

# SYNCHRONICITY: INTERPARADIGMATIC DIALOG AND CONSCIENIOLOGICAL APPLICATIONS

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**Abstract:** The present voyage into the study of synchronicity results from previous research efforts in the ambit of conscieniological activities. The proposal is to contribute to an interparadigmatic dialog on the phenomenon synchronicity, by considering studies performed within the conventional scientific paradigm, centered on theoretical propositions of Carl Gustav Jung, and Waldo Vieira's understandings based on the conscieniological paradigm. Having established the comparison, the article then validates the approaches converging around that understanding, identifying significant correlations between phenomenal formulations originating from the referred paradigms. Furthermore, reflection is made on applications, and synchronicities recognized within conscieniological practices, highlighting the importance of detection, registration and meaning of such occurrences for self-research and consciential interassistance. The research, in its final considerations, presents the conceptual proposition of the *synchronoscope*.

## INTRODUCTION

*Shall the field of consciousness be emptied first in order to open it up, so to speak, to the dimension of 'meaning'.*  
Marie-Louise von Franz (1993, p. 195)

**Study.** Accessing conscieniology's ideas (since 2008), I came across several referrals to synchronicities. That fact awoke my interest in revisiting readings (first read at the beginning of the 90's) about the phenomenon and exploring the theme's research possibilities based on conscieniological notes.

**Start.** Such efforts started simply in the Projectiological Self-research course at IIPC-SP in 2011, and later through the elaboration of the encyclopedia entry Elucidative Synchronicity, presented in a conscieniological tertulia on July 11, 2014.

**Paradigms.** The theme proposed for this present edition, around interparadigmatic dialog, stimulates the continuation of theoretical research on the phenomenon of synchronicity, considering studies carried out within the conventional scientific paradigm, centered on Carl Gustav Jung's theoretical propositions, and, on the other hand, those presented within the consciential paradigm.

**Dialog.** This new foray into the theme looks for a possible dialog between the approaches assessed (separately, in 2011), by means of the identification, now, of significant correlations between understandings about the phenomenon under the different paradigms.

**Convergence.** The previous, implicit supposition indicates the prospect of the researcher's actions converging towards the unceasing amplification of the frontiers of knowledge concerning the phenomenon. It also suggests the necessity of a dialectical overcoming of divergences in understanding (between paradigms) to reach unifying connections between knowledge produced in distinct historic moments. The dimension of the collectively constructed work inherent in such evolutionary dynamics could be thus scrutinized through the connections referred to (synergies of understandings), and new knowledge about the same phenomenon could be produced.

**Sense.** Naturally, here, there is no intent to exhaust the research possibilities of the phenomenological universe as complex as that of synchronicity, considering all that has been assessed before. It is simply hoped to reaffirm the vital act of searching for new meaning in accordance with the degree of personal experience (FRANZ, 1993) of synchronicities.

**Motivation.** In fact, the perception of day-to-day synchronicities continues to be my motivation in seeking to understand this phenomenon. In parallel, readings about space and time within geographic studies and similar fields, and in today's context of conscientiological research, reinforce my interest in the theme, along with the importance of studying it.

**Sight.** Observation of synchronicities and the study of conceptual and explicative enunciations or hypotheses about the phenomenon can lead to a much broader view of reality; and conscientiological contributions can be significant enough for intellectual and parapsychic expansion.

**Whole.** In the core of this search resides the issue of the indivisibility of the whole; of totality or universality of the real; of the world's unity, involving essentially, in David Bohm's terms (FRANZ, 1993, p. 186), holomovement, universal flow, or according to Vieira's proposition (2012. Entry: Fluxo Cósmico), cosmic flow, from which the consciousness is inseparable.

**Contexture.** In this cosmovisiological portrait of the real, of the movement inherent in it, the context of the connections between all "things" that constitute the permanently transforming reality is the departure point through which one establishes understandings about synchronicity (as the paper will show) and the relevance of continued studies about the phenomenon.

