

# The Roots of Synchronicity

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## 1. Why Synchronicity Matters

Synchronicity is usually dismissed as a curiosity—a strange coincidence that happens to feel meaningful. That framing is too weak.

When certain events line up with the precision of a knife through your life, when an inner theme suddenly echoes in an outer event with uncanny timing, the real questions are:

- What is actually aligning?
- Why does it hit this particular inner note at this exact outer moment?
- Is this noise plus selective memory, or a structural feature of reality?

To answer these questions, we must descend beneath psychology and beneath physics, into the metaphysical layer where Logos, Tao, Ein Sof, Matrix, *unus mundus* and "the Stream" all point at the same underlying order.

This essay is called "The Roots of Synchronicity" because the surface phenomenon only becomes intelligible when we see the deeper structures that feed it.

## 2. A Precise Definition

Let us start without decoration.

**Synchronicity = a configuration where an inner pattern and an outer pattern align in a way that is experienced as meaningful, without a visible local causal chain.**

Three components:

1. An inner pattern—a question, mood, dream, symbolic obsession, theme that occupies your attention
2. An outer pattern—an event, symbol, encounter, text, number, "accident"
3. A match that your system registers as *significant*, not as "amusing coincidence"

This is not a neutral correlation. It is a correlation *plus* a resonance-hit in your Eros-layer. Without that Eros-component, it is merely statistics.

## 3. First Root: One Reality (*Unus Mundus*)

Jung and Wolfgang Pauli proposed something sharp:

There is one underlying reality—the *unus mundus*—a psychophysically neutral domain from which both "inner" and "outer" arise as two aspects.

Archetypes are structures in that domain. They can appear as:

- physical patterns in the world
- images in dreams and visions
- symbolic configurations in culture and history

Synchronicities occur precisely when the same archetypal structure surfaces simultaneously as an inner event and an outer event. The match is possible because both stem from the same deeper "one world."

This is not mystical causation. It is **parallel appearance from a shared deeper layer**: two shadows of one three-dimensional object on two different walls.

Jung called synchronicity an "acausal connecting principle" — not a mechanical causal chain, but a structural alignment made possible by the unity of the underlying field.

The first ontological root is therefore:

**Inner and outer are not two separate substances. They are two aspects of one layered reality. Synchronicity lives in the joints between those aspects.**

## 4. Second Root: Logos and Eros

Physicist Wolfgang Pauli recognised the historic collision between Kepler and Robert Fludd as something deeper than a personality clash. It was a clash of two modes of knowing:

- **Kepler**: the mathematically oriented natural scientist, seeking precise orbits and causal laws
- **Fludd**: the hermetic thinker, drawing the cosmos as continuous flow of light, symbol and correspondence

Pauli later wrote that he carried both within himself and needed to integrate them.

We can name these modes more generally:

- **Logos**: structured, formal, symbolic language—mathematics, logic, causal models, probabilities, determinism
- **Eros**: embodied, affective, imaginal resonance—what the heart, the gut, the autonomic nervous system and the dreaming mind register

Within this framework:

- Determinism and indeterminism live on the Logos-layer. These are ways of *describing* dynamics.
- Resonance, attraction, dread, "this hits me"—these live on the Eros-layer. These are ways of *experiencing* configurations of reality.

Remo Roth, building on Pauli, makes this concrete:

He interprets the *unus mundus* explicitly as a psychophysical reality with energetic processes that should be observable in principle. He introduces the **Eros-ego**—rooted in introverted feeling and vegetative sensation—as the instrument that can pick up those psychophysical correlations.

