of dead ancestors.

122. Angels

Benevolent spiritual beings who help people in need. See also guardian angel.

123. Animal Magnetism A term coined by F.A. Mesmer to refer to a putative force or fluid capable of being transmitted from one person to another, producing healing effects. See also Mesmerism.

124. Animism

Religious practices based on the belief that all living things and natural objects have their individual spiritual essence or soul.

125. Announcing Dream

A dream believed to announce an individual's rebirth. See also reincarnation.

126. Apparition

A visual appearance (cf. hallucination), often of a person or scene, generally experienced in a waking or hypnagogic / hypnopompic state. See also crisis apparition, ghost, haunting.

127. Astral Body

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A term used by occultists, spiritualists and theosophists to refer to a supposed "double" of the person's physical body. The astral body is believed to be separable from the physical body during astral projection (out of body experience) and at death. See also Ka.

128. Astral Projection

A term used by occultists, spiritualists and theosophists for the out of body experience. It is believed to result when the astral body separates from the physical body.

129. Astrology

A theory and practice which attempts to identify the ways in which astronomical events are correlated with events on earth (e.g., with an individual's personality and biography, or with social and political trends). See also Astrology Directory

130. Aura

A field of energy believed by some to surround living creatures. Certain clairvoyants claim to be able to see the aura (generally as a luminous, coloured halo). See also Kirlian photography.

131. Automatic Writing

The ability to write intelligible messages without conscious control or knowledge of what is being written. See also automatism, dissociation.

132. Banshe In Gaelic belief, a female entity who heralds a death by groaning and screaming.

133. Bardo In Tibetan Buddhism, an intermediate state of existence, usually referring to the state between life and rebirth.

134. Black Art Conjuring technique of concealing objects using black covers against a black background. Also used by fraudulent mediums.

135. Blind

An experimental control in which subjects are not informed of certain key features of the experiment. Also used to refer to a procedure where a judge is asked to compare targets and responses without knowing which responses were made to which targets. See also double blind.

136. Cabinet

A box or curtained enclosure in which a physical medium is secured and from which various phenomena may manifest (e.g., lights, objects moving, instruments played). Certain stage magicians can simulate this procedure with great effect.

137. Cartomancy

Fortune telling using cards. See also tarot.

138. Chance

Random, unpredictable influences on events.

139. Channeling

Receiving messages and inspiration from discarnate entities. See also medium. See also Medium Directory entry

140. Charm

A spell or object possessing magic power.

141. Clairaudience

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The paranormal obtaining of information by hearing sounds or voices. See also clairvoyance, clairsentience.

142. Clairsentience

An archaic term that refers to the paranormal obtaining of information using faculties other than vision or hearing. Cf. clairaudience, clairvoyance, empathy, intuition.

143. Clairvoyance

A general term that refers to the paranormal obtaining of information about an object or event. In modern usage, this does not necessarily refer to obtaining information visually. Cf. clairaudience, clairsentience, ESP, psi. See Also Clairvoyance Definition

144. Coincidence

The occurrence, within a short space of time, of two or more meaningfully related events and without any apparent causal connection between them. Coincidences are sometimes bizarre and extraordinarily improbable. See also synchronicity.

145. Cold Reading

A reading given with no prior knowledge of the sitter. Often a mixture of very general statements which could apply to anyone, together with inferences made from cues presented by the sitter (e.g., physical appearance, clothes, tone of voice, statements made). Cf. hot reading.

146. Collective Apparition

An apparition seen simultaneously by more than one person.

147. Collective Unconscious

Concept put forward by C.G. Jung to refer to a level of unconscious thought and experience shared collectively by humans.

148. Confederate

A person who secretly provides information to a fraudulent psychic or mentalist.

149. Conjuring

Using trickery to simulate paranormal effects, generally for the purpose of entertainment.

150. Corn Circle

Circular (or more elaborate) formations found in growing crops, most commonly in Southern Britain. Sometimes they are associated with UFO sightings. Many formations appear to have been intelligently created and to have some symbolic meaning. Despite several "confessions" made by various individuals and groups, the crop circle mystery remains unsolved.

151. Coven Psychic

A group of witches

152. Crisis Apparition

An apparition in which a person is seen within a few hours of an important crisis such as death, accident or sudden illness.

153. Cryptomnesia

Knowledge (acquired in normal ways) that may be revealed without the person remembering its source. Such memories may falsely appear to be paranormal revelations. Sometimes cryptomnesia is used as an explanation for apparently paranormal experiences such as xenoglossy or past-life memories.

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154. Crystal Gazing

Staring into a reflecting surface (e.g., mirror, glass, crystal, liquid) in order to obtain paranormal information. Also known as scrying. See also divination.

155. Curse Words spoken or written in order to influence others paranormally, causing them harm. See also spell, hex.

156. Daemon (Daimon)

A guardian spirit who communicates inspiration and advice. See also guardian angel.

157. Death Psychic

Generally understood to be the extinction of an organism's life. Many doctrines assert some form of mental or spiritual survival of physical death. See also deathbed experience, haunting, mediumship, near-death experience, reincarnation.

158. Deathbed Experience

A dying person's awareness of the presence of dead friends or relatives. See also near-death experience.

159. Deja Vu

A person's feeling that current events have been experienced before.

160. Dematerialization

The paranormal fading or disappearance of a physical object. See also deport.

161. Demonic Possession

Possession by evil spirits. See also exorcism.

162. Dissociation

Activity performed outside of normal conscious awareness, or mental processes that suggest the existence of separate centres of consciousness.

163. Divination

Practices involving the interpretation of signs or symbols that seek to obtain oracular knowledge of events. Examples of divinatory practices are geomancy, tarot, I Ching, sortilege, and reading tea leaves.

164. Doppelganger

A mirror image or double of a person. See also astral body.

165. Ectoplasm A semi-fluid substance exuded by a physical medium from which materializations may form.

166. Elemental Spirit A spirit associated with one of the classical four elements (fire, earth, air and water). See also animism.

167. Evil Eye

Alleged ability of some people to harm others by looking at them.

168. Evocation

The summoning of (often evil) spirits using a magical incantation or ritual. Cf. invocation.

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169. Extraterrestrial

Originating beyond planet Earth. Not normally considered to be extradimensional.

170. Ghost

Popular term for an experience believed to indicate the presence of the spirit of a deceased person. See also apparition, haunting, poltergeist. Full definition

171. Guardian Angel

An angel believed to protect the individual. See also guide.

172. Guide

A spirit who is believed to assist a person's spiritual journey. See also angel, guardian angel

173. Hallucination

A sensory experience that does not correspond to physical reality. See also apparition.

174. Haunting

Paranormal phenomena such as apparitions, unexplained sounds, smells or other sensations that are associated over a lengthy period of time with a specific location. Cf. poltergeist.

175. Hex

(a) An evil spell or magical curse.
To practice witchcraft.

176. I Ching

Ancient Chinese "Book of Changes". It describes 64 hexagrams (patterns of 6 broken and unbroken lines) which are used in a divinatory practice involving the throwing of yarrow stalks or coins.

177. Intuition

The non-paranormal ability to grasp the elements of a situation or to draw conclusions about complex events in ways that go beyond a purely rational or intellectual analysis. Cf. clairsentience, empathy.

178. Invocation

Summoning benevolent spiritual beings. Cf. evocation.

179. Karma

Hindu and Buddhist ethical doctrine of "as one sows, so shall one reap". See also reincarnation.

In Yogic belief, a source of tremendous vital energy that may be stimulated by various practices. Kundalini, or the "Serpent Power", is believed to provide energy for paranormal phenomena.

180. Lucid Dreaming

Dreaming in which the person is aware that the experience is a dream. Often associated with feelings of aliveness and freedom, and with the ability to control dream events.

181. Magic

(a) Practices that aim to use paranormal or spiritual means to influence events. See also white magic, black magic.
(b) The art of conjuring.

182. Mantra

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A sacred sound or sacred syllables used in meditation. See also transcendental meditation.

183. Morphic Resonance

A term coined by Rupert Sheldrake to refer to the way in which the "morphogenetic field" (underlying form) of an object or organism may influence distant fields.

184. Mysticism

Religious or spiritual doctrines which argue that the human mind or soul can directly experience the divine. See also mystical experience, transpersonal psychology.

185. Near-Death Experience (NDE)

Experiences of people after they have been pronounced clinically dead, or been very close to death. Typical features of the NDE are an OBE, life review, a tunnel experience, light, coming to a boundary (marking death), seeing dead friends and relatives, experiencing a loving or divine presence, and making a choice (or being told) to return. Occasionally NDEs can be frightening and distressing. NDEs often have profound effects on the person's later life. See also cerebral anoxia, survival.

186. Null hypothesis

The hypothesis that experimental results are due to chance.

187. Occam's Razor

The principle that we should always prefer the simplest explanation of events.

188. Occultism

Esoteric systems of belief and practice that assume the existence of mysterious forces and entities.

189. Oracle

- (a) An answer to a question, believed to come from the gods.
- (b) a shrine at which these answers are given.

189. Parapsychology

Term coined by J.B. Rhine to refer to the experimental and quantitative study of paranormal phenomena. Now generally used instead of "psychical research" to refer to all scientific investigation of the paranormal. Cf. transpersonal psychology.

190. Past-Life Regression

A technique of hypnosis involving regressing people to supposed previous lives. See also reincarnation.

191. Pendulum

An object suspended by a thread. Movements of a pendulum are often used by dowsers to locate objects or answer questions.

192. Phenomenology

An approach to research that aims to describe and clarify a person's own experience and understanding of an event or phenomenon.

193. Placebo

An inactive treatment often given to a control group.

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194. Possession

Refers to cases in which a person's body is apparently taken over by another personality or entity. Cf. multiple personality. See also demonic possession, discarnate entity.

195. Probability

The likelihood that results in a test were due to chance. See also significance.

196. Rebirth

In Buddhism, the belief that there is some continuity of mind from one life to the next. Buddhism, however, does not accept the existence of the individual soul and therefore does not view rebirth as the soul's literal re-incarnation. Cf. reincarnation. See also bardo.

197. Remote Viewing (RV)

An ESP procedure in which a percipient attempts to become aware psychically of the experience of an agent who is at a distant, unknown target location.

198. Ritual Magic

Magical activity involving rites and ceremonies.

199. Shaman A witch doctor or medicine (wo)man who communicates with spirits while in trance and who has the power of healing. May also show other paranormal abilities.

200. Shape-Shifting

Paranormal ability to assume the form of another person, an animal or other entity. See also lycanthropy, therianthropy, werewolf.

201. Siddhis

Name given to paranormal powers associated with the practice of Yoga.

202. Significance

Results of an experiment are said to be statistically significant when they are very unlikely to be due to chance (and hence, in a psi test, are more likely to be due to psi). The chance probability is reported as the "significance level". To be considered significant, the chance probability must generally be less than 1 in 20 (5%, or 0.05).

203. Synchronicity

A term used by C.G. Jung to refer to coincidental events that are meaningfully but not causally connected. (SEE JUNG LEXICON)

The great Swiss psychologist, C. G. Jung, defines "synchronicity" as a meaningful coincidence. A classic example of synchronicity, told by Jung himself, concerns a crisis that occurred during therapy. Jung's patient was a woman whose highly rational approach to life made any form of treatment particularly difficult. On one occasion, the woman related a dream in which a golden scarab appeared. Jung knew that such a beetle was of great significance to the ancient Egyptians, for it was taken as a symbol of rebirth. As the woman was talking, the psychiatrist in his darkened office heard a tapping at the window behind him. He drew the curtain, opened the window, and in flew a gold-green scarab—called a rose chafer, or *Cetonia aureate*. Jung showed the woman "her" scarab and from that moment the patient's excessive rationality was pierced and their sessions together became more profitable.

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204. Table-Tilting Mysterious movements of a table, usually occurring in a seance when a group of people place their hands on the surface of the table. Often the movements are interpreted as spirit communications. Also known as table-turning or table-tipping.

205. Tarot

A special deck of cards (usually 78) used in fortune telling.

206. Teleportation

Paranormal transportation of objects to a distant place. See also apport, deport.

207. Theosophy Quasi-religious and philosophical system of the Theosophical Society, founded in 1875 by Madame Blavatsky. Its paranormal claims were controversially and damningly reported upon by the Society for Psychical Research in 1885.

208. Trance Medium

A person who enters a state of trance in order to produce mediumistic phenomena.

