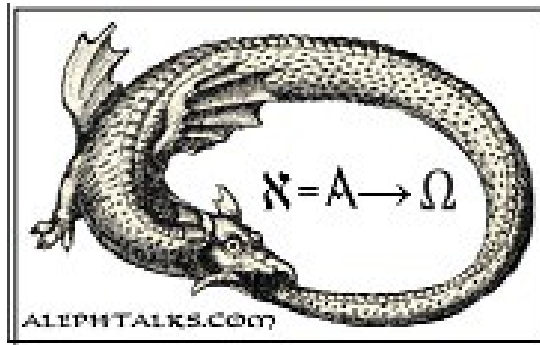
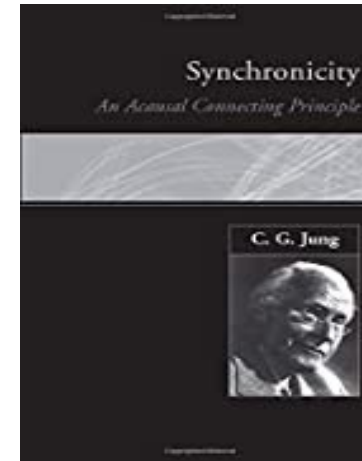


Is Mysticism Where Science, Art, and Religion Intersect?



Subject Six Synchronicity ©Aleph Talks 2022



Background: Synchronicity



Synchronicity (Synchronizität) is a concept, first introduced by analytical psychologist Carl Jung, which holds that events are "meaningful coincidences" if they occur with no causal relationship yet seem to be meaningfully related.

During his career, Jung furnished several different definitions of the term, defining synchronicity as an "acausal connecting (togetherness) principle;" "meaningful coincidence;" "acausal parallelism;" and as a "meaningful coincidence of two or more events where something other than the probability of chance is involved."

Background: Synchronicity



Jung's belief was that, just as events may be connected by causality, they may also be connected by meaning. Events connected by meaning need not have an explanation in terms of causality, which does not generally contradict universal causation but in specific cases can lead to prematurely giving up causal explanation.

Carl G. Jung Theory: Synchronicity Defined

<https://www.youtube.com/watch?v=yL4TipFsjZU>

Background: Synchronicity



Though introducing the concept as early as the 1920s, Jung gave a full statement of it only in 1951 in an Eranos lecture. In 1952, Jung published a paper titled "Synchronizität als ein Prinzip akausaler Zusammenhänge" ('Synchronicity – An Acausal Connecting Principle') in a volume which also contained a related study by the physicist and Nobel laureate Wolfgang Pauli, who was sometimes critical of Jung's ideas.

Synchronicity Is Not Just a Coincidence

<https://www.youtube.com/watch?v=ptUfqS06oBU>

Background: Synchronicity



Jung used the concept in arguing for the existence of the paranormal. Also a believer in the paranormal, Arthur Koestler wrote extensively on synchronicity in his 1972 book *The Roots of Coincidence*. Moreover, it is considered that multiple meaningful coincidences contribute to the early formation of schizophrenic delusions (see also: apophenia), distinguishing which of these synchronicities can be morbid, according to Jung, is a matter of interpretation- pathology, if any, lies in the reaction rather than in occurrence of synchronistic (low probability but normal) event experience.

Background: Synchronicity



As it is neither testable or falsifiable (by current scientific methods), synchronicity does not fall into the realm of empirical study. The main objection from a scientific standpoint is that synchronistic events are experimentally indistinguishable from ordinary coincidences. Almost any coincidence can have subjective meaning dependent on observers' various intuitive interpretations but there is no objective meaning to the coincidence. However, according to Jung, meaning can be rigorous and objective as logical thought, and such objective sense of value and meaning purportedly allows recognition of synchronicities among coincidences. Mainstream science explains synchronicities and even "mere coincidences" as underestimated chance events or spurious correlations which can be described by laws of statistics (e.g. by the law of truly large numbers) and confirmation biases. However, for lack of more sophisticated explanations coincidence can also be useful as kind of link to folk psychology and philosophy.