**Consciousnesses.** Yes, because individual consciousnesses are directly involved in the configuration of synchronistic events (although they cannot determine them) and, precisely for that reason, in the meaning of such events. From there the general and conscientiological application of observation and elucidation of synchronicities arises within the assessment of the integral consciousness and processes and dynamics of individual and group conscial evolution.

**Links.** Links between the evolving organic macrocosmos and the consciential microcosmos, the assistantial maximechanism and the integrated minipiece, are assumed.

**Questions.** Taking the synchronicity of events as the object, the difficulty to understand it involves the following, primordial order of questions: 1. What are the relationships between synchronicity and the space-time dimension? 2. What is the role of consciousnesses in the occurrence of synchronicities? 3. What are the areas of application of the theoretical fundamentals of synchronicity in conscientiological practice?

**Scope.** Therefore, the general objective is to start an interparadigmatic dialog about the phenomenon of synchronicity in order to consider possible applications in the field of conscientiological actions. Hence the intention of: 1. Establishing the bases to understand the phenomenon, from preliminary notions and theoretical contributions originating from scientific investigation in general; 2. Outlining the approaches originating from conscientiology; and 3. Identifying the correlations creating the interparadigmatic dialog, and pondering applications for the proposed study.

**Proceedings.** As the present article is based on two prior research efforts (already referred to) and seeks to update the investigation into the theme based on the assimilation and interpretation of new readings, the methodological design is considered as being represented by the joining of two general procedures: 1. Parallel, theoretical research with the identification and scrutiny of synchronicities in personal life; 2. Dialectic generation through the revising and formation of understandings of the phenomenon going from “that which is better known to that which is less known”.

**Entries.** In this line, it is worth highlighting conscientiology’s method of elaborating entries, which provides intellectual systematizations that invite one’s development.

**Gather.** The phenomenon of synchronicity was approached through the gathering of notions, hypotheses, or theoretical propositions that define it, in order to highlight, besides the general panorama of complementary references and meanings, the conscientiological perspective originally adopted regarding synchronicity (Waldo Vieira’s) and that of other authors interested in adopting it as a starting point for new consciential gestations.

**Alert.** In addition, maintaining consciential alertness to observe intraphysical facts, along with subjective and/or projectiological or paraperceptive experiences, is decisive for the identification of synchronicities and the corresponding elucidations.

**Experience.** In this experiential area of remaining attentive to synchronicities, their identification was sought through personal recollections of past events and observation in more recent periods, including the time when this article was

being elaborated. By logical necessity, other, derived procedures have been adopted, such as: selection, enumeration, classification, description (registration technique), and the meaning of synchronistic correlations, such as those briefly shown here.

**Structure.** To quickly summarize these introductory comments, the article will develop as follows:

1. **Articulation.** In order to assemble general notions and referential theoretical annotations, the chain of reasoning will focus on: thematic articulation between the meanings of the word *synchronicity* and cognates; the relationship between time and synchronicity; confluence in external events and psychic events; the meaning inherent to the synchronicity and the propelling force in the occurrence of synchronicity.

2. **Reports.** Considering the conscientiological approaches accessed until today, both in entries and papers, the understanding reported focusses mainly on the discussion of the law of causality and the issue of multidimensionality; the relationships between synchronicities, macro and microcosmos; the communication field related to information inherent in the interactions between everything in the cosmos; and the methodological potential of the studying synchronicities in the context of multi-scalar events.

**Correlations.** Consistent with the interparadigmatic dialog proposed, this paper presents correlations found between the two previous approaches, with possible applications of the study of synchronicities throughout consciential evolution, in practical correlated areas of activity.

3. **Exploration.** In the final considerations, a new exploration of possibilities for theoretical and practical inquiries into synchronicities will be undertaken through initial enunciations about the conceptual proposition of the *synchronoscope* – a consciential vision instrument for the permanent recognition and elucidation of synchronicities directed towards conscientiological ends.

## 1. GENERAL NOTIONS AND THEORETICAL ANNOTATIONS

**Word.** In the Houaiss Electronic Dictionary (2001), *synchronicity* is the quality of that which is *synchronic*<sup>1</sup>. It expresses an association with the notion of time, where what is real moves in the order of time. Synchronistic events occur, exist or appear at the same time. They are events coincident with time.

