

Article

Synchronicities & Nonlocality: How Our Hyperdimensional Self Tinkers with Spacetime (Part I)

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Synchronicities, as meaningful coincidences, and psi at large, are nonlocal processes that contravene the local-causal EM laws in spacetime, as well as the indeterminacy of quantum mechanics since they are driven by meaning. Real-life synchronicities (some analyzed in this paper) can be explained only by a hyperdimensional (beyond spacetime) and tachyonic consciousness-energy infusing and interconnecting all beings and systems, creating their individual hyperdimensional consciousness layer. In the *Infinite Spiral Staircase theory (ISST)*, a person's consciousness is a hyperdimensional "syg-field" (whose subject is the Self), self-organized by such tachyonic "syg-energy" deeply entwined with the brain/body, via network-connective dynamics. The hyperdimensional Self and syg-energy's nonlocal properties and parameters offer a coherent theoretical foundation for explaining both synchronicities and psi, given a *Retrocausal Attractor* and feedback loop at the brain's sub-quantum scale.

Part I of this two-part article includes: Introduction: The Deep Reality Fathomed by Jung and Pauli; 1. Rare Types of Synchronicities; 2. The Self Able to Manipulate Time, Space, Events, Behaviors, the Thinking Process, and to Trigger a Psychic Breakthrough; and 3. The One Field of Cosmic Consciousness That Led Jung to the Synchronicity Principle.

Keywords: Synchronicity, nonlocality, psi, retrocausality, cosmic consciousness, cosmology, mind-over-matter, hyperdimension, panpsychism, ISST theory.

Introduction: The *Deep Reality* Fathomed by Jung and Pauli

While the phenomenon of synchronicities is widely known and routinely experienced by numerous people – as meaningful coincidences seemingly springing spontaneously in their lives – it still defies a proper integration in both cognitive psychology and physics. This is due to the fact that it contravenes Einsteinian physics laws, notably the locality principle of sequential causality and the obsolete assumption of a *local* mind restricted to the 4D-brain's biochemistry and biophysics.

This discrepancy, as we know, is a basic problem met by all psi capacities, which are mental ones yet instantiate *nonlocality* – connections at a distance both in time and space, without material causality such as an EM signal. Nonlocality has indeed been proven in the entanglement of particles by the conclusive experiments conducted by Alain Aspect in 1982-84, which moreover demonstrated a Faster-than-light (FTL) speed. These were designed to test the "EPR paradox" – a thought experiment that Einstein, Podolski, and Rosen proposed in order to

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disprove the QM predicate that particles could remain correlated and entangled at great distance. Moreover, Einstein was a proponent of the idea that “hidden variables” (e.g., yet undiscovered deterministic forces) were keeping the universe ordered, thus barring the quantum indeterminacy and probabilistic behavior postulated by QM. Following Aspect experiments, the entanglement of particles precluded any explanation based on classical (i.e., local) signal transmission by spacetime. Markedly, when one of the particles was bounced on the moon, the distance between the two entangled particles was so great that the exchange of information was proven to be at 10,000 times the speed of light C , and established that the “weirdness” of quantum processes is real, and not just apparent.¹

Interestingly, it is at 74 years of age that the Depth psychologist Carl Jung fathomed and modeled a whole new set of phenomena and processes based on acausality and meaningful simultaneous occurrences, which he called synchronicity.

The threefold definition that Carl Jung gives of synchronicity (in his 1952 namesake book) covers what psi researchers call “informational psi” except telepathy. Having defined synchronicities as “The coincidence of a *psychic state in the observer* and an outside event (*Synchronicity* 1960, 110& 25), Jung then lists three types of coincidences: (T-1) with a simultaneous, *objective, event*; (T-2) “with a corresponding (...) external event taking place (...) *at a distance*, and only verifiable afterward” (thus clairvoyance); and (T-3) “with a corresponding, not yet existent, *future event*” (thus precognition). And the examples he gives are mostly spontaneous cases of precognition and J.B. Rhine’s early experimental psi research.

Let’s note that, with this definition, Jung was thus attributing not only to synchronicities, but also to psi phenomena, the same set of ‘acausal’ dynamical processes and laws, namely an independence from time and space, and was signaling their belonging to some other dimension of reality than the 4D material and spacetime one. Besides, he thought that synchronicities involved an archetypal (thus symbolic) content. While the symbolic content, in itself, is far from intrinsic (as we’ll see in my real-life examples lacking any), they mostly clearly imply the Self (soul, Atman) that Jung deemed as belonging to the archetypal dimension (as distinct from spacetime).

Indeed, Jung’s major breakthrough with synchronicities was to posit them as acausal, “trans-temporal” and “trans-spatial,” in the same way he postulates the Self (the transcendent subject of the unconscious) and psychic processes to be. (*The Structure and Dynamics of the Psyche* 413, pg. 813) Commenting Rhine’s findings that accruing the sender-receiver distance (in telepathy tests), or even asking the subjects to *predict* the order of test cards (a “time displacement” used to study precognition) didn’t impede the positive results, he writes (1960, 17-8): “In these [experimental] circumstances the time factor seems to have been eliminated by a psychic function or psychic condition which is also capable of abolishing the spatial factor.” Then he goes on deducing that psi rules out any explanation in terms of energy (since there is no decrease of the effect with distance), and therefore psi “cannot be considered from the point of view of causality.” Let us specify that it does effectively rule out any electromagnetic (EM) energy or

¹See the Wikipedia article on Entanglement citing a 2012 paper by John Matson. (https://en.wikipedia.org/wiki/Quantum_entanglement)

force, but not quantum processes that are known to exhibit nonlocal properties and retrocausality (see Costa de Beauregard, 1975; Peat, 1987; Hardy, 2017), nor an unknown type of energy such as the hyperdimensional *syg-energy* that I postulate.