209. Transpersonal Psychology

The study of experiences, beliefs and practices that suggest that the sense of self can extend beyond our personal or individual reality. The subject matter of transpersonal psychology overlaps to some extent with parapsychology, but the two disciplines tend to have different approaches and emphases. Parapsychology is primarily concerned to investigate evidence for and against the reality of paranormal phenomena. Transpersonal psychology, on the other hand, is more interested in investigating the transpersonal significance of such phenomena (i.e., the ways in which they may give people a sense of connectedness with a larger, more universal or spiritual reality). See also mysticism.

210. Unidentified Flying Object (UFO)

Unexplained sightings of lights or objects in the sky, often taken to be evidence of extraterrestrial visitations.

211. Veridical Dream

A dream that corresponds to real events (past, present or future) that are unknown to the dreamer.

212. Voodoo

A spiritist and ancestor religion, originating in Africa, and now found predominantly in Haiti, Jamaica and Cuba. Magical rites, trance states and possession all play a major role in Voodoo. See also Candomble, Pocomania, Santeria, Umbanda, zombie.

A person who has been magically transformed into a wolf or other dangerous beast. See also lycanthropy, therianthropy, shape-shifting.

213. Wicca Psychic

System of witchcraft, especially as practiced today in western countries.

214. Yoga

Religious philosophy originating in India. It advocates the use of physical and psycho-spiritual techniques to lead the person to higher consciousness. See also meditation, siddhis.

215. Zombie

A corpse that has been partly brought back to (soul-less) life by magic. See also Voodoo.

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PROVERBS AND SAYINGS FROM NATIVE AMERICA 215-295

215. Don't be afraid to cry. It will free your mind of sorrowful thoughts. - [Hopi](#)

216. Day and night cannot dwell together. - Duwamish

217. It is better to have less thunder in the mouth and more lightning in the hand.
- [Apache](#)

218. They are not dead who live in the hearts they leave behind. - Tuscarora

219. All plants are our brothers and sisters. They talk to us and if we listen, we
can hear them. - [Arapaho](#)

220. Before eating, always take time to thank the food. - [Arapaho](#)

221. When we show our respect for other living things, they respond with respect
for us. - [Arapaho](#)

222. If we wonder often, the gift of knowledge will come. - [Arapaho](#)

223. Most of us do not look as handsome to others as we do to ourselves. -
Assiniboine

224. Those that lie down with dogs, get up with fleas. - [Blackfoot](#)

225. We always return to our first loves. - Tribe Unknown

226. When you were born, you cried and the world rejoiced. Live your life so that
when you die, the world cries and you rejoice. - [Cherokee](#)

227. Those who have one foot in the canoe, and one foot in the boat, are going
to fall into the river. - Tuscarora

228. The weakness of the enemy makes our strength. - [Cherokee](#)

229. When the white man discovered this country Indians were running it. No
taxes no debt, women did all the work. White man thought he could improve on
a system like this. - [Cherokee](#)

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230. A good soldier is a poor scout. - [Cheyenne](#)

231. Poverty is a noose that strangles humility and breeds disrespect for God and man. - [Sioux](#)

232. We will be known forever by the tracks we leave. - [Dakota](#)

233. Do not judge your neighbor until you walk two moons in his moccasins. - [Cheyenne](#)

234. There is nothing as eloquent as a rattlesnakes tail. - [Navajo](#)

235. Force, no matter how concealed, begets resistance. - [Lakota](#)

236. Our first teacher is our own heart. - [Cheyenne](#)

237. Everyone who is successful must have dreamed of something. - Maricopa

238. All who have died are equal. - [Comanche](#)

239. Remember that your children are not your own, but are lent to you by the Creator. - Mohawk

240. One rain does not make a crop. - Creole

241. Man's law changes with his understanding of man. Only the laws of the spirit remain always the same. - Crow

242. What the people believe is true. - Anishinabe

243. You already possess everything necessary to become great. - Crow

244. There is no death, only a change of worlds. - Duwamish

245. Life is not separate from death. It only looks that way. - [Blackfoot](#)

246. You can't wake a person who is pretending to be asleep. - [Navajo](#)

247. It is less of a problem to be poor, than to be dishonest. - Anishinabe

248. One finger cannot lift a pebble. - [Hopi](#)

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249. Beware of the man who does not talk, and the dog that does not bark. - [Cheyenne](#)

250. All dreams spin out from the same web. - [Hopi](#)

251. He who would do great things should not attempt them all alone. - Seneca

252. Even a small mouse has anger. - Tribe Unknown

253. If a man is as wise as a serpent, he can afford to be as harmless as a dove. - [Cheyenne](#)

254. Treat the earth well: it was not given to you by your parents, it was loaned to you by your children. We do not inherit the Earth from our Ancestors, we borrow it from our Children. - Tribe Unknown

256. The rainbow is a sign from Him who is in all things. - [Hopi](#)

257. Walk lightly in the spring; Mother Earth is pregnant. - Kiowa

When a man moves away from nature his heart becomes hard. - [Lakota](#)

Everything the power does, it does in a circle. - [Lakota](#)

260. A brave man dies but once, a coward many times. - Tribe Unknown.

261. A man or woman with many children has many homes. - [Lakota](#) [Sioux](#)

262. Seek wisdom, not knowledge. Knowledge is of the past, Wisdom is of the future. - Lumbee

263. If you see no reason for giving thanks, the fault lies in yourself. - Minquass

264. A good chief gives, he does not take. - Mohawk

265. Coyote is always out there waiting, and Coyote is always hungry. - [Navajo](#)

266. Listening to a liar is like drinking warm water. - Tribe Unknown

267. Every animal knows more than you do. - [Nez Perce](#)

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268. To touch the earth is to have harmony with nature. - Oglala [Sioux](#)

269. A starving man will eat with the wolf. - Oklahoma

270. A danger foreseen is half-avoided. - [Cheyenne](#)

271. The coward shoots with shut eyes. - Oklahoma

272. It is easy to be brave from a distance. - Omaha

273. The bird who has eaten cannot fly with the bird that is hungry. - Omaha

274. Ask questions from you heart and you will be answered from the heart. - Omaha

275. Do not wrong or hate your neighbor for it is not he that you wrong but yourself. - Pima

276. Make my enemy brave and strong, so that if defeated, I will not be ashamed. - Plains

277. We are all one child spinning through Mother Sky. - Shawnee

278. Each person is his own judge. - Shawnee

279. We are made from Mother Earth and we go back to Mother Earth. - Shenandoah

280. It is no longer good enough to cry peace, we must act peace, live peace and live in peace. - Shenandoah

281. There are many good moccasin tracks along the trail of a straight arrow. - [Sioux](#)

282. With all things and in all things, we are relatives. - [Sioux](#)

283. The one who tells the stories rules the world. - [Hopi](#)

284. The frog does not drink up the pond in which he lives. - [Sioux](#)

285. A people without a history is like the wind over buffalo grass. - [Sioux](#)

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286. The moon is not shamed by the barking of dogs. - Southwest

287. Regard Heaven as your father, Earth as your Mother and all things as your Brothers and Sisters. - Tribe Unknown

288. White men have too many chiefs. - [Nez Perce](#)

289. If a man is to do something more than human, he must have more than human powers. - Tribe Unknown

290. The soul would have no rainbow if the eye had no tears. - Tribe Unknown

291. Wisdom comes only when you stop looking for it and start living the life the Creator intended for you. - [Hopi](#)

292. Take only what you need and leave the land as you found it. - [Arapaho](#)

293. It takes a thousand voices to tell a single story. - Tribe Unknown

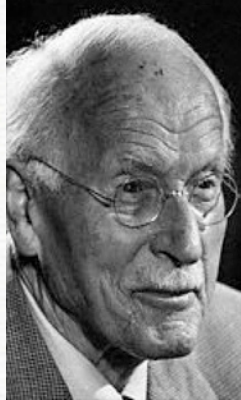
294. Man has responsibility, not power. - Tuscarora

295. After dark all cats are leopards. - [Zunii](#)

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JUNG LEXICON. 296-394 Preface from Daryl Sharp. C. G. Jung died in 1961, without ever having presented a systematic summary of his psychology. For the past thirty years his ideas have been explained,



explored and amplified by thousands of others, with varying results. Jung Lexicon takes the reader to the source. It was designed for those seeking an understanding of relevant terms and concepts as they were used by Jung himself. There are choice extracts from Jung's Collected Works, but no references to other writers. Jung Lexicon is not a critique or a defence of Jung's thoughts, but a guide to its richness. [Works listed by Volume at close of section]

296. **Abaissement du niveau mental.** A lowering of the level of consciousness, a mental and emotional condition experienced as "loss of soul." (See also depression.)

297. **Abreaction.** A method of becoming conscious of repressed emotional reactions through the retelling and reliving of a traumatic experience. (See also cathartic method.)

298. **Abstraction.** A form of mental activity by which a conscious content is freed from its association with irrelevant elements, similar to the process of differentiation.

299. **Active imagination.** A method of assimilating unconscious contents (dreams, fantasies, etc.) through some form of self-expression. (See also transcendent function.)

300. **Affect.** Emotional reactions marked by physical symptoms and disturbances in thinking. (See also complex and feeling.) Affect is invariably activated.

301. **Ambivalence.** A state of mind where every attitude or anticipated course of action is counterbalanced by its opposite.

302. **Amplification.** A method of association based on the comparative study of mythology,

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303. **Analysis, Jungian.** A form of therapy specializing in neurosis, aimed at bringing unconscious contents to consciousness; also called analytic therapy, based on the school of thought developed by C.G. Jung called analytical (or complex) psychology. [Analysis] is only a means for removing the stones from the path of development, and not a method . . . of putting things into the patient that were not there before. It is better to renounce any attempt to give direction, and simply try to throw into relief everything that the analysis brings to light, so that the patient can see it clearly and be able to draw suitable conclusions. Anything he has not acquired himself he will not believe in the long run, and what he takes over from authority merely keeps him infantile.
304. **Anima.** The inner feminine side of a man. (See also animus, Eros, Logos and soul-image.) The anima is both a personal complex and an archetypal image of woman in the male psyche. It is an unconscious factor incarnated anew in every male child, and is responsible for the mechanism of projection. Initially identified with the personal mother, the anima is later experienced not only in other women but as a pervasive influence in a man's life. The anima is the archetype of life itself. ["Archetypes of the Collective Unconscious," CW 9i, par. 66.]
305. **Animus.** The inner masculine side of a woman. (See also anima, Eros, Logos and soul-image.) Like the anima in a man, the animus is both a personal complex and an archetypal image. Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint. This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit. The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.
306. **Apperception.** A psychic process by which a new conscious content is articulated with similar, already existing contents in such a way that it is understood. (Compare assimilation.) Sense-perceptions tell us that something is. But they do not tell us what it is. This is told us not by the process of perception but by the process of apperception, and this has a highly complex structure. Not that
307. **Archetype.** Primordial, structural elements of the human psyche. Archetypes are systems of readiness for action, and at the same

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timeimages and emotions. They are inherited with the brain structure- indeed they are its psychic aspect. They represent, on the one hand, a very strong instinctive conservatism, while on the other hand they are the most effective means conceivable of instinctive adaptation. They are thus, essentially, the chthonic portion of the psyche . . . that portion through which the psyche is attached to nature.["Mind and Earth," CW 10, par. 53.] It is not . . . a question of inherited ideas but of inherited possibilities of ideas. Nor are they individual acquisitions but, in the main, common to all, as can be seen from [their] universal occurrence.

308. **Archetypal images**, as universal patterns or motifs which come from the collective unconscious, are the basic content of religions, mythologies, legends and fairy tales. An archetypal content expresses itself, first and foremost, in metaphors. If such a content should speak of the sun and identify with it the lion, the king, the hoard of gold guarded by the dragon, or the power that makes for the life and health of man, it is neither the one thing nor the other, but the unknown third thing that finds more or less adequate expression in all these similes, yet-to the perpetual vexation of the intellect-remains unknown and not to be fitted into a formula.["The Psychology of the Child Archetype," CW 9i, par. 267]
309. **Association**. A spontaneous flow of interconnected thoughts and images around a specific idea, often determined by unconscious connections. (See also Word Association Experiment.)
310. **Axiom of Maria**. A precept in alchemy: "One becomes two, two becomes three, and out of the third comes the one as the fourth." Jung used the axiom of Maria as a metaphor for the whole process of individuation. One is the original state of unconscious wholeness; two signifies the conflict between opposites; three points to a potential resolution; the third is the transcendent function; and the one as the fourth is a transformed state of consciousness, relatively whole and at peace.
311. **Collective**. Psychic contents that belong not to one individual but to a society, a people or the human race in general. (See also collective unconscious, individuation and persona.) The conscious personality is a more or less arbitrary segment of the collective psyche. It consists in a sum of psychic factors that are felt to be personal.