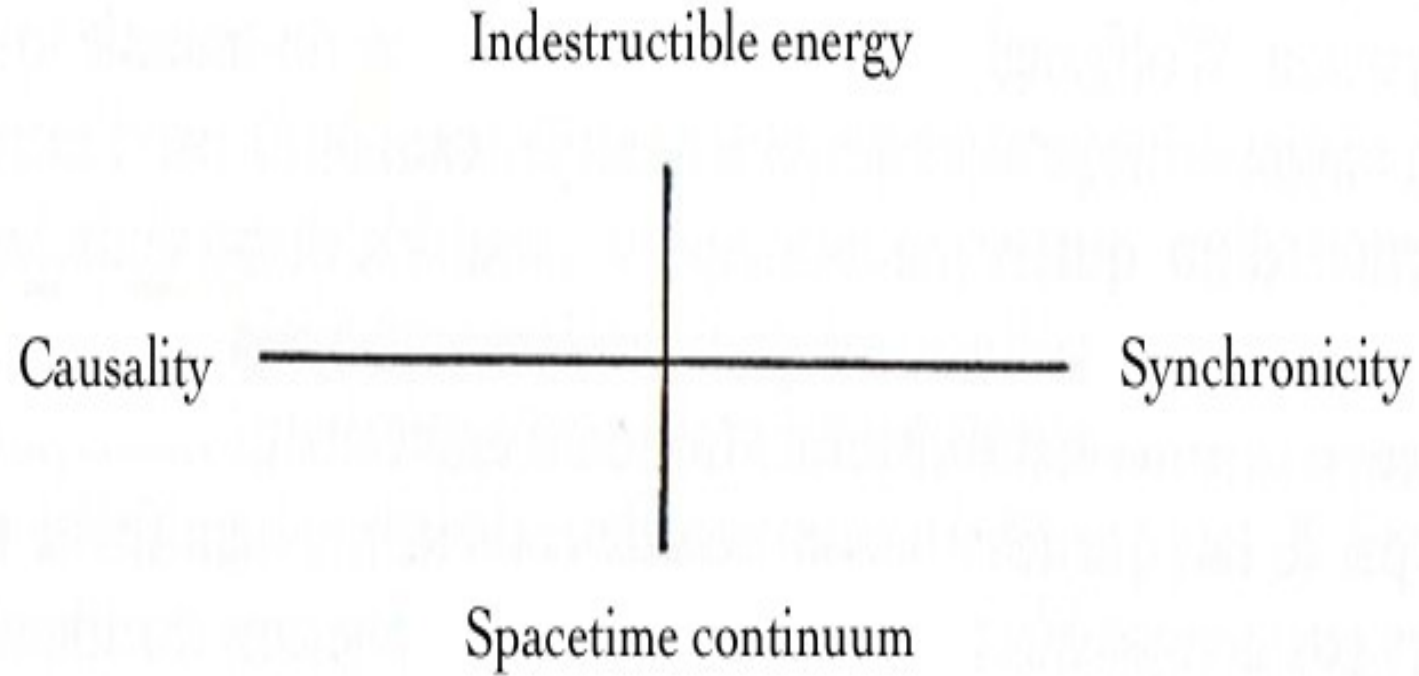
Synchronicity



Jung coined the term synchronicity to describe "temporally coincident occurrences of acausal events." In his book **Synchronicity: An Acausal Connecting Principle**, Jung wrote:

How are we to recognize acausal combinations of events, since it is obviously impossible to examine all chance happenings for their causality? The answer to this is that acausal events may be expected most readily where, on closer reflection, a causal connection appears to be inconceivable.... It is impossible, with our present resources, to explain extrasensory perception, or the fact of meaningful coincidence, as a phenomenon of energy. This makes an end of the causal explanation as well, for "effect" cannot be understood as anything except a phenomenon of energy. Therefore it cannot be a question of cause and effect, but of a falling together in time, a kind of simultaneity. Because of this quality of simultaneity, I have picked on the term "synchronicity" to designate a hypothetical factor equal in rank to causality as a principle of explanation.

