A woman with long dark hair, wearing a dark, long-sleeved dress, is crouching on a wooden floor. She is looking towards the right side of the frame. The background is a wall covered in large, intricate gears of various sizes and colors, including gold, brown, and dark blue. The lighting is dramatic, with a strong light source from the left, casting a long shadow of the woman onto the wall behind her.

Pari Perspectives

"The future has an ancient heart"
CARLO LEVI

**Ideas in Science, the Arts,
Spirit and Community**

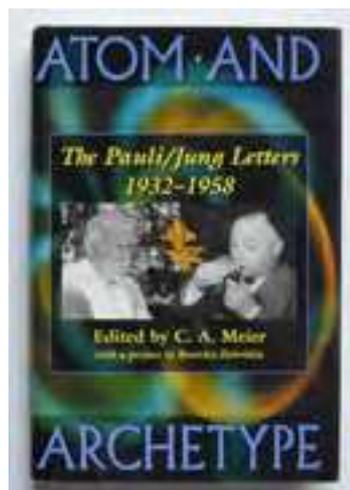
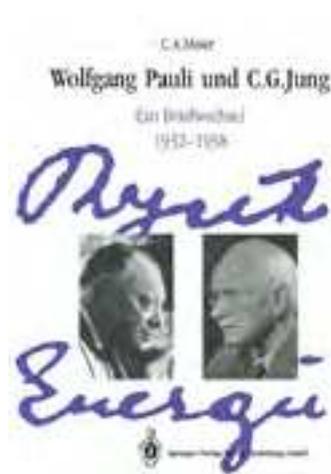
Issue 8 / June 2021
Synchronicity

Synchronicity Quest

REMO ROTH

This essay is dedicated to the late F. David Peat, who invited me to publish with Pari Publishing

I would like to describe to you my very personal approach to the phenomenon that C.G. Jung, the depth psychologist, and Wolfgang Pauli, the quantum physicist and Nobel Prize winner, have called synchronicity. We have known about the extremely intensive and profound exchange of ideas between the two since the publication of the correspondence in *C.G. Jung und Wolfgang Pauli, Ein Briefwechsel, 1932 to 1958* in 1992, which was also published in English in 2001 as *Atom and Archetype, The Pauli/Jung Letters 1932-1958*.



When we talk about synchronicity, we usually assume that this phenomenon consists of two or more events, the first of which is an internal, subjective phenomenon—a dream (or vision)—while the second is of an external, objective phenomenon.

For example, one dreams of an encounter with a friend, and shortly thereafter he or she runs across our path. Mostly one is surprised about this coincidence but one does not have any further thoughts about it.

But actually C.G. Jung wanted us to think about such coincidences, to consider their meaning. For him, the realization of such a meaning should make us more conscious about necessary changes in our behaviour or attitudes. In my case, synchronicities served, above all else, the development of creative insights. Since these represent an actual new creation in consciousness, their significance as actual incarnational phenomena became more and more clear to me.

Jung's definition of synchronicity is broader than a dream's coincidence with an external event. He speaks more generally of 'a "coincidence" of subjective and objective happenings, which just cannot be explained causally.' So, in Jung's definition, the internal subjective phenomenon does not need to be a dream or a vision.

As in my case, which I will explain later, the subjective fact can also be, for example, a creative problem which occupies us intensively, but to which we have not yet found a solution. In such cases, even the need to solve this problem may still be completely unconscious, i.e., we have only a dim inkling that what has constellated is a problem and that we should set about solving this constellated problem.

This was the situation which formed the background of something I experienced in 1975, one of my first synchronicities. It turned out that this synchronicity was the beginning of the creative development that eventually led me to the definition of what I today call 'Synchronicity Quest.'

January 22-24, 1975: The Synchronicity with Jung's Article on Synchronicity

I had been interested in parapsychology from a very early age. Then a dream in the early days of my psychoanalysis

moved my analyst to recommend that I look into the phenomenon of synchronicity, which Jung defined as a parapsychological phenomenon.

1. The first event of the synchronicity occurred on January 22, 1975. The Parapsychological Society of Switzerland invites me to attend a lecture in Zurich. The lecture is entitled as follows:

**C.G. Jung and Parapsychology.
With special Consideration of Synchronicity**

2. The second event of the synchronicity: Two days later, on January 24, 1975, I happen to visit an antiquarian bookstore where I find the book *Naturerklärung und Psyche*, 1952², by C.G. Jung and W. Pauli. It contains Jung's original article on the principle of synchronicity.

Strictly speaking, this is not a synchronicity. However, in the broader sense of Jung's definition, it is a synchronicity, namely just 'a "coincidence" of subjective and objective

happenings, which just cannot be explained causally,' but which one feels share a common meaning. Though I was quite unaware of it, my inner creative aspect was already intensely occupied with the phenomenon.

It is the **introverted feeling** that connects the two events of synchronicity. One feels an almost magic connection between the two events, that cannot be explained rationally. Wolfgang Pauli, the quantum physicist and Nobel Prize winner has called this radiation 'mana.' For the people of Polynesia, mana is the life energy: to a scientist it is an **energy of higher order**. It is precisely this activation of mana that I always feel when I experience what I call **an expectation of synchronicity**: one senses that something is in the air, but does not quite know what it is. In the case of this specific synchronicity, an intense feeling told me that it would correspond to my life's task to deal more intensely with the phenomenon of synchronicity.

I began my studies at the C.G. Jung Institute, Zurich, in the spring of 1975, i.e. **a few months after the above synchronicity**, and since, as I said, parapsychology fascinated me, I had already intensely studied Jung's synchronicity hypothesis. So even before I started my studies, this synchronicity showed me that one of my most essential tasks would be to do further research in order to develop understanding of this phenomenon discovered by Jung.

