

SYMBOLIC LANGUAGE & SYNCHRONICITY

Including examples and analysis

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Excerpt from the book

THE IDEA OF UNITY



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2018
Sydney Australia

1. SYMBOLIC LANGUAGE

a. Associations, Amplification and Objectivity

The language of the unconscious is fraught with difficulty as there is no obvious logic to the images, characters and ideas. We can find ourselves in the most unusual places, flying around without a vehicle, meeting strange people and creatures, doing things that would be immoral to our culture and things that just bewilder us.

Dreams, fantasies, visions, ideas etc., are consistent across all peoples and cultures. This is an important fact, as it has the ability to unite us in a common language beyond political or religious systems. This is why we can find similar stories and behaviours of people with no physical connection on either side of the world. It is the 'sine qua non' of existence. We all emerge from the depths of unconsciousness in childhood, and slowly become aware of ourselves as we grow. The problem with this emergence is that we tend, particularly in the west, to overemphasise the awareness of the outer world and its systems. Obviously, we all need to adapt to the practical circumstances we live in; earn a living, have a family, etc., but the overemphasis on the conscious half of reality stops us from being aware of what the myth-making unconscious has to say about our outer lives, and if we are deviating from our natural path.

This is where the products of the unconscious are important because what the unconscious has to say reflects our conscious lives. It is nature's way of giving an objective viewpoint on our balance in attitude, relationship to the world and other people, and mental and physical health in general. Being natural, the unconscious tends to express itself outside of moral concerns in ways that are often grotesque and brutal. This is where an objective attitude to the images is important. When viewing a lion killing a bison on television, we do not hold ourselves responsible for the act of nature. This is how to view the images and ideas presented to us from inside as objective occurrences given by nature. We may dream of killing someone, but it does not mean that we should kill someone in the physical world. It is generally a reflection of our own attitude and personality. If we recognise this aspect and ask ourselves: What, in my conscious attitude, is killing something in myself? It is a step closer to understanding the dream and its purpose.

The above example illustrates how the unconscious gives us indications of where we are in our lives at that particular moment in time, and reflects our conscious attitude. Initially, the unconscious reflects our personal issues and how we orient ourselves to the physical world. For example, we may prefer thinking, and use that function in our work and life. We are then less aware of the opposite function of feeling. Similarly, the functions of intuition and sensation may be developed and the others remain unconscious. Everyone develops with a natural orientation towards one function, with the other functions emerging as we grow. Three developed functions is rare and four even rarer. This is however, the unity and goal of any personal psychological growth.

At a young age, the unconscious generally¹ produces very personal images and ideas that help the individual adapt and grow in the physical world and culture. It deals with everyday life and reflects that by giving images that one can relate to. The deeper one looks into the unconscious, the more the images become collective representations and mythological. Relationship to these images is simpler and less complex, than the personal unconscious, which requires more insight into the functioning of the individual's psyche. The deeper mythological images and ideas are accessible to all people. In fact, the myth-making unconscious drives everyone and provides the energy to do so.

For example, the most important celestial object in our lives is the sun. Beyond the physical effects and how it provides heat and light for the whole planet, it has a mythological component of dividing the day into light and dark. In other words, it divides the day into consciousness and unconsciousness. It is no coincidence that the celestial bodies such as the sun reflects our own nature.

If we amplify what we know about the sun from our everyday experience, through scientific instrumentality and myths, we can build a comprehensive idea of why the sun is so important to us. Our everyday experience of the sun is not difficult to discern. As mentioned previously, it rises and sets and divides twenty four hours into day and night. To our senses, not enhanced by instrumentality, the sun arcs across the sky around us and we are stationary, which hasn't changed since the ancients. In other words, the sun revolves around us. It is without exception hot and drying and we cannot look at the sun without damaging our eyes. Standing in the sun for too long burns us but enables us to see objects with clarity and distinction by its light. The sun's absence makes

¹ There are obvious exception to this idea, particularly if the individual is artistic or has a spiritual or philosophical mind.

objects obscure and indistinct². The sun is predictable and regular to our senses, yet its elevation in the sky varies throughout the year, giving us the seasons.³

Our understanding of the sun is enhanced by our contemporary knowledge of its functioning through observation and measurement. We know that the sun is a star of insignificant importance compared to other stars. It is a 'G' type main-sequence star, with a hot and dense core going through nuclear fusion. The sun's mass is predominately Hydrogen and Helium, with smaller traces of other elements. It is interesting to note that the sun's apparent rotational period at its equator viewed from earth is approximately 28 days, which is the same cycle as the moon.⁴

The sun is middle-aged, with approximately 5 billion years until it turns into a red giant. At that time, the sun will expand in volume engulfing Mercury, Venus, and possibly Earth. The sun is the centre of our solar system, with the planets orbiting it in an approximate flat plane. The sun and our solar system lies close to the inner rim of the Milky Way's Orion Arm and takes 225-250 million years to complete one orbit through the Milky Way at a speed of approximately 792,000 kph.⁵ Close observation of the sun's surface through lenses and filters shows it to be volatile and stormy with eruptions of plasma and the ejection of matter into the solar system.

Beyond the everyday experience and knowledge we have of the sun, the mythological background, its projected ideas are many and varied. Many unrelated ancient cultures have worshiped the sun as a deity. These include the ancient Egyptians, Indians, Japanese, Germans and Aztecs, to name a few. Interestingly, not all cultures regard the sun as a masculine God. Some, including German (Sunna), Finns (Beiwe), Arabia (Al-Lat), Australia (Bila, Walo) and Native Americans among the Cherokee (Unelanuhi), Inuit (Malina), associated the sun with a female deity.

A masculine sun generally makes a feminine moon, thus forming a pair of opposites. A feminine sun, switches the role of masculine to the moon, thus preserving the opposites. Why some cultures have a masculine sun and others, a feminine sun is open to conjecture. We know from

² Artificial light can simulate the sun's light giving properties as a derivative of the sun's energy

³ The elevation of the sun is also dependent on location. For example, at the poles the sun arcs low across the sky in summer and below the horizon in winter.

⁴ PHILLIPS, K. J. H. (1995). Guide to the Sun. Cambridge University Press. pp. 78–79. ISBN 978-0-521-39788-9.

⁵ <https://astrosociety.org/edu/publications/tnl/71/howfast.html>

observation and experience that the sun has a greater influence over our lives than the moon. This may be the key to the male/female projection used to describe the sun's influence. It follows that matriarchal cultures regard the sun as feminine and a patriarchal culture, masculine. Whether the sun is male or female is an indication of the cultural background and the people's attitude to the male and female genders. The fact that the sun is both male and female shows that it depends on who perceives the myth, and what the general circumstances are in its creation.

The main point I wish to make is the relationship between the sun's physical qualities and its mythological character perceived by the observer. As a symbol, the sun had a varied but consistent interpretation, based on the sun's actual behaviour. If we dream of the sun, we can use our own personal interpretation to amplify its meaning within the context of our culture. As we have shown, the sun does not mean the same for every culture, yet when coupled with the moon, forms a pair of opposites, which shows that its meaning has common origins.

This is the true nature of symbol and its meaning is never fully understood, as it leads through association to other ideas. As I have shown above, amplifying the meaning of the sun leads to a pair of opposites, with the moon as the sun's counterpart. The sun and moon are the main celestial bodies in our lives, and their influence worshipped as deities by the ancients. Even today, with all our knowledge of the sun and moon as a thermonuclear reaction of hydrogen to helium, and a lifeless and waterless body in orbit around the earth, the influence they have on us is still magical. The sun still guides us with apparent regularity and predictability, illuminates our lives, and gives us comfort in the knowledge that he (or she) will be back again tomorrow to give his (or her) warmth. Similarly, the moon illuminates the dark sky at night, and although less obviously predictable than the sun, still cycles through our lives with regularity.