Synchronicity



Synchronicity



Roderick Main, in the introduction to his 1997 book **Jung on Synchronicity and the Paranormal**, wrote:

The culmination of Jung's lifelong engagement with the paranormal is his theory of synchronicity, the view that the structure of reality includes a principle of acausal connection which manifests itself most conspicuously in the form of meaningful coincidences. Difficult, flawed, prone to misrepresentation, this theory none the less remains one of the most suggestive attempts yet made to bring the paranormal within the bounds of intelligibility. It has been found relevant by psychotherapists, parapsychologists, researchers of spiritual experience and a growing number of non-specialists. Indeed, Jung's writings in this area form an excellent general introduction to the whole field of the paranormal.

Synchronicity



Jung felt synchronicity to be a principle that had explanatory power towards his concepts of archetypes and the collective unconscious.[i] It described a governing dynamic which underlies the whole of human experience and history—social, emotional, psychological, and spiritual. The emergence of the synchronistic paradigm was a significant move away from Cartesian dualism towards an underlying philosophy of double-aspect theory. Some argue this shift was essential in bringing theoretical coherence to Jung's earlier work.



Synchronicity

Even at Jung's presentation of his work on synchronicity in 1951 at an Eranos lecture, his ideas on synchronicity were evolving. On Feb. 25, 1953, in a letter to Swiss author and journalist Carl Seelig, who wrote a biography of Albert Einstein, Jung wrote:

Professor Einstein was my guest on several occasions at dinner.... These were very early days when Einstein was developing his first theory of relativity [and] It was he who first started me on thinking about a possible relativity of time as well as space, and their psychic conditionality. More than 30 years later the stimulus led to my relation with the physicist professor W. Pauli and to my thesis of psychic synchronicity.

Synchronicity



Jung believed life was not a series of random events but rather an expression of a deeper order, which he and Pauli referred to as **Unus mundus**. This deeper order led to the insights that a person was both embedded in a universal wholeness and that the realisation of this was more than just an intellectual exercise, but also had elements of a spiritual awakening. From the religious perspective, synchronicity shares similar characteristics of an "intervention of grace." Jung also believed that in a person's life, synchronicity served a role similar to that of dreams, with the purpose of shifting a person's egocentric conscious thinking to greater wholeness.

Synchronicity: Meaningful Coincidence



The occurrence of a meaningful coincidence in time can take three forms:

- 1) the coincidence of a certain psychic content with a corresponding objective process which is perceived to take place simultaneously.
- 2) the coincidence of a subjective psychic state with a phantasm (dream or vision) which later turns out to be a more or less faithful reflection of a "synchronistic," objective event that took place more or less simultaneously, but at a distance.
- 3) the same, except that the event perceived takes place in the future and is represented in the present only by a phantasm that corresponds to it.

— Carl Jung, "Résumé", Synchronicity: An Acausal Connecting Principle (1960)

Synchronicity: An Example



A young woman I was treating had, at a critical moment, a dream in which she was given a golden scarab. While she was telling me this dream I sat with my back to the closed window. Suddenly I heard a noise behind me, like a gentle tapping. I turned round and saw a flying insect knocking against the window pane from outside. I opened the window and caught the creature in the air as it flew in. It was the nearest analogy to a golden scarab that one finds in our latitudes, a scarabaeid beetle, the common rose-chafer (*Cetonia aurata*), which contrary to its usual habits had evidently felt an urge to get into a dark room at this particular moment.

Synchronicity: An Example



It was an extraordinarily difficult case to treat, and up to the time of the dream little or no progress had been made. I should explain that the main reason for this was my patient's animus, which was steeped in Cartesian philosophy and clung so rigidly to its own idea of reality that the efforts of three doctors—I was the third—had not been able to weaken it. Evidently something quite irrational was needed which was beyond my powers to produce. The dream alone was enough to disturb ever so slightly the rationalistic attitude of my patient. But when the “scarab” came flying in through the window in actual fact, her natural being could burst through the armor of her animus possession and the process of transformation could at last begin to move.