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312. **Collective unconscious.** A structural layer of the human psyche containing inherited elements, distinct from the personal unconscious. (See also archetype and archetypal image.) The collective unconscious contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual. [The Structure of the Psyche," CW 8, par. 342.]
313. **Compensation.** A natural process aimed at establishing or maintaining balance within the psyche. (See also active imagination, dreams, neurosis and self-regulation of the psyche.) The activity of consciousness is selective. Selection demands direction. But direction requires the exclusion of everything irrelevant. .. As a rule, the unconscious compensation does not run counter to consciousness, but is rather a balancing or supplementing of the conscious orientation. In dreams, for instance, the unconscious supplies all those contents that are constellated by the conscious situation but are inhibited by conscious selection, although a knowledge of them would be Indispensable for complete adaptation.
314. **Complex.** An emotionally charged group of ideas or images. (See also Word Association Experiment.) [A complex] is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, incompatible with the habitual attitude of consciousness
315. **Conflict.** A state of indecision, accompanied by inner tension. (See also opposites and transcendent function.) The apparently unendurable conflict is proof of the rightness of your life. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than the angels. [C.G. Jung Letters, vol. 1, p. 375.]
316. **Coniunctio.** Literally, "conjunction," used in alchemy to refer to chemical combinations; psychologically, it points to the union of opposites and the birth of new possibilities.
317. **Consciousness.** The function or activity which maintains the relation of psychic contents to the ego; distinguished conceptually from the psyche, which encompasses both consciousness and the unconscious. (See also opposites.) There is no consciousness without discrimination of opposites. ["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

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318. **Constellate.** To activate, usually used with reference to a complex and an accompanying pattern of emotional reactions. This term simply expresses the fact that the outward situation releases a psychic process in which certain contents gather together and prepare for action.
319. **Constructive.** An approach to the interpretation of psychic activity based on its goal or purpose rather than its cause or source. (See also final; compare reductive.) I use constructive and synthetic to designate a method that is the antithesis of reductive. The constructive method is concerned with the elaboration of the products of the unconscious (dreams, fantasies, etc.). It takes the unconscious product as a symbolic expression which anticipate phase of psychological development.
320. **Crucifixion.** An archetypal motif associated with conflict and the problem of the opposites. Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). [The Psychology of the Transference," *ibid.*, par. 470.]
321. **Countertransference.** A particular case of projection, used to describe the unconscious emotional response of the analyst to the analysand in a therapeutic relationship. (See also transference.) A when it projects a content of which he is unconscious but which nevertheless exists in him. The counter-transference is then just as useful and meaningful, or as much of a hindrance, as the transference of the patient, according to whether or not it seeks to establish that better rapport which is essential for the realization of certain unconscious contents. Like the transference, the counter-transference is compulsive, a forcible tie, because it creates a "mystical" or unconscious identity with the object [General Aspects of Dream Psychology," CW 8, par. 519.]
322. **Differentiation.** The separation of parts from a whole, necessary for conscious access to the psychological functions. So long as a function is still so fused with one or more other functions-thinking with feeling, feeling with sensation, etc.-that it is unable to operate on its own, it is in an archaic condition, i.e., not differentiated, not separated

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from the whole as a special part and existing by itself. Undifferentiated thinking is incapable of thinking apart from other functions; it is continually mixed up with sensations, feelings, intuitions, just as undifferentiated feeling is mixed up with sensations

323. **Dissociation.** The splitting of a personality into its component parts or complexes, characteristic of neurosis. A dissociation is not healed by being split off, but by more complete disintegration. All the powers that strive for unity, all healthy desire for selfhood, will resist the disintegration, and in this way he will become conscious of the possibility of an inner integration, which before he had always sought outside himself. He will then find his reward in an undivided self.
324. **Dreams.** Independent, spontaneous manifestations of the unconscious; fragments of involuntary psychic activity just conscious enough to be reproducible in the waking state. Dreams are neither deliberate nor arbitrary fabrications; they are natural phenomena which are nothing other than what they pretend to be. They do not deceive, they do not lie, they do not distort or disguise. . . . They are invariably seeking to express something that the ego does not know and does not understand. ["Analytical Psychology and Education," CW 17, par. 189.] In symbolic form, dreams picture the current situation in the psyche from the point of view of the unconscious. Since the meaning of most dreams is not in accord with the tendencies of the conscious mind but shows peculiar deviations, we must assume that the unconscious, the matrix of dreams, has an independent function. This is what I call the autonomy of the unconscious. The dream not only fails to obey our will but very often stands in flagrant opposition to our conscious intentions ["On the Nature of Dreams," CW 8, par. 545.]
325. **Ego.** The central complex in the field of consciousness. (See also self.) The ego, the subject of consciousness, comes into existence as a complex quantity which is constituted partly by the inherited disposition (character constituents) and partly by unconsciously acquired impressions and their attendant phenomena ["Analytical Psychology and Education," CW 17, par. 169.] Jung pointed out that knowledge of the ego-personality is often confused with self-understanding. Anyone who has any ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents. People measure their

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self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. In this respect the psyche behaves like the body, of whose physiological and anatomical structure the average person knows very little too. ["The Undiscovered Self," CW 10, par. 491.]

326. **Emotion.** An involuntary reaction due to an active complex. (See also affect.) On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (*omnes superfluitates comburit*). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. ["Psychological Aspects of the Mother Archetype," CW 9i, par. 179.]
327. **Empathy.** An introjection of the object, based on the unconscious projection of subjective contents. (Compare identification.) Empathy presupposes a subjective attitude of confidence, or trustfulness towards the object. It is a readiness to meet the object halfway, a subjective assimilation that brings about a good understanding between subject and object, or at least simulates it. ["The Type Problem in Aesthetics," CW 6, par. 489.]
328. **Enantiodromia.** Literally, "running counter to," referring to the emergence of the unconscious opposite in the course of time. This characteristic phenomenon practically always occurs when an extreme, one-sided tendency dominates conscious life; in time an equally powerful counterposition is built up, which first inhibits the conscious performance and subsequently breaks through the conscious control. [Definitions," *ibid.*, par. 709.]
329. **Eros.** In Greek mythology, the personification of love, a cosmogonic force of nature; psychologically, the function of relationship. (See also anima, animus, Logos and mother complex.) Woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros . . . is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. [The Syzygy: Anima and Animus, CW 9ii, par. 29.]

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330. **Extraversion.** A mode of psychological orientation where the movement of energy is toward the outer world. (Compare introversion.) Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings, a desire to influence and be influenced by events, a need to join in and get "with it," the capacity to endure bustle and noise of every kind, and actually find them enjoyable, constant attention to the surrounding world, the cultivation of friends and acquaintances, none too carefully selected, and finally by the great importance attached to the figure one cuts. ["Psychological Typology," CW 6, par. 972.] Jung believed that introversion and extraversion were present in everyone, but that one attitude-type is invariably dominant. When external factors are the prime motivating force for judgments, perceptions, affects and actions, we have an extraverted attitude or type.
331. **Father complex.** A group of feeling-toned ideas associated with the experience and image of father. (See also Logos.) In men, a positive father-complex very often produces a certain credulity with regard to authority and a distinct willingness to bow down before all spiritual dogmas and values; while in women, it induces the liveliest spiritual aspirations and interests. In dreams, it is always the father-figure from whom the decisive convictions, prohibitions, and wise counsels emanate. [The Phenomenology of the Spirit in Fairytales," CW 9i, par. 396.]
332. **Feeling.** The psychological function that evaluates or judges what something or someone is worth. (Compare thinking.) A feeling is as indisputable a reality as the existence of an idea. [The Psychology of the Transference," CW 16, par. 531.] The feeling function is the basis for "fight or flight" decisions. As a subjective process, it may be quite independent of external stimuli. In Jung's view it is a rational function, like thinking, in that it is decisively influenced not by perception (as are the functions of sensation and intuition) but by reflection. A person whose overall attitude is oriented by the feeling function is called a feeling type. In everyday usage, feeling is often confused with emotion. The latter, more appropriately called affect, is the result of an activated complex. Feeling not contaminated by affect can be quite cold.
333. **Final.** A point of view based on the potential result or purpose of psychic activity, complementary to a causal approach. (See also

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constructive, neurosis, reductive, and self-regulation of the psyche.) Psychological data necessitate a twofold point of view, namely that of causality and that of finality. I use the word finality intentionally, in order to avoid confusion with the concept of teleology. [Teleology implies the anticipation of a particular end or goal; finality assumes purpose but an essentially unknown goal.] By finality I mean merely the immanent psychological striving for a goal. Instead of "striving for a goal" one could also say "sense of purpose." All psychological phenomena have some such sense of purpose inherent in them, even merely reactive phenomena like emotional reactions. ["General Aspects of Dream Psychology," CW 8, par. 456.] Jung also called the final point of view *energetic*, contrasting it with *mechanistic* or *reductive*.

334. **Function.** A form of psychic activity, or manifestation of libido, that remains the same in principle under varying conditions. (See also auxiliary function, differentiation, inferior function, primary function and typology.) Jung's model of typology distinguishes four psychological functions: thinking, feeling, sensation and intuition. Sensation establishes what is actually present, thinking enables us to recognize its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation. ["A Psychological Theory of Types," CW 6, par. 958.]
335. **Hero.** An archetypal motif based on overcoming obstacles and achieving certain goals. The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. [The Psychology of the Child Archetype," CW 9i, par. 284.] The hero myth is an unconscious drama seen only in projection, like the happenings in Plato's parable of the cave. [The Dual Mother," CW 5, par. 612.] The hero symbolizes a man's unconscious self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter [Ibid., par. 516.] Mythologically, the hero's goal is to find the treasure, the princess, the ring, the golden egg, elixir of life, etc. Psychologically these are metaphors for one's true feelings and unique potential. In the process of individuation, the heroic task is to assimilate unconscious contents as opposed to being overwhelmed by them.

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336. **Homosexuality.** Usually characterized psychologically by identification with the anima. (See also mother complex.) Jung acknowledged the potential neurotic effects of homosexuality, but he did not see it as an illness in itself.
337. **Identification.** A psychological process in which the personality is partially or totally dissimilated. (See also participation mystique and projection.) Identity, denoting an unconscious conformity between subject and object, oneself and others, is the basis for identification, projection and introjection.
338. **Imago.** A term used to differentiate the objective reality of a person or a thing from the subjective perception of its importance. The image we form of a human object is, to a very large extent, subjectively conditioned. In practical psychology, therefore, we would do well to make a rigorous distinction between the image or imago of a man and his real existence.
339. **Individual.** Unique and unlike anyone else, distinguished from what is collective. (See also individuality.) A distinction must be made between individuality and the individual. The individual is determined on the one hand by the principle of uniqueness and distinctiveness, and on the other by the society to which he belongs. He is an indispensable link in the social structure. [The Structure of the Unconscious," CW 7, par. 519.]. The individual is precisely that which can never be merged with the collective and is never identical with it. [Ibid., par. 485.]
340. **Individualism.** A belief in the supremacy of individual interests over those of the collective, not to be confused with individuality or individuation. Individualism means deliberately stressing and giving prominence to some supposed peculiarity rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfillment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to a better social performance than when the peculiarity is neglected or suppressed.
341. **Individuation.** A process of psychological differentiation, having for its goal the development of the individual personality. In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a

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being distinct from the general, collective psychology. [The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. ["The Function of the Unconscious," CW 7, par. 269.] Individuation is a process informed by the archetypal ideal of wholeness, which in turn depends on a vital relationship between ego and unconscious. The aim is not to overcome one's personal psychology, to become perfect, but to become familiar with it. Thus individuation involves an increasing awareness of one's unique psychological reality.