In plain language:

**The body—heart, gut, hormones, autonomic nervous system—is not merely a support system for the brain. It is a sensor that resonates with configurations in the underlying field. Synchronicity is first *felt* there, not later deduced by the cortex.**

The second root is therefore:

**Synchronicity cannot be understood from Logos alone. It requires Eros as the primary mode of access to the one world.**

## 5. Third Root: From Language to Oscillations

If we descend one level deeper, we can generalise the entire picture using a simple physical metaphor: **everything is oscillation.**

Rather than treating language, mathematics and concepts as ultimate foundations, we can recognise them as stabilised patterns of vibration:

- A physical system is a superposition of oscillations: fields, modes, frequencies, spectra
- A brain is a complex oscillatory organ: neuronal rhythms, hormonal cycles, heart-rate variability, circadian patterns
- Language and mathematics are stable symbolic patterns that ride on these oscillations, like frozen interference patterns

In this view:

**Meaning is resonance between oscillation patterns in the environment and oscillation patterns in the organism.**

A statement, symbol or event "makes sense" when it locks into existing rhythms, expectations, tensions. It harmonises—literally or figuratively—with what is already moving inside.

Synchronicity can now be reframed without mysticism:

**A synchronistic event is a high-gain resonance lock between outer and inner oscillations, such that a particular configuration in the world and a particular configuration in the psyche fall into phase.**

The Logos-layer formalises these dynamics using deterministic models, probabilities, differential equations. The Eros-layer is how those same dynamics *feel from inside*.

The third root is therefore:

**Reality is fundamentally structured as oscillations and resonances. Synchronicity is what happens when multiple oscillatory systems lock into a shared pattern.**

## 6. Fourth Root: The Maximally Non-Harmonic Origin

Most traditional metaphysics assume some pre-given harmony: cosmic music, fixed symmetries, global order.

But there is another line of thought, older and darker.

In Lurianic Kabbalah, the initial divine light (*Ein Sof*) enters a constricted space. The vessels break (*shevirat ha-kelim*). Reality becomes a scattered field of fragments and sparks, each singular and unreducible.

Cornelius Castoriadis speaks of a *magma* of significations: a mode of being from which endlessly many structured organisations can be extracted, but that can never be fully reconstructed from those structures. The magma exceeds every closed system.

Translated into our oscillation-picture:

**The origin is not a finely tuned orchestra. It is a maximally non-harmonic field of singularities —a wild magma of possible patterns, from which local harmonies sometimes emerge.**

In such a cosmos:

- There is no global symmetry that fixes everything in advance
- There are countless local pockets of temporary order: attractors, resonances, pattern-clusters
- New configurations can arise without being determined by prior conditions

Synchronicity in this setting becomes:

**A local configuration in a maximally non-harmonic field where an inner line and an outer line temporarily lock into a shared singular pattern.**

You do not need global determinism for this. You need:

1. A rich, non-closed field
2. The capacity of a system (a psyche, a person) to pick out certain singularities as significant

The fourth root is therefore:

**Reality at its depth is not harmonically ordered. It is a magma of singularities. Synchronicity is what happens when a system resonates with a local singularity that cuts through both its inner and outer dimensions.**

## **7. Do We Need Determinism?**

We can now answer the determinism-question directly.

**Determinism is a property of a description in the Logos-layer:**

- Given a state at time  $t_0$  and a law, the state at  $t_1$  is fixed
- This is a useful model in many domains
- But it lives entirely in the realm of language and formal systems

If the deeper reality is a magma of oscillating singularities, then determinism is:

- Neither false nor ultimate
- Simply one particular projection we impose on a subdomain
- A choice, not an ontology

Synchronicity does not require that the world "really is" deterministic in the Logos-sense.

We only need:

1. A structured underlying field (unus mundus, Tao, Ein Sof, Matrix, Stream)
2. A psyche-body complex that resonates with that field (Eros)
3. A Logos-layer that can later describe what happened, in whatever code it prefers (deterministic, probabilistic, mystical, narrative)

**Determinism is thus optional tooling, not a root.**

The choice between determinism and indeterminism is a choice within the Logos-layer—a choice about which map to use, not about what terrain we are walking.