**Synchrony.** Simultaneity and connection are perhaps the main meanings of synchronicity. In the same dictionary, the idea of *synchrony* refers to the state or condition of two or more phenomena or past facts occurring simultaneously, and being, in a certain way, interrelated.

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1 Etymologically, the Word “synchronic” comes from Greek and is constituted by *syn* – with; together; at the same time; besides; on behalf of; according to; by means of, plus *khrónos*, time.

**Synchronization.** Synchronistic events or those in a state of synchrony have the time of their occurrence set by a movement of synchronization, a mechanism or operation of synchronism, a perfect adjustment.

**Time.** Strictly speaking, at a given place, and at a time perceived as a moment, at that precise time, all the events occur simultaneously and are interrelated, even though it is practically impossible to identify the multiple, multidirectional and multidimensional correlation between all the events.

**Diachrony.** Furthermore, time is an uninterrupted movement. What would appear to be a flash in time, does not actually exist as something apart from the historic flow of time, from time as the duration (BERGSON, 1923; TEILHARD de C., 1986), of the change.

**Synchronicity.** Synchronicities are, thus, in principle, events realizable by the consciousness in the movement of synchronization or as they link together. The synchrony of events is, strictly speaking, perceptible at any moment, and such events may be more or less meaningful for conscious beings or agents.

**Inseparability.** Time and synchronicity are apparently inseparable phenomena. Synchronicity would then be an attribute of the nature of time, of correlated events happening across time, realizable by consciousnesses in any given moment.

### 1.1 Jung's Notion of Synchronicity: Psychic Reality and Meaning

**Coincidences.** For common sense, synchronicities are coincidences among facts. For Swiss psychiatrist Carl Gustav Jung (2011), a known scholar of the phenomenon, synchronicities are defined as "significant coincidences" between psychic states and external events.

**Chance.** Therefore, "one can no longer consider them mere chance, but, because they lack any causal explanation, they must be considered simple arrangements that make sense" (JUNG, 2011, p. 111).

**Causality.** As Pierl (2002) states, application of the causality principle in psychology has become questionable for Jung. Such an explanatory principle of psychic phenomena would have been thought over and relativized by him through the enunciation of the synchronicity principle founded on some "acausal connection" between events coincident in time.

**Bridge.** Jung (2011, p. 114) stated in 1951 that nobody had been able to "build any causal bridge between the elements of some significant coincidence". The claim of some transcendent cause would not be admissible either, since "what is transcendent cannot, by definition, be demonstrated" (JUNG, 2011, p. 40).

**Dialectics.** Synchronicity, for this psychiatrist, would be the other face of causality, of determinism, since synchronicity would further comprehend the unpredictability and indetermination (or extra-determination) in the occurrence of certain events. Nonetheless, according to Progoff (1975, p. 131), for Jung "synchronicity does not conflict with causality: rather they subsist together", possibly

explaining “the kind of phenomenon one can attribute to ‘acausal organization’ found all over the cosmos”.

**Relativity.** In Jung’s (2011, p. 16) words, “a scientifically possible causal explanation fails because of the mental relateness of space and time, two absolutely indispensable conditions [space and time] to the cause-effect connection”.

**Function.** “How can a fact, distant in space and even in time, generate for instance a corresponding mental image?” (JUNG, 2011, p. 41). If that really occurs, space and time become relative through a psychic function rendering possible the perception of events independently of space and time. Knowledge about future or spatially distant events is located in a psychically relative space and a corresponding time.

**Psyche.** “Space or time is not necessary for the psyche’s life” (JUNG, 2006, p. 369). Then, the psyche is a form of existence whose knowledge produced finds itself in some space-time *continuum* that is unable to be represented, where space is no longer space, and time is no longer time (JUNG, 2011, p. 73 and 97).