342. **Inferior function.** The least differentiated of the four psychological functions. The inferior function is practically identical with the dark side of the human personality. ["Concerning Rebirth," CW 9i, par. 222.] In Jung's model of typology, the inferior or fourth function is opposite to the superior or primary function. Whether it operates in an introverted or extraverted way, it behaves like an autonomous complex; its activation is marked by affect and it resists integration.
343. **Inflation.** A state of mind characterized by an exaggerated sense of self-importance, often compensated by feelings of inferiority. (See also mana-personality and negative inflation.) Inflation, whether positive or negative, is a symptom of psychological possession, indicating the need to assimilate unconscious complexes or disidentify from the self.
344. **Instinct.** An involuntary drive toward certain activities. (See also archetype and archetypal image.) All psychic processes whose energies are not under conscious control are instinctive. [Definitions," CW 6, par. 765.] Instincts in their original strength can render social adaptation almost impossible. ["The Transcendent Function," CW 8, par. 161.]
345. **Introjection.** A process of assimilation of object to subject, the opposite of projection. Introjection is a process of extraversion, since assimilation to the object requires empathy and an investment of the object with libido. A passive and an active introjection may be distinguished: transference phenomena in the treatment of the neuroses belong to the former category, and, in general, all cases where the object exercises a compelling influence on the subject, while empathy as a process of adaptation belongs to the latter category. [Definitions," CW 6, par. 768.]

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346. **Intuition.** The psychic function that perceives possibilities inherent in the present. (Compare sensation.) Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real.[The Psychology of the Transference," CW 16, par. 492.] In Jung's model of typology, intuition, like sensation, is an irrational function because its apprehension of the world is based on the perception of given facts. Unlike sensation, however, it perceives via the unconscious and is not dependent on concrete reality.
347. **Libido.** Psychic energy in general. (See also final.) Libido can never be apprehended except in a definite form; that is to say, it is identical with fantasy-images. And we can only release it from the grip of the unconscious by bringing up the corresponding fantasy-images.[The Technique of Differentiation," CW 7, par. 345.] Jung specifically distanced his concept of libido from that of Freud, for whom it had a predominantly sexual meaning. All psychological phenomena can be considered as manifestations of energy, in the same way that all physical phenomena have been understood as energetic manifestations ever since Robert Mayer discovered the law of the conservation of energy.
348. **Logos.** The principle of logic and structure, traditionally associated with spirit, the father world and the God-image. (See also animus and Eros.) There is no consciousness without discrimination of opposites. This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness.[Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]
349. **Mother complex.** A group of feeling-toned ideas associated with the experience and image of mother. The mother complex is a potentially active component of everyone's psyche, informed first of all by experience of the personal mother, then by significant contact with other women and by collective assumptions. The constellation of a mother complex has differing effects according to whether it appears in a son or a daughter. Typical effects on the son are homosexuality and Don Juanism, and sometimes also impotence [though here the father complex also plays a part]. In homosexuality, the son's entire heterosexuality is tied to the mother in an unconscious form; in Don Juanism, he unconsciously seeks his mother in every woman he meets.[Psychological Aspects of the Mother Archetype," CW 9i, par. 162.]

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350. **Myth.** An involuntary collective statement based on an unconscious psychic experience. The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Others appear to arise spontaneously, that is to say, from no discernible or demonstrable conscious cause.["The Psychology of the Child Archetype," *ibid.*, par. 261.]
351. **Neurosis.** A psychological crisis due to a state of disunity with oneself, or, more formally, a mild dissociation of the personality due to the activation of complexes. (See also adaptation, conflict and self-regulation of the psyche.) Any incompatibility of character can cause dissociation, and too great a split between the thinking and the feeling function, for instance, is already a slight neurosis. When you are not quite at one with yourself . . . you are approaching a neurotic condition.[The Tavistock Lectures," CW 18, par. 383.]
352. **Night sea journey.** An archetypal motif in mythology, psychologically associated with depression and the loss of energy characteristic of neurosis. The night sea journey is a kind of descensus ad inferos--a descent into Hades and a journey to the land of ghosts somewhere beyond this world,beyond consciousness, hence an immersion in the unconscious. ["The Psychology of the Transference," CW 16, par. 455.]
353. **Nigredo.** An alchemical term, corresponding psychologically to the mental disorientation that typically arises in the process of assimilating unconscious contents, particularly aspects of the shadow. Self-knowledge is an adventure that carries us unexpectedly far and deep.Even a moderately comprehensive knowledge of the shadow can cause a good deal of confusion and mental darkness, since it gives rise to personality problems which one had never remotely imagined before. For this reason alone we can understand why the alchemists called their nigredo melancholia, "a black blacker than black," night, an affliction of the soul, confusion, etc., or, more pointedly, the "black raven." For us the raven seems only a funny allegory, but for the medieval adept it was . . . a well-known allegory of the devil.[The Conjunction," CW 14, par. 741.]
354. **Numinous.** Descriptive of persons, things or situations having a deep emotional resonance, psychologically associated with

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experiences of the self. Numinous, like numinosity, comes from Latin numinosum, referring to a dynamic agency or effect independent of the conscious will.

355. **Opposites.** Psychologically, the ego and the unconscious. (See also compensation, conflict, progression and transcendent function.) There is no consciousness without discrimination of opposites.

["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]

There is no form of human tragedy that does not in some measure proceed from [the] conflict between the ego and the unconscious.

["Analytical Psychology and Weltanschauung," CW 8, par. 706."]

356. **Participation mystique.** A term derived from anthropology and the study of primitive psychology, denoting a mystical connection, or identity, between subject and object. (See also archaic, identification and projection.) [Participation mystique] consists in the fact that the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity. . . .

Among civilized peoples it usually occurs between persons, seldom between a person and a thing. In the first case it is a transference relationship . . . In the second case there is a similar influence on the part of the thing, or else an identification with a thing or the idea of a thing.[Definitions," CW 6, par. 781.]

357. **Persona.** The "I," usually ideal aspects of ourselves, that we present to the outside world. The persona is . . . a functional complex that comes into existence for reasons of adaptation or personal convenience. [Ibid., par. 801.] The persona is that which in reality one is not, but which oneself as well as others think one is.["Concerning Rebirth," CW 9i, par. 221.] Originally the word persona meant a mask worn by actors to indicate the role they played. On this level, it is both a protective covering and an asset in mixing with other people. Civilized society depends on interactions between people through the persona.

358. **Personality.** Aspects of the soul as it functions in the world. (See also individuality.) For the development of personality, differentiation from collective values, particularly those embodied in and adhered to by the persona, is essential. A change from one milieu to another brings about a striking alteration of personality, and on each occasion a clearly defined character emerges that is noticeably different from the previous one. . . .

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359. **Personification.** The tendency of psychic contents or complexes to take on a distinct personality, separate from the ego. Every autonomous or even relatively autonomous complex has the peculiarity of appearing as a personality, i.e., of being personified. This can be observed most readily in the so-called spiritualistic manifestations of automatic writing and the like. The sentences produced are always personal statements and are propounded in the first person singular, as though behind every utterance there stood an actual personality. A naïve intelligence at once thinks of spirits. ["Anima and Animus," CW 7, par. 312.] The ego may also deliberately personify unconscious contents or the affects that arise from them, using the method of active imagination, in order to facilitate communication between consciousness and the unconscious.
360. **Philosophers' stone.** In alchemy, a metaphor for the successful transmutation of basemetal into gold; psychologically, an archetypal image of wholeness. (See also coniunctio.) Jung quoted from the Rosarium philosophorum: Make a round circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle round, and you will have the Philosophers' Stone. ["Psychology and Religion," CW 11, par. 92.]
361. **Prima materia.** An alchemical term meaning "original matter," used psychologically to denote both the instinctual foundation of life and the raw material one works with in analysis-dreams, emotions, conflicts, etc.
362. **Projection.** An automatic process whereby contents of one's own unconscious are perceived to be in others. (See also archaic, identification and participation mystique.) Just as we tend to assume that the world is as we see it, we naïvely suppose that people are as we imagine them to be. . . . All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from the real properties of the objects. . . . Cum grano salis, we always see our own unavowed mistakes in our opponent. Excellent examples of this are to be found in all personal quarrels. Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections. It is the natural

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and given thing for unconscious contents to be projected.["General Aspects of Dream Psychology," *ibid.*, par. 507.]"

363. **Psyche.** The totality of all psychological processes, both conscious and unconscious. The psyche is far from being a homogenous unit--on the contrary, it is a boiling cauldron of contradictory impulses, inhibitions, and affects, and for many people the conflict between them is so insupportable that they even wish for the deliverance preached by theologians.["Psychological Aspects of the Mother Archetype," CW 9i, par. 190.] The way in which the psyche manifests is a complicated interplay of many factors, including an individual's age, sex, hereditary disposition, psychological type and attitude, and degree of conscious control over the instincts.
364. **Psychoid.** A concept applicable to virtually any archetype, expressing the essentially unknown but experienceable connection between psyche and matter. Psyche is essentially conflict between blind instinct and will (freedom of choice). Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness. The psychoid process is not the unconscious as such, for this has a far greater extension.["On the Nature of the Psyche," CW 8, par. 380.] It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. [*Ibid.*, par. 417.]
365. **Psychosis.** An extreme dissociation of the personality. Like neurosis, a psychotic condition is due to the activity of unconscious complexes and the phenomenon of splitting. In neurosis, the complexes are only relatively autonomous. In psychosis, they are completely disconnected from consciousness. To have complexes is in itself normal; but if the complexes are incompatible, that part of the personality which is too contrary to the conscious part becomes split off. If the split reaches the organic structure, the dissociation is a psychosis, a schizophrenic condition, as the term denotes. Each complex then lives an existence of its own, with no personality left to tie them together.["The Tavistock Lectures," CW 18, par.382.]
366. **Puer aeternus.** Latin for "eternal child," used in mythology to designate a child-god who is forever young; psychologically it refers to an older man whose emotional life has remained at an adolescent level, usually coupled with too great a dependence on the mother.

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[The term puella is used when referring to a woman, though one might also speak of a puer animus-or a puella anima.] The puer typically leads a provisional life, due to the fear of being caught in a situation from which it might not be possible to escape. His lot is seldom what he really wants and one day he will do something about it-but not just yet. Plans for the future slip away in fantasies of what will be, what could be, while no decisive action is taken to change. He covets independence and freedom, chafes at boundaries and limits, and tends to find any restriction intolerable.

367. **Quaternity.** An image with a four-fold structure, usually square or circular and symmetrical; psychologically, it points to the idea of wholeness. (See also temenos.) The quaternity is one of the most widespread archetypes and has also proved to be one of the most useful schemata for representing the arrangement of the functions by which the conscious mind takes its bearings.[See below, typology.] It is like the crossed threads in the telescope of our understanding. The cross formed by the points of the quaternity is no less universal and has in addition the highest possible moral and religious significance for Western man. Similarly the circle, as the symbol of completeness and perfect being, is a widespread expression for heaven, sun, and God; it also expresses the primordial image of man and the soul. ["The Psychology of the Transference," CW 16, par. 405.]
368. **Rational.** Descriptive of thoughts, feelings and actions that accord with reason, an attitude based on objective values established by practical experience. (Compare irrational.) The rational attitude which permits us to declare objective values as valid at all is not the work of the individual subject, but the product of human history. Most objective values-and reason itself-are firmly established complexes of ideas handed down through the ages.
369. **Rebirth.** A process experienced as a renewal or transformation of the personality. (See also individuation.) Rebirth is not a process that we can in any way observe. We can neither measure nor weigh nor photograph it. It is entirely beyond sense perception. . . . One speaks of rebirth; one professes rebirth; one is filled with rebirth. . . . We have to be content with its psychic reality.[Concerning Rebirth," CW 9i, par. 206.]
370. **Reductive.** Literally, "leading back," descriptive of interpretations of dreams and neurosis in terms of events in outer life, particularly

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those in childhood. (Compare constructive and final.) The reductive method is oriented backwards, in contrast to the constructive method The interpretive methods of both Freud and Adler are reductive, since in both cases there is a reduction to the elementary processes of wishing or striving, which in the last resort are of an infantile or physiological nature. . . .

371. **Reflection.** Mental activity that concentrates on a particular content of consciousness, an instinct encompassing religion and the search for meaning. Ordinarily we do not think of "reflection" as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means "bending back" and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . In Jung's view, the richness of the human psyche and its essential character are determined by the reflective instinct.
372. **Religious attitude.** Psychologically, an attitude informed by the careful observation of, and respect for, invisible forces and personal experience. We might say . . . that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. ["Psychology and Religion," CW 11, par. 9.]
373. **Repression.** The unconscious suppression of psychic contents that are incompatible with the attitude of consciousness. Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. ["The Personal and the Collective Unconscious," CW 7, par. 202.] Repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable [Analytical Psychology and Education," CW 17, par. 199a.]
374. **Self.** The archetype of wholeness and the regulating center of the psyche; a transpersonal power that transcends the ego. As an empirical concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept

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of the self is, in part, only potentially empirical and is to that extent a postulate. In other words, it encompasses both the experienceable and the inexperienceable (or the not yet experienced). . . . It is a transcendental concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part. ["Definitions," CW 6, par. 789.]