Some experiments also showed that psi was functioning despite strong electromagnetic shielding such as the ocean depth or Faraday cages. As I have argued (Hardy 2017, 2000), the bulk of experimental psi data buttresses the fact that psi works nonlocally, being *non-dependent* on spacetime parameters or EM waves (although these may possibly act as contingent or reinforcing factors).

In strict physics logic, whenever a parameter or process acts beyond the Einsteinian 4D spacetime (3D of space + 1D of time), it is by definition instantiating an extra or meta dimension, i.e., it belongs to a hyperdimension (HD). It is thus absolutely logical to turn to a hyperdimensional (HDI) theory blending physics and consciousness in order to explain and ground psi, including in its synchronicity aspect.

This didn't escape the minds of Carl Jung and quantum physicist and Nobel laureate Wolfgang Pauli, who started to conceive of a "deep" dimension of reality blending matter-energy and consciousness (see their correspondence, Pauli & Jung 2014); this happened in the years preceding the release of their common book in 1955, which consisted of Jung's *Synchronicity* and of Pauli's study of Kepler's archetypal symbolism (see Pauli 1955). Indeed, while retracing Jung's discovery of synchronicity, we cannot bypass the crucial cross-fertilization of ideas between the two scholars, expressed in a June 22, 1949 letter (accompanying the draft version of *Synchronicity*) in which Jung thanks Pauli for prodding him to write down his ideas. Pauli fathered the Law of spins at the root of the entanglement, and later held that the complementary spins were a synchronistic process. As he saw it later in a visionary dream, the unconscious and synchronicity dimension was a "deeper reality" than quantum mechanics. Stating, about the Observer Effect in quantum mechanics, that it is the unconscious modifying the observed system (thus revealing a blending of psyche and matter), Pauli adds that depth psychology's seminal advance is "the postulate of the existence of *an unconscious characterized by a reality that is objective* in a large measure." (Jung, *On the Nature of the Psyche*; Fr. Edition: postface, note 153; p. 559, *emphasis added*)

After Aspect's vindication of the nonlocality of the entanglement, it was tempting to explain psi by the *nonlocal correlations* (as they were called at the time) displayed in EPR experiments. Thus, Walter von Lucadou stated these can link temporarily the observer's mental state to the external system (e.g., the device) and produce "mind-over-matter" effects (von Lucadou, 1983, 1987). However, while these nonlocal exchanges of information between paired particles were indeed hard-proven within QM, their nature and physics foundations remained wholly unexplained, and therefore to invoke them couldn't shed any light on the nature of psi, several types of which were also hard-proven experimentally in their own right (Schwartz, 2021).

Physics needed to peek into, and take a leap into HDI levels and processes that implicated both physics and consciousness; and in my view, this HDI layer of reality can't be anything else than the energy-consciousness blending, within the "Deep Reality" fathomed by Jung and Pauli. Yet, in physics terms, the hyperdimension (whatever its modeling) is what lies *before* Planck scale

(the first quantum that will later allow the onset of virtual particles in the Higgs Field, thus the onset of matter and spacetime) – this scale happening an immense time (within the first second) before the inflation phase formerly referred to as the Big Bang. The HD is also *below* Planck scale in terms of scale, with lower wavelengths and higher frequencies.

From all this, it follows that positing consciousness as an energy of a hyperdimensional nature and operating with immensely faster-than-light (FTL) speed, as well as with a new set of dynamics and properties unconstrained by spacetime laws, is therefore the only pathway toward explaining psi and synchronicities. Furthermore, this will achieve an integration of consciousness seamlessly in a global theory of the universe/pluriverse (something as highly needed as inescapable). In brief, only a hyperdimension of consciousness can give a physics (or rather hyperphysics) foundation to consciousness as the dynamical meaning-driven and creative (negentropic) process that we all experience.

With *Networks of Meaning*, I modeled the mind as a semantic (i.e., meaning-creative) field – a *syg-field* in short –, that is, as a dynamical network-system (whose subject is the Self) operating in a multidimensional way, as a Self-ego-body system, but predominantly beyond spacetime. In 2015, I was able to model this *syg-field* with hyperdimensional dynamics and properties, within a global theory of a hyperdimension of consciousness – called the *Infinite Spiral Staircase theory* (ISST). This hyperdimension (HD) is triune, an interlacing of cosmic consciousness (Syg-HD), hypertime (Rhythm-HD), and hyperspace (Center-HD). The Center-Syg-Rhythm hyperdimension (CSR-HD) is preexistent to our universe and birthing it via the ISS's golden spiral at the origin. In ISST, all beings and systems have a hyperdimensional (HDI) layer – their *syg-field* –, that is, an active information field ranging from a proto-consciousness (in natural systems) to a full self-referent system in humans. The HD manifold is organized by the *syg-energy* spectrum – the meaning-creative energy of consciousness, displaying HDI dynamics, properties, and parameters. (In the same way as spacetime is organized by the EM energy spectrum.)

Thus, a person's consciousness, their *syg-field* (whose subject is the Self), is self-organized by *syg-energy*, and operates according to a connective dynamics triggered by the attraction of the similar, by resonance, and synchrony. As I will argue, this hyperdimensional Self and *syg-fields* are a proper foundation for explaining coherently synchronicities and psi at large.