**Categories.** With such reasoning, Jung classifies synchronistic phenomena into three kinds of coincidence:

1. Coincidence of the observer’s psychic state with an objective, external and simultaneous event, corresponding to the psychic state or psychic content..., where there is no evidence of causal connection..., where... such a connection is simply unconceivable”;
2. Coincidence of some psychic state with a corresponding external fact (more or less simultaneous) taking place outside the observer’s field of perception, that is to say, particularly distant, and only verifiable afterwards;
3. Coincidence of a psychic state with a future event, and therefore far away in time, still absent, which too can only be verified later (JUNG, 2011, p. 118).

**Subjects.** In the occurrence of synchronistic events, the subjects’ psychic reality acquires an important, active role. Unlike synchronisms in general, “whose meaning is just that of simultaneous occurrence of two phenomena” (JUNG, 2011, p. 35), synchronicity expresses, as a decisive criterion, a meaningful relationship (without causal bond) between simultaneous events.

**Root.** Such equivalence of meaning between psychic events and external events is set in the subject and by the subject, in the observer and by the observer. The root of synchronicities is in the subject, in the observer, in the binding forces of express global psychism (as it will be shown later) through dynamics of the unconscious and the consciousness, as well as through the ability of meaningful ordination of the world.

**References.** These initial references converge with the view provided by Hopcke’s (1999) and Progoff’s (1982) books, or even with the idea of *serendipity*,

in the original meaning of “unexpected insights”<sup>2</sup>, that is, not resulting from conscious and/or directed searches, according to Siqueira (2009).

**History.** In fact, the synchronistic coincidence of certain events, observes Hopcke (1999, p. 15-16), causes a significant impact, as it tends to “mirror, confirm or transform our life”, bringing a broader perspective of ourselves or our lives, or even “a deeper understanding of another”, since the synchronistic event establishes “a unique field where our personal experiences and actions are fundamentally linked to others’ experiences and actions” (HOPCKE, 1999, p. 39).

**Questions.** Who is the author of our story of life? What is the ideal story of our lives and what is the real story that is lived? What is the best for our lives?

**Signs.** These are some questions suggested by Hopcke (1999) in consideration of the possibility of paying full attention to the evolutionary maximovement, seeking to identify synchronistic events, along with the warning signs for ongoing reflection about the personal life’s narrative structure, with the realization of the strength and beauty of the psychic energy awakened by the connections between us and others.

**Levels.** Progoff (1975, p. 143) stresses that “synchronicity can occur at all levels of the universe, but implicit in his definition of a principle involving significant coincidences [is the supposition] existence of a sense organ [located in the subject] as an element composing each synchronistic event”.

**Depth.** Still according to Progoff (1975), for Jung that “organ” does not necessarily act within the conscious mind or intellect. It may be acting at other levels, including the emotion level, even at the human psyche’s deepest level, the collective unconscious.

**Organizer.** The dynamic acting-force of the referred to sense “organ”, at each level, would become the creating center of another kind of organization of situations of psychic experience. The possible new ordination of facts, surpasses the order of space time and causality, benefitting the synchronistic events.

**Unconscious.** Progoff (1975, p. 87-88) states that such levels of the psyche enclose some unconscious “knowledge”, or knowledge potential, a “direct knowledge of facts separated by time or space”, in the form of different mental or psychic images, intuitions, dreams, and extrasensory perceptions.<sup>3</sup>

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2 Wikipedia, August 30<sup>th</sup>, 2011.

3 About the supposition that unconscious human knowledge, enclosed in the human psyche, can likewise reveal the property of creating memories or retrocognitive images, see Jürgen von Scheidt’s scientific idea in “A memória da natureza” [The memory of nature], (Planeta 221, February 1991) about Rupert Sheldrake’s *A New Science of Life*, where the scientist presents his hypothesis of the existence of “a morphogenetic field or memory field”, implicating an immaterial activity throughout the universe at the same time. Essential to that theory, in the words of that author, is that “nature has some kind of memory” influencing the organization of any system (living, material, molecular etc.) in the present, named “morphogenetic resonance”. We can thus excogitate organizing psychic experiences in different levels of the conscious being’s psyche, unchained not only by our own, personal memories, but also by memories from human being’s global evolution, living species, or humanity, memory here understood as a consciential attribute.

