

## Synchronicity: Meaningful Coincidence or Chance?

Kim Falconer  
Printable Version  
November, 2006

<http://www.falconastrology.com/syn.html>

[Synchronicity](#)

[Cause & Effect](#)

[Types of Synchronicity](#)

[Myth & Meaning](#)

[The Uninvited Guest](#)

[Dreams & Synchronicity](#)

[Dreams & Divination](#)

[Quantum Theory & Synchronicity](#)

[Psyche & Matter](#)

[Glossary of Terms](#)

[References](#)

### The Young Man from Isfahan

This Middle Eastern folktale dramatizes the surprise nature and feeling of 'fate' associated with [synchronicity](#). Here the young man thinks he is fleeing death by racing off to Samara when he is actually fulfilling his destiny by doing so. When we find such events portrayed in myths and folk tales, it can be valuable to ask, "*What might this have to do with me?*"

### What is Synchronicity?

Synchronicity is a term originated by the Swiss psychiatrist [Carl G. Jung](#) that attempts to explain the paradoxical occurrence of events that are tied together without obvious cause but have intrinsic meaning to the person experiencing them. He said, "*(Synchronicity is) the coincidence in time of two or more causally unrelated events which have the same meaning.*" ([Peat, n.d.](#)). An example would be suddenly thinking of someone when simultaneously the phone rings and it is them, or perhaps considering a new course of action and finding that very endeavor mentioned repeatedly in conversations, on TV or in the news. [Further examples of synchronicity](#).

*'Synchronicities take the form of patterns that emerge by chance out of a general background of chance and contingency and hold a deep meaning for the person who experiences them. Often these coincidences occur at critical points in a person's life and can be interpreted as containing the seeds of future growth. Synchronicities could, therefore, be said to involve the meaningful unfoldment of potential.'* ([Peat, n.d.](#))

**Here is a specific example.** For years I worked primarily as a shop assistant in a retail store as my 'day job' while pursuing creative interests 'on the side'. I had dreamed of completing a university degree though I was afraid to take the financial risk and quit fulltime employment. When I heard the owners were selling the shop but that all our shifts would remain, I felt a sense of relief. The job was my bread and butter. I laughed saying, *'The only reason I would quit this job would be if Ms. X bought it!'* (Ms. X was the one customer in all my years there whom I had clashed with significantly.) *'If she's the new owner,'* I laughed, *'I'll resign and go back to school.'* I knew the odds of that being the case were next to impossible.

Three days later I found out that Ms. X had indeed bought the shop. I made good my promise and resigned, starting my first study period at university two weeks later.

These 'events' when viewed from the outside may seem to have little causal connection. One woman buys a business, another enrolls at university. For me however, it was an epiphany. The statement I made as a 'joke' turned out to foretell a major life change.

## **Cause & Effect**

**In our current [mechanistic world view](#),** the principle of cause and effect informs reality. Things that happen (cause) what happens as a result (effect). Enmeshed in this way of thinking, cause and effect is a cultural norm, our way organizing our ideas and structuring our life. To understand synchronicity, the notion of [cause and effect](#) must be left behind.'

**What do we replace it with?** C. G. Jung reflected deeply on this question and towards the end of his life he proposed another kind of 'event'. (Roth, 2002) He called it synchronicity, an **acausal connecting principle**. Here one event does not cause

another but coincides or participates in a way that is meaningful. An example can be taken from his own files. A patient was telling him about a dream she had. In it she was given a golden scarab. When she mentioned this, Jung, with his back to the window, heard a tapping noise. A flying insect was knocking against the window from the outside. He opened the window and caught it in his hand as it flew into the room. It was a [scarabaeid beetle](#), the closest thing to a scarab found in that northern region. (Jung, 1964)

**What does this mean?** The dream of the scarab, and the telling of the dream to Jung in his office, did not cause the scarabaeid beetle to tap at the window and fly into Jung's hand yet the two events are connected. The events share meaning. How? According to Jung, the patient was extremely rational and rejected any emotions or phenomena that could not be validated through logic including the reality of her own unconscious. Jung said, "*The meaningful connection is obvious enough ... in view of the approximate identity of the chief objects (the scarab and the beetle).*" The Scarab, he knew, in [Egyptian mythology](#) is associated with rebirth and it was just such a rebirth of consciousness that his patient not only needed but was handed in her dream, and in the coinciding scarabaeid beetle who flew uncharacteristically away from light and into the darkened room. (Roth, 2002)

**Couldn't this just be chance?** Many synchronicities might be dismissed as random chance though this can only be the case if we experience the events as existing outside ourselves--external phenomena with no internal meaning. If there is no connection to our [inner world](#), then we do not experience it as a synchronicity. Jung felt that the [psyche](#) (everything that is conscious and everything that is unconscious) and [soma](#) (the body) were linked and that inner events could manifest as outer events and visa versa. He said, "*Meaningful coincidences are unthinkable as pure chance--the more they multiply and the greater and more exact the correspondence is...they can no longer be regarded as pure chance, but, for the lack of a causal explanation, have to be thought of as meaningful arrangements.*" What is being arranged then, and between whom?