All physical objects have a corresponding idea in the psyche. For example, the idea of the sun comes from its physical effect on us. It is hot, dry, burning, regular, predictable, gives light, etc. These physical characteristics make up the base idea of the sun. The idea of the sun does not exist in isolation, and draws other ideas to it. In other words, it is our nature to see objects within a pattern of unity. In addition to the energy the object provides, the idea also provides psychic energy. The psyche also puts the object into a context, much the same as the ancients put the planetary Gods in the context of the constellations. As we have seen, they all belonged to a family, and this helps us understand how ideas interact. The family members and relationships between them is the unity of object and idea.

The fact that the sun is dominant in the day and moon at night is obvious. The relationship between sun and moon less obvious. We know that the moon orbits the earth, which in turn orbits the sun. The ancients believed the sun orbited the earth, as did the moon. It is therefore easy to see the association of Sun, Moon and Earth (observer) with the ideas of father, mother and child (observer), or mother, father and child, as the case may be.⁶ We all know what it is like to have a sun and moon in our lives. In addition, the light of the moon is a reflection of the sun, putting them into relationship. The essence of unity is the relationship between objects and people and projections onto objects and people, within a given context.

From the above, we can see how one object like the sun leads us to other objects like the moon. It is only with our intellect that we try to isolate one object from another in order to study it. The reality is however, quite different. Nothing exists in isolation, as objects and people always connect to other objects and people. In the cosmic field, the planets orbit around our sun, the sun around our galaxy and it follows that our galaxy orbits around the universe in some way. Our contemporary knowledge has not yet confirmed this possibility. The example of the sun leads us through association to the moon and earth, and on to the other planets and celestial objects, through to the Milky Way galaxy, and so on. One idea leads us to another and another and the chain of ideas leads us to unknown areas of the psyche. Ultimately, this chain of ideas leads to the unity of all things.

When we have chains of ideas such as this, it is our nature to put them into a pattern of relationship. In other words, we connect the ideas with known relationships that are familiar to us. In addition to the sun and moon, the ancients gave names to the planets based on their characteristics and behaviour in the night sky. Mercury, the messenger of the God idea (Sun, father) is due to his proximity to the sun. He therefore appears close to sun at dawn and dusk. Similarly, Venus is the brightest and most beautiful wandering star (planet) in the morning and evening. Saturn is the patriarch of the planets⁷; Jupiter is his son, Mercury, Venus and Mars, Jupiter's sons and daughter. The planets, or more precisely, the projection onto the planets, are an extended family.

As with any family, the ancient mythological characters had definite personality traits. Saturn for example, was the old patriarch and concerned with nature and cycles. If he were a person, he would be

⁶ See Plato's Cosmology, in 'Ideas of Unity in Philosophy' Chapter 4

⁷ Uranus, Neptune and Pluto cannot be seen with the naked eye and were discovered much later with the help of telescopes. However, Uranus is Saturn's father, Neptune, Pluto and Jupiter are Saturn's sons.

sense oriented, practical and earthy. Jupiter his son, a strong and promiscuous leader, having numerous partners, and siring numerous children, including Mercury, Venus and Mars. He is concerned with the light daytime sky (air), state and law, a conscious activity of human order. Mercury a flighty and quick trader, concerned with money (energy) and travel; Venus, a beautiful, loving and sexy woman and Mars, like his grandfather, is a nature (chthonic) character, and a strong and courageous fighter.

What this shows is that the mythological characters are not so different from patterns of behaviour we can experience today. We have all met the down to earth agricultural type, as well as the beautiful, sexy woman and her brother, the fighter. With this in mind, we can conclude that the ancients had developed a rudimentary scheme describing psychological types, and worshipped these types as universal constants. They have not disappeared at all, but simply changed their names. Instead of the Oedipus myth, we now say Oedipus complex, thanks to Freud. Instead of Apollo, we have Luke Skywalker, instead of Artemis, we have Zena, the Warrior Princess.

Mythology is always with us. We can deny it and only look at the world in a rational and sense-oriented way, which removes its soul, or we can acknowledge the brilliance and beauty of a world full of wonder and mystery. The collective ideas of mythology belong to our nature, and denying their existence is to cut one self off from our foundation and nature. Freud and Jung, who were essentially mental health experts recognising the need for a healing connection to the deep myth-making processes we all share.

b. Synchronistic Phenomenon

The term 'Synchronicity' was coined by Carl Jung as early as 1920, and grew out of his personal experiences and interaction with Einstein and Pauli. It is a misnomer to say that Jung discovered this phenomenon, albeit, he gave it a new name. Other terms used for this phenomenon are: 'Serendipity', coined by Horace Walpole (1717-1797), which emphasises the positive aspects of the phenomenon, 'Seriality', by Paul Kammerer (1880-1926) and more recently, 'Simulpathity', By Bernard Beitman, the founder of Coincidence Studies.

As discussed earlier, the mind of our ancestors is based on synchronistic phenomenon, as is the western tradition of Cleromancy and the eastern practices of the I Ching. The connection between synchronicity and miracle is also unmistakable, as the definition of miracle is 'an event due

to supernatural agency'⁸, but as with serendipity, its emphasis is on positive events. Spinoza recognised the unknown aspect of miracles, but suspects that there is a physical cause, yet unknown.

“miracles are merely law like events whose causes we are ignorant of. We should not treat them as having no cause or of having a cause immediately available.”⁹

Hume, on the other hand, regarded miracles as transgressions of natural law, but recognised a supernatural force at work.

“a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible agent”¹⁰

Miracles may be the precursor to the concept of synchronicity, but their tendency to be divorced from everyday experience and become part of the mythology, leads us to conclude that the difference between miracles and synchronicity is a matter of degree and relationship. Indeed, as our previous study has shown, projection is the earliest form of synchronicity of a lesser degree. Parting the Red sea, for example, is not possible in our physical reality. Similarly, the resurrection of Jesus as a foundation stone of Christian belief is one of the most important miracles in history.¹¹ We cannot diminish its mythological importance as part of a great story and psychological reality.

This aspect of miracles shows that their connection to our everyday experience need not be included. This gives the miracle numinosity over our mind, yet a niggling doubt as to their authenticity. One could say that miracles of this calibre are hooks for what is possible in our imagination, but impossible to experience physically in everyday life. Synchronicities, on the other hand, are smaller, closer and personal miracles that most people can experience, particularly if the event moves them inside, or corresponds to an inner idea, fantasy or thought. This is the difference between miracles and synchronistic events, in that the former emphasises the beneficent aspect of the event and fascinates us because it stands outside our physical experience of reality, whereas synchronicity connects us to the physical experience of reality. In some

⁸ Oxford Dictionary, University Press, Oxford 1969

⁹ SPINOZA, Benedictus de. 'Chapter 6: Of Miracles'. Theologico -Political Treatise, translated by Robert Willis.

¹⁰ Miracles on the Stanford Encyclopedia of Philosophy

¹¹ There are instances in history where people have been pronounced dead and come back to life. This is certainly true with our modern medical procedures. But if someone in AD 33 is tortured, nailed to a cross for days and speared in the chest, the chances of him ever coming back to life is low.

way, it is the miracle coming down to earth, so we can experience it for ourselves.

Synchronicity is the name for the connection between physical objects and the corresponding thought, idea or fantasy. It is the connection, or relationship of the inner realm to the object, which makes this phenomenon real. An event without the corresponding inner connection can only be termed a 'coincidence' as the inner thought, idea or fantasy is not connected to the event. More and more people want to bridge the gulf between our scientific knowledge and awareness of the supernatural¹² forces that govern our unity. Synchronistic events are however, unlike miracles not always positive.