Naturerklärung und Psyche, the book containing both Pauli's Kepler article and Jung's article on synchronicity, was published in 1952. Already three years earlier, on June 22, 1949, Jung had sent Pauli the first draft of this article in a letter, asking him to comment on it critically. Pauli helped Jung, among other things, to transform the scientific terminology such as 'dreamlike images of the imagination'³ into their true meaning. For example, he differentiates between terms in physics such as 'radioactivity' and 'field,' which Jung equated, although 'radioactivity' is based on an acausal background and 'field' on a causal one. Thus, Pauli could finally inform Jung that 'the final chapter IV [of the synchronicity article] ... [considered] from the standpoint of modern physics, is now unassailable⁴.'

In 1951⁵, Jung conjectures that there must be a basis common to both the physical and the psychological, which he calls transcendental. Then, in 1953, the depth psychologist writes to the quantum physicist that he has found a 16th century alchemist who speaks of a world behind the division into outside and inside. The alchemist is Gerardus Dorneus, who lived in the second half of the 16th century⁶, and called this world the *unus mundus*, the One World.

Pauli accepts Jung's hypothesis of a unified world behind the Cartesian split and calls the *unus mundus* the **psychophysical reality**.

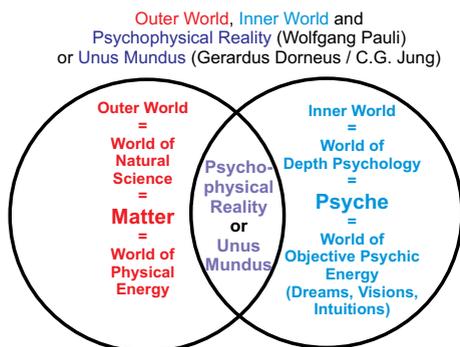
For the physicist Pauli, using the word 'reality' for a phenomenon indicates that it is observable. I agree with



this view. In this instance, it means that according to Pauli the unus mundus is not, as Jung assumes⁷, transcendental; on the contrary it is observable.

With time I realized that **synchronicities correspond to observable phenomena that are incarnated into our world out of psychophysical reality.**

This psychophysical background of synchronicity was something that Jung and Pauli could not yet verify in a unified theory. Therefore, over the last 40 years, I had to extract it in the course of my research, and I will now discuss with you this psychophysical background of synchronicity by means of some slides.



Jung: Supposed Common Background of Physical World and Psychical World
 Hermetic Alchemist Gerardus Dorneus: Unus mundus
 Pauli: Psychophysical Reality (Must be observable!)
No Theory of Synchronicity on the Background of Psychophysical Reality

Slide 3
 © 2021 by Remo F. Roth, Zurich

In the above image slide, you see the split world of today. This split into a quantitative and a qualitative part occurred during the scientific revolution of the 17th century, thanks to Johannes Kepler and to the introduction of mathematics. Since then, the inner world, the world of the psyche, has been treated as separate from the outer world, the world of natural science, matter and physical energy. This external world is quantitatively measurable, which is why it is called objective.

Since Sigmund Freud and C.G. Jung, the other part—the inner, qualitative world—has been rediscovered. However, since it cannot be measured with physical tools, it is regarded by natural scientists as not existent, as subjective. Thus it is the world of depth psychology, the psyche, or, according to Jung, the world of the objective psyche, the world of dreams, visions and intuitions.

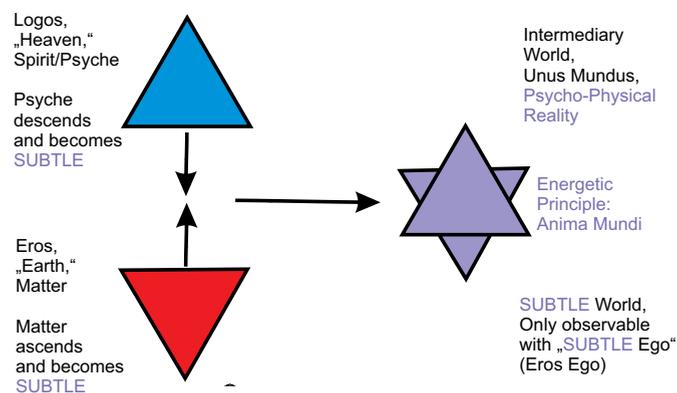
The two worlds are based, as Jung has conjectured, on a common background, the so-called unus mundus, or in Pauli's definition, psychophysical reality. However, this hypothesis remains a speculation, which can only be proven if we can observe **energetic transformations** rooted in this world.

As we have seen, towards the end of their correspondence, Jung and Pauli discussed the possibility that behind the spatiotemporal world there was a unified world—the

unus mundus or psychophysical reality—based on a hypothesis of the Hermetic alchemist Gerardus Dorneus from the second half of the 16th century.

As a natural scientist, Pauli insisted that such a world must be observable. However, he and Jung had **not yet been able to formulate a theory of synchronicity against the background of the psychophysical reality.**

Hermetic Alchemy: Holy Wedding = Creation of the Unus Mundus



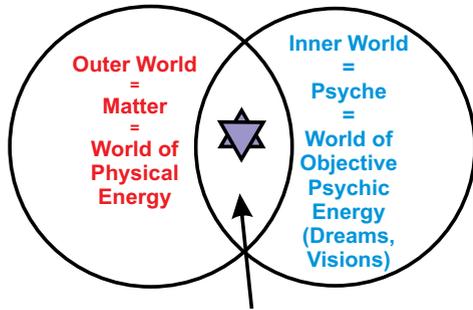
Slide 3A

In the Middle Ages, however, there was a solution, though only as a symbolic procedure. Its result is symbolized as the Seal of Solomon or Star of David. As we have seen, the process is called the Holy Wedding or coniunctio. In it, the psyche at first unifies with the spirit in heaven, abandons the spirit and descends to a middle realm between spirit and matter. There the psyche becomes subtle. Simultaneously, matter ascends to this middle realm, and it also becomes subtle. The two unify and create the unus mundus or psychophysical reality, symbolized as the Seal. In this way, the Seal, as well as the unus mundus or psychophysical reality, are regarded as being subtle. This subtle world is observable, though only with a subtle consciousness—the ego in half trance, or what I call the Eros ego.