375. **Sensation.** The psychological function that perceives immediate reality through the physical senses. (Compare intuition.) An attitude that seeks to do justice to the unconscious as well as to one's fellow human beings cannot possibly rest on knowledge alone, in so far as this consists merely of thinking and intuition. It would lack the function that perceives values, i.e., feeling, as well as the fonction duréel, i.e., sensation, the sensible perception of reality. ["the Psychology of the Transference," CW 16, par. 486.] In Jung's model of typology, sensation, like intuition, is an irrational function. It perceives concrete facts, with no judgment of what they mean or what they are worth.
376. **Shadow.** Hidden or unconscious aspects of oneself, both good and bad, which the ego has either repressed or never recognized. (See also repression.) The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. ["The Shadow," CW 9ii, par. 14.] Before unconscious contents have been differentiated, the shadow is in effect the whole of the unconscious. It is commonly personified in dreams by persons of the same sex as the dreamer. The shadow is composed for the most part of repressed desires and uncivilized impulses, morally inferior motives, childish fantasies and resentments, etc.--all those things about oneself one is not proud of. These unacknowledged personal characteristics are often experienced in others through the mechanism of projection.
377. **Soul.** A functional complex in the psyche. (See also Eros, Logos and soul-image.) While Jung often used the word soul in its traditional theological sense, he strictly limited its psychological meaning. "I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand,

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understand a clearly demarcated functional complex that can best be described as a "personality." [Definitions," CW 6, par. 797]

378. **Spirit.** An archetype and a functional complex, often personified and experienced as enlivening, analogous to what the archaic mind felt to be an invisible, breathlike "presence." Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense.[Spirit and Life," CW 8, par. 626.] The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning, etc., are needed but cannot be mustered on one's own resources. The archetype compensates this state of spiritual deficiency by contents designed to fill the gap.[The Phenomenology of the Spirit in Fairytales," CW 9i, par. 398.]
379. **Symbol.** The best possible expression for something unknown. (See also constructive and final.) Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge.[Definitions," CW 6, par. 817.] Jung distinguished between a symbol and a sign. Insignia on uniforms, for instance, are not symbols but signs that identify the wearer. In dealing with unconscious material (dreams, fantasies, etc.), the images can be interpreted semiotically, as symptomatic signs pointing to known or knowable facts, or symbolically, as expressing something essentially unknown.
380. **Synchronicity.** A phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind. Synchronicity . . . consists of two factors: a) An unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition). An objective situation coincides with this content. The one is as puzzling as the other.[Synchronicity: An Acausal Connecting Principle," *ibid.*, par. 858.] Jung associated synchronistic experiences with the relativity of space and time and a degree of unconsciousness.
381. **Temenos.** A Greek word meaning a sacred, protected space; psychologically, descriptive of both a personal container and the sense of privacy that surrounds an analytical relationship. Jung

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believed that the need to establish or preserve a temenos is often indicated by drawings or dream images of a quaternary nature, such as mandalas. The symbol of the mandala has exactly this meaning of a holy place, a temenos, to protect the centre. And it is a symbol which is one of the most important motifs in the objectivation of unconscious images. It is a means of protecting the centre of the personality from being drawn out and from being influenced from outside.["The Tavistock Lectures," CW 18, par. 410.]

382. **Thinking.** The mental process of interpreting what is perceived. (Compare feeling.) In Jung's model of typology, thinking is one of the four functions used for psychological orientation. Along with feeling, it is a rational function. If thinking is the primary function, then feeling is automatically the inferior function. Thinking, if it is to be real thinking and true to its own principle, must rigorously exclude feeling. This, of course, does not do away with the fact that there are individuals whose thinking and feeling are on the same level, both being of equal motive power for consciousness.
383. **Transcendent function.** A psychic function that arises from the tension between consciousness and the unconscious and supports their union. (See also opposites and tertium non datur.) When there is full parity of the opposites, attested by the ego's absolute participation in both, this necessarily leads to a suspension of the will, for the will can no longer operate when every motive has an equally strong countermotive. Since life cannot tolerate a standstill, a damming up of vital energy results, and this would lead to an insupportable condition did not the tension of opposites produce a new, uniting function that transcends them. This function arises quitenaturally from the regression of libido caused by the blockage. [Ibid., par. 824.]
384. **Transference.** A particular case of projection, used to describe the unconscious, emotional bond that arises in the analysand toward the analyst. (See also countertransference.) Unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays an important part, i.e., the relation of son to mother, daughter to father,

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and also that of brother to sister.["The Psychology of the Transference," CW 16, par. 357.]

385. **Trickster.** Psychologically, descriptive of unconscious shadow tendencies of an ambivalent, mercurial nature. [The trickster] is a forerunner of the saviour He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.["On the Psychology of the Trickster-Figure," CW 9i, par. 472], The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams.[Ibid., par. 478.]
386. **Type.** A characteristic general attitude or function.[The] function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according to the quality of the basic function, i.e., into the rational and the irrational. The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter. A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion.["Definitions," CW 6, par. 835.]
387. **Typology.** A system in which individual attitudes and behavior patterns are categorized in an attempt to explain the differences between people. Jung's model of typology grew out of an extensive historical review of the type question in literature, mythology, aesthetics, philosophy and psychopathology. Whereas earlier classifications were based on observations of temperamental or physiological behavior patterns, Jung's model is concerned with the movement of energy and the way in which one habitually or preferentially orients oneself in the world. First and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the chaotic profusion of individual experiences to any kind of order.["Psychological Typology," ibid., par. 986.]
388. **Unconscious.** The totality of all psychic phenomena that lack the quality of consciousness. (See also collective unconscious and personal unconscious.) The unconscious . . . is the source of the

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instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes.[The Structure of the Psyche," CW 8, par. 342.]

389. **Unconsciousness.** A state of psychic functioning marked by lack of control over the instincts and identification with complexes. Unconsciousness is the primal sin, evil itself, for the Logos. ["Psychological Aspects of the Mother Archetype," *ibid.*, par. 178.] An extreme state of unconsciousness is characterized by the predominance of compulsive instinctual processes, the result of which is either uncontrolled inhibition or a lack of inhibition throughout. The happenings within the psyche are then contradictory and proceed in terms of alternating, non-logical antitheses... ["Psychological Factors in Human Behaviour," CW 8, par. 249.]
390. **Wholeness.** A state in which consciousness and the unconscious work together in harmony. (See also self.) Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology.[The Self," *ibid.*, par. 59.]
391. **Will.** The amount of psychic energy or libido at the disposal of consciousness, implying some control over instinct. The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. [Definitions," CW 6, par. 844.]
392. **Wise old man.** An archetypal image of meaning and wisdom. In Jung's terminology, the wise old man is a personification of the masculine spirit. In a man's psychology, the anima is related to the wise old man as daughter to father. In a woman, the wise old man is an aspect of the animus. The feminine equivalent in both men and women is the Great Mother. The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call "active imagination"), that . . . it takes over the role of a guru. The wise old man appears in dreams in the guise

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of a magician, doctor, priest, teacher, professor, grandfather, or any person possessing authority.["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 398.]

393. **Word Association Experiment.** A test devised by Jung to show the reality and autonomy of unconscious complexes. Our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. . . . These phenomena can . . . be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.[The Structure of the Psyche," CW 8, par. 296.]
394. **Wounded Healer.** An archetypal dynamic that may be constellated in an analytic relationship. This term derives from the legend of Asclepius, a Greek doctor who in recognition of his own wounds established a sanctuary at Epidauros where others could be healed of theirs.

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1. Psychiatric Studies. 2. Experimental Researches. 3. The Psychogenesis of Mental Disease. 4. Freud and Psychoanalysis. 5. Symbols of Transformation. 6. Psychological Types. 7. Two Essays on Analytical Psychology. 8. The Structure and Dynamics of the Psyche. 9i. The Archetypes and the Collective Unconscious. 9ii. Aion: Researches into the Phenomenology of the Self. 10. Civilization in Transition. 11. Psychology and Religion: West and East. 12. Psychology and Alchemy. 13. Alchemical Studies. 14. Mysterium Coniunctionis. 15. The Spirit in Man, Art, and Literature. 16. The Practice of Psychotherapy. 17. The Development of Personality. 18. The Symbolic Life: Miscellaneous Writings. 19. General Bibliography of Jung's Writings. 20. General Index. C.G. Jung Letters. Bollingen Series XCV. 2 vols. Ed. Gerhard Adler and Aniela Jaffé. Trans. R.F.C. Hull. Princeton University Press, Princeton, 1973. Memories, Dreams, Reflections. Ed. Aniela Jaffé. Pantheon Books, New York, 1961. The Freud/Jung Letters. Bollingen Series XCIV. Ed. William McGuire. Trans. Ralph Manheim and R.F.C. Hull. Princeton University Press, Princeton, 1974. Nietzsche's Zarathustra: Notes of the Seminar Given in 1934-1939. Bollingen Series XCIX. 2 vols. Ed. James L. Jarrett. Princeton University Press, 1988.

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W I N E



Excerpted from: **A Wine Taster's Glossary** *by Barbara Ensrud* **395-500**

395. Acetic

Vinegary taste or smell that develops when a wine is overexposed to air.

396. Aromatic

A term for wines with pronounced aroma, particularly those redolent of herbs or spices.

397. Astringent

The "puckerish" quality of high tannin content, which has the effect of drying out the mouth. Many young red wines are astringent because of tannin.

398. Austere

Somewhat hard, with restrained fruit and character.

399. Big

Powerful in aroma and flavor; full-bodied.

400. Bitter

Usually considered a fault in but characteristic of such wines as Amarone and certain other Italian reds.

401. Buttery

Descriptor for rich flavor and smoothness of texture, somewhat akin to the oiliness and flavor of butter. More often refers to oak-aged white wines than reds; many Chardonnays and white Burgundies are said to have buttery aromas and flavors.

402. Chewy

Wines with unusual thickness of texture or tannins that one almost "chews" before swallowing.

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403. **Clean**
Fresh, with no discernible defects; refers to aroma, appearance and flavor.
404. **Closed**
Young, undeveloped wines that do not readily reveal their character are said to be closed. Typical of young Bordeaux or Cabernet Sauvignon, as well as other big red wines.
405. **Coarse**
Rude or harsh in flavor; clumsy or crude.
406. **Complete**
Mature, with good follow-through on the palate, satisfying mouth-feel and firm aftertaste.
407. **Complex**
Multifaceted aroma and/or flavor. Most wines considered great exhibit a combination of flavor and aroma elements.
408. **Cooked**
Heavy, prune-like flavor; also said of wines from very hot growing regions or wines that are overripe.
409. **Corked, corky**
Smelling of cork rather than wine; due to a faulty cork.
410. **Crisp**
Fresh, brisk character, usually with high acidity.
411. **Deep**
Having layers of persistent flavor that gradually unfold with aeration.
412. **Delicate**
Light fragrance, flavor, and body.
413. **Developed**
Mature. A well-developed wine is more drinkable than an undeveloped one.
414. **Distinctive**
Elegant, refined character that sets the wine apart on its own.

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415. **Dry**
Opposite of sweet; somewhat subjective in that tasters may perceive sweetness to varying degree.
416. **Dull**
Lacking liveliness and proper acidity; uninteresting.
417. **Dumb**
Not revealing flavor or aroma; closed; typical of wines that are too young or too cold.
418. **Earthy**
Smell or flavor reminiscent of earth. A certain earthiness can be appealing; too much makes the wine coarse.
419. **Elegant**
Refined character, distinguished quality, stylish, not heavy.
420. **Extra Dry**
A term used on Champagne labels to indicate not-quite-dry; not as dry as Brut.
421. **Fat**
Full of body and flavor; fleshy.
422. **Fine**
Distinguished.
423. **Firm**
Taut balance of elements; tightly knit structure; also distinct flavor
424. **Flat**
Dull, lacking in liveliness; wine without sufficient acid.
425. **Fleshy**
Fatness of fruit; big, ripe.
426. **Flinty**
Dry, mineral character that comes from certain soils, mostly limestone, in which the wine was grown; typical of French Chablis and Loire Valley Sauvignon Blancs (Sancerre).