We all look for the wonderful event that will lead us to the promise of understanding and awareness. Unfortunately, the myth-making unconscious as part of nature, does not work from moralistic standpoints. Its concern is balance and growth and may take many forms. For example, a man that has lead a righteous and reasonable existence will be lacking instinctive and natural impulses and the unconscious will reflect this in his dreams. If the opposite is denied for too long, the man will experience a personal disaster to correct the imbalance. This may take the form of an accident, broken relationship, or loss of some kind. When an individual is not aware of his inner situation, or the need for growth in a certain area, it happens to him as fate. We all know that fate acts outside of our ethical constructs and does not concern itself with good or evil, it is simply nature. The ancient Greeks personified fate as 'fate spinners', called Moirai, who were three women that spun the thread of our lives. If any man has experienced a love affair with a 'Femme Fatale', and the intense pleasure and beauty of the relationship and its eventual demise, anguish and misery, he will know exactly how fate works.¹³

Milder negative forms of synchronicity occur when objects do not work as they intended. Electronic things break or malfunction when needed. A watch will stop working when you have an important meeting. Your car won't start when you want to meet a new woman, or say the wrong thing in a meeting, or run up the back of the car in front when you are thinking about running away from a responsibility. All of these are meaningful corrections, and happen as everyday experiences. In addition to the small, pleasing and annoying synchronicities that we can experience every day, there are the life-changing positive milestones, such as getting

¹² I use the term supernatural, as we don't understand the forces that cause these phenomena.

¹³ JUNG C G, Archetypes of the Collective Unconscious, Routledge and Kegan Paul 1959, page 88 (b) Overdevelopment of Eros

that hard-earned degree, meeting your wife to be, having children, buying your first home. Negative synchronicities are those failures at work, broken relationships, house fires, big accidents, and early death.

The large positive coincidences that we all experience in life are the ones that connect us to the unity inherent in existence and our path towards that unity. Our education and attainment of qualifications give us the opportunity to gain standing in the community and belonging. Marriage¹⁴ is the union with a partner, and the opportunity to gain knowledge of our own contra-sexual nature¹⁵. Marriage also gives us the opportunity to have a family and satisfy our biological responsibility. All these aspects of fate generally occur of their own accord, whether we help them or not. A job or profession comes upon us via an idea or a chance encounter or advice from an external source. Meeting one's partner is an event that happens more by synchronicity than it does volition.

On the other hand, personal disasters can be viewed the same as positive events in life. The only difference is that the latter is painful, whereas the former, pleasurable. The goal is the same, and that is the growth and broadening of psychological awareness. It is the meaning of the event, whether positive or negative, that is important for the individual. Relationship breakups are fertile grounds for synchronistic phenomenon. A couple unites to learn something about each other through projection, to bring out something in themselves that they needed to know. Once achieved, the relationship may continue, transform, or end.

Jung and Von Franz¹⁶ regard the psyche and matter belonging to a universal 'Acausal Orderedness' that connects both realms through synchronistic phenomena. It is the connection or relationship between the external event and the internal movement of an idea or fantasy that impresses us. These can occur simultaneously in linear time, or at different times, and the connection can take different forms. For example, a connection can be made when an event occurs at the same time and different space. In other words, movement is towards the temporal side of reality and relationship to the physical. We can view the event as an ordered movement towards the physical, analyse the specific aspects of the event as if it were a dream, and apply our knowledge of associative symbol.

Besides the large pronounced events in life as mentioned above, we can miss numerous subtle occurrences due to their low energy level. The little

¹⁴ I use the term marriage in its symbolic form as a union of any two people.

¹⁵ Even in a gay marriage it is the masculine component projected onto the partner in order to explore the feminine.

¹⁶ VON FRANZ, Marie Louise, *Psyche & Matter*. ISBN 978-1-57062-620-3

things that may seem insignificant to a third party, but meaningful to the observer. For example, a middle-aged man who had been an aviator and skydiver in his past had the following experience on a summer Sunday afternoon.

I was sitting in the sun and noticed a small hovering fly close to the grass. I marvelled at the beauty and magnificence of its flying ability, which seems very precise and co-ordinated. I related it to my own flying experience, and as my thoughts dwelled on that, when the shadow of a predatory bird flew directly over the fly. The meaning of the occurrence was made clear that, although I had fond memories of past experiences of flight and freefall, the experience made me aware that I could not return to my escapist aspect of the past and the danger involved in those activities as symbolised by the shadow of the predatory bird. Trying to relive the past would be negative and not in the best interest of my personal growth.

This is the nature of small synchronistic experiences. These are difficult to convey to other people, because they occur to the individual alone. In this respect, synchronistic phenomenon is similar to dreams, as only the dreamer perceives them. There are instances however, where more than one person perceives the occurrence and the experience is shared.

The goal of synchronistic experiences is to relate the occurrence or event to the unfolding process of one's life and our position on our natural path in life. Unfortunately, or fortunately, depending on which way you look at it, humans have the ability to deviate from their path which makes us prone to instability and imbalance. In religious terms, it is the ability to sin. Deviating from one's path is an individual problem, which has many causes including getting too comfortable, unwilling to change, as well as cultural one sidedness.

For example, the school system provides a broad range of activities so that the students get a taste of as many opportunities available in life. This is a good start to a young person's interests, but too often, the school system emphasises the subjects oriented towards adaptation to the prevailing culture, rather than the individual. Some people do not function that way and we cannot expect an introverted bookworm to do well at athletic sports unless they are so inclined. This is typical of an extroverted culture, in that participation in extroverted activities and subjects are preferred over introversion and daydreaming.

Most extraverts have trouble understanding introversion especially in extraverted countries like the United States, and non-participation in society's activities sometimes regarded as an illness. This is where an individual may deviate from their path and forsake their natural

orientation, for the sake of external adaptation. Deviation from one's natural path may lead to disturbance if extreme but the imbalance is always addressed in dreams and synchronistic occurrences. Their function is to make us aware of the imbalance and correct our one sided attitude. Many cultures have recognised the importance of synchronistic occurrences, and created methods to encourage its activation. These include: gambling, playing cards and other games, praying, and the eastern I Ching using yarrow sticks, coins, dice, marbles, beads or grains of rice. The idea behind these activities is to encourage chance and patterns that may guide an individual on their path to balance and unity.

Gambling is an interesting form of synchronistic encouragement, in that one bets on a chance event with the hope that the event's outcome will be favourable. Although the reward is monetary, it can help with life's burdens and ease the struggle for survival. The energy behind gambling is the same energy behind a spiritual pursuit. Both look for help from an unknown source to make life easier and less traumatic. There is a character behind every urge to gamble which is expressed in our mood and attitude. In the ancient Greek tradition, the Goddess Tyche (Fortuna in the Roman tradition) was the personification of luck and fate. She is veiled and blind representing life's unpredictability and how fate organises life outside of our will and desire¹⁷.

Unpredictability is uncomfortable for some and governments make every effort to control it. We play games with the hope of a favourable outcome, organise our societies into groups and make laws in order to remove the unpredictability of fate. We create religions and worship deities that represent the unpredictable forces of our nature and prefer positive synchronicities in the form of miracles and serendipity. Yet the negative occurrences move us more, albeit tragically. The ancient Greeks were very aware of this aspect of life.

We pray for life to go smoothly and fate to look upon us favourably, yet the final outcome of life is always a tragedy for those left behind. We build walls between what we know and what we fear to avert disaster and not what lies beyond not to break through the wall. Yet, it is that fear of the unknown that synchronicities, dreams, fantasies and ideas address every day. A wall, law, government, church etc., does not stop the unconscious from its free-flow of material into our conscious minds. Synchronicity helps us become aware of that material, because it connects us to the physical, and encourages us to ask the age-old question, why the inner and outer occurrences coincided.

¹⁷ If one is aware of the direction life is flowing, one can see the meaning behind it and synchronistic occurrences, whether positive or negative, are less surprising and destructive.