I will now describe the Eros ego. It is determined by introverted feeling and vegetative sensation, which are essential to my understanding of synchronicity. I will also show that there were some synchronicities that led me to the discovery that such an alternative consciousness is conducive (förderlich) for the observation of synchronicities.

As already explained above, the symbol of the Holy Wedding and its result is the Star of David or Seal of Solomon. In contemporary language we call this world the psychophysical reality behind or even beyond the split in an external and an internal world.

Psychophysical Reality = Star of David or Seal of Solomon
 = World Behind, or even Beyond,
 the Cartesian Split in Outer and Inner World
 = World of Synchronicity



Synchronicity = **Observable** Magical Energy Transformation
 Phenomena in Psychophysical Reality

Slide 4
 © 2021 by Remo F. Roth, Zurich

*Based on my experience with very many archetypal dreams and many synchronicities, I have hypothesised that this psychophysical world exists and that observable phenomena occur in it. **Synchronicities are these observable energetic transformation phenomena.***

Synchronicities are therefore different from the observable events of natural science because, unlike the latter, they happen in the background of psychophysical reality. Jung postulated that this indicates something special: that **the energy of synchronicities is neither physical nor objective psychic energy.** I postulate that this difference is also observable in that a kind of ‘mana,’ a magic (constructive) energy, emanates from them.

*This higher order, or what Wolfgang Pauli called mana emanating from a synchronicity, is a **magic energy**, since no mathematical-quantitative effect can be calculated for it. It can only be experienced*

*through introverted feeling, and what I call **vegetative sensation.***

For the moment, the experience of this specific sensation is incomprehensible to you. When I demonstrate, later, what I have called ‘Synchronicity with the journal Synchronicité’ you will have some understanding of what I mean.

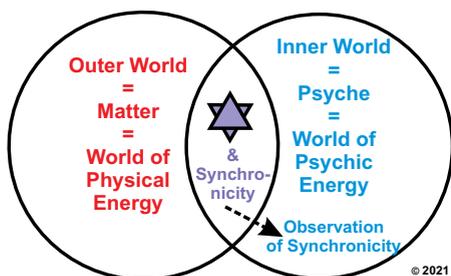
Because of the feeling and sensation of mana, the experience of a synchronicity always causes an observer to feel deeply and with an unshakable feeling of a meaningful connection of the synchronistic events—provided the sense of there being something miraculous about them is admitted. In this way, the observer becomes a participant, and thus distanced from natural science, which proceeds from the hypothesis of the distanced observer.

I would like to stress once again that we can only be aware of this ‘miracle’ or magic energy through the introverted feeling function and the vegetative sensation function. In my opinion, in this way we experience the third form of energy which, according to Pauli, was needed—in addition to physical energy and Jung’s objective-psychic energy—for a synchronicity to occur.

*The observation of a synchronicity corresponds to the **potential incarnation** of the magic energy—the mana—from the psychophysical world into our spatiotemporal world. The instruments of observation are introverted consciousness, and above all, introverted feeling, which intensely senses the connection between the inner and outer events of synchronicity. It is also introverted feeling that generates the unshakeable certainty that the connection is meaningful. The latter, however, **remains subjective.***

In order to expand this subjective certainty into an objective truth, the **interpretation** of synchronicity is

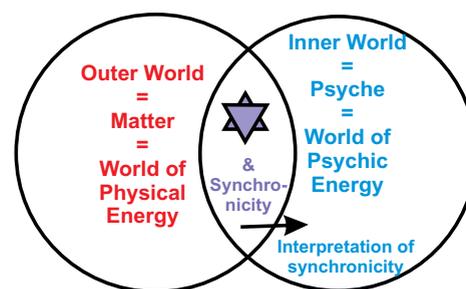
„Synchronicity contains Mana“ (W. Pauli) = Life Essence (in Polynesia)
 = **Magic** Energy of Psychophysical Reality
 = **Third** Energy besides **Physical Energy** and **Objective Psychic Energy**



Slide 5
 © 2021 by Remo F. Roth, Zurich

Observational Tools: **Introverted** Feeling feels and **Vegetative** Sensation perceives **Magic Energy**
 = **POTENTIAL** Incarnation of Meaning (Magic Energy) of Synchronicity

„Mana“ = Life Essence (in Polynesia)
 = **Magic** Energy of Psychophysical Reality
 = **Third** Energy besides **Physical** and **Objective Psychic Energy**



Slide 6
 © 2021 by Remo F. Roth, Zurich

Interpretation = **Realization** of the Incarnation
 = **New Conscious Knowledge**

necessary. With its help, the **symbolic** sense of synchronicity can be verbalised and thus made accessible to other people. The meaning of the synchronicity becomes **objective**.

I have described the archetypal background of the synchronicity phenomenon, as I see it: These are the necessary preconditions for the possibility of its occurrence. **In short, synchronicities contain a magic energy rooted in the unus mundus or psychophysical reality, and it is our task to observe and interpret them to find new conscious knowledge.**

But what I have not yet explained, are the necessary preconditions of consciousness for **the observation** of this magic energetic happening against the background of the psychophysical reality. Or, in other words: What instrument of observation, **what kind of consciousness, is necessary for synchronicities to become visible and recognizable at all?**

Over time, I noticed that the number of observed synchronicities can be increased if **the consciousness ‘dims.’** Depth psychology calls this consciousness an *abaissement du niveau mental*, ‘a slackening of the tensivity of consciousness⁸,’ **and it means this in a devaluating sense. This was especially the case in C.G. Jung’s view.** Also, in the English language one speaks in a much more positive way of an **altered consciousness, a half-trance.** This consciousness corresponds roughly to the Dreamtime of the Australian Aboriginals, a state between dream and what we call reality.