1. Rare Types of Synchronicities

Let's assess some telling examples of synchronicities (S-ies), knowing that only the type-1 Jung cites are now labeled such, while the other types are precisely called for what they are, that is, psi phenomena. The perfect example of such Type-1 synchronicity (S-y) showing a “coincidence with a simultaneous, objective, event” would be Jung's own striking *Golden Scarab S-y* experience.

Jung's patient in analysis was recounting him a dream about a golden scarab, when suddenly a scarab with golden hues flies into the clinical room by the open window. The scarab being an Egyptian solar symbol signifying renewal, this S-y definitely has an archetypal character. However, the main feature of S-ies according to Jung is their potency and numinosity. In this

specific clinical case, Jung's patient had been hopelessly stuck in her treatment while blocking all attempts at initiating a constructive therapeutic process. The astounding synchronicity led to an in-depth exchange, centered on this event. By collapsing the communication barriers, it triggered the onset of the transference process and thus the therapeutic process (hence the numinosity of the scarab 'renewal' symbol).

Let me now analyze some of my most challenging S-ies, as I'm prone to experience them on a regular basis.

1.1 The *Vulgate Angel-of-Libraries S-y*

The *Angel-of-Libraries (Aol)* is a type of S-y that makes us discover exactly THE reference or text we need in order to pursue a given study or reasoning; it is a very common type of S-y befalling sensitive researchers and writers, and it abounds in my life. This type of Aol S-y is an incitement and guidance on the path/study we have chosen, and sometimes a problem solver.

In the Vulgate case, I fell on this name by chance three times in half a day. (1) The first time, as I was working during the night on an article, I came to study specific extracts in Jung's Psychology and Alchemy, when I saw an unexplained mention of "the Vulgate" and wondered what was this text, although I recognized a Latin root meaning "lay, common" and just kept reading. (2) The next day, for my morning reading, I started a book by Jean Markale on Merlin (1995), when I was startled to find another unreferenced mention of "the Vulgate" in the passage on the Huth-Merlin ancient text, so obscure it only aggravated my frustration. (3) Later that day, on sipping some coffee after lunch in my armchair, I indulged in a game that consists in picking up one book intuitively; then I would just close my eyes and open it at random while thrusting one finger by chance on the double page – for an inspiring read or else for a divinatory say. (These last years, I have had an array of Jung's books, all of which thoroughly read and annotated, and enormously thick, displayed on the table near my reading armchair, and they are generally the ones I choose.) The book I picked was again the densest, 700+ pages, Psychology and Alchemy; my finger pointed to a senseless name ("Melchior") in a title, and so, in a breach of protocol, I pointed my finger a second time on the same double page and fell right under "of the Vulgate" – this time within a sentence referring to Catholic priests, that clarified that it was the erudite name of the "common" missal text, translated from Latin. (4) As a crown to this Vulgate S-y, another feat of the Angel-of-Libraries occurred while I was working, some months back, on a first version of this article on S-ies, one which incited me to include it in my examples. I had written at the time: "It so happened that I fell by chance, just yesterday, on Jung's book page on which I had recounted this S-y and where the third instance occurred, and thus I have all precise timings and books references written down!"

This Vulgate Aol S-y is far from transcendent, but it is a modest example of how the Angel – who is none other than one's own Self, works. In this case, boosted by my desire to know what was the Vulgate, my Self/unconscious provides me with text that includes it, until the third one gives me the answer. Then, two and a half years later, as I intend to again tackle the S-y phenomenon in depth, it reminds me of this instance.

1.2 The telepathic *Crosnes S-y*

A telepathic interaction during sleep (but not a dream per se) provides me with the exact answer to a friend's tip-of-the-tongue problem, on the morning before meeting with her.

I wake up one morning repeating a word in my mind that doesn't mean anything to me – “crone”; it's not a dream dealing with ‘crone’, it's just one word filling my mind, repeating itself. I'm baffled and try to think of any association or memory, to no avail. But bizzarely, I can't get rid of this word, it obsessively fills my mind. In the afternoon, I've a couple of friends, Sylvie and Hughes, who are coming to visit me. I'm so perplex about the strange occurrence that, as soon as we have settled to talk, I recount it to them. “Not only I have no idea what this name means, but it won't leave me alone!” When I utter the name “crone” Sylvie jumps in her seat and turns to her husband, exclaiming “Des crosnes! That's the name I couldn't remember yesterday, Hughes!” Then, to me: “I had it on the tip of the tongue, and kept searching and searching for it – it drove me mad.” She corrects my spelling, yet the two words have the exact same pronunciation; then she explains they were the sturdy and cheap vegetables people in France used to eat during WW2, the Chinese artichokes, when they had nothing else; it was such a disgruntling vegetable that it had totally disappeared afterwards.

This S-y is of a paradigmatic import, because it shows a mind-to-mind connection and exchange happening (with astounding precision) between two unconscious. My friend S is unable to consciously recall a name, despite trying for a while, but she can describe the vegetable thoroughly, thus the name is stored in her unconscious; meanwhile, I get this unidentified name on waking up, thus it was emerging from my unconscious (the sleep state), whereas it was unknown to my conscious. My unconscious and that of S are thus in communion, exchanging some information at the very least; but I've ground (through other experiences) to postulate that it is a full exchange of semantic (meaning-creative) energy at large (feelings, images, ideas, etc.). And this happens before we are due to meet in the afternoon.