**Link.** The human psyche would then be the (fluidic) means of connections, allowing for macrocosmic manifestations over the microcosmos of conscious beings' personal or collective life. That way, knowledge would directly reach the level of conscious knowledge through unconscious contents.

**Parapsychism.** Parapsychism could then be understood as a function (to varying degrees) of sensitivity to the knowledge potential enclosed in the unconscious (PROGOFF, 1975, p. 89 e 93).

**Dynamics.** Human knowledge would thus expand via a single, unceasing movement, dialectically and simultaneously developing through the intensification of conscious activity and some kind of *unlevelling* of the conscious level expressed in the strong action of unconscious contents, with its capability – transcending time and space – of operating knowledge without intermediaries.

**Basis.** For Progoff (1975, p. 105), the unlevelling or mental level decrease is a condition to start the occurrence of parapsychic phenomena and synchronicity. And as such, would be, in turn, the real basis for the meaning of the here-considered phenomena and complementary explanations contributing to the discovery of the meaning of our lives, whether circumstantial or durable, in connection to others' lives.

**Emotions.** For Jung (2011, p. 34 and 40), the emotional factor plays an important role in the activation of unconscious contents (of several kinds), and in the flow directed to the state of awareness.

Any emotional state drives a change in the consciousness, named by P. Janet *abaissement du niveau mental* (decrease of the mental level), that is to say, there is some consciousness narrowing, followed by a simultaneous strengthening of the unconscious ... the somehow enhanced unconscious tonus, easily creating a descent where the unconscious can flow into the consciousness (JUNG, 2011, p. 40).

**Dominance.** If the subjects somehow participate in the emergence of synchronicities – understood as occurrences not determined by causality, or whose causes are unknown, hard or even impossible to be demonstrated –, they do not control the creation of the configuration or planning of such synchronistic facts.

**Uncontrolled.** The root of both external events in general and those near us lies in our consciential microuniverse; but, in the case of synchronicities, although the connection external-internal world exists, that root may lay at deeper levels of the microuniverse, making the “control” of the configuring of external events much harder; making them unforeseen or unexpected.

**Example.** You meet someone you knew (but is not part of your milieu) – sometime, somewhere (you seldom go there). Some years later, you go back to that place and, as you leave, you meet that same person you met years before. You have no control over that synchronistic, external occurrence, which nonetheless



establishes a recurring connection between person, the place and you. Therefore, it is worth asking: is this, truly, a significant coincidence for you? How significant? What is the meaning of that synchronicity for you?

## 2. CONSCIENTIOLOGICAL CONTRIBUTIONS TO SYNCHRONICITY: CONVERGENCES AND APPLICATIONS

**Potentials.** Conscientiology is today an inexhaustible source of possibilities to develop the area of consciousness research. The Encyclopedia of Conscientiology is but one example, and perhaps one of the most ambitious, of the real purpose of amplifying and deepening the conscientiological view of reality.

**Entries.** Many entries indicate the possibility of understanding and researching synchronicities. Among them are these seven, listed by the date order of the tertulia in which they were presented: *Megasynchronicity*; *Minisynchronicity*; *Parasynchronicity*; *Synchronicity*; *Taxology of Synchronicities*; *Elucidative Synchronicity*; *Retrocognitive Synchronicity*.

**Papers.** Besides these entries, 3 articles (VIEIRA, 1999; MARTINS, 2002; SILVA, 2007) clearly refer to the phenomenon in their title.

**Synthesis.** Not intending to exhaust the exploration of conscientiological approaches from other encyclopedia entries and by many researchers and conscientiocentric institutions, an initial synthesis of the conscientiological approach became necessary.

**Cosmovision.** In the challenge of defining the phenomenon of synchronicity, or suggesting new points to investigate, it is important to firstly highlight the order of cosmovisiological phenomena related to the study of synchronicity, extracted from the entry *Synchronicity*: 1. The principle of omnipresent synchronicity. 2. The laws of affinity or synchronicity between every part and the whole.