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427. **Flowery**
Aroma suggestive of flowers.
428. **Foxy**
The "grapey" flavors of wines made from native American grapes, *Vitis labrusca*.
429. **Fruity**
Aroma and/or flavor of grapes; most common to young, light wines but refers also to such fruit flavors in wine as apple, black currant, cherry, citrus, pear, peach, raspberry, or strawberry; descriptive of wines in which the fruit is dominant.
430. **Full-bodied**
Full proportion of flavor and alcohol; big, fat.
431. **Green**
A wine made from unripe grapes that is tart and lacking fruit flavor.
432. **Hard**
Stiff, with pronounced tannins; undeveloped.
433. **Harmonious**
All elements -- fruit, acid, tannin -- in perfect balance
434. **Harsh**
Rough, biting character from excessive tannin or acid.
435. **Heady**
High in alcohol, very full-bodied
436. **Herbaceous**
Aromas reminiscent of fresh grass or hay; grassy, as in certain Sauvignon Blancs; also the green pepper character of some Cabernets.
437. **Herby**
Reminiscent of herbs, such as mint, sage, thyme, or of eucalyptus.
438. **Honest**
Without flaws, typical and straightforward, simple but not great.

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439. **Honeyed**
Smell or taste reminiscent of honey, characteristic of late-harvest wines affected by "noble rot" (*Botrytis cinerea*).
440. **Intricate**
Interweaving of subtle complexities of aroma and flavor.
441. **Light**
Refers to wines light in alcohol but also to texture and weight, how the wine feels in the mouth. Lightness is appropriate in some wines, a defect in others.
442. **Lively**
Crisp, fresh, having vitality.
443. **Long**
Fine wines should have a long finish, or aftertaste; see Length.
444. **Luscious**
Rich, opulent, and smooth; most often said of sweet wines but also intensely fruity ones.
445. **Maderized**
Wine that has oxidized; has brown or amber color and stale odor.
446. **Mature**
Fully developed, ready to drink.
447. **Meaty**
A wine with chewy, fleshy fruit; sturdy and firm in structure.
448. **Mellow**
Smooth and soft, with no harshness.
449. **Moldy**
Wines with the smell of mold or rot, usually from grapes affected by rot or from old moldy casks used for aging.
450. **Muscular**
Vigorous fruit, powerful body and flavor; robust.
451. **Musty**
Stale, dusty or rank aromas.

The COMPLETE HATCHERY

W I N E



452. **Noble**
Great; of perfect balance and harmonious expression. The so-called "noble" grapes are those that produce the world's finest wines: Cabernet Sauvignon, Merlot, Chardonnay, Sauvignon Blanc, Semillon and Riesling (some would also include Syrah, Nebbiolo and Sangiovese).
453. **Nutty**
Nutlike aromas that develop in certain wines, such as sherries or old white wines.
454. **Oak, oaky**
Aroma and flavor that derive from aging in oak casks or barrels. Characterized by smokiness, vanilla, clove or other spices. Should not be overly pronounced.
455. **Off-dry**
Not quite dry, a perception of sweetness too faint to call the wine sweet.
456. **Off-flavors** (also off-aromas or off-nose)
Not quite right; flavors or odors that are not correct for a particular type of wine; opposite of clean; defective.
457. **Open**
Revealing full character.
458. **Oxidized**
Flat, stale or sherrylike aroma and flavor; spoiled as the result of overexposure to air.
459. **Petillant**
A light sparkle.
460. **Rich**
Full, opulent flavor, body and aroma.
461. **Ripe**
Mature, fully ripe fruit.
462. **Robust**
Full-bodied, powerful, heady

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463. **Rough**
Harsh edges, biting, unpleasant.
464. **Round**
Smooth and well-developed flavor, without angularity or rough edges.
465. **Sharp**
Biting acid or tannin.
466. **Short**
Refers to finish, or aftertaste, when it ends abruptly.
467. **Silky**
Smooth, sinuous texture and finish.
468. **Simple**
Opposite of complex; straightforward.
469. **Smoky**
Aroma and flavor sometimes associated with oak aging.
470. **Soft**
May refer to soft, gentle fruit in delicate wines, or to lack of acidity in wines without proper structure; used on a label occasionally to indicate low alcohol.
471. **Solid**
Sound, well structured, firm.
472. **Sour**
Sharply acidic or vinegary
473. **Sparkling**
Wines with bubbles created by trapped carbon dioxide gas, either natural or injected.
474. **Spicy**
Having the character or aroma of spices such as clove, mint, cinnamon, or pepper.
475. **Spritzzy**
Slight prickle of carbon dioxide, common to some very young wines; frizzante in Italy.

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476. **Steely**
Firmly structured; taut balance tending toward high acidity.
477. **Stiff**
Unyielding, closed; dumb.
478. **Strong**
Robust, powerful, big.
479. **Stuffing**
Big, flavorful, full-bodied wines are said to have "stuffing." **Sturdy**
Bold, vigorous flavor; full-bodied; robust.
480. **Supple**
Yielding in flavor; a wine that is readily accessible for current drinking.
481. **Sweet**
Usually indicates the presence of residual sugar, retained when grape sugar is not completely converted to alcohol. Even dry wines, however, may have an aroma of sweetness, the combination of intense fruit or ripeness. Considered a flaw if not properly balanced with acidity.
482. **Tart**
sharp; acceptable if not too acidic.
483. **Thick**
Dense and heavy in texture.
484. **Thin**
Lacking body and flavor.
485. **Tired**
Past its peak of flavor development; old.
486. **Tough**
Astringent or hard; wiry; tannic.
487. **Vanilla**
A scent imparted by aging in oak.

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488. **Velvety**

Smooth and rich in texture.

489. **Vigorous**

Firm, lively fruit, strong body; assertive flavor. **Vinegary**

Having the smell of vinegar; see also Acetic.

490. **Volatile**

Smells of acetic acid and/or ethyl acetate, quite disagreeable when excessive though a tiny amount may enhance aromas.

491. **Watery**

Thin, lacking in flavor. **Weak**

Lacking grip typical for the wine; without character

492. **Weedy**

Aromas or flavors reminiscent of hay or grasses; not necessarily unpleasant unless exaggerated.

493. **Weighty**

Strong, powerful, full-bodied, forceful.

494. **Woody**

Excessive aromas of wood, common to wines aged overlong in cask or barrel.

495. **Yeasty**

A bready smell, sometimes detected in wines that have undergone secondary fermentation, such as Champagne; very appealing if not excessive.

496. **Young**

In simple wines signifies youthful freshness; in finer wines, refers to immaturity, wines as yet undeveloped.

The COMPLETE HATCHERY

NONDUALITY

NONDUALITY: The formless, timeless dimension of existence (498-555)



498. **Bamboo** "Though the bamboo forest is dense, water flows through it freely." Zen saying

499. "**Fear Not.** What is not real never was and never will be. What is real, always was and cannot be destroyed." (The Bhagavad Gita)

500. "**Reality** is not as it seems. Nor is it different." Lankavatara Sutra

501. "**Not knowing** how near the truth is, People seek it far away, what a pity! They are like him who, in the midst of water, Cries in thirst so imploringly."

-Hakuin

502. **Rainbow** "In using the rainbow which bridges earth and sky we remind ourselves that in reality there is no separation between the lower and the higher, that indeed it is a continuum of one total energy." Osho Zen Tarot

503. "**The Way** is not about knowing... or not-knowing. Knowing is only delusion, and not-knowing is merely blank consciousness."
-Nan-Ch'uan

504. "**In order to** arrive at what you do not know You must go by a way which is the way of ignorance. In order to possess what you do not possess You must go by the way of dispossession. In order to arrive at what you are not You must go through the way in which you are not. And what you own is what you do not own And where you are is where you are not." T.S. Eliot (1963)

505. **A duck** "What's the difference between a duck? One leg is both the same." A favorite stupid joke from my childhood.

The COMPLETE HATCHERY

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506. **"Nothing"** happens and we report it." *The Dot* (Buddhist Magazine)

507. **What remains?** Groping after what is empty
and chasing echoes
will only fatigue the mind and spirit.
Beyond awakening from a dream,
and then going beyond this awakening,
what remains? - Deshan (His final words)

508. **To forget** "We study the self to forget the self in order to know all things." Dogen

509. **In the dark** "Though the house lamps have been lit,
The blind live on in the dark."--Saraha

510. **Power of Now** Spiritual seekers look for self-realization or enlightenment in the future. To be a seeker implies that you need the future. If this is what you believe, it becomes true for you: you will need time until you realize that you don't need time to be who you are.-- Eckhart Tolle

511. **Accepting** Flow with whatever may happen and let your mind be free,
Stay centered by accepting whatever you are doing.
This is the ultimate. Chuang Tzu

512. **Truth** has the power to dispel the darkness of ignorance just as the candle has the power to light a cave that has been dark for a million years. Hindu proverb

513. **"Why"** are you unhappy?
Because 99.9% of everything you think
And of everything you do
Is for yourself –
And there isn't one. - Wei Wu Wei

514. **"When you really understand** that you are what you see and know, you do not run around

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the countryside thinking, "*I am all this!*"

There is simply *all this...*"

-Alan Watts

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515. **In the nothingness** "Earth, mountains, rivers, hidden in this nothingness.

In this nothingness, earth, mountains, rivers revealed.

Spring flowers, winter snows.

There's no being or non-being, nor denial itself."

-Saisho

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516. **For every action**, there is an equal and opposite reaction

Sir Issac Newton

D

517. **"The Tao** that can be told is not the eternal Tao.

The name that can be named is not the eternal Name."

- Lao-Tzu, Tao Te Ching

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518. **As the darkness** of the night,
even were it to last a thousand years,

could not conceal the rising sun,

so countless ages of conflict and suffering

cannot conceal the innate radiance of Mind. Tilopa (988-1069 CE)

A

519. **Survival** "It is not the strongest of the species that survive,
nor the most intelligent,

but the one most responsive to change."

Charles Darwin, British Naturalist (1809-1882)

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520. **Outside this** "There's nothing equal to wearing clothes and eating
food. Outside this there are neither Buddhas nor Patriarchs." - Zenrin

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522. **Told by an idiot** "Life's but a walking shadow; a poor player,

That struts and frets his hour upon the stage,

And then is heard no more: it is a tale

Told by an idiot, full of sound and fury, Signifying nothing."

- William Shakespeare, Macbeth (V,v,19)

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523. **Sound** "When I heard the sound of the bell ringing, there was no I, and no bell, just the ringing." - Zen Master

524. **"In the gap** between subject and object lies the entire misery of humankind." - J. Krishnamurti

525. "So waiting, I have won from you the end: God's presence in each element." - Goethe

526. **"The one who keeps the Tao** is not affected by praise or blame. Knowing the truth, one is not afraid no matter what happens." Lao Tzu

527. **Changing** "Things are always changing, so nothing can be yours." - Shunryu Suzuki

528. "We eat, excrete, sleep, and get up; This is our world. All we have to do after that – Is to die." - Ikkyu

529. **"Nothing is left** to you at this moment but to have a good laugh." - Zen Master

530. **Ultimate secret** When Yun-men was asked for the ultimate secret of Buddhism, he replied, "Dumpling!" - Zen Story

531. **"Whoever finds his life** will lose it, and whoever loses his life for my sake will find it." -- Matthew 10:34-39

532. **"What we observe** as material bodies and forces are nothing but shapes and variations in the structure of space. Particles are just schaumkommen (appearances). The world is given to me only once, not one existing and one perceived. Subject and object are only one. The barrier between them cannot be said to have broken down as a result of recent experience in the physical sciences, for this barrier does not exist.' - Erwin Schrodinger

533. **"If you see Buddha,** kill him." - Zen saying.

534. **"Oneness is** like the clear blue sky-

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everything arises, unfolds, and subsides
within its all-compassionate love....
Everything is an aspect of Oneness.
And our quest to know this comes from Oneness."
- Abhinavagupta

535. '**A human being**... experiences himself, his thoughts and feelings, as something separated from the rest... a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison ...' - Albert Einstein

536. "**What will be left** of all the fearing and wanting associated with your problematic life situation that every day takes up most of your attention? A dash, one or two inches long, between the date of birth and date of death on your gravestone." - Eckhart Tolle

537. "**There is neither creation nor destruction**,
Neither destiny nor free-will;
Neither path nor achievement;
This is the final truth." - Ramana Maharshi

538. "**This slowly drifting cloud** is pitiful!
What dreamwalkers we all are!
Awakened, the one great truth:
Black rain on the temple roof." - Dogen

539. "**Art is** an expression of life which transcends both time and space." Sifu Simon Lau

540. "**Seeing into nothingness** is the true seeing, the eternal seeing." - Shen-Hui.