The meaning of an inner image, fantasy, idea etc., and the physical event or occurrence is the connection or relationship between them. The connection is the third uniting principal which contains its meaning. For example, the story of the fly and its precision flying impressed the aviator emotionally and spiritually. The shadow of the predatory bird that flew over the fly brought the spirit down to earth and made him aware that beauty and savagery unite in nature. The dark bird could eat the skilled fly at any time. The two sides united as one, impressed him through this simple and everyday experience.

c. Components of Synchronicity

Synchronistic events comprise of several components held in unity by the centre of the event. These components pertain to our understanding of idea, space/matter, time, energy and the central component of purpose or meaning, which hold the others together. To begin this study, I shall set the groundwork with a short description of the four components, plus unifying centre mentioned above.

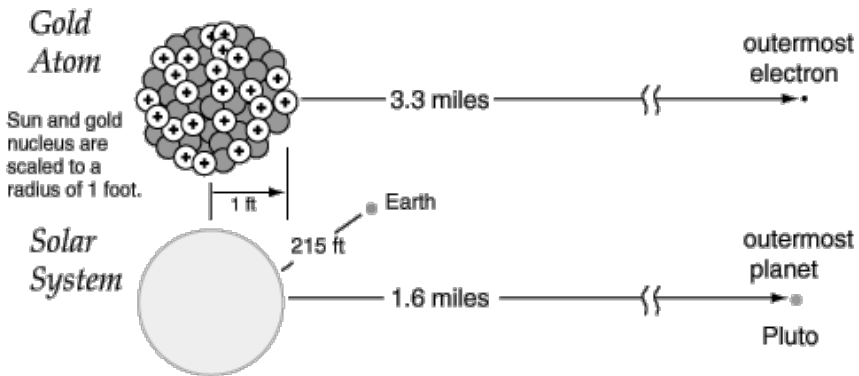
The first component is the psychic material and starting point for such experiences and movement in the unconscious, which can include dreams, visions, fantasies, intuitions, and ideas. Emotions may or may not accompany this phenomenon. It is this psychic material that enables us to experience the synchronistic event. Without this material there is no corresponding inner and outer connection, and therefore no synchronicity. The experience can only occur when a corresponding event in the physical world relates to a corresponding psychic movement.

The definition of space is many and varied. In philosophy, Plato regarded it as the 'Receptacle of being'. Leibniz related space to objects (matter) that occupy it, and could not exist on its own. Kant regarded space as the framework for organising experience. Physics, before relativity, regarded space and time as independent dimensions, as we can move through space in any direction, but can only move through time in one direction. In the myth-making unconscious, however, both space and time are relative and spatial laws of physics do not exist and are relative to the imagery and ideas expressed. Similarly, time loses its temporal and cyclic quality, and becomes eternal for the purpose of the inner expression.

Einstein's general relativity showed that space and time related to each other and explored this concept further in his special relativity. This can be emphasised by the fact that looking at the objects in the night sky, is actually looking into the past, as the light from the observed object is the

light that was emitted from that object in the past. This is due to the vast distances in space, the speed of light in a medium, and the time it takes to perceive the light on earth.

Space, at the molecular and atomic level is more intriguing. The scaled distance between the nucleus and electron cloud of an atom is comparable to the distances between our sun and orbiting planets. With this fact, we know that matter is predominately made up of space, and the forces between the nucleus and electron cloud give matter its structure. The Intermolecular (weak) forces (attraction and repulsion) between molecules are easily broken, as previously discussed. They are easily broken with small variations in temperature and pressure. The intramolecular (strong) forces that hold the molecule together require more energy to break. These forces occupy the space between particles over large¹⁸ distances. Space, to our unaided senses, is infinite in its extension and non-existent in matter. Yet, the space within atoms is much larger than the actual size of the particles.



Matter is therefore a large amount of space between small particles in comparison to the space surrounding them. What we perceive as solid is at this scale more space than solid. Naturally, this knowledge contradicts what we perceive with our unaided senses, for we touch matter and it is solid. When we touch a solid with our fingers, we cannot penetrate it easily due to the forces holding the molecules and atoms together. We can demonstrate this using two magnets where the forces extend beyond their matter into the surrounding space and interact with each other by no visible means.

Time is the measurement of intervals of the earth's rotation in relation to the sun. The cycle is measured, gradated, named and progresses in an

¹⁸ Large in this instance is relative to the distance between the particles and the size of the particles.

irreversible direction from past, through a conceptual present¹⁹, to the future. We can only move forward through time at a constant rate, depending on the cycle related to it. To our senses, time is an inevitable consequence of life, and presents itself in cycles of day and night. To our feeling, time has some relativity, and felt in different ways. For example, we experience a slow day that seems to drag on and a busy day where time 'flies' at an increased rate. To our intuition, time is even further relativised, and almost loses its linearity into the eternal. The closer we get to the unconscious, the more relative time becomes.

In the immediate world, time has less to do with space than matter. It is possible that Einstein's theory had more to do with his understanding of his feeling and sensation functions. Time, being a symbol for feeling and space for the perception of the physical world. To our immediate experience, we can move through space in any direction, yet we can only move through time in one direction at a predetermined rate. Humans set this rate with reference to celestial cycles. Movement in time, backwards or forwards, is a projection of the relativity of time in the unconscious. Time, as divisions of cycles into regular increments is largely arbitrary, in that it depends on the sun and rotation of the earth. If they were to change, then time would also change. For example, if the rotation of the earth slowed so that the interval of one revolution was now twenty-five hours, our whole concept of time requires adjustment accordingly. If, for argument's sake, we divorced time from the rotation of the earth and related it to an arbitrary reference, we would be moving through time faster or slower than before. It then becomes meaningless to think that time is anything other than a conceptual framework based on natural cycles.

Energy in physics has a mechanical component, in that it has the capacity to perform work. Energy also plays a major role in our psychic system. For example, having a synchronistic experience has a great impression on the psyche releasing energy in the form of emotion. The emotions awe, curiosity, fear, pleasure, guilt, wonder, joy, timidity etc., cause a mechanical movement in our bodies. The list is exhaustive, and depends on the type of experience. These emotions in turn affect the bodily functions with an increased heartbeat and body temperature, etc. We feel liberated and connected to a system much larger than our everyday life.

¹⁹ The present has no dimension in time. It is an idea where past and future meet. It does however feel real because it incorporates our immediate memory and prediction of future events. For example if I prepare a meal and sit down in front of it, I remember just preparing the meal and predict (anticipate) that I will soon eat the meal.

The final component in the experience of synchronicity is the purpose of the union of inner and outer movements, and the reason for the event. This is the important aspect of the experience and gives it its meaning. Again, this varies according to the subject's position on their path, and how close they are to becoming aware of their idea of unity. This is the purpose of the experiences, in that they lead the subject to a greater awareness and relationship to their idea.

The purpose of a synchronistic experience is similar to the function of dreams, fantasies, ideas etc., in that they guide us, warn us or help us become aware of the opposites and their relationship to the idea of unity. The biggest difference between the former and the latter is that dreams, fantasies, ideas etc., are unconscious functions and express themselves to the individual alone. Synchronistic experiences express themselves to individuals in the physical world, which makes them perceptible by others. It is impossible to share the impact of a dream with someone else; due to the way we perceive it alone. More than one person can however, share a synchronistic experience, thus help them see the connection between the unconscious and physical world. This aspect of nature brings psychic experiences down to earth for all to see, which were like miracles in the past.