**Multidimensionality.** Such points can propel studies about the relationship between synchronicity and multidimensionality.

**Doubt.** Are synchronicities mere effects of multidimensional occurrences in the intraphysical dimension?

**Insertion.** Vieira's (1999, p. 7) definition of multidimensional synchronicity refers to the complex phenomenon of connections between consciential experiences in different dimensions; it is not totally clear, however, if the phenomenon's explanation is inserted into the context of the law of causality or casualty (casual occurrences, chance events). Because on one hand it situates multidimensional synchronicity within the "law of casualty affecting us all", whilst on the other it states that "the phenomenon of synchronicity in intraphysical existence can be generated out of a causal chain".

**Counterpoint.** Curiously, in the entry synchronicity the term causality appears as an antonym of synchronicity and, in the same entry's Paradoxology, the paradox of acausal connections between events separated in space and time is

referred to, leading to the thought that acausality is somehow admitted as a law connected to the phenomenon of synchronicity.

**Pertinence.** Furthermore, many other ideas related to the issue (causality principles and interdimensional synchronicity; the synchronicity-random facts interaction; the chances-coincidences-synchronicities trinomial) are mentioned, yet without entirely or clearly providing due elucidation.

**Effects.** Conscientiological references on the theme evaluated by the author until now conclude that synchronicities would be primarily understood in the conscientiological ambit as single “connection or inter-relation effects between everything in the cosmos”, like Cunha and Silva (2007, p. 25) state; and, extending the meaning, effects from multidimensional causes, that is, considering “the action of the law of causality before the ... multidimensionality of the consciousness” (VIEIRA, 2012. Entry: Parasynchronicity).

**Co-cause.** The entry Retrocognitive Synchronicity maintains and sharpens (with the extraphysical co-cause idea) the general impression of attributing synchronicity to several causal factors “acting in a synergic, interpenetrated and multi-reverberating way”.

**Interrogations.** With that investigative aim, a doubt based on the principle of disbelief remains. Have not, in new, non-mechanistic science, and even in conventional science, space, time, and causality started to be understood as measures referring to the observer’s state of awareness (or psychic connection)? Has not the understanding been reached that the whole universe is enclosed in each of its parts and therefore in ourselves (CAZENAVE, 1993, p. 58-59)?

**Scanning.** Leaving aside such questions for now and proceeding to review the conscientiological contributions to the phenomenon of synchronicity, one of the points of great interest for the author lies in Martins’ (2002, p. 128) approach, when he refers to the microcosmos macrocosmos alignment as “the basis for the manifestation of synchronicities”. Furthermore, the author interestingly refers a cognitive association between synchronicities and the phenomenon of multidimensional convergence:

... one of evolution’s main goals is to align the micro and macrocosmos. From that moment on, synchronicities start in the consciousness’ life, resulting in a multidimensional convergence of objectives, facts, ideas and wishes on the ‘evolutionary road’ or ‘cosmic seam’ (MARTINS, 2002, p. 128).

**Convergence.** Does not the multidimensional universe “conspire” for the ceaseless maxiconvergence (VIEIRA, 2012) of interassistential consciential movements?

**Pro-evolutivity.** Martins (2002, p. 130) defines pro-evolutionary synchronicities as evidence of links between the microcosmos and the macrocosmos, a precondition for “a basic level of existential orientation of the human consciousness”.

**Information.** Another intriguing point for new investigations into the theme is the possible equivalence between the multidimensional, universal, omnipresent reality of connections between all realities and the “informational energetic fields”, using the happy expression by Cunha and Silva (2007, p. 29), to draw attention to the richness of the content able to be accessed through the occurrence of synchronicities.

**Highlight.** Lastly, and even before starting the interparadigmatic dialog proposed, it is worth mentioning, among the conscientiological approaches to synchronicity, the relevant convergence (among researchers) concerning the methodological potential to study synchronicity, emphasizing the possibility of elaborating distinct taxologies (such as those proposed in the entries Taxology of Synchronicities, Retrocognitive Synchronicity, and Elucidative Synchronicity), and, specifically by Martins (2002, p. 131), the suggestion of a form to register synchronicities.