My unconscious is thus able (1) to acknowledge that S had a fit while unable to remember the name; (2) to learn this new name's pronunciation; (3) to forward it to my conscious right on awakening, as a sure way for my conscious to get it. And this unconscious-to-unconscious exchange proves that the unconscious is capable of complex mental operations. Something that contravenes a basic foundation of the (still preeminent) cognitivist paradigm, which considers *thought* as produced only by the conscious mind, and this mind to be limited to the 4D brain (thus forbidding any distant exchange of information such as psi and specifically telepathy). Yet, Henri Poincaré, the most preeminent physicist and mathematician of the generation preceding Einstein, yet his contemporary – and the pioneer of chaos theory and the inventor of the concepts of 4D-spacetime, imaginary numbers, and retrocausality – had proposed the concept of an unconscious *mind*. Poincaré deemed the “*subconscious ego*” intelligent enough to be able to discover new mathematical functions and, after a period of “incubation”, to pass the information (i.e., the complete equations) to the conscious mind – the very way he had himself discovered a new class of functions. (See *Science and Method*, Chapter 3, published posthumously in 1913). Poincaré had several instances of such “illuminations” or “intuitions” surging in his daily life, and he made there an analysis of the process.

1.3 The clairvoyant *Handbrake S-y*, itself nested into a larger *Example-S-y* (The need to find an example of intuition triggers unconsciously the *Example-S-y*)

In S-ies, it is usually an event happening to us that brings the message to our conscious mind. But here is a more complex process, where the *unconscious clairvoyant knowledge of an immediate danger* triggers a memory working as an alert. Furthermore, this whole experience happened to me about a dozen hours after reading the email of a referee asking for real-life examples to add to my submitted paper on intuition for the next Psi Meeting in Brazil in 2006. So that we have a second and encompassing S-y in the sense that the first *Handbrake S-y* is itself a response to the need to find an example of intuition. Among the five types of intuition I had listed, one was “Sensitivity to the state of distant systems (clairvoyance)” – and the handbrake experience fitted it. Although it wasn’t a conscious intuitive sensing, it was definitely an unconscious knowledge of an immediate danger emerging into the conscious stream. Thus, *Example-S-y* instantiates a coincidence between a psychic state (the perceived need of an example) and an event responding to the need (the Handbrake S-y).

Driving back home on a Brazilian highway after a journey, the night had fallen and I felt cold. I had wanted since a while to take a sweater laying on the back seat, but had to wait for a large enough space on the side of the road to stop safely. I pulled the car on the side, got into neutral gear, and secured the handbrake, then turned on the light inside the car. I was now bending as much as I could in between the two front seats, searching through the stuff that was on the back seats, not finding my sweater. So finally I managed to get my body halfway through the opening between the seats, and was moving stuff, when a sequence of a film I had seen on TV not so long ago, passed through my mind. A girl and her grandfather were trying to get a bear out of a zoo cage, into a cage tied to their pick-up. The girl was at the driving wheel, her back to it in fact, when she was startled and her jolt unfastened the handbrake – and the car started to move forward down the slope. I saw that specific sequence, and then, with a close-up, (jumping forward in the film) her saying something like "I'm sorry", because not only the bear had ran out but her grandfather was badly hurt. That close-up repeated itself. When suddenly, on the second "I'm sorry", with the girl meaning "the handbrake got unfastened"... I had the idea of looking toward my own handbrake... which was now pulled only halfway, and then I realized MY car was moving slowly forward – down the slight slope, heading toward the ridge and bushes.

In this example, we can see easily how the unconscious triggers associations until the images are strong enough for the message to emerge to the conscious mind. My *Self* (the global subject of both the personal unconscious and the conscious according to Jung) was aware of the car sliding, and searched my whole *syg-field*, my memory, for something that would bear a similar message. What's more, I'm not even sure if, in the film, it was the handbrake, or the gear, that the girl pushed with her back when she jerked. But *in my daydream, she was sorry about the handbrake*. And I needed to repeat that close-up two times in order to finally think about my own handbrake. On a lighter note: while providing me with a stunning example, my *Self* controlled quite well the danger level, given I would've been startled anyway when my car, and that was all the danger there was, bumped on the grassy outcrop!

1.4 The *Break-up S-y*

In this case, the highly anomalous event (with an extremely low probability in real life) prods me to take an instant decision about a love relationship, even though I had been unable to solve this dilemma for days.

After living for some time with my new boyfriend in Paris, I left to spend three or four days in my own house south of Paris, with a specific intent: to decide whether or not to pursue our now three-month-old love relationship. Yet, past that time, and now driving back to his flat in Paris, I felt confused and upset because I hadn't been able to make up my mind.

At one point, on the highway, I abruptly realize I've been at a slow truck pace, following one along the truck lane for a moment already (despite the highway being mostly clear, and the fact I usually drive on the speed lane); and what's more, there's a huge name written in black across the whole width of the truck's white back door – the exact family name of my boyfriend, an unusual and long foreign name at that.