Synchronicities, as with dreams, have degrees of intensity. This depends on the strength of impression and amount of energy released. For example, big synchronicities, like big dreams, leave a lasting impression, and strengthen the idea that there are things within and outside us that orders existence. These experiences happen to all people at some time in their lives. If they do not perceive the inner movement and its relationship to the outer event, it simply becomes a coincidence and the meaning not felt. If the connection made between inner and outer movements, and the experience reaches our feeling, then we realise that there are forces at work in the unconscious as well as the physical world, beyond our control and understanding.

There is a danger however, that all the years of our evolution and hard-won consciousness is overthrown, and the unconscious given the upper hand. This is as one-sided as regarding the conscious world as the only reality. If we throw out our scientific understanding and knowledge and give in to the early human animism, then we achieve nothing, and all of the contents from the unconscious are projected onto the physical world, with a corresponding undifferentiated idea of unity. Everything that occurs then becomes coincident, and one loses the connection to the reality of the object, beyond one's idea of it.

Throughout life, we have opportunities to develop and recognise different parts of our functioning. For example, a new job, partner or moving to a new country with a different culture, requires us to adapt in a different way and develop functions that were previously unconscious. Taking up a new sport also requires new skills and sense adaptations that may have been previously unconscious. The new functions also bring energy and connections to our unity, and this includes synchronicities, which help bring all the functions of our unity into our awareness.

To summarise, synchronicity is the realisation of the connection, or relationship, between an outer event and inner thought or idea, which leaves an emotional impression and has meaning for our personal development. It also reflects our position on life's path and helps us find the natural oscillation from one side to the other along that path. Without recognition of the connection to the inner content, the experience is a coincidence and the impression unrecognised, and the purpose or meaning of the experience missed. The fundamental difference between coincidence and synchronicity is the recognition of the connection or relationship between inner and outer movements, and to know what is inner and outer in itself. It puts the observer in the central position between the two halves of reality and not identical to either.

d. Categories of Synchronicity

The following examples of synchronistic experiences show their relationship and unity in different ways. Sometimes, they coincide in space, sometimes in time, sometimes in matter (objects), or combinations of the three, and on occasion, all three. The following categories are by no means exhaustive, and I regard it as an evolving list. As more and more people experience the unconscious in this way, the categories should grow. Permutations of synchronicity show a complete lack of boundaries, and display a unique form of flexibility and individuality. Synchronicity does not fit into categories very well, and the experiences show a tendency to overlap and be fluid in their expression.

I. Instantaneous Synchronicities

The characteristic of Instantaneous Synchronicity is its immediacy in time and space. For example, the event occurs immediately an inner thought or idea perceived. The hallmark of this type of experience is its instant recognition. In other words, there is no delay in the perception of the synchronicity, and the inner and outer movement coincide in time. For example, we may be thinking about a particular person and the phone rings, and it is that person. Then it opens the door to questions like: why did that person ring? What does the person represent to me? What

qualities does the person have and how do I relate and behave with that person?

Another example is the above 'Fly and Bird' experience of the middle-aged man with an aviation past, who instantly realised that his fondness for escapism and excitement was inadvisable at this stage in his life. This experience is a subtle warning to the man that past activities and attitudes should be avoided for the sake of a different form of development, and that he would be avoiding some aspect of his current life for the sake of an old one. In other words, he risked going off his serpentine path of his life. This is quite a common mistake individuals make as they have fond memories of a youthful activity and try to capture that attitude again through the same activity.

Instant synchronicities, as with other unconscious products, can be either positive or negative. They can guide us to the right decision, or detract us from the wrong decision. This is where humans and animals differ. We have a certain amount of free will, and this can lead us into opposition with our own nature. Animals have a weak level of consciousness, and seldom behave outside of their instincts. It is this ability to 'sin'²⁰, which gives us an opportunity to differentiate the opposites, but also to re-integrate them into a new form.

II. Series of Synchronicities

Synchronicities that occur in series often link to decision-making and are generally subtle in their expression. They are easy to miss, as they provide subtle hints along a timeline to a goal. The following example from our middle-aged aviator illustrates this path.

I wanted to buy a new car and didn't know what to get. I went to a local dealer and drove a used Lexus and liked it very much. It wasn't quite the right car but I searched for a similar model to buy. I took my wife to another dealership and test-drove another Lexus. The air conditioner didn't work and for some reason a large truck was backing up towards us at a stoplight and nearly crashed into us. Again, I realised this is not the car. After much searching and disappointment, I found a privately owned car loved by its owner. My wife and I drove to where the car was and I had doubts, as all previous viewings were disappointing. On the way to see the car a Lexus of the same make but opposite colour (it was black and the car we were seeing was white) followed us into the tunnel we had to drive through. This gave me a good feeling about the car I was going to see. Sure enough, the Lexus was in very good condition and we got it for a good price.

²⁰ I use the term 'sin' as our ability to deviate from a set of guidelines. In this instance the guidelines are set by our nature, not a religion.

This set of experiences show his conscious decisions guided by small synchronistic experiences, which were all negative, and positive when the right car came along. Perseverance and the inclusion of his feeling guided him to the right decision. He realised that dealerships just want a sale and did not care about the cars they were selling. On the other hand, the private owner loved and cared for his car which was reflected in its condition. The initial test drive set the scene for the type of car, and through permutations of possibilities, the right car found and purchase reinforced by the final synchronistic event. The car was important to the man because he regarded it as a vehicle to travel into the world and it became part of his persona character.

III. Major Guiding Synchronicities

These types of synchronicities are life changing, and happen to everyone at some time. They include the major positive events such as completing education, finding a career, meeting a future partner, building a home, having children and so on. If we look closely at how these events occur and view them objectively, it generally appears that they come about of their own accord. We meet the right person at the right time, or find a job opportunity just when we needed it, and so on. The following example shows how these life-changing events occur. They are from the life of our aviator meeting his future wife:

I knew I had to come down to earth and stop trying to escape reality. My first marriage had fallen apart; I was alone and had thoughts about having a family, but didn't know how to go about it. I had a fling with a femme fatale and she made me crash even further down. I was at the end of my jumping and flying activities and needed stability. Having been a bachelor adventurer and athlete most of my life, I thought I should look into doing what everyone else seems to do. I went to visit an old skydiving buddy who told me about this woman who had two kids and was very artistic and had run a café at the local drop zone. I went to the drop zone and she wasn't there, and I didn't think about it again. One Saturday night, the jumpers and I were getting drunk, as was usual, and a car pulled up in front of me. I got in, not knowing where we were going, but was happy to go along for the ride. We ended up at a house in a country estate. Two close female friends were having a party and I eventually married and have a family, with of them.

The above example shows how the unconscious helps an individual on his life's path. Had he rejected this opportunity, his loneliness and lack of connection to the earth would have deepened and possibly led to disaster. His path required a better earthly adaptation, including the responsibility of a wife and children, and he was wise to accept it. Too

often, individuals are stuck in a life that they believe they have chosen, and reject change to that life. This is the same as regarding the physical world as the only form of reality.

IV. Major Correcting Synchronicities

These synchronicities occur when one has gone astray from life's path. As mentioned previously, synchronicity is not always positive and can be life changing through disaster. Before such disasters occur, warnings are always given from inside, through dreams, fantasies, subtle synchronicities, etc. Ignoring these inevitably leads to a major correction in attitude through a negative external event or accident. What seems like a disaster on the surface is a correction that was necessary for the balance and well being of the individual.

A 30-year-old man was in a rut and experienced the following events. He had had a few romantic flings and did not enjoy his work. He decided to visit some old friends overseas to help him out of his situation. He was not aware that he was about to have an emotional disaster.

I had to get away and change my stifling life. I quit my job and flat and moved back into my parent's home. From here, I travelled overseas to visit my old friends. On a connecting flight, I was seated next to a woman towards whom I had an instant like. She stirred something in me that I hadn't felt for a long time. It turned out that she lived in the same city as my friends. I visited my friends, made contact with the woman, and spent much time with her. We were like two little kids together and had much fun. We were in love. I had a return ticket and had to leave, but agreed that we should get married when I returned. I went home and sold my car and shipped my belongings overseas. I returned several months later and everything fell apart. I was stopped at immigration and my passport confiscated and told I had to leave the country within a few weeks and retrieve my passport at the local office in the city I was travelling to.