541. "**Boundary lines**, of any type, are never found in the real world itself, but only in the imagination of the mapmakers. " - Ken Wilber

542. **Ugliness** "When people see some things as beautiful, other things become ugly..." -- Tao Te Ching - Lao Tzu

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543. "**Many people are afraid** to empty their minds lest they may plunge into the void. They do not know that their own mind IS the void." - Huang Po

544. **Scoop it up** "And everywhere, infinite options, infinite possibilities. An infinity, and at the same time, zero. We try to scoop it all up in our hands, and what we get is a handful of zero."- Haruki Murakami, The Elephant Vanishes

545. "**A song** is anything that can walk by itself." Bob Dylan

546. "While alive,
Be a dead man;
Thoroughly dead;
And act as you will,
And all will be good." - Bunan

547. "**Before enlightenment**, chop wood and carry water.
After enlightenment, chop wood and carry water." - Wu Li

548. "**I confused things** with their names. That is belief." - Jean-Paul Sartre

549. "'Jesus said to them, 'When you make the two one, and when you make the inside like the outside and the outside like the inside... then will you enter the Kingdom.'" - Gospel of Thomas

550. "**Clear water** has no taste.
The tongue has no bone.
In complete stillness a stone girl is dancing." - Seung Sahn, Zen master.

551. "**Zen does not confuse** spirituality with thinking about God while one is peeling potatoes. Zen spirituality IS just to peel the potatoes." - Alan Watts.

552. "**Biting into an apple** as I sit before peonies - that's how I'll die." - Shiki

553. "**All the Buddhas** and all sentient beings are nothing but the One Mind, beside which nothing exists.
It is like the boundless void which cannot be

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fathomed or measured.

It is that which you see before you."-- Huang Po

554. "All separation, every kind of estrangement and alienation is false. All is one..."--Nisargadatta Maharaj

555. “**Alas!** The variety of appearances is a joke, so don’t (bother to) investigate them--but if you do, do so in a light hearted way, and discover that there is nothing to identify.” Longchenpa

556. “To awaken to the absolute view is profound and transformative, but to awaken from all fixed points of view is the birth of true nonduality.” Adyshanti

557. Nonduality" means, as the Upanishads put it, "to be freed of the pairs." That is, the great liberation consists in being freed of the pairs of opposites, freed of duality-and finding instead the nondual...This is liberation because we cease the impossible, painful dream of spending our entire lives trying to find an up without a down, an inside without an outside, a good without an evil, a pleasure without its inevitable pain.

558. **Mapping the nondual:** "There are no energetics, no dynamics, no structures in non-duality. These come later. If our structural social forms are consciously rooted in the celebration of non-duality, they can be more energetic, more dynamic, more kind, more insightful." Lex Hixon

The COMPLETE HATCHERY

F R O G - S O U N D S

REAL Frogs and Toads AND Their Sounds

Click on **photos** or "**sounds**" of a species of frog or toad.



Includes:
Scientific Name
Common Name
Revised Names (2008) not yet used here
Sounds ("Rivet!")

Abbreviations: CA = California page
BC = Baja California page
NW = Northwest page
TX = Texas page
SW = Southwest Page

Acris

559. [*Acris crepitans crepitans \(ex blanchardi\)*](#))
[Eastern Cricket Frog \(Blanchard's Cricket Frog\)](#)
[Sounds](#)

Bufo

560. [Sonoran Desert Toad](#)
Ollotis alvaria

The COMPLETE HATCHERY

FROGGING SOUNDS

[Sounds](#)

561. [Bufo americanus americanus](#)
[Eastern American Toad](#)
Anaxyrus americanus americanus
[Sounds](#)

562. [Bufo boreas boreas](#)
[Boreal Toad](#)
Anaxyrus boreas boreas
[Sounds](#)

563. [Bufo boreas boreas](#) (NW)
[Boreal Toad](#)
Anaxyrus boreas boreas
[Sounds](#)

564. [Bufo boreas halophilus](#)
[California Toad](#)
Anaxyrus boreas halophilus - Southern California Toad
[Sounds](#)

565. [Bufo californicus](#)
[Arroyo Toad](#)
Anaxyrus californicus
[Sounds](#)

566. [Bufo cognatus](#)
[Great Plains Toad](#)
Anaxyrus cognatus
[Sounds](#)

567. [Bufo cognatus](#) (SW)
[Great Plains Toad](#)
Anaxyrus cognatus
[Sounds](#)



The COMPLETE HATCHERY

F R O G - S O U N D S

568. [*Bufo debilis insidior*](#)
[Western Green Toad](#)
Anaxyrus debilis insidior
[Sounds](#)

569. [*Bufo canorus*](#)
[Yosemite Toad](#)
Anaxyrus canorus
[Sounds](#)

570. [*Bufo exsul*](#)
[Black Toad](#)
Anaxyrus exsul

571. [*Bufo houstonensis*](#)
[Houston Toad](#)
Anaxyrus houstonensis
[Sounds](#)

572. [*Bufo marinus*](#)
[Cane Toad](#)
Rhinella marina

573. [*Bufo melanostictus*](#)
[Common Indian Toad](#)

574. [*Bufo microscaphus*](#) (CA)
[Arizona Toad](#)
Anaxyrus microscaphus
[Sounds](#)

575. [*Bufo microscaphus*](#) (SW)
[Arizona Toad](#)
Anaxyrus microscaphus
[Sounds](#)

576. [*Bufo nebulifer*](#)
[Gulf Coast Toad \(Coastal Plain Toad\)](#)



The COMPLETE HATCHERY

FROGGING SOUNDS

Ollotis nebulifer
[Sounds](#)

577. [Bufo nelsoni](#)
[Amargosa Toad](#)
Anaxyrus nelsoni
[Sounds](#)

578. [Bufo punctatus](#)
[Red-spotted Toad](#)
Anaxyrus punctatus
[Sounds](#)

579. [Bufo punctatus](#) (BC)
[Red-spotted Toad](#)
Anaxyrus punctatus
[Sounds](#)

580. [Bufo punctatus](#) (TX)
[Red-spotted Toad](#)
Anaxyrus punctatus
[Sounds](#)

581. [Bufo retiformis](#)
[Sonoran Green Toad](#)
Anaxyrus retiformis
[Sounds](#)

582. [Bufo speciosus](#)
[Texas Toad](#)
Anaxyrus speciosus
[Sounds](#)

583. [Bufo woodhousii woodhousii](#)
[Rocky Mountain Toad](#)
Anaxyrus woodhousii woodhousii
[Sounds](#)

584. [Bufo woodhousii woodhousii](#) (NW)



The COMPLETE HATCHERY

FROG - SOUNDS

Rocky Mountain Toad

Anaxyrus woodhousii woodhousii

Sounds

Eleutherodactylus

585. *Eleutherodactylus (Syrrophus)*

cystignathoides campi

Rio Grande Chirping Frog

Sounds

586. *Eleutherodactylus (Syrrophus) marnockii*

Cliff Chirping Frog

Sounds

587. ***Gastrophryne***

Gastrophryne olivacea (SW)

Great Plains Narrow-mouthed Toad

Sounds

588. *Gastrophryne olivacea* (TX)

Great Plains Narrow-mouthed Toad

Sounds

Hyla

589. *Hyla arenicolor*

Canyon Treefrog

Sounds

590 *Hyla cinerea*

Green Treefrog

Sounds

591. *Hyla squirella*

Squirrel Treefrog

Sounds

592. *Hyla versicolor* / *Hyla chrysoscelis*



The COMPLETE HATCHERY

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[Gray Treefrog / Cope's Gray Treefrog](#)
[Sounds](#)

Hypopachus

593. [Hypopachus variolosus](#)
[Sheep Frog](#)
[Sounds](#)

Polypedates

594. [Polypedates \(Rhacophorus\)](#)
[maculatus](#)
[Common Tree Frog](#)

Pseudacris

595. [Pseudacris cadaverina](#)
[California Treefrog](#)
[Sounds](#)

596. [Pseudacris clarkii](#)
[Spotted Chorus Frog](#)
[Sounds](#)

597. *Pseudacris crucifer*
Spring Peeper
[Sounds](#) (only)

598. [Pseudacris feriarum feriarum](#)
(*Pseudacris feriarum*)
[Upland Chorus Frog](#)

599. [Pseudacris hypochondriaca hypochondriaca](#)
[Baja California Treefrog](#)
(= *P. regilla* - Pacific Treefrog)
[Sounds](#)

600. [Pseudacris regilla](#)



The COMPLETE HATCHERY

F R O G - S O U N D S

[Northern Pacific Treefrog](#)
(= *P. regilla* - Pacific Treefrog)
[Sounds](#)

601. [*Pseudacris sierra*](#)
[Sierran Treefrog](#)
(= *P. regilla* - Pacific Treefrog)
[Sounds](#)



602. [*Pseudacris hypochondriaca*](#) (BC)
[Baja California Treefrog](#)
[Sounds](#)

603. [*Pseudacris regilla*](#) (NW)
[Northern Pacific Treefrog](#)
[Sounds](#)

604. [*Pseudacris streckeri*](#)
[Strecker's Chorus Frog](#)
[Sounds](#)

[*Pseudacris triseriata*](#)
[Western Chorus Frog](#)
[Sounds](#)

605. ***Rana***
[*Rana aurora*](#) (NW)
[Northern Red-legged Frog](#)
[Sounds](#)

606. [*Rana aurora*](#) (CA)
[Northern Red-legged Frog](#)
[Sounds](#)

607. [*Rana berlandieri*](#) (CA)

The COMPLETE HATCHERY

F R O G - S O U N D S

[Rio Grande Leopard Frog](#)

Lithobates berlandieri

[Sounds](#)

608. [*Rana berlandieri*](#) (TX)

[Rio Grande Leopard Frog](#)

Lithobates berlandieri

[Sounds](#)

609. [*Rana boylei*](#) (CA)

[Foothill Yellow-legged Frog](#)

[Sounds](#)

610. [*Rana boylei*](#) (NW)

[Foothill Yellow-legged Frog](#)

[Sounds](#)

611. [*Rana cascadae*](#) (CA)

[Cascades Frog](#)

[Sounds](#)

612. [*Rana cascadae*](#) (NW)

[Cascades Frog](#)

[Sounds](#)

613. [*Rana catesbeiana*](#) (CA)

[American Bullfrog](#)

Lithobates catesbeianus

[Sounds](#)

614. [*Rana catesbeiana*](#) (NW)

[American Bullfrog](#)

Lithobates catesbeianus

[Sounds](#)

615. [*Rana catesbeiana*](#) (TX)

[American Bullfrog](#)

Lithobates catesbeianus

[Sounds](#)



The COMPLETE HATCHERY

F R O G - S O U N D S

616. [*Rana catesbeiana*](#) (BC)
[American Bullfrog](#)
Lithobates catesbeianus
[Sounds](#)

617. [*Rana chiricahuensis*](#)
[Chiricahua Leopard Frog](#)
Lithobates chiricahuensis

618. [*Rana clamitans clamitans*](#)
[Bronze Frog](#)
Lithobates clamitans clamitans
[Sounds](#)

619. [*Rana clamitans melanota*](#)
[Northern Green Frog](#)
Lithobates clamitans melanota

620. [*Rana draytonii*](#)
[California Red-legged Frog](#)
[Sounds](#)

621. *Rana grylio*
Pig Frog
Lithobates grylio
[Sounds](#) Only

622. [*Rana luteiventris*](#) (CA)
[Columbia Spotted Frog](#)
[Sounds](#)

623. [*Rana luteiventris*](#) (NW)
[Columbia Spotted Frog](#)
[Sounds](#)

624. [*Rana onca*](#)
[Relict Leopard Frog](#)
Lithobates onca



The COMPLETE HATCHERY

F R O G - S O U N D S

[Sounds](#)

625. [Rana pipiens](#) (CA)
[Northern Leopard Frog](#)
Lithobates pipiens
[Sounds](#)

626. [Rana pipiens](#) (NW)
[Northern Leopard Frog](#)
Lithobates pipiens
[Sounds](#)

627. [Rana pretiosa](#) (CA)
[Oregon Spotted Frog](#)
[Sounds](#)