Today I call this the Eros consciousness, which is complementary to the Logos consciousness of the natural scientist. While the Logos consciousness contains thinking as its main function and wants to separate, to analyse, the Eros consciousness is guided by the principle of feeling and Eros in general; it is synthetic, unifying, and therefore a very good prerequisite for the observation of synchronicities: the observation of the unification of the inner and the outer event.

In this way, it became clear to me why so many natural scientists cannot acknowledge the phenomenon of synchronicity. To do so presupposes that one can allow oneself to fall into this altered consciousness, into a kind of **dimmed consciousness**, which quite consciously switches off thinking. Moreover, the connection of the two events is established by the **introverted feeling**: One feels intensely and unshakeably that the two phenomena belong together; an attitude that most natural scientists resist, because they want to keep their individual consciousness—and especially introverted feeling—out of the whole thing; out of what they regard as scientific objectivity!

In my opinion, with the above-mentioned insights I had gained a completely new view of the synchronicity

phenomenon. I asked myself what kind of **transformation must consciousness accomplish for its perception?** That is a question which obviously not too many Jungians had asked in the 1980s, since in my six years at the Jung Institute no one had ever talked about synchronicity. However my teacher, Marie-Louise von Franz, was very supportive of this question concerning the transformation of consciousness; she was even enthusiastic about it, when I submitted it to her.

To recapitulate: In the course of the last 40 years, the following conclusions crystallized in my mind:

1. Dreams are rooted in the layer that Sigmund Freud called the subconscious and C.G. Jung called the unconscious.
2. Synchronicities, on the other hand, are rooted in psychophysical reality or the unus mundus behind or beyond the split into inside and outside; behind the split into ‘depth psychology’ and ‘natural science.’
3. Synchronicities are **incarnation phenomena** from psychophysical reality into our spatiotemporal world.
4. Synchronicities express themselves symbolically at first, i.e. pictorially. But according to Jung they have to be translated into a verbal language in order to fathom their meaning.
5. For the observation of the external event of synchronicity a ‘dimmed consciousness’—symbolically speaking, a moon-consciousness (Eros) complementary to the sun-consciousness (Logos) of natural science—is necessary.

Now that I have explained to you the results of my research of the last 40 years, I would like to show you now **how I had discovered the way consciousness needs to transform in order to observe synchronicities.** In this way, I can also demonstrate what I mean by the term ‘Synchronicity Quest.’

C.G. Jung’s Scarab Synchronicity and the Dimmed Consciousness

It was during a closer study of Jung’s scarab synchronicity that I received my first inkling of the transformation of

consciousness needed for the observation of synchronicity phenomena.

The only synchronicity that C.G. Jung published is what is generally referred to as the scarab synchronicity. A patient, completely caught up in her rational intellect, told him a dream about a scarab—a symbol of rebirth in ancient Egypt. Jung listened, but was at that moment, as it were, **spread out** into the environment. In this **telepathic mode**, he heard a tap on the window pane behind him. **Spontaneously**, he opened the window and caught a rose chafer, which in Central Europe is the closest relative to the scarab. He showed it to the patient with the words, ‘Here you have your scarab!’ At that moment, the patient’s ego, which had up till then been trapped in the rational Logos, was abruptly transformed: Her rigid Logos fell away from her and she was able to return to her original typology as a feeling type. Her ‘distortion neurosis’, as Jung called it, was cured. An actual rebirth of her consciousness had occurred.

It is normal practice for a psychotherapist to focus intensely on the patient. In this case, however, Jung was, so to speak, ‘spread out’ into the environment. Probably without being aware of it, he was in an *abaissement du niveau mental*, a ‘slackening of the tensivity of consciousness.’ In other words, he was in a **telepathic state**, in which consciousness, symbolically speaking, becomes ‘field-like,’ ‘wave-like’ or ‘watery,’ eliminating directed thinking and will-based action. I include this consciousness in what I call the Eros consciousness.

Only through this transformation of his consciousness from the ‘particle state’ of Logos to the ‘wave state’ of Eros could the depth psychologist perceive the tapping of the rose chafer on the window at all. His medial intuition also guessed that this knocking must have to do with the condition of his patient. **So, he opened the window in, so to speak, a semi-trance, and thus enabled this synchronicity.**

What I have presented to you here was of course anything but conscious to me at the time of that first synchronicity I experienced, in 1975, with Jung’s synchronicity article. But the problem seemed to settle in my unconscious nonetheless, as is shown, for example, with the next synchronicity, which happened four years after my first.

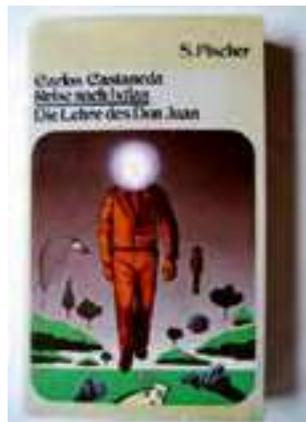
The Castaneda / Magritte / Headless Synchronicity of February 10, 1979

I was discussing with one of my clients the German translation of the book *Journey to Ixtlan*¹⁰ by Carlos Castaneda.

In this book Castaneda describes an imagination method of the South American medicine man, Don Juan Matus. The method involves fading out of Logos consciousness into an altered state—a semi-trance—to experience shamanistic journeys. The cover of the book showed a man with a halo instead of a head.

Two days later, a weekly magazine to which I then subscribed published an article about René Magritte, the surrealist Belgian painter. The cover featured the picture of a man with a halo instead of a head.

Castaneda-Magritte-Headless-Synchronicity, Feb 1979



Feb 8, 1979: I show Castaneda’s „Ixtlan“ to an analysand
Feb 10, 1979: Tages Anzeiger Magazin with cover Magritte

The motif of the headless man began to haunt me. I therefore read the article by Hanns Bächtold-Stäubli, ‘Akephalos’ (which means ‘headless’) in the *Handwörterbuch des deutschen Aberglaubens*¹¹. I knew I had to solve the problem, but I again forgot the content of the article.