Synchronicity: An Example

What Really Happened

The patient has a soul, which is the linked chakras
Jung raised the issue of the scarab in the dream with the patient
The soul reached out to the scarab outside the window, and
Was able to generate forces in the compactified dimensions
so that the scarab hit the window repeatedly
This attracted Jung's attention, and when he opened the window
The scarab flew through the open window to see the patient
This event released whatever blockage or trauma in the patient
That was preventing a release or cure, and voila!

Synchronicity: Another Example



French writer Émile Deschamps claims in his memoirs that, in 1805, he was treated to some plum pudding by a stranger named Monsieur de Fontgibu.

Ten years later, the writer encountered plum pudding on the menu of a Paris restaurant and wanted to order some, but the waiter told him that the last dish had already been served to another customer, who turned out to be de Fontgibu.

Many years later, in 1832, Deschamps was at a dinner and once again ordered plum pudding. He recalled the earlier incident and told his friends that only de Fontgibu was missing to make the setting complete—and in the same instant, the now-senile de Fontgibu entered the room, having got the wrong address.

Jung wrote: "When coincidences pile up in this way, one cannot help being impressed by them – for the greater the number of terms in such a series, or the more unusual its character, the more improbable it becomes."

Synchronicity: Another Example

What Really Happened



French writer Émile Deschamps claims in his memoirs that, in 1805, he was treated to some plum pudding by a stranger named Monsieur de Fontgibu. This made a huge impression on his soul.

Ten years later, the writer Emile Deschamps encountered plum pudding on the menu of a Paris restaurant and wanted to order some, but the waiter told him that the last dish had already been served to another customer, who turned out to be de Fontgibu. The soul of De Fontgibu linked to the soul of Deschamps at this point.

Many years later, in 1832, Deschamps was at a dinner and once again ordered plum pudding. He recalled the earlier incident and told his friends that only de Fontgibu was missing to make the setting complete—and in the same instant, the now-senile de Fontgibu entered the room, having got the wrong address. The soul of Deschamps and the soul of de Fontgibu both had linked up in the compactified dimensions, and this triggered de Fontgibu entering the restaurant.

Synchronicity: Pauli and Jung



In his book **Thirty Years That Shook Physics – The Story of Quantum Theory** (1966), George Gamow writes about Wolfgang Pauli, who was apparently considered a person particularly associated with synchronicity events. Gamow whimsically refers to the "Pauli effect," a mysterious phenomenon which is not understood on a purely materialistic basis, and probably never will be. The following anecdote is told:

It is well known that theoretical physicists cannot handle experimental equipment; it breaks whenever they touch it. Pauli was such a good theoretical physicist that something usually broke in the lab whenever he merely stepped across the threshold. A mysterious event that did not seem at first to be connected with Pauli's presence once occurred in Professor J. Franck's laboratory in Göttingen. Early one afternoon, without apparent cause, a complicated apparatus for the study of atomic phenomena collapsed. Franck wrote humorously about this to Pauli at his Zürich address and, after some delay, received an answer in an envelope with a Danish stamp. Pauli wrote that he had gone to visit Bohr and at the time of the mishap in Franck's laboratory his train was stopped for a few minutes at the Göttingen railroad station. You may believe this anecdote or not, but there are many other observations concerning the reality of the Pauli Effect!



Synchronicity: The Pauli Effect

What Really Happened

Wolfgang Pauli was a superb theoretical physicist. Many theoreticians are terrible experimentalists: they cannot confine the number of variables in an experiment, they cannot repeat experiments, they break equipment easily, and on and on: Pauli was in awe of experimentalists but had a repulsion at the same time to experiments.

Pauli's soul could reach out into the compactified dimensions and control forces. When Pauli was close to an experimental apparatus, especially something close to his theoretical work, his soul would trigger the release of mechanical poltergeist forces that would literally break the experimental apparatus.

This happened multiple times throughout Pauli's life, even, as was noted, when he was miles away from the experimental apparatus but on the train at the train station and this proximity was sufficient to cause the experimental apparatus to fail.

You might think of this as Pauli envying the experimentalists for what they could do which he could not, but at the same time hating them for this skill.