*After a first moment of utter bewilderment (at the extremely low probability of such an occurrence), I now become aware I'm "stuck behind the truck" – moving at a speed (or 'energy') much lower than my usual one. My psyche immediately translates: My energy is lower, my creativity and independence is null; I'm 'stuck' in the relationship. Then, decision: "Let's do something. Let's overtake that truck (relation)!" This insight took hardly two or three seconds, while I must have been debating with myself for several minutes behind the truck, unaware (in my conscious) there was a name on it. Then I get in higher gear and speed up to overtake the truck. While doing so, I immediately experience an immense sense of relief and liberation, while I feel I'm being myself all over again. Because, at the very moment of the decision and symbolic action, **I had solved** the dilemma and had **already** gone through the break-up process. (The subsequent discussion with my boyfriend, explaining my decision, will only be a formal ending; as far as I'm concerned, the inner process is already completed.)*

This instance is impossible to explain by a mere random coincidence, which some could evoke with the scarab event. (The three days of inner debate, the exact name, the stress of not having taken a decision yet, even though I'm going to see him soon...). Note that the appearance of the name is a Type-1 synchronicity, but it is just a part of this complex synchronistic phenomenon.

In this elaborate S-y, we see how my higher Self, endowed with a wiser and more global outlook on my conscious life, manipulates events in the 4D world in order to send me an unmistakable message, a sign that suddenly makes me aware of a higher priority in my life – that of my creative and high gear dedication to research and writing; the higher aims and aspirations of my soul, who cannot thrive when held down by confused emotions. (Had it been a dream, I would have interpreted it with the same ease that I grasped the symbolic event on the road. However, this was not a dream, and this is most remarkable.)

It shows the Self has the capacity to actually bend and reorganize ‘outside’ events, objects, and to manage object-space-time frames with exquisite timing. I thus propose to add a Type-4 S-y, namely the correspondence between a mind (psychic state) and an obviously tinkered actual external event, meaning-laden (thus a Type-4 mind–PK–event S-y).

Moreover, this S-y illustrates very clearly the Self coming to the foreground and taking over the reins. As I’ve have repeatedly experienced it (and spent a lot of time analyzing it in my books), our own Self has the capacity to interfere in our lives – giving us warnings through precognitive dreams; speaking to us via the voice of our *Daimon* (the inner voice); helping us avoid accidents, or minimizing them, through drastic actions (as I recount several examples of these interferences in *Living Souls*).

1.5 The *Moving S-y*

In this case, I produced, with just a few hours of a visualization on my intent, a solution to a serious problem, by triggering a complex S-y. In brief, I bent the odds with a strong intent.

I’m in my late twenties, and in a dire financial situation with my boyfriend Pat. We have just three days left to leave and empty our Paris flat – all our stuff is already in boxes, but we have no money to pay for a mover or even a hauling truck (it wasn’t possible to rent one in these times). Sitting on the carpet in the morning, we have again gone through all possibilities, reviewing all our acquaintances for some possible help, to no avail. I suddenly have an idea, and it grows into a full-fledged plan in a matter of minutes. It goes like this: “I know I’ve had incredible synchronicities while hitchhiking on the road... I’m going to hitchhike on the ‘périph’ (the highway turning around Paris), always full of trucks, and hopefully the truck driver giving me a lift could help with the moving.” As I’ve to visit again the real estate office in A, the northern suburb where is our new rented flat, I’ll use the occasion to do so.

I build up my intent with a strong visualization on finding a nice truck driver while hitchhiking; and by mid-afternoon, I get into action and take the metro up to the nearest access to the highway, on Porte d’Auteuil (a chic quarter). There are only six exit points, called Portes (gates) to get to my appointment. (That leaves me just about 15-20 minutes to get acquainted and persuade the driver to help me – that’s going to be tough!) Now standing at the entry to the northward access ramp, I’m raising my arm and thumb out for a lift. But looking around me, I see a medium size truck stopped at the curb on a side street leading to the ramp, with the driver, his window down, looking at some papers over his wheel. I’ve a strong intuition and walk toward the guy.

“Are you going to take the périph toward the north by chance, passing by the A Porte?”

“Yes, as soon as I’ve figured out something!”

“So, you can give me a lift to there?”

“Okay, come in!”

Meanwhile he folds his papers, and starts the engine. After saying hello, I present myself as a writer (I’ve not published anything yet, but I’ve loads of manuscripts, and

that's how I feel myself to be). He tells me he is a merchant at Les Puces (the Flee market, open on weekends, Porte de St-Ouen, top north, an exit situated after A).

While we drive, I exclaim "Your truck, that's what I really would need! I've to move my stuff to A, and I've no money for a mover!"

Says he: "Oh! Look, Sunday, I've to go to the Flee market early morning; I could help you move your stuff an hour earlier... say 6am."

"You would do that, really?"

"Yeah, sure, I can Sunday."

"That would be really great! Oh, look, we are already getting there, where I go down."

He gets on the exit lane and stops farther at the curb, and I give him my address. That Sunday, while waiting on the pavement in a chilly dawn with most of our boxes piled up, I couldn't help but sensing some stress in my still incredulous boyfriend, knowing that was our last day to move out. Yet the merchant came and we transferred our boxes in his truck! By the time we had stacked all of these in our new flat on the third floor (and he helped us do that), the first cafés had opened, and the only thing we could offer our so helpful companion was a coffee.

Let's break down what was implied by this **Moving S-y**: (1) Consciously building the intent for a few hours (with visualization); (2) Unconsciously triggering an encounter with a benevolent and selfless person; (3) and planning the precise time and space coordinates to meet him. In other words, my Self concocted a S-y and coordinated it! And my Self did that in line with my intent and need. We thus have a complex Type-4 S-y.