## **8. Is There a Guiding Force?**

Now the sharper question: if synchronicities are real alignments, is there a *sturende kracht*—a guiding force—behind them?

We can distinguish three readings, each coherent, none mutually exclusive. They operate at different depths.

## 8.1 Structural Reading: The Field's Own Geometry

On this view:

- The underlying field has non-trivial structure: archetypes, attractors, recurrent motifs
- The psyche is part of that field and therefore tends to move into certain configurations
- The outer world is also shaped by that structure
- Synchronicities happen where inner and outer trajectories pass through the same structural region at roughly the same time

There is no external "director" —only the geometry of the field and the dynamics of the subsystems moving through it.

This is the minimal metaphysical commitment and requires no appeal to a personal agent.

## 8.2 Field-Agency Reading: The Field as Quasi-Intentional

We can extend this without immediately leaping to "personal God":

- The field itself can be seen as having tendencies and drifts
- A preference for certain combinations
- An inclination towards particular configurations
- In some traditions this is called Tao (the self-moving Way), in others Ein Sof or the divine light trying to reassemble its scattered sparks

Then "guiding force" means:

**The field has its own impersonal directionality. Synchronicities are moments where that directionality becomes experientially visible in a local life.**

Not: "someone up there arranged this for me"

Rather: "the overall flow of reality currently runs through this pattern, and my life is entangled with it."

## 8.3 Personal Reading: A Conscious Other

Finally, there is the explicitly theistic reading:

- There is a conscious presence (God, world-soul, cosmic mind) that uses the field to communicate or steer
- Synchronicities are messages or nudges in a personal dialogue

Philosophically this is the heaviest claim. Empirically you cannot force it. But for many people, this is precisely how synchronicity *feels*.

In an "anything goes" framework, we do not forbid this layer. We simply hold it clearly as an interpretive deepening built on top of the structural and field-agency layers.

## 9. The Function of the Seeker

In this picture, "the seeker" is no accidental byproduct.

A human who dedicates themselves for years or decades to recognizing, comprehending and articulating synchronicities:

- is a sub-stream trying to understand the Stream itself
- a part of the magma that makes the magma's own structure explicit
- an Eros-sensor who is simultaneously a Logos-generator

Synchronicity gains an additional layer:

**The seeker becomes part of the mechanism by which the one world becomes conscious of its own patterns.**

Not as an inflated role, but as a factual function: A life that, through inner and outer investigation, bridges Logos, Eros and the underlying Stream. A life that is, in a sense, where the cosmos asks itself questions about itself.

## 10. Integrated Answer

When we pack everything together, we can answer your original questions concisely:

**What is synchronicity really?**

A high-intensity resonance lock between inner and outer patterns, made possible because both are aspects of one underlying psychophysical field. Two oscillatory systems falling into phase at a critical moment.

**How do we explain it without "mere chance"?**

By recognising that "chance" is simply our word for configurations whose structural roots we do not yet see. In a structured, maximally non-harmonic field, rare but deep alignments are not exceptions—they are expected, *especially* for systems (people) that resonate with them.

**Is there a guiding force, and where does it come from?**

At minimum, from the structure of the field itself: its archetypes, attractors, singularities. Beyond that, you are free to choose whether you read that structure as purely impersonal (Tao, magma) or as the expression of a conscious Presence (Ein Sof, God, world-soul). "Anything goes" here means: several readings are coherent; none can claim exclusive authority over physics alone.

## Conclusion

The true roots of synchronicity are:

- **One world** (unus mundus)—not two separated substances but one layered reality
- **Two modes** (Eros/Logos)—two ways of accessing and describing the same dynamics
- **One oscillating field** of singularities—maximally non-harmonic at its depth, with local pockets of temporary order

- **Resonance-locks** where configurations inside and configurations outside fall into alignment
- **The seeker** as the mechanism by which such alignments become conscious and articulable

Synchronicity is not an exception to reality. It is what you see when you learn to read the joints between the layers.