**Enter the [Unus Mundas](#).** This is a term taken from alchemists of the middle ages that means 'one world'. This depicts the union between inner events, such as dreams, ideas, thoughts and imaginations and the outer world of tangible existence.

Synchronicity --the experience of unrelated coincidences --is a moment of *Unus Mundas* where the inner world (such as thinking of a person who we haven't seen in a long time) meets the outer world (as when that person calls on the phone just as we think of them).

## Types of Synchronicities

- 1) The coincidence of an inner psychic state in the observer with a simultaneous objective, external state that **corresponds in some way**, ([e.g. the scarab](#)), where there is no evidence of a causal connection between the psychic state and the external event, and where, considering the psychic relativity of space and time, such a connection is not conceivable. (McBride, 1990)
- 2) The coincidence of an inner psychic state with a corresponding external event which takes place **at a distance** and is only later validated. ([e.g. the Stockholm fires](#))
- 3) The coincidence of an inner psychic state with a corresponding future event that is **distant in time** and can be only later validated. ([e.g. Jung's example](#))

**When are synchronicities likely to occur?** Jung found that synchronicities tend to occur when we are in states of openness or heightened awareness. Key times include births, deaths and the experience of falling in (or out) of love, crisis, rescues (other people's crisis) and travel. (Belitz, C. & Lundstrom, n.d.) Meditation can also heighten our awareness and make us more attuned to synchronicities.

## Myth and Meaning

**Because synchronicity is characterized by a sense of meaning**, it can be seen as a bridge between the inner world of the [psyche](#) and the outer world of **reality**. *Within a synchronicity, patterns of external events mirror an inner experience; likewise dreams and fantasies may seem to flood over into the external world.* ([Peat, 2006](#)) But how do we apply meaning? What exactly do we *mean* when we say the word?

**Meaning for C. G. Jung** was an exploration away from [causal paradigms](#). Not looking for a rational explanation for an event, Jung looked instead for 'meaning' or purpose. He didn't ask what caused something to happen; he asked '*what*

*happened?'* This reorientation away from cause and effect is reflected in modern physicists who are looking more for connections than explanations based on '[natural laws](#)'. (Jung, 1964) It also highlights the potential of synchronistic events to be markers of the future-- where causation has ties with the past. As markers of time, synchronicities happen in [chairois](#) or when 'the time is right'. (Peat, 2006) Another marker of chairois is found in [myth](#).

“Myths evoke feelings and imagination and touch on themes that are part of the human collective inheritance. The myths...remain current and personally relevant because there is a ring of truth in them about shared human experience.” --[Jean Shinoda Bolen, MD](#)

**Synchronicity, not unlike mythology, forms a bridge between psyche and soma, mind and matter.** This concept can be best understood through the language of myth. ([Combs & Holland,2000](#) )

In the mythologies of many people, the mythic figure who is the embodiment of the unexpected (synchronicity) is the Trickster, who steps godlike through cracks and flaws in the ordered world of ordinary reality, bringing good luck and bad, profit and loss. ([Combs & Holland, 2000](#))

This is an [archetypal](#) figure known to Native Americans as 'Coyote' and 'Maui' to the Polynesians. He is also known as Loki, Krishna and Hermes. These **archetypes** of the Trickster command the boundaries between conscious and unconscious, life and death. As [Psychopomp](#), Hermes is a guide of souls to the underworld as well as the patron of travelers and thieves. These images of transition warn us that in myth when the [Trickster](#) shows up an experience of synchronicity is at hand. ([Combs & Holland,2000](#) ) Another powerful Trickster figure is seen in the archetype of the uninvited guest as depicted by the 13th Fairy and the goddess of strife, Eris.

## The Uninvited Guest

*I am the Fairy Uglyane! Pray where are your King's manners, that I have not been invited?"*

Thanks to Walt Disney, almost everyone is familiar with the story of [Sleeping Beauty](#). Although the highlights may be on Prince Charming, love's first kiss, and *happy ever after*, the action of the tale, the event that really gets things started, comes from the curse of the uninvited guest--the 13th fairy. It is this neglected enchantress, disgruntled by being ignored, that causes the entire kingdom to fall into *unconsciousness*. What an interesting metaphor!