Yet something is missing: How is the Self able to find the right person in the first place, and know at which exact time she/he'll be at a place where I'll be hitchhiking? How can the Self manage all possible mishaps and delays one way or the other? Of course, he was stopped at the curb, and that did allow some time adjustments, because, being attractive, my usual waiting time on a road for a lift was of the order of a few minutes.

Finally, addressing some questions from the Devil's advocate: *Why do I attribute it to my Self and not to my own conscious psi?* Because both the encounter and its timing were driven unconsciously. *And why not invoke spirits and angels?* Because our Self is our guardian angel and belongs to the divine realm, and it's crucial we understand that. (Discarnate spirits could have helped too, but our Self (syg-field) is branched on our brain and body, thus able to influence directly our actions and their timing.)

In this instance, we see with unmistakable clarity the full scale of the integrated relationship between our ego (the conscious) and our Self in the HD. Our Self has access to HD capacities, due to syg-energy's properties. Its faster-than-light (FTL, or tachyonic) speed allows for instant Self-to-Self communication at a distance (unconscious); moreover, being beyond space and time, the Self has access to all time and space coordinates. In other words, telepathic contact, clairvoyance and precognition are intrinsic capacities of our hyperconscious Self. The Self can thus find the perfect person, empathic enough to help me. This is why the degree to which a person develops consciously their psi capacities depends on their inner harmonization with their own Self.

1.6 The *Chime-PK S-y*.

Let's see now the most complex S-y I have lived so far, one that implies a large scale psychokinetic (PK) event, one which clearly and directly responds to the sentence I was typing, in a highly meaningful way (thus a Type-4 S-y). It occurred in Parati, Brazil, while I was typing (and editing) a handwritten draft version of chapter 13 on S-y for *The Sacred Network*, later published in 2011.

Psychokinesis is the capacity to influence matter, either physical or biological, and thus includes a wide range of phenomena, including psychic healing. At the 2004 Psi Meeting in Curitiba, Brazil the previous year, I had given a presentation on synchronicity, and I had reread this paper just before writing and editing the said book chapter.

The rereading of that earlier 2004 paper on synchronicity was crucial to the type of PK that happened during the writing of this chapter, so let me first present its main points:

- . . . I thus propose to consider that a meaningful coincidence is a synchronicity:
1. IF there is a low probability that the event would occur by chance alone;
 2. IF there are numerous significant links between the interfering event and the subject's activated Semantic Constellation (SeCo); and
 3. IF the meaning of the external event clearly influences the person, to the point of drastically modifying the SeCo.

I believe synchronicity is deeply connected to the unconscious; not expressly to archetypes but rather to the Self (the subject of both the unconscious and the conscious) willing to influence the ego in a specific way.

Synchronicity, thus, (1) **expresses the will of the Self to influence the ego toward a certain mindset, decision, or action.** And (2) **shows the capacity of the Self** (when the person is engaged in a process of spiritual evolution, or individuation) **to succeed in organizing physical reality and events** according to its own semantic energy (higher spiritual values, goals, and orientations).

With those statements in mind, what follows below is the sentence I was writing for this current chapter, when, after typing the word '*responding*', the psi phenomenon occurred:

Because a particle has a statistical probability to be anywhere in the universe, quantum physics could account for space anomalies (and psi researchers have thus proposed several theories of psi based on quantum physics). Yet, the great pitfall is meaning. Quantum events are purely indeterministic, and **despite the fact that quantum physics posits nonlocal processes, in no way can it explain how such nonlocal processes could be directed according to the intention or the will of a person** – that is, it [psi] would be responding . . . [I hear the chime.]

On the spot, I started typing a description of this event. Here is an excerpt of what I typed:

Time: 1.10 am. Psi phenomenon on the spot with chime suddenly ringing out strongly. I look up: the chime's weight – a vertical moon crescent in wood of 4.5 inches – turns on itself at least 10 times, extremely rapidly, like a gyroscope. (This motion cannot possibly be triggered by a gust of wind or an animal... It can only be done by intentionally turning the weight on itself. Anyway, all windows are closed here and downstairs, it's cold, it's been raining, and the door is locked. Furthermore, all curtains are closed, as every night.) Then the tensed thread brings it back to normal by making it turn the other way around, as quickly.

The moon weight, suspended by a nylon thread, is one yard from the wooden floor, 1.5 yard from the ceiling, 8 inches from the window and wood frame, and curtain covering the window. I'm sitting cross-legged at my table, about 3.5 yards away from the chime. Nothing else moved in the room. Physical reaction: as if my whole body was frying and was electrified, especially at the level of the belly and chest, the whole front of my torso.

Analysis:

In any case, the spinning movement (rotation on itself), moreover about ten times one way, and very quickly, is impossible as a natural movement. As I was able to verify the next day, even with the window open and the wind coming in, the weight tends to move very slowly, mostly in a lateral motion (and more rarely in a spinning way), because the moon crescent, in the shape of the letter C, gives only little surface against the wind.

This phenomenon is quite remarkable in the sense that I was emphasizing both the meaning and the intentional aspects of syg-energy as the most important facets of consciousness (as far as a theory is concerned), since neither orthodox quantum mechanics (QM) nor the hidden variables school can explain such creation of meaning from their own frameworks (David Bohm, of the latter, includes “active meaning” in his Implicate Order theory, but without explaining or grounding the process). In brief, I was having a renewed insight (while typing my text) about the fact that QM, with its indeterministic assumption, can in no way explain intentional psi (proven via many experiments, including healing or bio-PK) or even the meaningful connections at a distance (as in S-ies). And the chime erupting in sound and spinning forcefully is like a loud exclamation from my unconscious, my Self, that indeed I'm right!