Clarity about how this solution could look was created only by another synchronicity of September 25, 1981—a good six years after the first one of 1975, and two years after the Castaneda/Magritte/Headless synchronicity.

The Synchronicity with the Journal Synchronicité of September 25, 1981

1. The first event of the synchronicity: The dream with ‘Herr Locher’

In the autumn of 1981, I became intensively involved with the phenomenon of synchronicity. I came across an earlier dream in which **a man called Locher strongly recommended that I deal with the problem of twins.**

Mr Locher actually existed but as I had only a nodding acquaintance with him, nothing special came to mind about him. In such cases, we have to apply a special feature of Jungian dream interpretation, namely, **symbolic interpretation.** As I was well practised in this manner of interpretation, it spontaneously occurred to me that symbolically ‘Loch,’ i.e., ‘hole,’ could mean ‘the emptiness of consciousness in Buddhism.’ So ‘Herr Locher,’ in English, Mr Hole or Mr Hollow, is **the person who empties his consciousness, as happens in Buddhist meditation.**

And regarding ‘twin,’ a remark by Marie-Louise von Franz came to my mind: She had once said that a ‘twin’ in dreams, **interpreted as a symbol,** very often points to a synchronicity. Synchronicities are usually ‘twins’ in the sense that an inner and an outer phenomenon come together and we **instinctively feel** are they are somehow meaningfully connected.

I would once again like to emphasise here once again how important the introverted feeling is for the experience of synchronistic events. If we do not allow this feeling that two events belong together, they remain separate and we dismiss them as mere meaningless coincidences.

2. The Second Event of the Synchronicity: [‘Herr Locher’ Finds the ‘Outer Twin’]

When I wrote down the above remarks—‘hole’ = ‘emptiness of consciousness’ and ‘twins’ = ‘synchronicity’—I felt a strange sensation in the region of my heart. It was a slight twinge under the left side of the breastbone. **This slight twinge is an expression of the heart plexus of the vegetative nervous system, what Tantrism calls the heart Chakra.**

I concentrated on this slight twinge and noticed that this sensation triggered a body reaction.

I felt that my body wanted to move. I continued to listen to myself and was instructed that I should go to the library of the C.G. Jung Institute in Küsnacht, and there make a copy of the article on ‘Akephalos,’ the headless one, from the *Handwörterbuch des deutschen Aberglaubens* (Dictionary of German Superstition) by Hanns Bächtold-Stäubli¹², which I had read fleetingly a good two years earlier and then forgotten.

I followed this bodily reaction and mental inspiration—a kind of command from the unconscious—and **spontaneously** went to this library. After copying the article, **I happened to see** on the noticeboard the display of a new publication: a magazine I had never seen before. It was entitled *Synchronicité*. That was the very first issue of the journal, in 1981. (It seems to have ceased publication.)

Let us now return to the dream. I had interpreted the man in the dream, ‘Herr Locher,’ Mr Hole or Mr Hollow: the man who ‘hollows out’ his logos consciousness. Of course, this means that he abandons thinking and **willful** action. And we remember also the symbol of the twins as the two events of a synchronicity. **When I now became Mr Hollow myself, i.e., I entered the dimmed consciousness, in a spontaneous action, I found the ‘outer twin’—the journal *Synchronicité*, which corresponded to the ‘inner twin,’ the ‘Hollow man’ who deals with synchronicity.** The synchronicity about *Synchronicité* thus tells us that precisely this dimmed state—symbolically **the Akephalos, the headless one—is the necessary condition for experiencing the external event.** Only in this way could the synchronicity have occurred at all.

What I want to demonstrate here is the necessity of the verbalization for finding the meaning of a synchronicity. In this way, the felt meaning becomes objective, namely as the statement that the ‘dimmed consciousness,’ **the semi-trance is the necessary condition for the enabling of a synchronicity.**

We are immediately reminded of Jung’s scarab synchronicity. This, too, **only came about when Jung, in a semi-trance of which he was, however, unaware, spontaneously opened the window and allowed the rose chafer to fly into the room.** Now we find confirmation of my assumption: the necessary condition for synchronicity to come about is obviously the state of Akephalos, of headlessness, of *abaissement du niveau mental*, of ‘slackening of the tensity of consciousness,’ of altered consciousness, of semi-trance or of what I call Eros-consciousness, which performs a **spontaneous** action.

Akephalos, the Headless Man in the Middle Ages

The headless man (‘Akephalos’) was a widespread motif in the Middle Ages. It probably owes its widespread use to an account by the church father Augustine (354–430 AD) in his *God State*. He claims that while he was a bishop in Hippo, in present-day Algeria, he saw, ‘many men and women who had no heads but their eyes fixed on their chests¹³.’



The headless were also called ‘belly-faces’¹⁴. This points to the idea that the organs of perception—especially the ears and eyes—were not part of the head, but part of the torso. In the illustrations, these are clearly positioned in the region of the heart. Therefore, in Augustine’s fantasy figures, seeing and hearing were similarly located in the region of the heart. This characteristic spontaneously reminds us of ‘Herr Locher’—Mr Hole or Mr Hollow—who obviously corresponds to a consciousness in a state of semi-trance, in *abaissement*. I would therefore like to emphasise once again that my synchronicity with the journal *Synchronicité* involves the realisation that this state of semi-trance is absolutely central to the experience of synchronicities.

Preconscious Knowledge, ‘the Microcosmic Presence of Macrocosmic Events’

Jung’s experience was that the collective unconscious—despite its name—has what he called absolute or preconscious knowledge. In his synchronicity article, which, we recall, forms the content of my first synchronicity described here, he quotes the Daoist scholar Ch’uang-Tse, a contemporary of Plato¹⁵. He writes:

The state in which ego and non-ego are no longer opposed is called the pivot of Dao. [translation by Wilhelm/Jung].