**Scales.** Also promising is the study of synchronicities in multiscale contexts, ranging from synchronistic events concerning the consciential microuniverse or personal life, through to synchronicities concerning facts or events involving groups or populations, as well as those with multidimensional bases.

**Derivation.** The reading of the entry Parasynchronicity calls for the observation of synchronicities in both its major variants and in the details of events of any kind. Thence the derivation of encyclopedia entry writing in the references to minisynchronicities, megasynchronicities, and parasynchronicities (VIEIRA, 2012).

**Development.** In fact, the realization of simple or apparently insignificant synchronic occurrences are supposed to gradually develop one’s perception until cosmoconsciousness regarding increasingly complex events and interactions – in this case, in the realm of megasynchronicities, still very far from the possibility of individual and (even) collective understanding.

## 2. 1 Approach to Convergences and Interparadigmatic Dialog

**Emergence.** In any branch of knowledge, both divergences and convergences with other fields of knowledge contribute to the emergence of new kinds of knowledge or potential knowledge for new developments.

**Precursors.** Synchronicity is not unknown in conscientiological investigations. Likewise, well before conscientiology, synchronicity was already an advanced topic in Chinese philosophy (WILHELM, 1973) and many other prior lines of knowledge, such as those presented by Jung (2011, p. 75); in Jung’s and his disciples’ psychology and in parapsychology (PROGOFF, 1975, p. 90); in physics, as Toben & Wolf (1982) and Progoff (1975) show; and in other realms of knowledge, as we can see in Reeves *et al.* (1993).

**Openness.** Simultaneous research in different and apparently antagonistic disciplinary fields on synchronicity – taken as a common research object, are as necessary as they are useful to restore consciential openness and cosmovision, so valued in Conscientiology, as well as, precisely, to the interparadigmatic dialog.

**Cosmovision.** In fact, it is admitted that the perception and signification of synchronistic correlations between distinct events can help in the process of recalling the sense of totality and participation (HOPCKE, 1999, p. 58) in the universal or cosmic whole. They can thus cooperate in the reconstitution of the cosmovisiological unit of knowledge and action through the diversity of practices, knowledge kinds, and disciplines.

**Convergence.** For Vieira (2012. Entry: Ceaseless Maxiconvergence), to unceasingly converge thosenic self-manifestations and remain attentive towards common, evolutionary priority-goals can only produce synergies and potentiate the production of knowledge.

**Principle.** Amidst the interassistential, evolutionary maximovement, and considering the function of the minipiece attributed to individual consciousnesses in the construction of knowledge regarding multidimensional realities and a pragmatic universalistic sense, the principle of integrative organization inherent to synchronicities make them even more thought-provoking when investigating the integral consciousness.

**Constellations.** As noted by at least Jung (2011), Progoff (1975), Hopcke (1999), and Reeves *et al.* (1993), synchronicities represent unique constellations of events and connections for the study of relationships including the inner world and exterior world, psychic and physical, objectivity and subjectivity. And, therefore, for increasing conscientiological discernment about interdimensional inter-relationships.

**Finalities.** Synchronicities also lend themselves to instigating the discovery of elucidations and directions, assistentially blurring any kind of frontier, combining rational and extra-rational movements of the psychic dynamic, thought and action.

**Considerations.** Therefore, at least 4 conclusive considerations (besides potential new inquiries) result from the references assessed concerning the understanding of convergences between conventional science and conscientiology:

1. **Oneness.** The first concerns the Oneness of the Real through multi and interdimensional connections, as seen by conscientiology. Here, the notion *Unus Mundus*, mentioned and explained by various authors in Reeves *et al.* (1993), always correlated to Jung's enunciations, encompasses, in a first approach, the Universe's omnipresence beyond the dimension of space and time; and therefore, the law of synchronicity regarding the law of causality, as presented earlier. The approaches founded on the synchronistic phenomenon converge on an omnipresent totality, "superior" to space-time – superior because, if we can say so, it

is limitless and thus largely imponderable or unlikely –, being at the same time “interior” to every reality that composes it (CAZENAVE, 1993, p. 58 and 59). The connections are the fluidic and moving means that unite every reality in the indivisible entire universe, they constitute the dynamic of the unconscious with the conscious. Such realities and connections are essentially, in practical terms, information – information potentially accessible and permanently updated by human consciousness. Synchronicities would then be emergent and particularized nuclei of events, informational connections and contents likely to become ingredients in the construction of meanings by the consciousnesses that perceive or are surprised by them.