Furthermore, the specific chime movement cannot be produced by random natural causes. Only a human hand can turn a thread on itself many times, building such tension in it that, on releasing it, it unrolls itself at great speed.

Not only is the event a real and large-scale PK, it's also synchronistic. It corresponds perfectly to the first definition I gave in my paper on synchronicity:

“Synchronicity... (1) expresses the will of the Self to influence the ego toward a certain mindset, decision, or action.” The PK event also expresses the second part of the definition I gave in the same paper: “Synchronicity... (2) shows the capacity of the Self... to succeed in organizing physical reality and events according to its own semantic energy...”

My semantic energy was strong (since I was in a creative process, not only typing, but also enlarging my text); and through this psi event, reality was reorganized in such a way that it adapted and conformed itself to the meaning being (re)created. That is, my Self, through the PK event, organized physical reality and events according to its own semantic energy.

The core S-y is not the Chime-PK per se, but its precise timing as an exclamation point or Hurrah responding to the renewed insight I had about the meaning and the intent displayed by psi and S-ies, and the inability of QM to explain them (or to be used as an explanation).

I had just typed:

“**[psi]** would be **responding...**” Indeed, it responded! And then I was about to type the end of the sentence: “**[psi]** would be **responding... to a deep and meaningful psychological process.**”

I was involved in a strong creative and meaningful process while I was pondering these ideas about synchronicity, and my psi responded to it! I could even say that it was a strong voice irrupting from deep reality and making its appreciation known. So strongly irrupting in fact that I’m tempted to consider that another Self (such as a discarnate entity) could have been a co-author of the PK-synchronicity. I cannot deny my own (or rather my own Self’s) participation, due to the physical inflammation of my chest, and given that I have had other large-scale PK experiences in my life. Why not Wolfgang Pauli himself, with whose ascended soul I had a lengthy conversation about his quantum physics work and my own SFT about a decade earlier? (Which I recount in *Living Souls*.) Indeed, Pauli had already displayed a rare PK gift during his years at Princeton’s Institute for Advanced Studies, so repeatedly witnessed by all researchers in this lab that they had labeled it the “Pauli effect”.)

The *Chime-PK S-y* certainly comprised all three requirements I cited in my paper for defining an event as synchronicity versus mere coincidence – the not only “low probability” but rather a near-zero probability for such PK; highly meaningful event-mindset links; strong influence of the S-y on the person afterwards.

We can also note a subsidiary meaningful coincidence, that of words and action between the chime’s “spin” and the quantum “spin”, which is one of the parameters used to describe particles and the one used to test the entanglement (the nonlocal correlations) between distant particles in EPR experiments.

This “psi spin” points to another possibility: in nonlocal correlation experiments, when the experimenter physically changes the spin of particle A, the spin of particle B is instantly modified. In the Chime-PK, obviously my (HD) mind (my Self) produced the PK effect. The psychokinetic action on the chime thus shows that my semantic state (my thoughts) can have an effect on the state of a distant system (and even the spin of a particle). In other words, this PK event implies that the syg-energy of consciousness can have a powerful effect on material systems – a bedrock concept of SFT/ISST, because the embedding of consciousness-energy-matter allows for continuous, if subtle, two-way influences between mind and matter (Hardy 2000), and between the HD-syg-field and the 4D domain. Additionally, this PK event gives

weight to another postulate of mine – that the greater the semantic intensity and proximity (two factors linked respectively to creativity and meaning correlation), the greater the strength of the syg-energy (and its influence on linked systems). For me, what could be both more meaningful and more intense than working in a creative way on my theory? The fact is, the effect was strong: PK on objects is among the rarest psi phenomena and the hardest to produce.

2. The Self Able to Manipulate Time, Space, Events, Behaviors, the Thinking Process, and to Trigger a Psychic Breakthrough

So, let's sort out what these S-ies provided me with – their process and intrinsic effect on my psyche – knowing that only a supraconscious entity such as the Self could manage such feats! Moreover, I'll analyze the "need" that seems to have preceded/accompanied some of them.

2.1 The *Vulgate Angel-of-Libraries S-y*:

* provides me with an answer to a question I had (What is The Vulgate?); and reminds me to include it in my study of S-ies years later;

☐ *The need* was the question I had posed to myself.

☐ *My Self*: The specific intent and role of the Self (1) is revealed by smartly answering the questions of the ego – given it will stop after the 3d S-y discloses what is the Vulgate; and (2) is highlighted as a guiding influence by the last and fourth S-y related to The Vulgate, just before I was to make a study of the synchronicity phenomenon.

2.2 The telepathic *Crosnes S-y*:

* provides me with the exact answer to a friend's query, in time to transmit it to her; and implies telepathy during my sleep – precisely picking up unconsciously (sleep state) the answer *within her own unconscious*;

☐ *The need* was my friend's query, which I picked up and desired to answer by empathy.

2.3a The clairvoyant *Handbrake S-y*:

* saves me from an accident by triggering a precise visual and audio memory acting as a warning (thus *selecting* an analogous memory within my whole memory bank);

☐ *The need*: I had no specific need nor query, as I was unaware of the looming accident.

☐ *My Self*: acts on its own will to prevent an accident, by evoking in my mind a similar memory.

2.3b The *Example-S-y*:

* provides me with a clear-cut real-life example *I needed* to find (since it was asked of me earlier that same day);

☐ *The need*: was for me to find an example of an indubitable intuitive process (containing its own proof).