628. [Rana pretiosa](#) (NW)
[Oregon Spotted Frog](#)
[Sounds](#)

629. [Rana sierrae](#) (formerly *Rana muscosa*)
[Sierra Nevada Yellow-legged Frog](#)
(Formerly Mountain Yellow-legged Frog)
[Sounds](#)

630. [Rana sphenocephala](#) (CA)
[Southern Leopard Frog](#)
Lithobates sphenocephalus
[Sounds](#)

631. [Rana sphenocephala](#) (TX)
[Southern Leopard Frog](#)
Lithobates sphenocephalus
[Sounds](#)

632. [Rana yavapaiensis](#)
[Lowland Leopard Frog](#)
Lithobates yavapaiensis



The COMPLETE HATCHERY

F R O G - S O U N D S

Smilisca

633. [*Smilisca baudinii*](#)
[Mexican Treefrog](#)
[Sounds](#)

634. [*Smilisca* \(=Pterohyla\) *fodiens*](#)
[Lowland Burrowing Treefrog](#)
[Sounds](#)

Scaphiopus

635. [*Scaphiopus couchii*](#) (CA)
[Couch's Spadefoot](#)
[Sounds](#)

636. [*Scaphiopus couchii*](#) (TX)
[Couch's Spadefoot](#)
[Sounds](#)

637. [*Spea hammondi*](#)
[Western Spadefoot](#)
[Sounds](#)

638. [*Spea intermontana*](#) (CA)
[Great Basin Spadefoot](#)
[Sounds](#)

639. [*Spea intermontana*](#) (NW)
[Great Basin Spadefoot](#)
[Sounds](#)

640. [*Spea multiplicata* \(*stagnalis*\)](#)
[New Mexico Spadefoot](#)
[Sounds](#)

Xenopus

641. [*Xenopus laevis*](#)



The COMPLETE HATCHERY

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Famous Last Words and Death Bed Statements . . .



642. "Thomas Jefferson-- still survives..."

~~ John Adams, US President, d. July 4, 1826
(Actually, Jefferson had died earlier that same day.)

643. "This is the last of earth! I am content."

~~ John Quincy Adams, US President, d. February 21, 1848

644. "Is it not meningitis?"

~~ Louisa M. Alcott, writer, d. 1888

655. "Waiting are they? Waiting are they? Well--let 'em wait." In response to an attending doctor who attempted to comfort him by saying, "General, I fear the angels are waiting for you."

~~ Ethan Allen, American Revolutionary general, d. 1789

656. "Am I dying or is this my birthday?"

When she woke briefly during her last illness and found all her family around her bedside.

~~ Lady Nancy Astor, d. 1964

657. "Nothing, but death." When asked by her sister, Cassandra, if there was anything she wanted.~~ Jane Austen, writer, d. July 18, 1817

The COMPLETE HATCHERY

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Last Words and Death Bed Statements . . .

658. "Codeine . . . bourbon."

~~ Tallulah Bankhead, actress, d. December 12, 1968

659. "How were the receipts today at Madison Square Garden?"

~~ P. T. Barnum, entrepreneur, d. 1891

660. "I can't sleep."

~~ James M. Barrie, author, d. 1937

661. "I am ready to die for my Lord, that in my blood the Church may obtain liberty and peace."

~~ Thomas à Becket, Archbishop of Canterbury, d. 1170

662. "Friends applaud, the comedy is finished."

~~ Ludwig van Beethoven, composer, d. March 26, 1827

663. "I should never have switched from Scotch to Martinis."

~~ Humphrey Bogart, actor, d. January 14, 1957

664. "Josephine..."

~~ Napoleon Bonaparte, French Emperor, May 5, 1821

The COMPLETE HATCHERY

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Last Words and Death Bed Statements . . .

665. "Ah, that tastes nice. Thank you."
~~ Johannes Brahms, composer, d. April 3, 1897

666. "Et tu, Brute?"
Assassinated.
~~ Gaius Julius Caesar, Roman Emperor, d. 44 BC

667. "I am still alive!"
Stabbed to death by his own guards – (as reported
by Roman historian Tacitus)
~~ Gaius Caligula, Roman Emperor, d. 41 AD

668. "Don't let poor Nelly (his mistress, Nell
Gwynne) starve."
~~ Charles II, King of England and Scotland, d.
1685

669. "Ay Jesus."
~~ Charles V, King of France, d. 1380

670. "I am dying. I haven't drunk champagne for a
long time." ~~ Anton Pavlovich Chekhov, writer, d.
July 1, 1904

671. "The earth is suffocating . . . Swear to make
them cut me open, so that I won't be buried alive."
Dying of tuberculosis.
~~ Frederic Chopin, composer, d. October 16,
1849

FAMOUS LAST WORDS

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Last Words, death bed statements . . .

672. "I'm bored with it all." Before slipping into a coma. He died 9 days later."

~~ Winston Churchill, statesman, d. January 24, 1965

673. "That was the best ice-cream soda I ever tasted."

~~ Lou Costello, comedian, d. March 3, 1959

674. "Goodnight my darlings, I'll see you tomorrow."

~~ Noel Coward, writer, d. 1973

675. "Damn it . . . Don't you dare ask God to help me." To her housekeeper, who had begun to pray aloud.

~~ Joan Crawford, actress, d. May 10, 1977

676. "That was a great game of golf, fellers."

~~ Harry Lillis "Bing" Crosby, singer / actor, d. October 14, 1977

677. "I am not the least afraid to die."

~~ Charles Darwin, d. April 19, 1882

678. **Dean, James** (1931–1955)

"My fun days are over."

(Shortly before his fatal car crash.)

The COMPLETE HATCHERY

F

Last Words, death bed statements . . .

679. "My God. What's happened?"

~~ Diana (Spencer), Princess of Wales, d.
August 31, 1997

a

680. "I must go in, the fog is rising."

~~ Emily Dickinson, poet, d. 1886

m

681. "Adieu, mes amis. Je vais la gloire."

(Farewell, my friends! I go to glory!)

~~ Isadora Duncan, dancer, d. 1927

682. "It is very beautiful over there."

~~ Thomas Alva Edison, inventor, d. October 18,
1931

n

683. "No, I shall not give in. I shall go on. I shall
work to the end."

~~ Edward VII, King of Britain, d. 1910

u

684. "All my possessions for a moment of time."

~~ Elizabeth I, Queen of England, d. 1603

s

685. "I've never felt better."

~~ Douglas Fairbanks, Sr., actor, d. December 12,
1939

686. "I'd hate to die twice. It's so boring."

~~ Richard Feynman, physicist, d. 1988

The COMPLETE HATCHERY

F

Last Words, death bed statements . . .

687. "I've had a hell of a lot of fun and I've enjoyed every minute of it."

~~ Errol Flynn, actor, d. October 14, 1959

A

688. "A dying man can do nothing easy."

~~ Benjamin Franklin, statesman, d. April 17, 1790

M

689. "Come my little one, and give me your hand." Spoken to his daughter, Ottilie.

~~ Johann Wolfgang von Goethe, writer, d. March 22, 1832

O

690. "I know you have come to kill me. Shoot coward, you are only going to kill a man." Facing his assassin, Mario Teran, a Bolivian soldier.

~~ Ernesto "Che" Guevara, d. October 9, 1967

U

691. "Turn up the lights, I don't want to go home in the dark."~~ O. Henry (William Sidney Porter), writer, d. June 4, 1910

S

692. "All is lost. Monks, monks, monks!"

~~ Henry VIII, King of England, d. 1547

693. "I am about to take my last voyage, a great leap in the dark."

~~ Thomas Hobbes, writer, d. 1679

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Last Words, death bed statements . . .

694. "I see black light."

~~ Victor Hugo, writer, d. May 22, 1885

695. "Let us cross over the river and sit in the shade of the trees." Killed in error by his own troops at the battle of Chancellorsville during the US Civil War.

~~ General Thomas "Stonewall" Jackson, d. 1863

696. "Father, into thy hands I commend my spirit."

From Luke 23:46

~~ Jesus Christ

697. "Does nobody understand?"

~~ James Joyce, writer, d. 1941

698. Kennedy, John Fitzgerald

(1917-1963)

"If someone is going to kill me, they will kill me." (On arrival at Dallas)

699. "Why not? Yeah."

~~ Timothy Leary, d. May 31, 1996

700. "A King should die standing."

~~ Louis XVIII, King of France, d. 1824

701. Why do you weep. Did you think I was immortal?

~~ Louis XIV, King of France, d. 1715

FAMOUS LAST WORDS

The COMPLETE HATCHERY

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Last Words, death bed statements . . .

702. "Too late for fruit, too soon for flowers."
~~ Walter De La Mare, writer, d. 1956

a

703. "Let's cool it brothers . . ."
Spoken to his assassins, 3 men who shot him 16 times.
~~ Malcolm X, Black leader, d. 1966

m

704. "Go on, get out – last words are for fools who haven't said enough."
To his housekeeper, who urged him to tell her his last words so she could write them down for posterity.
~~ Karl Marx, revolutionary, d. 1883

o

705. "Nothing matters. Nothing matters."
~~ Louis B. Mayer, film producer, d. October 29, 1957

u

706. Mussolini, Benito (1883–1945)
"But, but, mister Colonel..."
(Before being executed.)

s

707. "I knew it. I knew it. Born in a hotel room – and God damn it – died in a hotel room."
~~ Eugene O'Neill, writer, d. November 27, 1953

708. "Good-bye . . . why am I hemorrhaging?"
~~ Boris Pasternak, writer, d. 1959

The COMPLETE HATCHERY

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FAMOUS LAST WORDS

Last Words, death bed statements . . .

709. "Get my swan costume ready."
~~ Anna Pavlova, ballerina, d. 1931

a

710. Picasso, Pablo (1881–1973)
"Drink to me."

m

711. "Lord help my poor soul."
~~ Edgar Allan Poe, writer, d. October 7, 1849

712. "I love you Sarah. For all eternity, I love you."
Spoken to his wife.
~~ James K. Polk, US President, d. 1849

o

713. "Here am I, dying of a hundred good
symptoms."
~~ Alexander Pope, writer, d. May 30, 1744

u

714. Presley, Elvis (1935–1977)
"I hope I haven't bored you."
(Conclusion of his last press conference.)

s

715. "I owe much; I have nothing; the rest I leave
to the poor."
~~ François Rabelais, writer, d. 1553

716. "I have a terrific headache.
He died of a cerebral hemorrhage."
~~ Franklin Delano Roosevelt, US President, d.
1945

The COMPLETE HATCHERY

F

FAMOUS LAST WORDS

Last Words, death bed statements . . .

717. "Put out the light."

~~ Theodore Roosevelt, US President, d. 1919

a

718. Runyon, Damon (1884–1946)

"You can keep the things of bronze and stone and give me one man to remember me just once a year."

m

719. "Sister, you're trying to keep me alive as an old curiosity, but I'm done, I'm finished, I'm going to die." Spoken to his nurse.

~~ George Bernard Shaw, playwright, d. November 2, 1950

o

720. "I've had eighteen straight whiskies, I think that's the record . . ."

~~ Dylan Thomas, poet, d. 1953

u

721. "Moose . . . Indian . . ."

~~ Henry David Thoreau, writer, d. May 6, 1862

s

722. "God bless...God damn."

~~ James Thurber, humorist, d. 1961

723. "I feel here that this time they have succeeded."

~~ Leon Trotsky, Russian revolutionary, d. 1940

The COMPLETE HATCHERY

FAMOUS LAST WORDS

Last Words, death bed statements . .

724. "Don't worry chief, it will be alright."
~~ Rudolph Valentino, actor, d. August 23, 1926

725. "Don't let it end like this. Tell them I said something."
~~ Pancho Villa, Mexican revolutionary, d. 1923

726. "I have offended God and mankind because my work did not reach the quality it should have."
~~ Leonardo da Vinci, artist, d. 1519

727. **Voltaire** (1694–1778)
"This is no time to make new enemies."
(Asked on his deathbed to forswear Satan)

728. "I die hard but am not afraid to go."
~~ George Washington, US President, d. December 14, 1799

729. "Go away. I'm all right."
~~ H. G. Wells, novelist, d. 1946

730. "Either that wallpaper goes, or I do."
~~ Oscar Wilde, writer, d. November 30, 1900

731. "I am ready."
~~ Woodrow Wilson, US President, d. 1924

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By Art Rosengarten, Ph.D.

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T. Moderator upon swallowing live frog



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