There is another tale that comes to us from [Homer's Iliad](#). Here it is the tempestuous goddess of strife, [Eris](#), who has also been overlooked. When she fails to receive an invitation for the event that all the gods and goddesses are attending, she crashes the party. Eris then stirs things up by tossing a golden apple down the long banquet table. Bouncing and crashing through the crystal goblets and fine china, it ultimately falls to rest midway between Hera, Queen of the gods, Athena, goddess of wisdom, and Aphrodite, goddess of love and beauty. Around the golden apple is inscribed "*for the fairest*" and of course, each of the three deities reach for it.

Zeus, sensing trouble, quickly calls upon the young mortal [Paris](#) to decide which of the three goddesses deserves the apple, which is most *fair*. Paris may or may not have realized the dubious nature of this honor. In any case, it seems he had no choice. Each goddess paraded in front of him, offering rewards after her own fashion—Hera offered power, Athena offered strategy and Aphrodite offered the most beautiful woman in the world, Helen. Paris chose Helen and thus began the Trojan war.

The result of this event was the destruction of Troy (a synchronicity foretold by his mother's dream) and enormous loss of lives all round. Helen and Paris also had a very hard time, as did her Greek husband, Menelaus, and all because nobody thought to include the goddess Eris to dinner. In the words of Richard Idemon, '*There is a message here.*'

The message has to do with the results of neglect and the kinds of synchronicities that may be evoked by the ['Trickster'](#). This is not a reference to neglecting health, diet or exercise and then suffering the physical consequences. This is about neglecting the needs of our own innate energy, our inner world, and the results that oversight may bring.

If inner needs are ignored, we only have to look to fairy tales and myths to find out what can happen. In human nature, the worst punishment is ostracism and the outcome of such an exclusion, even self inflicted, is often self-destructive. The inner life of the psyche has its way of being felt, for better or for worse. One way an uninvited element of the unconscious may manifest in life is through dis-ease (strife) of a physical or emotional nature. This can be a synchronicity, especially if the illness prevents forward movement, changing a job, relationship or location and forces one to self-reflect. Synchronicities may come at times when inner reflection is most needed.

## Dreams & Synchronicity

[Dr. Sigmund Freud](#) suggested a **new way to understand dreams** when he divided the [psyche](#) into two unequal parts, conscious and unconscious. (Freud, 1986a) He felt that this division was fundamental not only for understanding the psyche but also for [psychoanalysis](#) to effectively explain pathological processes within the context of psychiatry.

**Without this division**, the source and mechanisms of repressed unconscious material remains unknown, as does the relationship between this material and symptoms in patients. Also he felt this explained the nature of dreams and hypnosis, both states that show evidence of repressed thoughts residing in an unconscious mind. (Freud, 1986a).

**For Freud, the unconscious included** all the things that are not available to awareness including instincts, drives, memories and emotions often linked to past traumas. (Borree, 2000) Not just a storehouse of unwanted material, Freud's unconscious is a powerful source of our motivations including basic urges for food, sex and survival as well as neurotic compulsions, or even the motives of an artist or scientist. And yet Freud felt this material was available to us only in the disguised form of dreams or pathological symptoms, [parapraxis](#) and through the process of psychoanalysis. (Freud, 1986c)

[Jung](#) believed that dreams hold within them their own meaning, just as we recall them (the manifest dream). Unlike Freud, he felt they were not distorted or disguised but difficult to discern. He saw them as messages, natural expressions of the

unconscious and difficult to interpret only because they express in their own unique language of [symbols](#) or metaphors. (*Myths-Dreams-Symbols*, 2003)

*I have found again and again in my professional work that the images and ideas that dreams contain can not possibly be explained solely in terms of memory. (Jung, 1964 p.26)*

Many people have experiences in which the outside world meaningfully, but non-causally, relates to their dream states. These [dreams are synchronistic](#) encounters of the 'third' kind and describe [synchronistic events](#)-- **The coincidence of a psychic state with a corresponding future external event.**

*"While traveling in Europe during the spring of 1912, a New York lawyer, Isaac C. Frauenthal, dreamt of being aboard a large ship which collided with some floating object and began to sink. His was a long, vivid nightmare, in which he clearly recalled the sights and sounds of calamity. Several nights later, the identical psychodrama repeated itself, and he told his brother and sister-in-law that it must be a warning against their up-coming voyage on R.M.S. Titanic. But they laughed at his dream and convinced him to go through with their return trip to America aboard the doomed White Star liner. All three survived the sinking foretold in Isaac's recurring nightmare." ([Joseph, 2004](#))*

## **Divination & Synchronicity**

*Divination is not a rival form of knowledge; it is a part of the main body of knowledge itself. --Michel Foucault, *The Order of Things**

**The ancient art of [Divination](#)** has existed like an archetype--in all places, in all cultures, in all times. From the throwing of the bones in Africa to the precise horizon astronomy of the Mayans, humans have developed tools for the symbolic interpretation of their inner life. Jung described the *I Ching*, *Tarot* and *Astrology* as examples of his principle of synchronicity. He felt that in the given moment of the 'falling of the coins or yarrow stalks', in the layout of the cards or the symbol system of 'the stars' was reflected the state of mind of the questioner, seeing them as a function of and unified by the divination process. [As above, so below.](#)

**In a letter to Freud dated June 12, 1911**, Jung wrote: "My evenings are taken up largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. Some remarkable things have turned up which will certainly appear incredible to you...I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens."