And he goes on to say that the prerequisite for achieving the Dao is the emptying of the soul, because it is precisely then that the Dao, the meaning, fills this emptiness. And finally, Jung ends the Ch’uang-Tse quotation as follows¹⁶:

If you have insight, says Chuang-tze, ‘you use your inner eye, your inner ear, to pierce to the heart of things, and have no need of intellectual knowledge.’

Jung concludes it is precisely in this—in the use of the inner eye and the inner ear—that the experience of absolute or preconscious knowledge consists and which, according to the depth psychologist, corresponds to ‘the microcosmic presence of macrocosmic events.’

In alchemy, the microcosm means the human body, the macrocosm the world around us, including the universe. If we translate Jung’s remark, we get the result that human beings, with the help of the just-mentioned inner eye and inner ear, can perceive distant events, that is, they have **telepathic abilities** in the state of *abaissement du niveau mental*.

The Daoist’s ‘emptying of the soul’ means, of course, as in Buddhist meditation, the emptying of the ‘head soul,’ the Logos consciousness. This happened to me—at that time still completely unconsciously—the concentrating on the ‘heart soul.’ In this way and only in this way was I able to perceive the slight twinge in the region of the heart.

The Autonomous, or Vegetative Nervous System and the Seven Chakras of Tantrism

This slight twinge in the area of the heart was a sign that the vegetative nervous system was activated. In Tantrism, the seven plexuses of this vegetative nervous system are called chakras. They correspond to the nerve plexuses—nodes of the autonomous nervous system—and form what is called the subtle-body aspect of this **completely inwardly directed nervous system**. In my terminology I call this inner aspect the **vegetative body**.



We thus find that, at that moment, the ‘eyes and ears of the heart’ were activated in me; the very organs that Augustine, in a kind of visionary state, had discovered in some inhabitants of Hippo; those organs of which Ch’uang-Tse speaks; those organs with the help of which one can reach the Dao.

Reaching the Dao = Unity of the (Dimmed) Ego with Psychophysical Reality

This also provides a modern interpretation of the Far Eastern experience of reaching the Dao. It corresponds to Ch’uang tse’s ‘State in which ego and non-ego are no longer opposed,’ or to the unification of the dimmed consciousness—the Akephalos—with the psychophysical reality, with the unus mundus. It is the world of unity beyond the split into an outer and an inner world.

The Vegetative Gut or Belly Brain Produces Inner Images, Sensations and Ideas

In 1998, Michael Gershon, a physician and researcher who teaches at Columbia University, published his book *The Second Brain*¹⁷. In it, he hypothesises that in our guts we have a second brain, which he calls the belly brain. He calls it a brain because it consists of some 500 million neurons, the same kind of nerve cells that make up the head brain. He was also able to show **empirically** that the belly brain controls the internal organs **completely independently of the head brain**.

My experience, not least because of the synchronicity discussed here, has shown me that this belly brain or gut brain can also develop sensations, images and ideas: I have perceived them. After I had left the head brain, the belly brain first expressed itself with the aforementioned twinge in the region of the heart which then developed into a verbal utterance, indeed into an order to go immediately to the library of the Jung Institute to copy the article on ‘Akephalos,’ the headless one.

Synchronicity Quest

In addition to the gut or belly brain’s ability to control the internal organs independently of the head brain—an ability discovered by Michael Gershon—it obviously has the preconscious knowledge mentioned by Jung. In my case, it telepathically perceived that I would find the first edition of the journal *Synchronicité* next to the article about the Akephalos. It was only by spontaneously following this intuition that the synchronicity with the journal *Synchronicité* could arise.

The synchronicity indicates that it is the dimmed consciousness that leads to the external event of synchronicity. The conscious dropping into the state of altered consciousness, into the state of headlessness—of the Akephalos—thus leads to the possibility of increasing the number of experienced synchronicities, to a **Synchronicity Quest**. It corresponds to the experience of preconscious knowledge, which according to Jung can be interpreted as the experience of ‘the microcosmic presence of macrocosmic events,’ that is, as the experience of telepathic ability.

The Human Heart as the Meeting Point of the Human and the Divine

But why was it my heart, of all things, that brought me the message that I should look for the Akephalos in the C.G. Jung Institute in Küsnacht, Zurich? The answer can be found in **Sufism**, the mystical branch of Islam. In Sufism, the heart is the ‘mirror in which God can see himself¹⁸,’ and it is therefore **the meeting point between the divine and the human**¹⁹. This statement is consistent with the fact that, in mysticism, the place where a meeting with the divine occurs generally corresponds to the human heart²⁰.

In **Tantrism**, it is the so-called heart chakra, the anahata, which corresponds to this function of unifying the human being with the divine, and it is located in the middle between the lower three chakras and the upper three chakras. Thus it also forms a symbol of the union of the ‘earth’ with the ‘sky.’

The Goal of the Hermetic Alchemical work: The Seal of Solomon, as the Union of Man with the World Soul, the Personification of Psychophysical Reality

In Hermetic alchemy, the alchemy of the medieval doctors Paracelsus, Robert Fludd, Gerardus Dorneus, Michael Mayer, and others, this symbol corresponds to the Seal of Solomon or Star of David. It symbolises the hermetic opus, the work that leads to the *coniunctio oppositorum*, the union of opposites. In my book *Holy Wedding*²¹, I show that, as a result of this union, human beings connect with the world soul, the feminine-divine principle, the personification of the *unus mundus*, the psychophysical reality behind, or even beyond, the Cartesian division into outside and inside, which in my interpretation also corresponds to the beyond..

It is ultimately this symbolism that prompted me to use the *anahata* on the cover of the first volume of *Return of the World Soul*, published by Pari Publishing in 2011.