2.4 The *Break-up S-y*:

* triggers a realization (an insight), then an instant decision; puts into play a symbolic, analogical situation, in real time; provokes the appearance of an exact name (its signification impossible to miss). Leads me to a holistic understanding of my inner state and my life;

□ *The need*: I knew I needed to take a decision (since I had planned to reflect on it) but hadn't been able to do so. Now I was going to meet my boyfriend soon, and it was my last opportunity.

□ *My Self*: triggers the decision-making; tinkers with space, time, a truck driver's behaviors as well as my own; arranges a complex encounter and an exact name to appear.

2.5 The Moving S-y:

* this is a complex real-life S-y, wholly created and triggered by intent and an urgent *need*; the conscious (projecting intent) works in accord with the Self's ability to arrange events in spacetime;

□ *The need*: is conscious and urgent, and it leads to my intent and visualization in order to create a S-y.

□ *My Self*: tinkers with space, time, a merchant's behavior; it arranges a complex encounter, solves my problem, and answers my need.

2.6 The Chime-PK S-y:

* another very complex real-life S-y, this time wholly created by the Self;

□ *The need*: absolutely no need on the part of the ego.

□ *My Self*: launches a large-scale PK on a chime, as feedback on my thoughts and writing, as in a conversation; provokes an insight about psi.

All in all, the capacities of the Self are quite stupendous: the Self is able to manipulate time, space, events, behaviors, the thinking process, and to trigger a psychic realization, and this with a truly staggering degree of accuracy and precision. In other words, the Self instantiates real and large-scale telepathic and clairvoyant psi, and above all it displays an astounding power of psychokinesis, that is, mind-over-matter. Furthermore, such complex constellations of factors (in time, space, and psychic events) and their fine-tuning for the S-y to happen, necessitate a careful and precise planning, and therefore it implies precognition of the future.

Let's also note that the Self reaches out easily to other persons' Selves in order to rally them to a specific endeavor. And I know from a long experience that this is not coercion, but that, to the contrary, it is based on a harmonic communication among the Selves of kindred spirits. I've shown many examples of this "communion of souls" in action in my book *Living Souls in the Spirit Dimension*.

3. The One Field of Cosmic Consciousness That Led Jung to the Synchronicity Principle

Long before Carl Jung wrote his draft version of *Synchronicity* in 1949 (and published it in 1952) the concept seems to have germinated in his mind through a series of breakthroughs in his grasp of *The One* – the dimension of the collective unconscious, where dwelt the archetypes (the powerful symbols in-forming our psyches), and governed by meaningful interconnections that defied space, time, and causality. This germination was triggered by the translation of two ancient Chinese texts, made by Richard Wilhelm in German, which introduced the Chinese Taoist and alchemical thought to the Western world. Jung was probably the first scholar to get the texts from his friend, in order to write a foreword or commentary. Of note also, it is these

same concepts of The One, and of an age-old path of transformation to achieve a unified state ego-Self (one he called ‘individuation’), that he will highlight in his studies of alchemy and Hermeticism.

3.1 Jung’s Commentary on the Secret of the Golden Flower (1929)

Jung states in his *Foreword to the 2d publishing*: “Since the year 1913, I was bent over the study of the collective unconscious... My results, based on fifteen years of efforts, seemed suspended in mid-air, for lack of possible comparisons, which remained nowhere to be found. ... Wilhelm’s [translation] text ... contained precisely the pieces I had long sought for...” regarding the “unconscious psyche common to the whole of humanity” that explains “the analogy, even identity of mythical themes and symbols” across cultures. (1979, 27-8)

The *Golden Flower* treatise (a 6th c. Chinese Taoist and alchemical work) describes how to obtain the Golden Flower, that is, a state of consciousness resulting from the awakening of the navel and then the crown chakras, in which the sage is ONE with *the Tao* – the concept of cosmic consciousness in Taoism that is clearly similar to his Collective Unconscious one.

The main ideas he highlights in his Commentary are about the Tao: (1) The Tao as cosmic consciousness (*The Head*) and *The Way* (see Lao-tzu); and as Meaning and Sense – as a field of meaning-creative consciousness. (2) The Tao as “The Great One” – the divine dimension of *The One*, pervading all beings and things; also found in the Hindu Upanishads, Gnosticism, alchemy, Hermeticism and Greek philosophy (Plotinus). (3) For the sage, “being the Tao” or living the Tao is the ultimate goal, that is, being ONE with cosmic consciousness, being infused by one’s own Self – as a *Know Thyself* path also found in most Eastern yogas and spiritual paths.

3.2 Jung’s thoughts on the I-Ching, in Richard Wilhelm: In Memoriam (1930)

Jung stresses the great principles underlying the I-Ching (the Chinese Book of oracles and wisdom also translated by Wilhelm): (1) What struck him is a “different order of connections” between events than causality, which expresses a different “type of thinking” that we now call ‘systems thinking’ or ‘holistic thinking.’ This refers to a holistic, integral comprehension of all components of a system, or of all linked events. (2) In this order, distant events present “*a relative simultaneity in different places*” that shows time is a “concrete continuum.” (1979, 114) In other words, in The One field, time is a quasi-spatial field (“space-like”), as it is modeled in the Elsewhere of the Light cone, whereas space becomes non-extended, or “time-like”. The Elsewhere, as it turns out, is nothing less than the Hyperdimension, since it is beyond spacetime.

(Continued on Part II)