**Jung found that there was, for example, that the choice of a marriage partner** could not be reduced to "mere chance" but rather that there appeared to be a causal connection between [birth signs and marriage partnerships](#). He also found examples of synchronicity within the constructs of his study and that "*the psychic and physical event (namely the subject's problems and choice of horoscope) correspond, it would seem, to the nature of the archetype in the background and could therefore represent a synchronistic event.*" (Jung, CW 8, p. 475).

**The link between synchronicity and divination** can be seen through the astrological model in what is termed [transits](#). For example, consider the situation of transiting [Saturn](#) passing over or conjunct an individual's sun in their natal chart. What may coincide with this event? What synchronicity might be seen between the nature of the planets involved?

Saturn's role as the Beast is a necessary part of his meaning, for as the fairytale tells us, it is only when the Beast is loved for his own sake that he can be freed from the spell and can become the Prince." (Greene, 1976)

**Saturn is traditionally associated with limits**, restrictions, blocks, hard work and loss of esteem or recognition. There is a connection to form, including the skeleton, rocks, mountains and anything that provides scaffolding or structure. He is also linked to the archetype of the '[pragmatic](#)' and the 'isolated' and concepts such as [gravity](#) and reality.

**A transit from this planet can coincide with an experience of limitation**, isolation and hindrance. Through what appears to be a synchronicity between the individual [psyche](#), the outer planet and the daily life, one is forced to examine what is not working because they get *stopped*. Experiences that [associate with Saturn](#) can be

anything from being fired, rejected, turned down, relationship break-ups to a 'fall' that results in a broken limb, lack of finances or restrictions that appear to come from an outside source—all situations that provide the opportunity to reassess life goals and the structure on which aims and objectives are built and nourished..

## Quantum Theory & Synchronicity

*I simply believe that some part of the human Self or Soul is not subject to the laws of space and time. --Carl Jung*

**The concept of [Synchronicity](#)** began with the collaboration of the Nobel Prize physicist [Wolfgang Pauli](#) and psychologist [C.G. Jung](#). Both these men felt there was 'something else' at work in synchronistic events other than the classical understanding of cause and effect or chance. Uniting the approaches of analytical psychology and quantum physics, Jung and Pauli suggested the understanding of synchronicity necessitated the *building a bridge with one foundation derived into the objectivity of hard science and the other into the subjectivity of personal values.* ([Peat, n.d.](#))

**Synchronicities connect an individual's inner world** in space and time with a [universal order](#) or [Unus Mundus](#). *While the conventional laws of physics do not heed human desires or the need for meaning--apples fall whether we will them to or not--synchronicities act as mirrors to the inner processes of mind and take the form of outer manifestations of interior transformations.* ([Peat, n.d.](#))

**Synchronicity has the curious trait** of being simultaneously a singular, individual event and the manifestation of universal order. In this sense it is contained within the temporal moment, exhibiting a transcendental and numinous nature. (Peat, n.d.) Transcendental, in quantum physics, refers to quantum objects that are 'waves of possibility' --[transcendent potentials](#) that exist outside of space and time yet can effect space and time. ([Goswami, n.d.](#)). *It is this relationship between the transcendent and the coincidental arrangement of mental and physical happenings that the synchronicity acquires its numinous meaning.* Synchronicities then are a bridge between mind ([psyche](#)) and matter. ([Peat, n.d.](#))

## Psyche & Matter

*Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible. If research could only advance far enough, therefore, we would arrive at an ultimate agreement between physical and psychological concepts.--(Jung, 1964)*

Synchronicity and quantum phenomena have common ground. There are also important differences. Nonlocality, like synchronicity, involves two quantum events where the observed properties of the quanta have an element of spontaneity in their manifestation, and the correlations between the two quanta are not due to efficient causation between them. (McFarlane, 2000) However, quantum nonlocality phenomena differ from synchronicity, because two quantum events can be both events in the outer physical world. Synchronicity is a connection between an inner psychic event and an outer event, bridging psyche and matter, and thus pointing to the unus mundus. This most important aspect of synchronicity relates to the inner psychological meaning and its connection to matter, or manifest reality. (McFarlane, 2000)