I landed on her doorstep in shock and her love for me immediately evaporated. She squirmed at every idea of being a couple, and I was an emotional wreck. I had given up my life for a new one that wasn't there. The experience made me realise that I cannot escape a dreary life for an imaginary one, and flew home completely demoralised and had to start building a new life from scratch. I didn't want to go back to my parents, so I stayed in a hotel till I could get a job, rent a flat and get back in order.

Later discussion with the man revealed that he thought that it was probably necessary to go through this disaster and reach rock bottom so that he could start again. He was not aware enough of his process to

make the necessary change by will, and fate organised this disastrous love affair to initiate the change. He later confessed that he felt more alive during this episode than ever before. He went from the ecstatic high of falling in love, to the dramatic fall back to earth and reality, with its emotional upheaval and pain. He also said that he would do it all again just to feel those opposites.

The man's experience extended over several months and shows how the unconscious organises a correction to one's life. In this case, he was still tied to his parents, particularly his mother, and he saw this as an opportunity to escape from her influence to a form a paradise with his newfound mate. He also realised that the woman was a 'femme fatale'²¹ and that her function in the events was to encourage his separation from his mother. Her interest evaporated once she achieved the separation and she rejected him, due to a lack of maternal instinct. He recalled an auditory vision of his mother knocking on the front door while lying in bed with his mate, which reinforces this conclusion.

The events experienced by this man show that synchronicity need not be an instantaneous experience coinciding with an inner movement, but can be a series of events that all lead to one conclusion. In this instance, there was an urge for a new life, or at least, a renewal of life. For him it was a sacrifice of his old stifling existence for something new, fresh and different. He lacked an emotional life, and sought it away from his current situation. The fact that he said that he would 'do it all again' just for the emotional experience of high and low, shows that what he needed was given to him in a roundabout way. He needed an upheaval to put him back on track, and this is exactly what happened to him. What, on the surface seemed like a disaster, later turned out to be exactly what he needed at that time in his life.

V. Convergence Synchronicities

This type of synchronicity has the hallmark of a dual series of events that flow together to form a powerful experience, and hence leave a strong impression on the subject. The following is an experience by a young artist who had very interesting ideas about the contemporary morality of his culture.

I had an idea for a painting of a naked woman coming out of the ocean with pubic hair that had grown into the shape of a bikini bottom. I hunted

²¹ The femme fatale is written about in C.G. Jung, *The Archetypes of the Collective Unconscious*, Routledge London, 1955, Page 94. He uses the term 'overdeveloped Eros' and regards this type as a purposeful arrangement of nature and their function is to help males liberate themselves from their mothers.

around for an image to copy and found one in a magazine and proceeded to paint the picture. The painting was almost finished when a friend suggested we visit an old friend of his in the same city. We were sitting in a group around an outdoor setting, and some neighbors' (a couple) came over to join us. They sat down I looked at the woman, and a chill went up and down my spine. She was the woman from the magazine that I was painting. Later in the evening, I had the painting delivered to where we were so that all could see that it was true.

The above example shows how an experience can bring two streams of unrelated events through a series of random movements of the individual in time and space. Firstly, the artist had the 'idea' for the painting. This was uppermost in his mind. He searched for an image to copy and found an image in a magazine. The woman was simply a model posing for a shot in that particular magazine. The artist studied the image and looked at her form, colour, contour and beauty to reproduce her on his canvas. We can safely assume that the image drew much of his attention and concentration. He went through a series of unrelated events to get to his friend's associates house, and through another unrelated event of the neighbours visiting his friend's associate. This is where the convergence of inner psychic material and outer coincidence occurs. The woman he was painting had materialised in front of his eyes, and the synchronistic experience completed. The woman indeed confirmed that she had posed for the magazine picture years ago when she was a model.

Firstly, we have the initial idea for the painting, then the search for a physical image in the form of a photograph of a real person. In other words, matter in space to satisfy the idea. It is not quite the physical person as it is an image of a physical person. This is typical of this individual's creative process using images of real people for his work. The next step in the event is the almost completed painting. Now we have a series of unrelated occurrences of a friend who had an associate that he was visiting and the friend's associate had a neighbour visiting. It only required one of the chains of events to break down and the experience would not have occurred. The final experience of convergence was realised when the artist became aware that the woman he was painting was sitting in front of him in the flesh.

The following breakdown of the experience in terms of the components shows how the sequence unfolded:

Idea	-Unrelated in time & space to experience
Magazine image	-Unrelated in time & space to experience but a physical manifestation (matter) of the idea
Friends neighbour	-Unrelated in time, yet related in space to object (matter) a convergence

Connection	-The process has gone from idea to image of idea to real person.
Impression/Energy	-The artist experienced awe and wonder and realised that other forces were in control of reality and a corresponding increase in personal energy and incentive to explore these experiences further
Purpose	-Movement from inner idea to outer reality, as an artist, his inner images were very important but his relation to outer reality weak. This experience helped him get closer to this aspect of things

The next experience was from the same artist many years later. He had adapted to the outer world, had a wife and children, built a home for them, and was thriving in his profession. At this time, he was doing a depth analysis and tackling the relativity of good and evil²².

“I just had the most amazing experience. I was driving my pearl white car to buy a can of white paint for the house. I saw on the road ahead a black snake about 5 feet long. I didn't want to run over it so I stopped, and the snake came up alongside my car. I opened the window and fumbled with my phone to take a picture. It hung around next to the car at my door for a while and then went under the car. I didn't know what to do because I didn't want to run it over. There were cars behind me wondering what I was doing, so I moved forward hoping not to squash the snake and pulled over the side. I got out and expected the snake to be there on the road, but it was nowhere to be seen. My immediate thought was that it climbed into the underside of the car. I walked around the car in a bewildered state, wondering what to do. I rang my wife and one of my colleagues said to drive and brake suddenly to dislodge it. After getting the courage to get back in the car I did that a few times and proceeded to the paint shop. They thought it was amusing. Again, I mustered the courage to get back in the car and drove to the car dealer to ask if they could put the car on a hoist to see if the snake was there. They refused on occupational health and safety grounds. Fair enough. I drove home and left the car in the paddock next to our house.”

This example shows how the unconscious presented an event to show the artist what he needed to integrate and understand about himself as a unified, integrated man. This was a difficult process for him, as he had to acknowledge that all the instincts others have are in him too. He could not

²² Good and evil are ways of describing what is beneficial to one or other persons and is highly relative. When we look at animal behaviour and its sometimes grotesque and horrific expression, we don't say that it is evil; we simply say that it is nature. We do not however extend the same courtesy to the human animal.

identify with good alone from this point on. It became a moral question, and a realisation that all good and evil were contained within himself. This urged him to integrate the idea with the help of this experience. In this instance, the unconscious connected the white paint (covers & makes clean) with the blackness of raw instinct.

Idea	-Relativity of good/evil before event in time and not related in space
Event	-Occurred in space, time and matter, not in idea
Impression/Energy	-Fear, wonder, curiosity with a release of energy and attracted attention
Connection	-After event in time, no connection in space, connection found from idea and memory of event
Purpose	-Realisation that one's body has all the base instincts we share with the animal kingdom (snake) and the need to incorporate it for unity.

In this instance, it is not a convergence and flow from idea to matter as the first example, but a realisation of the opposites contained within himself, which occurred after the event. The event was very powerful for the artist, as it threatened his safety with the belief that the black snake was under his car. The fact that he thought the snake had crawled into his car is a good simile for bringing a psychic aspect into his personality, understanding it, and finding a place for it within his wholeness. As an addendum to this example, he came home and sat in his spot on the sofa in the living room. Before he sat down, he noticed a white feather on the seat, which completed the synchronicity. White bird and black snake are a classical pair of opposites.