Synchronicity and Causality



Causality, when defined expansively (as, for instance, in the "mystic psychology" book *The Kybalion*, or in the platonic Kantian Universal causation), states that "nothing can happen without being caused." Such an understanding of causality may be incompatible with synchronicity. In contrast, other definitions of causality (e.g., the neo-Humean definition) are concerned only with the relation of cause to effect, and are thus more compatible with synchronicity. There are also opinions that hold cause to be internal when there is no external observable cause.

It is also pointed out that, since Jung took into consideration only the narrow definition of causality—only the efficient cause—his notion of acausality is also narrow and so is not applicable to final and formal causes as understood in Aristotelian or Thomist systems. Either the final causality is inherent in synchronicity, as it leads to individuation; or synchronicity can be a kind of replacement for final causality. However, such finalism or teleology is considered to be outside the domain of modern science.



Synchronicity and Apophenia

In psychology and sociology, the term apophenia is used for the mistaken detection of a pattern or meaning in random or meaningless data.

Skeptics, such as Robert Todd Carroll of the **Skeptic's Dictionary**, argue that the perception of synchronicity is better explained as apophenia.

Primates use pattern detection in their form of intelligence, and this can lead to erroneous identification of non-existent patterns.

A famous example of this is the fact that human-face recognition is so robust, and based on such a basic archetype (i.e., two dots and a line contained in a circle), that human beings are very prone to identify faces in random data all through their environment, like the "man in the moon," or faces in wood grain, an example of the visual form of apophenia known as pareidolia.



Synchronicity Occurs in Compactified Dimensions

26 REAL DIMENSIONAL SYMPLECTIC ¹ UNIVERSE	
10 Matter Dimensions	10 Dark Matter Dimensions
Space-Time 4 Dimensions (x,y,z,ict ²)	Space-Time 4 Dimensions $i * (x,y,z,ict) = (ix,iy,iz,-ct)$
Symplectic Calabi-Yau Manifold 6 Compactified Dimensions 3 Holes – Genus 3 Hodge Diamond (9,11,6,7)	Symplectic Calabi-Yau Manifold 6 Compactified Dimensions 4 Holes – Genus 4 Hodge Diamond (17,12,21,12)
Symplectic Calabi-Yau Manifold 6 Synchronizing Compactified Dimensions 8 Holes – Genus 8 Hodge Diamond (8,23,21,17)	