*In the quantum phenomenon...there is no meaning involved. ...In contrast, when an archetype manifests in a synchronicity experience, meaning is the critical point.*  
(Mansfield, 1995)

### Summary

**In quantum theory we find time flows symmetrically forward and back** with no distinction between past and future. Synchronicity appears to function in the same way, where future events are perceived in the present. Quantum theory's non-locality, the seamless connection between objects, links to synchronicity as it connects the awareness of objects or events outside of the classical range of perception by a non-causal means. Quantum theory's 'action at a distance', where objects communicate instantaneously at faster than light speed, relates to synchronicity in its potential for instant communication between a thought and a corresponding 'outside' event. In the world of quantum theory, our most fundamental notions about reality break down, but the foundations of synchronicity start to make sense.

## ***Glossary of Terms:***

**Action at a Distance** (1) **Physicist Alain Aspect** conducted an experiment demonstrating that subatomic particles could instantly communicate with each other at faster than light speeds without concern for a detailed mechanism of the propagation of effects between bodies. [Read the full article here . . .](#)

**Archetype:** Archetypes are universal themes that occur in all places, in all peoples, in all times. In the example of JRR Tolkien's *The Lord of the Rings*, we can see many of these figures: The Wise Old Man -Gandolf, The Reluctant Hero-Frodo, The Shadow-Gollum, Wormtongue, the Wise Priestess-Queen Galadrial, The Warrior-Boromir, The Lovers-Aragorn and Erwen, The Trickster-Tom Bombadillo. (2) The Gale Encyclopaedia of Psychology defines archetypes as "primordial images and symbols found in the collective unconscious, which in contrast to the personal unconscious-gathers together and passes on the experiences of previous generations, preserving traces of humanity's evolutionary development over time,". Jung suggested that specific archetypes could be passed from "generation to generation," similar to biological traits.

**As Above, So Below:** *Heaven above, heaven below; stars above, stars below; all that is above, thus also below; understand this and be blessed.*—Kircher, *Prodrom. Copt.*, pp 193 and 275. The Emerald Tablet of Hermes Trismegistus is a work which coins the term "As above, so below." The actual text as translated by Dennis W. Hauck is "*That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing.*" (Scully, 2003) It is used in occult circles to demonstrate in essence the synchronicity between the inner life of the psyche and the outer life of manifest reality.

**Chairos:**(1) Both the words Chairos and Chronos are Greek and translate into 'time'. Chairos refers to the 'right time' for something to happen or constellate in one's life and as a period of time set apart for the carrying out of some specific task. (Nibley, 1967)

**Contradictions:** One day, "A visitor to Niels Bohr's country cottage asked him about a horseshoe nailed above the front door. `Surely, Professor Bohr, you do not really

believe that a horseshoe over the entrance to a home brings good luck?' 'No,' answered Bohr, 'I certainly do not believe in this superstition. But you know,' he added, 'they say it brings luck even if you don't believe in it.' " Since atomism allows non-causal events and actions, the contradictions in atomistic theory are explained in terms of assumptions or a disconnection of cause and effect. In contrast, consistency is inherent in the law of cause and effect. (*Common Sense Science*, 2006)

**Divination:** (1) In divining we seek to discern the Will of the Divine (Spirit, the Gods, etc.) through a symbolic form of communication. The purpose is to bring one into harmony with 'the hidden forces of Nature,' or 'the scheme of the Universe,' and thus come to "Know Thyself" (as commanded by the Oracle at Delphi).—Mary Greer. (Rosengarten, 2000)

**Eris:** (1) Eris in Greek Mythology is the goddess or Daimon (spirit) of strife and discord. A trickster archetype, she stirs 'trouble' and creates transformation by breaking open boundaries. (2) According to Hesiod (*Theog.* 225, &c.), she is a daughter of Night, and he describes her as the mother of a variety of allegorical beings, which are the causes or representatives of man's misfortunes.

**Meaning:** (1) Meaning here is an exploration away from causal paradigms. Instead of looking for a rational explanation of an event, we look for significant and purpose. Instead of asking what caused something to happen; we asked 'what happened?' This reorientation away from cause and effect is reflected in modern physics which looks more for connections than explanations based on 'natural laws'. (Jung, 1964)

**Myth:** (1) Greek- Mythos- a story. (2) Greek- Mythos- a scheme or plan. **Tom Collins:** What does myth do for us? Why is it so important? **Joseph Campbell:** *It puts you in touch with a plane of reference that goes past your mind and into your very being, into your very gut. The ultimate mystery of being and nonbeing transcends all categories of knowledge and thought. Yet that which transcends all talk is the very essence of your own being, so you're resting on it and you know it. The function of mythological symbols is to give you a sense of "Aha! Yes. I know what it is, it's myself." This is what it's all about, and then you feel a kind of centering, centering, centering all the time. And whatever you do can be discussed in relationship to this ground of truth. Though to talk about it as truth is a little bit deceptive because when*

*we think of truth we think of something that can be conceptualized. It goes past that.*  
(Collins, 1986)

**Numinous:** That which is divine, metaphysical or mystical. The term was used by [Rudolf Otto](#) to describe that which is *wholly other*. The numinous is the *mysterium tremendum et fascinans*, the common 'divine' in all forms of spiritual experiences. It can lead to belief in [deities](#), the [supernatural](#), the sacred, the holy, and the transcendent.