VI. Shared Synchronicities

Shared experiences have the tendency not only to impress the individual, but reinforce the relationship between individuals. It makes them aware that a greater force is involved in their lives and that they are witnessing that force first hand. Shortly after the snake and car experience of our artist discussed above, he and his eldest teenage son drove to a local hardware store, which was on the same road where he experienced the snake. His son had a milder and connected version of his father's original experience.

The boys have adopted a current Internet app called Pokemon Go. The app actually encourages them to get out of the house and find Pokemon

characters to capture. The images of these characters are superimposed on the phone cameras view in real time. Yesterday, my eldest actually wanted to come to Bunning’s (hardware store) with me, to see if he could get some of these characters, which can be found in any location. As we drove, I pointed out the corner where a black snake had crawled under my car. As we turned the corner, his app had a snake on it at that particular spot, which he captured. We both looked at each other, amazed at what had just happened.

In this instance, he shared the original experience with his son at a different time. It is important, in that it not only reinforced the original experience, but he shared it with his son. This brought them closer together in their relationship and shared what can only be termed “a magical moment”.

Idea	-Snake experience still fresh and on the artist’s mind, he told his son about the experience as he was driving to the same corner
Event	-As we turned the corner there appeared a snake on his son’s Screen
Impression	-It reinforced the original experience of the artist and it was shared with his son
Connection	-Instant simultaneity in space and time, reinforced experience for father & new experience for son
Purpose	-Reinforcement for father, shared experience for son and his father’s connection to the unconscious

VII. Shared Synchronicities in Memory

The next example is from a 36-year-old female financial adviser at a large institution. She has, however, a spiritual side that she had neglected until she met her new male friend.

“I had lunch with a male friend yesterday and as usual, it was very pleasant. He mentioned planning a holiday for his family and I recommended the Gold Coast, because the kids love the amusement parks, especially Dreamworld. In the evening, I learned that 4 people had died, 2 women and 2 men on the rapids ride at Dreamworld.”

The event at Dreamworld had impressed her enough to look at the circumstances, and found that it had occurred at the same time she and her friend had discussed taking his family to the resort. Further investigation showed that there were two children on the ride that survived and were thrown clear. There were six people on the ride in total and all the adults died. The event had inspired and gave her a lot of positive energy. Her job at the institution weighed heavily on her and she

did not have much childish fun in her life. She was very responsible, worked hard and took care of two children and her husband.

Idea	-Fun times on physical rides, no connection at time when idea perceived, separate space
Event	-A ride on a channel of fast moving water fails, 6 people on the ride, 4 people, all adults drown, 2 children survive
Connection	-Idea and event unrelated until later in time when reported on news. Idea & event coincided in time not space all in memory
Impression	-Connection made after event in memory & still released energy, emotion- awe, curiosity, fear & guilt
Purpose	-Union of opposites- tragedy & joy

In this case her job and family responsibilities burdened her. She yearned for freeness and joy from what she described as a 'joyless childhood'. Her new friend encouraged this aspect in herself, and that life was not just about the practicality of adaptation. After this experience, she was curious about such experiences and actively looked for them.

e. Unity of Idea and Object

We can now draw conclusions concerning the relationship between a symbol as a psychic expression and its connection to the physical. Firstly, it is very rare for a symbol not to have its roots in the physical as we have seen in our study of ancient myths. This is why dreams always draw their imagery, sounds, feelings etc., from the physical world and something that we can relate to in some way. The 'world tree', for example is a worldwide idea that connects the human personality with the natural growth of a tree²³. A tree starts as a seed that drops to the ground, and if conditions are favourable, sprouts into the earth and sky to make a stable connection to water, nutrients and the sun. As the tree grows, it develops a root system below ground as well as a branch system above ground. This happens simultaneously for the stability and balance of the tree so that it can spread its fruits and seeds for the next generation.

²³ I use the example of a tree to emphasise the relation to an ideal form of human growth. There will always be anomalies to the ideal such as the Saguaro cactus where the above structure is much larger than the root structure. In this case however the above ground structure has adapted to an environment where water is obtained from the atmosphere rather than the soil and its above ground structure reflects this adaptation. We see this analogy in brilliant yet tragic individuals like Nietzsche who had a great awareness (spirit) yet lacked the roots (family, relations, profession etc.) and paid the price for his rootlessness with madness and early death.

Similarly, people are born from a seed/egg into a family where they receive water (feeling, belonging, roots, career, family, home) and nutrients (food to grow). They grow towards the sun (awareness, education, knowledge etc.), and sprout fruit, acorns, seedpods etc., (having children and the continuation of the species). The biological cycle completed and continuation of life above and below ground (conscious/unconscious, reflecting on life) eventually succumbs to disease, decay and death.

The above example of the tree is an excellent and universal symbol showing how above and below unite in one living entity. Symbols, particularly when dreamt, lead us to the fullness and unity of life and give us the objective feedback on where we may be going off our serpentine path. This fact is not popular in our western culture yet we live our fantasy and see the latest adventure of our heroes and heroines at cinemas, television or on the Internet. Movies are different to dreams as most are made logical, whereas dreams are sometimes incoherent and in an obscure language. Characters such as Superman make an effort to explain how he can simply take off and fly, whereas if we find ourselves flying in a dream, there is no explanation as to how this came about and why it happened.

This is where a different approach comes in. In the physical world, we know that it is impossible to simply take off and fly. We can simulate flight through devices such as aeroplanes, rockets, etc., and can even simulate flight without vehicles through free-fall and wing suits coupled with a parachute. We can associate flight with leaps of imagination, or the ability to see beyond the physical. This is how symbols communicate. They are not literal expressions, and what belongs to the physical half of reality is not the same as what belongs to the inner unconscious half of reality, although they do complement each other. The differentiation of these halves of reality is life's task and the goal always in the future and not achieved until death.

We can never fully know the physical world, as knowledge of every aspect is impossible for one individual. There will always be unknowns filled with the projecting unconscious. This is a psychological fact that will never change, and as the ancients saw human behaviour and types in the planets, so too, will we see alien cultures and races on planets orbiting other stars in our galaxy, and other galaxies in the universe. It will be a long time before we find life on other planets in our own galaxy, let alone distant galaxies, due to the overwhelming distances involved.²⁴

²⁴ That is, unless we are visited by a superior species that have travelled the great distances.

The ideas of wormholes and folding space etc., are at this stage, fantasies of what may be possible. Ideas like this and others, such as the Big Bang theory are just that, theories and not proven physical facts. Even the term 'Black Hole' is an apt description of the unconscious rather than a known fact. The unconscious is the realm of darkness, the darkness of night and dreams. At most, we can say that we do not know what is out there in the universe, except for what we can see. We can say that ideas are as real as physical facts and can lead to the discovery of the unity of the inner and outer halves of the cosmos. To the ancients, the night sky was the myth-making unconscious, and for us it has moved further into space beyond our current scientific knowledge.

With the above limitations in mind and the impossibility of complete knowledge of both inner and outer realms, the best we can do is approximate a standpoint that acknowledges both realms and differentiates inner products from outer realities. Our current level of knowledge of the physical universe is increasing all the time, as is our knowledge of inner psychological processes. As humans, we have the wonderful ability to perceive in either direction, and although this may seem like a linear arrangement, it turns out to be circular. This is where the underlying unity to the existence manifests itself.

f. Symbol of Meaning and Unity

With a slow and tedious differentiation of the opposites of inner psychic material from the physical world, we realise that both realms are complementary and objective. The consequence of this differentiation is to realise that the inner part of reality is as objective as the outer. No one creates their own dreams; they come to us from inside. Similarly, fantasies, ideas and thoughts are objective products of the myth-making unconscious. The effect of this shift in attitude makes what the psychologists call the ego, quite small compared to the information from either side. This attitude not only requires an artistic openness, but a scientific objectivity so that we have an open mind, are curious but do not identify with either side.