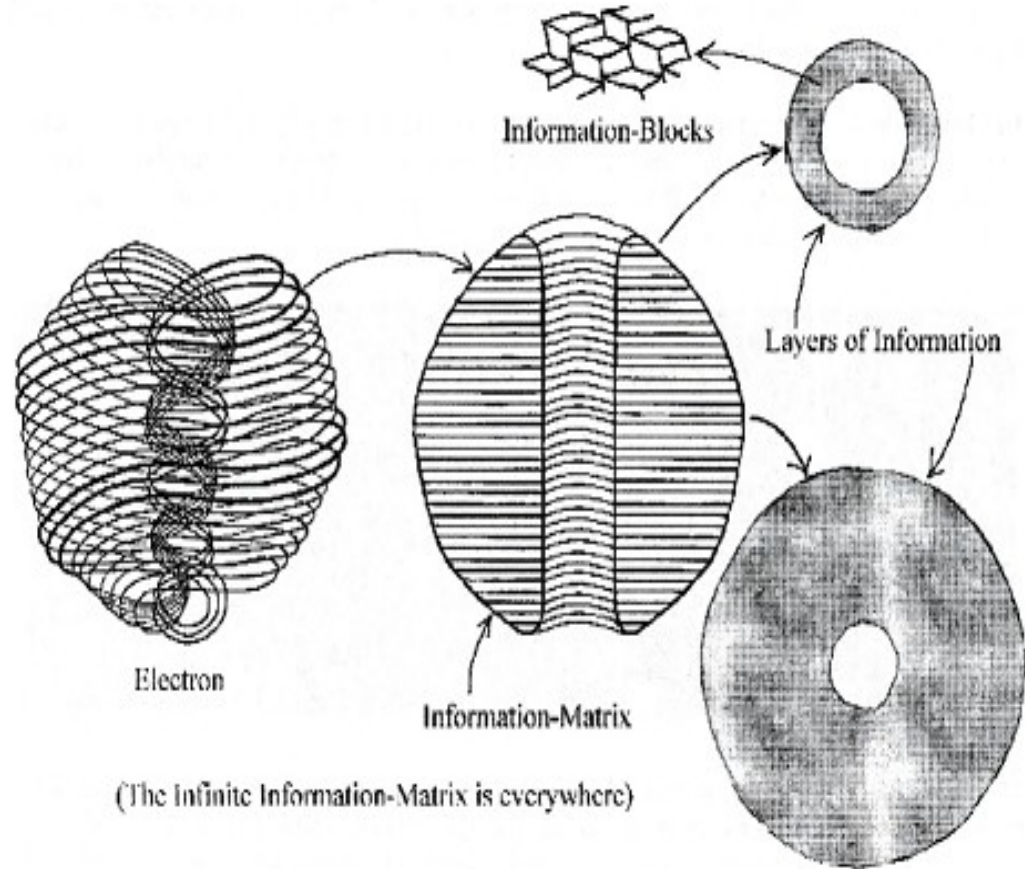
© 2022 AlphaTalks

¹ Symplectic = real and Imaginary pairs.

² ict = $\sqrt{-1}$ * speed of light * time.



Synchronicity Occurs in Compactified Dimensions



I Ching



Among the many forms of divination is a cleromancy that is applied to the I Ching or Book of Changes. The text of the I Ching consists of sixty-four hexagrams: six-line figures of yin (broken) or yang (solid) lines, and commentaries on them. . There are two main methods of building up the lines of the hexagram, using either 50 yarrow sticks or three coins. Some of the lines may be designated "old" lines, in which case the lines are subsequently changed to create a second hexagram. The text relating to the hexagram(s) and old lines (if any) is studied, and the meanings derived from such study can be interpreted as an oracle.

I Ching: Generating Hexagrams



Hexagrams may be generated by the manipulation of yarrow stalks. These are usually genuine *Achillea millefolium* stalks that have been cut and prepared for such purposes, or any form of wooden rod or sticks (the quality ranging from cheap hardwood to very expensive red sandalwood, etc.) which are plain, lacquered, or varnished. When genuine *Achillea* is used, varieties local to the diviner are considered the best, as they would contain qi closer to, and more in tune with, the diviner, or they may come from a particularly spiritual or relevant place, such as on the grounds of a Confucian temple. When not in use, they are kept in a cloth or silk bag/pouch or a wooden case/box.

The three-coin method came into use over a thousand years after the yarrow-stalk method. The quickest, easiest, and most popular method by far, it has largely supplanted yarrow stalks, but produces outcomes with different likelihoods. Three coins are tossed at once; each coin is given a value of 2 or 3, depending upon whether it is tails or heads, respectively. Six such tosses make the hexagram. Some fortune-tellers use an empty tortoise shell to shake the coins in before throwing them on a dish or plate.

I Ching



Most analyses of the probabilities of either the coin method or yarrow-stalk method agree on the probabilities for each method. The coin method varies significantly from the yarrow-stalk method, in that the former gives the same probability to both of the moving lines and to both of the static lines, which is not the case in the yarrow-stalk method.

However, the calculation of the frequencies for the yarrow-stalk method—generally believed to be the same as those described in this article in the simplified method using sixteen objects—contains a further error, in the opinion of Andrew Kennedy, which is that of including the selection of zero as a quantity for either hand. The yarrow-stalk procedure expressly requires that the four numbers be produced without using zero; Kennedy shows that by not allowing the user to select zero for either hand, or a single stalk for the right hand (this stalk is moved to the left hand before counting by fours, and so also leaves a zero in the right hand), the hexagram frequencies change significantly for a daily user of the oracle.

I Ching



Kennedy has modified the simplified method of using sixteen coloured objects described in this article as follows:

take 38 objects, of which

8 are of one colour = moving yang

2 are of a different colour = moving yin

11 are of a different colour = static yang

17 are of a different colour = static yin

This arrangement produces Kennedy's calculated frequencies within 0.1%.