**Parapraxis:** (1) Parapraxis are disturbed mental processes that manifest as inaccuracy, forgetfulness and slips of the tongue--the famous 'Freudian Slip'. (Taber's Cyclopedic Medical Dictionary, 1973)

**Paris:** (1) Paris in Greek Mythology is the son of King Priam. When Hecuba, his wife and queen was pregnant with Paris, she had a nightmare--her unborn child grew up to destroy all of Troy. Priam, disturbed by the nature of the dream, sought oracular advice. He was told that his son would lead to the destruction of Troy. Shocked, Priam ordered the baby be put to death by the herdsman, Agelaus. Agelaus left the child on Mount Ida to die from exposure but, returning five days later, found the boy still alive and took him home, where he brought him up in secret. Paris grew in to a man, noted for his extreme beauty, wit and charisma. It was for his wit that Zeus chose Paris to judge between the three goddesses--a choice that led, as the dream synchronistically foretold, to the burning of Troy. (Hom. *III*)

**Psyche:** (1) Psyche means soul, and here the term is used to describe everything that is conscious--what we 'think' and what we 'think we think'--and everything that is unconscious or unknown in an individual. In other words, psyche is the entirety of the non-corporeal aspects of a being. (Schuler, 1997)

**Psyche & Matter:** (1) The coincidence of an inner psychic state in the observer with a simultaneous objective, external state that corresponds in some way: An example can be taken from Jung's files. A patient was telling him about a dream she had. In it she was given a golden scarab. When she mentioned this, Jung, with his back to the window, heard a tapping noise. A flying insect was knocking against the window

from the outside. He opened the window and caught it in his hand. It was a scarabaeid beetle, the closest thing to a scarab found in that northern region. (Jung, 1964)

**Psychoanalysis:** (1) Psychoanalysis, A procedure for investigating repressed psychical content and the methodology of treatment; a collection of psychological information obtained by this methodology. (*Freud and the Unconscious*, 2006)

**Psychopomp:**(1) Psychopomp. A psychic factor that mediates unconscious contents to consciousness, often personified in the image of a wise old man or woman, and sometimes as a helpful animal. From [JUNG LEXICONA](#) Primer of Terms & Concepts by DARYL SHARP (2) All underworld mythology, including the ancient Sumerian story of [Innana and her dark sister Ereskagal](#) portray the theme of Psychopomp.

**Symbols VS Sign:** (1) A Sign is anything that represents something else directly. Think of traffic signs or the male and female signs on restrooms or the + and = sign in a mathematical equation. These signs all have a literal meaning. The = sign means 'equals' no more and no less. (2) A symbol has no definition at all but many levels of meaning. It represents a concept or idea, a feeling or emotion which is initially difficult to order or grasp intellectually. [Symbols](#) include works of art, mythologies, plays, literature, images and dreams which defy any simple description of all their nuances. (if you can define it precisely, it may have changed from a symbol to a sign).

**Synchronicity:** (1) Synchronicity is a term popularized by Swiss Psychoanalyst Carl G. Jung to describe the *acausal* connecting principle that links an inner event (thoughts, dreams, ideas, intuitions) with an external event in such a way that it has meaning. (2) See next article: Cause and Effect by Kim Falconer - [Types of Synchronicity](#). (3) See (Fournier, 1997)

**Synchronicity –Distance:** 2) The coincidence of an inner psychics state with a corresponding external event which takes place at a distance and is only later validated. In 1759, Emanuel Swedenborg was dining with friends 300 miles from Stockholm when he went pale and said that a great fire had broken out in Stockholm not far from his home. He went on to say that the fire was spreading rapidly and he feared that some of his manuscripts would be destroyed. Finally, at 8:00 p.m. he

spoke with relief: "Thank God! The fire is extinguished the third door from my house!" Several days later, a messenger arrived from Stockholm and described the fire in details that exactly matched Swedenborg's account. (Synnestvedt, 1995)