The idea of the unity of all things is by no means new. In fact, it is an age-old awareness that what is within is without and visa-versa. People from all parts of the world have recognised the inherent unity in existence, and the strong, innate connection we have to this unity. As mentioned previously, awareness of the unconscious requires a transformation of projection. Our earliest ancestors projected a great deal of the unconscious onto the physical world. As we evolved and grew, these projections became fewer, and coalesced into a central figure that

encompassed all projections and became a unifying force, which contains everything. This force is essentially unknown to us in its makeup and how it operates. With every advance in evolution and the transformation of projections, comes an increase in awareness of what is physical and what is psychic.

The ancients knew that the night sky was another world full of Gods and demons.

Astronomy compels the soul to look upwards and leads us from this world to another.²⁵

Our knowledge of the cosmos has increased since then, and we know more about the orbits of the planets in our solar system. We know that our system is in a galaxy, and there are billions of systems with billions of planets in this galaxy. Our galaxy is one of billions of other galaxies with billions of systems and planets. Beyond this, we know very little. We have no clue about life on other planets in our galaxy, let alone other galaxies. On the other hand, our popular imagination (unconscious) has given us other species, cultures and life on other planets in our own galaxy and others²⁶.

This is the nature of projection. The void created at the limits of knowledge fills with mythology. Mythology permeates our lives every day through television, cinema, books, and so on. All this information comes from individual writers and from their own myth-making unconscious. Jung rightly identified this trend in our myth-making in his essay 'Flying saucers: A Modern Myth of Things Seen in the Skies'²⁷ where he looks at the phenomenon from both sides, the physically real and the imaginative musings of people. His conclusion was fraught with difficulty. On the one hand, he recognised that "something was seen" by people yet there has not been a definitive meeting with the occupants of these flying saucers. If they exist, why not say hello. Why do they fly around without acknowledging the main species on our planet? On the other hand, the creative arts gives full expression to the idea of flying saucers.

This difference between the ancients projecting their Gods onto the local planets and star systems and our contemporary projection of aliens and far off civilisations is a matter of degree. As long as something is unknown, information fills it from the 'other world', as Plato terms it. Once we can form a relationship to an object, we have a chance to transform

²⁵ PLATO (c.427 - 347 BC), *The Republic*. Book VII. 529

²⁶ I refer to the popular TV and movie franchises of Star Trek, Battlestar Galactica, Star Wars etc.

²⁷ JUNG C G, *Civilization in Transition*, Routledge and Kegan Paul, 1970, Page 307

the projection and see that 'something' as it is, not as we imagine it to be. In other words, the idea of the object transforms to resemble the object more closely when we learn more about it.

The symbolic nature of unconscious material is always ahead of us. On a personal level, the ideas, opportunities and encouragement, all help us grow, develop and become aware of our potential unity. On a collective level, the myth-making of individuals encourages us to explore, develop new technologies, prove scientific theories, and as Einstein explained, "The true sign of intelligence is not knowledge but imagination". Further, I would add the importance of knowing the difference between imagination and knowledge as equal and opposite. Neither should detract from the other. If knowledge of something dispels the idea of that something, then nothing is gained. When knowledge changes, so too does the symbol. As mentioned above, the ancients believed their Gods had direct influence over their lives and so they did. We now know that the planets have minimal effect on our physical lives, but enormous effect on our symbolic lives. Our symbol-making unconscious evolves as our knowledge evolves.

What does all this mean to everyday life? This is a difficult question to answer, as every individual has a unique viewpoint of themselves, and the inner and outer halves of reality. The common experience that seems to bind all humanity together is access to their myth-making unconscious. Although some people claim never to dream, it may simply be a lack of interest, or total rejection of what they find uncomfortable to deal with. Cultures both ancient and modern have always had their myths. These take the form of Gods and their trials, written and verbal stories of adventures far and wide, to our contemporary stories of far-flung planets and cultures on the other side of the galaxy.

The symbol connects us to the unknown in ourselves, and is a potential for growth. It leads us to the underlying unity that has always existed and always will exist. Our personal symbols lead us to the unity we all desire and it may not always be moving forward in the linear sense of time. If an individual has developed himself or herself very well in the world, the urge for unity will try to make that outer world cold and lacking in life. The unconscious will try to compensate the imbalance by leading the individual towards themselves, their lost childhood and creative potential. If an individual is too one-sided, the other side will make its presence felt, one way or another. This is the underlying unity of all things.

a. Three Dimensional Mandala

Mandalas, as described in the preceding text, are abstract symbols of wholeness or a pattern of unity. These patterns are prevalent throughout nature, and have the function of uniting opposites. Their characteristics are stability, order, balance, symmetry, regular shape, occasionally colourful, and above all, attracting. They can be undifferentiated, as exemplified by the wholeness of a baby, or highly differentiated, as that of a wise old man. They are not static expressions, and evolve as the individual evolves. In humans, they reflect the state of psychic and physical development and level of differentiation. If they appear distorted, they can show areas that need attention and neglected quarters not part of the group.

Mandalas appear in the natural world and serve the same function. The flower for example, attracts birds and insects by its colour, beauty, aroma and nectar for the purpose of propagation. Its unity depends on the attractive force of its flower and nectar, and is highly dependent on that force and the presence of insects to help with pollination. It makes them highly dependent on their environment for survival. Another example of mandala-type shapes is the intricate pattern the Puffer fish makes of the sea floor to attract a mate. They spend hours swimming over the sand to make a complicated circular shape with ridges and ripples, all to attract a mate, thus uniting them with their opposite. The image below shows the size difference between the fish and the pattern they are creating. It also shows an innate ability to measure and see a shape far larger than their body. The middle arena has converging ripples to the centre, where mating takes place.



There are numerous examples of mandala shapes in nature that show an organised and ordered pattern-making ability that comes from the molecular structure of the object. These include how plants grow from the centre out, how the spiders weave their webs into a circular shape and sit and wait in the centre for prey, bird's nests, snowflakes, minute scales of crystalline structures to the massive scale of cyclones, hurricanes, tornadoes, planets, solar systems and galaxies. They all display an ordered shape with a centre that they emerge from or revolve around. The common attribute of these natural phenomena is their undifferentiated quadrants. Humans seem to be the only species that can differentiate the four orienting functions of the psyche.

The one thing that all mandalas have in common is they all begin and end, from or to the centre. This centre co-ordinates the arms, perimeter, radials etc., and holds the pattern together. The centre contains the original stalk, as in plants and trees, the stamen, ovary and nectar in flowers, the mating arena for the male and female puffer fish, the eyes of storms, the star at the centre of solar systems, and whatever is at the centre of galaxies and the universe. The centre is either the revolving point, or place for unity. Human mandalas are simple and undifferentiated at birth and approach a differentiated state at death. Individuals tend to circumnavigate the centre and develop the four orienting functions to a certain extent as they move through life. To what extent depends on the individual and how open they are to the demands of the life process. It is natural to stay with what is familiar in one corner, and not move to the next because of fear, or cling to a life that feels comfortable.

Depiction of human mandalas can either be two-dimensional, as in a picture, or three-dimensional as in a sculpture or building. In the first instance, the mandala is flat and abstract in representation. The three-dimensional mandala is tangible, and has a better relationship to the physical world. It is as if that unity had crystallised to form a tangibly real object in the world. As a representation of a stage of personal development, a three-dimensional mandala has more stability than a flat image, and therefore is closet to our everyday life.

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