Let me now recapitulate the correspondences to 'Synchronicity Quest':

Correspondences with Synchronicity Quest

1. PHYSIOLOGY:

Connection with the vegetative or autonomous belly brain (gut brain)

2. DEPTH PSYCHOLOGY (C.G. JUNG):

Connection with the preconscious knowledge of the unconscious; telepathy

3. HERMETIC ALCHEMY:

Unification with the *unus mundus* (Dorneus/Jung) or psychophysical reality (W. Pauli)

4. MYSTICISM IN GENERAL:

Unification with God in the heart (Eros ego) instead of the head (Logos ego)

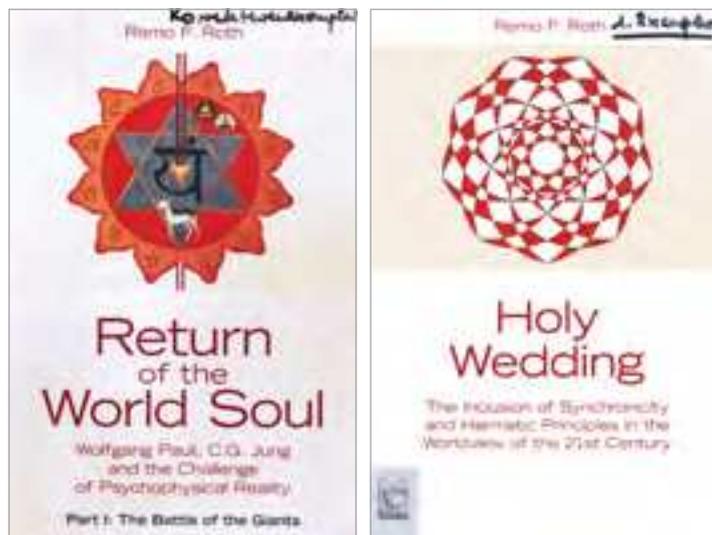
5. DAOISM:

Unification with the Dao

6. TANTRISM:

Unification with the Heart Chakra

In my last publication, *Holy Wedding*, published by Pari Publishing in 2017, I tried to show a new kind of mysticism based on the inclusion of hermetic principles into the scientific world view of the 21st century. In some way, this book is my legacy. This is why I dedicated it to the young generations of the 21st century.



Synchronicity Quest, Part 2

My Synchronicity with the Rotkehlchen (robin redbreast), from November 9, 1981

In 1981, I was living close to Jung's tower in Bollingen. I had searched for the tower about three times but without success. Then, on November 9, 1981, **six and a half weeks after the synchronicity with the journal *Synchronicité***, my then-girlfriend and I finally found it. As we stood by the wall surrounding the tower, we suddenly heard the song of a redbreast, a *Rotkehlchen* (in German it is not redbreast, but red THROAT) which was sitting on a tree very close to us. It sang and sang and sang very intensely, as if it had a very important message for me.

I invite you to listen to the song of the redbreast at this link—the first 40 seconds:

<https://www.deutsche-vogelstimmen.de/rotkehlchen/>

The redbreast is an extremely shy bird so its singing like this, with two humans nearby, was something exceptional. Both of us felt very, very touched and I still today, can see it **with my inner eyes and hear it with my inner ears.**

I pondered on this event for a very long time. Since the redbreast's German name, *Rotkehlchen*, has to do with the throat, I associated it with language—and thence writing. Roth (red) is my last name. Thus, I anticipated that the event must have to do with the future writing profession of Mr Roth. It happened at Jung's tower, thus it must have to do with writing in the context of Jung's depth psychology.

Then, 14 months later I received a calendar from the 'Vogelwarte Sempach,' the Ornithological Institute of Switzerland. I only received it that one time, as I had done some IT work for them.

I open the parcel, and what do I see? A *Rotkehlchen* on the cover of the calendar. But the best was yet to come. The name of the photographer was R. Roth!!! [At that time I did

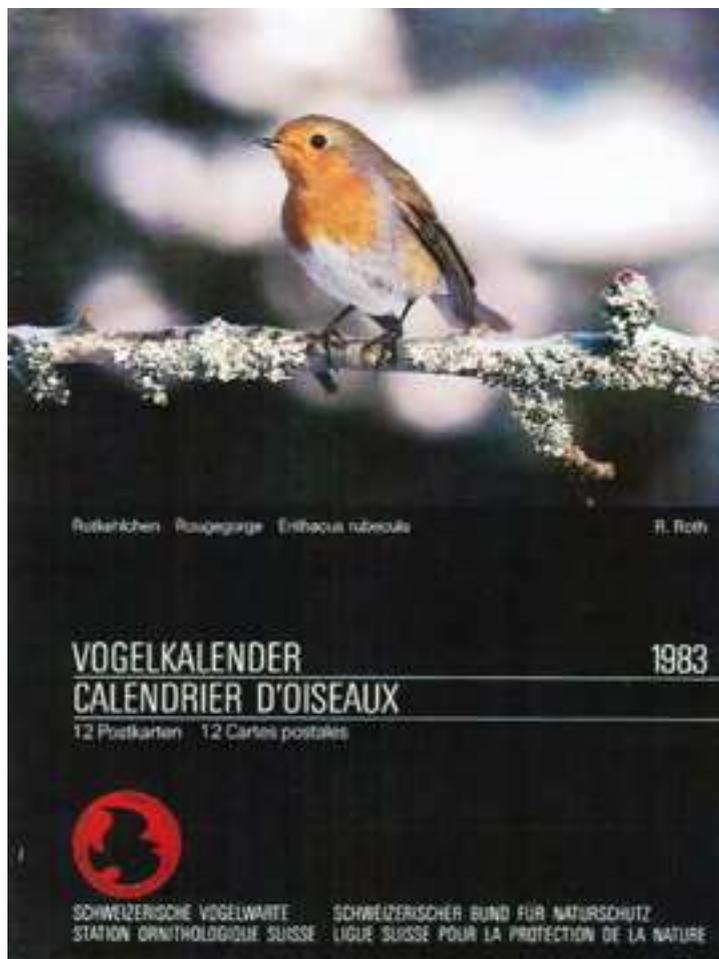
not yet use my middle initial, F, thus its correspondence with my name was exact.]

This incredibly impressive synchronicity confirmed that my anticipation that I must become a writer with some kind of connection to Jung's tower was correct.