**Synchronicity --Prophetic** (3) The coincidence of a psychic state with a corresponding future external event — i.e. a foreknowledge in dreams. Jung gives an impressive example of a young friend of his, who, having been promised a trip to Spain by his father, dreamed that he was in Spain, walking in a street which led to a square where there was a Gothic cathedral. He turned to the right and was met in another street by an elegant carriage drawn by two cream-coloured horses. He related the dream to Jung and other friends, and later went to Spain, and in one of the streets recognised the city of his dream, he found the square, the cathedral and to his utter amazement saw the cream-coloured horses and carriage exactly as depicted in his dream. (McBride, 1990)

**Transcendental Potential** (1) **Quantum objects or waves of possibility** are *transcendent potentials* existing outside of space and time effecting space and time." ([Goswami, n.d.](#)) (2) **Alain Aspects experiments demonstrate Transcendental Potential:** More than a few minds boggled when Alain Aspect's team of physicist at the University of Paris' Institute of Optics discovered that subatomic particles could instantly communicate with each other at faster than light speeds. This phenomenon conflicts with [Einstein's theory of Special Relativity](#), which expressly forbids speeds exceeding that of light. Einstein said this would allow for time travel, a notion he considered too paradoxical to consider. (*Universe as hologram*, 2005) (3) **If particles are not sending signals at faster than light speeds**, it means that something even more bizarre might be going on. On the subatomic level, the distinction between observer and object disappears. Time flows both forward and backward symmetrically, location becomes 'nonlocality', indeterminate, and 'matter' is mostly empty space. What we 'see' has more to do with our consciousness than anything that might be 'out there'. (Goswami, 1995, p. 107) [Read the full article here . . .](#)

**Transits:** (1) Transits are the movements and position of the planets, sun and moon are plotted against the backdrop of the birth chart—the map of planetary positions when one was born. When a planet, particularly an outer planet, moves across one of

the key birth positions, something 'happens' which coincides with the nature and meaning of both the planet transiting and the planet contacted. (Falconer, 2006)

**Trickster:** (1) 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.]

**Universe** (1) One song.

**Unus Mundas** (1) literally means: *One World*. The Journey of Wholeness

## References:

- Belitz, C. & Lundstrom, M. (n.d.). *The Power of Flow: Practical Ways to Transform Your Life With Meaningful Coincidence*. Retrieved October 6, 2006 from [http://www.flowpower.com/understanding\\_synchronicity.htm](http://www.flowpower.com/understanding_synchronicity.htm)
- Boeree, George C. (2000). Freud and Psychoanalysis. Retrieved April 10, 2006 from <http://www.ship.edu/%7Ecgboree/psychoanalysis.html>
- Bohr, N. (1971). 'Chapter 12'. In *Heisenberg, W, Physics and Beyond*, Harper and Row, New York.
- Collins, T. (1986). *Mythic Reflections*. 'Thoughts on myth, spirit, and our times an interview with Joseph Campbell, by Tom Collins. [Online Version] Retrieved October 5, 2006 from <http://www.context.org/ICLIB/IC12/Campbell.htm>
- Combs, A. & Holland, M. (2000). *Synchronicity : Through the Eyes of Science, Myth and the Trickster*. Marlowe & Company. pp 70-83
- Common Sense Science*, (2006). 'Contradictions in Modern Physics'. Retrieved October 7, 2006 from <http://www.commonssencescience.org/contradictions.html>

- Derksen, A. A. (1992). 'Does the Tally Argument Make Freud a Sophisticated Methodologies?' *Philosophy of Science*. Vol. 59 No. 1 pp 75-101.
- Falconer, K. D. (2005). *Astrology & Aptitude: How to become what you are meant to be*. 2<sup>nd</sup> ed. AFA. Tempe, Arizona.
- Freud and the Unconscious*. Macquarie University (2006). Lecture Notes *PHI130, SPI Mind, Meaning and Metaphysics*. 4. [Online version] Retrieved April 15, 2006 from [http://online.mq.edu.au/SCRIPT/PHI130SP1/scripts/student/serve\\_bulletin](http://online.mq.edu.au/SCRIPT/PHI130SP1/scripts/student/serve_bulletin)
- Freud, Sigmund (1986a). "The ego and the id - extract" in *The Essentials of Psycho-Analysis* , Penguin Books p. 440-442 . Retrieved April 10, 2006 from : <http://www.library.mq.edu.au/reserve/index.php?command=searchKeyword&keywords=Freud>
- Freud, Sigmund (1986b). "A note on the unconscious - extract" in *The Essentials of Psycho-Analysis* , Penguin Books p. 139-140 . Retrieved April 10, 2006 from : <http://www.library.mq.edu.au/reserve/index.php?command=searchKeyword&keywords=Freud>
- Freud, Sigmund (1906c). "On dreams - extract" in *The Essentials of Psycho-Analysis* , Penguin Books p. 82-116 . . Retrieved April 10, 2006 from : <http://www.library.mq.edu.au/reserve/index.php?command=searchKeyword&keywords=Freud>
- Greene, L. (1984). *The Astrology of Fate*. Samuel Wiser, Inc. York Beach, Maine.
- Goswami, A. & Goswami, M, & Reed, R. (1995). *The Self- Aware Universe*. 2nd ed, Jeremy P. Tarcher, New York.
- Hesiod, *Theogony*. (ed. Samuel Butler) Crane, Gregory R. (ed.). The Perseus Project. Retrieved October 3, 2006 from <http://www.perseus.tufts.edu>
- Homer, *The Iliad* (ed. Samuel Butler) Crane, Gregory R. (ed.). The Perseus Project. Retrieved October 3, 2006 from <http://www.perseus.tufts.edu>
- Idemon, R. (1996). *The Magic Thread: Astrological Chart Interpretation Using Depth Psychology*, Samuel Weiser, Inc. York Beach, Maine p 33
- Johnson, R.A. (1984). *The Relationship of the Inner and the Outer*. Inner Light. Vol XLVI no. 100 [online version] Retrieved October 7, 2006 from <http://fcrp.quaker.org/InwardLight100/100Johnson1.html>
- Jung, C. G. (1964) *Man and His Symbols*. Dell Publishing. NY p. 356
- Jung, C. G. (1953-1975). *The Collected Works of C.G. Jung*. 20 vols.