I began to write my first book *I Cercatori di Dio (The Quest for God)*. It was published in 1994, with the help of Marie-Louise von Franz. In it, I show the importance of the Seal of Solomon or Star of David in mythology, mysticism and quantum physics.

Becoming a Writer Connected with Jung's Tower

Some years after the synchronicity with the robin/redbreast I was invited to Jung's tower.



I slept in the round, original tower. As there is a painting of Philemon on the wall, it is called Philemon's chamber.

In his autobiography *Memories, Dreams, Reflections* Jung describes the Bollingen tower as a symbol of the Self, the 'inner God-image' in every human.

[It is important to understand that the term 'Self' does not mean the ego, as for example in the term 'myself.' Jung's term means a god-like instance deep in our inner world. It is this instance that has at its disposal the so-called preconscious knowledge. In synchronicity, it is precisely this preconscious knowledge which is liberated. The result is a conscious insight into the meaning of a synchronicity, as described above.]



Philemon on the wall in Jung's tower

Dream of the 'Vegetative Tower'

During my night in Philomen's chamber, I had a dream: I am in Jung's tower. However, it is not built with stone. It is constructed with very flexible, plaited branches of trees. I spontaneously thought 'THE VEGETATIVE TOWER'; since the trees were not dead (cut off) but rooted in the soil and living their vegetative life.

Discovering the 'Vegetative Ego' and the 'Vegetative Self'

For many years I pondered about this enigmatic dream. What could the vegetative inner God-image, the vegetative Self, mean? Then, I began to realize that it is a comple-

mentary Self to Jung's. It is the deepest inner archetype and one can observe it only with the help of a 'vegetative consciousness.'

In *Return of the World Soul, Part 2*, in section 6.1.3, I describe this VEGETATIVE consciousness as the Eros ego or Eros awareness. It is rooted in what I call **VEGETATIVE sensation**, the inner sensation function, itself rooted in the VEGETATIVE nervous system (what we call the sympathetic/parasympathetic nervous system in German).

In the synchronicity about the journal *Synchronicité*, for example, I experienced **the faint twinge** in the region of my heart with the help of the vegetative sensation, and it led me to the journal in the C.G. Jung institute.

The vegetative ego, Eros ego, or altered consciousness, which is 'spread out' in time and space corresponds to the *abaissement du niveau mental*, the slackening of the tensity of consciousness, but it does not have the derogatory (*Betonung auf o; abwertend*) meaning of the latter. It is the consciousness Jung was in, without knowing it, when he experienced the scarab synchronicity.

In his autobiography *Memories, Dreams, Reflections*, Jung describes this state as follows:

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons...here is space for the space-less kingdom of the world's and the psyche's hinterland.
[MDR, p. 252]

Endnotes

¹ CW 8, §, 405, footnote 118

² Rascher Verlag, Zürich, 1952

³ AaA, p. 57

⁴ AaA, p. 71

⁵ AaA, p. 70: 'The way you deal with the image of the lapis raises the question for me of whether ultimately the symbols accompanying the lapis, such as the *multiplicatio*, do not indicate a transcendental basis common to both the physical and the psychic.'

⁶ AaA., p. 128

⁷ See Endnote 5

⁸ CW 9/I, § 213; § 264

⁹ Franz, M.-L. v., *The Inferior Function*, in: Franz, M.-L. v., Hillman, J.: *Lectures on Jung's Typology*, Spring Publications, N.Y., 1971, p. 3-4

¹⁰ English: Castaneda, Carlos, *Journey to Ixtlan*

¹¹ Hanns Bächtold-Stäubli: *Handwörterbuch des deutschen Aberglaubens*. 10 volumes, Walter de Gruyter, Berlin, Leipzig 1927-1942

¹² Ibid

¹⁵ Mode, Heinz, *Fabeltiere und Dämonen, Die Phantastische Welt der Mischwesen*, Edition Leipzig, 2nd edition, 1977, p. 224

¹⁴ Ibid

¹⁵ For the following see CW 8, § 923

¹⁶ Ibid

¹⁷ Gershon, M.D., (1998) *The Second Brain*, New York: Harper Collins

¹⁸ Schimmel, Annemarie: *Mystische Dimensionen des Islam*, Qalandar Verlag, Aalen, 1979, p. 211

¹⁹ Ibid

²⁰ For the Christian mysticism see Richstätter, K.: *Die Herz-Jesu-Verehrung des deutschen Mittelalters*, 2nd edition, Regensburg., 1924, S. 40 (Hermann Joseph) and pp. 45 (Luitgard), for Sufi mysticism see Schimmel A.: *Mystische Dimensionen des Islam*, 1979, p. 211, for Indian mysticism see Zimmer, H.: *Philosophies of India*, in: Bollingen Series, XXVI, Princeton Univ. Press, 1969, p. 584

²¹ *Holy Wedding, The Inclusion of Synchronicity and Hermetic Principles in the Worldview of the 21st Century*, Pari Publishing, Pari, Italy, 2017

“**T**he problem of synchronicity has puzzled me for a long time, ever since the middle twenties, when I was investigating the phenomena of the collective unconscious and kept on coming across connections which I simply could not explain as chance groupings or ‘runs.’ What I found were ‘coincidences’ which were connected so meaningfully that their ‘chance’ concurrence would represent a degree of improbability that would have to be expressed by an astronomical figure.”

Carl Jung



REMO F. ROTH PhD, was born in 1943 and lives in Zurich, Switzerland. He is a researcher in the field of psychophysical reality (W. Pauli) or *unus mundus* (C.G. Jung), the magical unified world of Hermetic alchemy, Daoism and Tantrism that is behind, or even beyond, the split into the outer world of physics and the inner world of Jung's depth psychology. Roth was a former student and collaborator of Marie-Louise von Franz. Today he is working as an interpreter of synchronicity and archetypal dreams, and as a healing practitioner. He has published three books on this subject with Pari Publishing; see <http://www.paripublishing.com/authors/remo-f-roth/>