Bollingen Series XX, translated by R.F.C. Hull, edited by H. Read, M. Fordham, G. Adler, and Wm. McGuire. Princeton University Press, Princeton.

- McBride, T. (1990). *Meaningful Coincidences*. Retrieved October 7, 2006  
From [http://www.gaps.co.uk/body\\_meaningful\\_coincidences.htm](http://www.gaps.co.uk/body_meaningful_coincidences.htm)
- McFarlane, T. (2000). *Quantum Physics, Depth Psychology, and Beyond*.  
Retrieved October 13, 2006 from <http://www.integralscience.org/psychophysiology.html>
- Mansfield, V. (1995). *Synchronicity, Science, and Soul-Making: Understanding Jungian Synchronicity through Physics, Buddhism, and Philosophy*, Open Court. Chicago.
- Nibley, H. W. (1967) *Unrolling the Scrolls - Forgotten Witnesses*. Retrieved October 10, 2006 from <http://www.boap.org/LDS/Hugh-Nibley/Nibley-Unrolling-the-Scrolls.html>
- Peat, D. F. (2006). *Synchronicity: The Bridge between Matter and Mind and the Resurrection of Spirit in the World*. Retrieved October 13, 2006 from <http://www.paricenter.com/programs/courses/synchronicity.php>
- Peat, D. F. (n.d.) *Synchronicity: The Bridge Between Matter and Mind*. [abridged] 'The Primer Project'. Retrieved October 1, 2006 from [http://homepages.ihug.co.nz/~sai/ISSS\\_synchr.html](http://homepages.ihug.co.nz/~sai/ISSS_synchr.html)
- Quiller-Couch, Sir Arthur. (1863–1944). *The Sleeping Beauty and other Fairy Tales*. 1910 From Ed. Heidi Anne Heiner, SurLaLune Annotated Fairy Tales. Retrieved October 1, 2006  
<http://members.aol.com/surlalune/frytales/sleeping/history.htm>
- Rosengarten, A. E. (2000). *Synchronicity And Divination*. Retrieved October 13, 2006 from <http://www.artrosengarten.com/synchronicity.htm>
- Roth, R. F. (2001). *Carl Jung's Scarab Synchronicity*. Retrieved October 4, 2006 from [http://www.psychovision.ch/synw/scarab\\_synchronicity\\_Jung.htm](http://www.psychovision.ch/synw/scarab_synchronicity_Jung.htm)
- Schueler, G. (1997) *Jung's Concept of the Psyche*. Retrieved October 12, 2006 from <http://www.mythsdreamssymbols.com/carljungpsyche.html>
- Scully, N. (2003). *Alchemical Healing: A Guide to Spiritual, Physical, and Transformational Medicine*. Rochester: Bear & Company.
- Synnestvedt, S. (1995). *The Essential Swedenborg*. Retrieved October 6, 2006, from <http://newearth.org/frontier/esfire.html>
- Taber's Cyclopedic Medical Dictionary. (1973). A. F. Davis Company. Philadelphia.
- Talbot, M. (1993). *Mysticism and the New Physics*. 2 edn, Arkana Penguin Group,

Kim Falconer  
November 2006

Synchronicity Pages

New York.

Universe as a hologram. (1997). Retrieved June 09, 2005, from  
<http://twm.co.nz/hologram.html>