2. **Hypothesis.** The second consideration is about the possible association to be made between the unconscious and the holomemory. We could excogitate the existence of a hypothetic holoinformation<sup>4</sup>, a holoinformational reality (comparable to the entire Universal Unconscious-Universal Conscious dynamic) propelled by the ceaseless reflux between the holomemory and creative order in the multidimensional here-and-now, a reality inserted in the universal flow in continuous creation – Cosmogogenesis, for Teilhard de C. (1963). In this supposition, the individual consciousnesses would, with time, participate in this entirely universal ceaseless dynamic (multidimensionality); and, as beings creating reality, through the creative order they establish each moment, they would do the fundamental mediation of the universe’s omnipresence (CAZENAVE, 1993, p. 73). Synchronicities would then be like unforeseen “creating acts” (FRANZ, 1993, p. 198).

3. **Parapsychism.** The third point of convergence is parapsychism. The interconnections between Jung’s and his disciples’ studies (especially considering Progoff’s approach (1975), as previously seen), and conscientiological studies, are undeniable. Thereabout one can check the database of facts reported (JUNG, 2011; REEVES *et al.*, 1993) as an element preceding synchronicity’s theoretical formulations. In the series of commented facts and accounts, starting with J. B. Rhine’s experiments in the field of extrasensory perceptions; Jung (2011) refers to such perceptions, but also to precognitions, *déjà-vu*, psychokinesis, premonitions, and in many cases, one has the clear impression of accounts of projections (JUNG, 2006; JUNG, 2011, p. 98); besides possible correlations to the recuperation of *cons* (units of lucidity), or retrocognitive images, following Solié’s formulations (1993, p. 80-84).

4. **Meaning.** The fourth relevant aspect highlighted here as an object of common interest encloses the perspective of a meaning or construction of meaning of synchronicities relative to one’s consciential microuniverse. Regarding the signification processes, it is worth emphasizing Franz’s (1993, p. 200) ponderation about the place of the notion of synchronicity and the fundamental importance

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4 In the terminology found in Franz (1993, p. 195), a cosmic over-intelligence or *universal mind*.

of consciousness as reflected in a human in the creation of meaning for one's experience of life:

From these reflections, I do not believe one can insert the notion of synchronicity into the *corpus* of sciences as they are understood today; instead, we are rather situated with it on the threshold of a transformation that will not abolish them, but will put them in their "due place" within a much broader view of the real (...) What seems certain to me is the fact that the search for meaning is an issue much more vital to us than research about all the partial information.

**Levels.** On the other hand, it is important to consider the different levels associated to the notion of synchronicity indicated by Cazenave (1993, p. 31-32):

- one factual level, where the event itself is, in its unique acausality, that which creates meaning for a given person;
- one ordinal level, which remits to an order that the event is the signal;
- one metaphysical level that leads to this question: what is the reality of the Universe in which we live and does that reality make sense?

**Cosmovision.** Considering the general references selected for this section and the meaning points in the levels described above, one can excogitate about conscientiology's possible role, especially the role of Interparadigmatic Dialog in constructing cosmovision regarding the phenomenon of synchronicity.

**Implications.** Due to the consciousness' reflexive character in the ceaseless search for the qualification of discernment and level of lucidity, continuous recognition of convergences between lines of knowledge, sciences, and paradigms brings necessary implications in the ambit of pragmatic conscientiology, if one can put it in this way.

## 2. 2 Applications of the Study of Synchronicities on Conscientiological Practice

**Supports.** Based on personal accounts of meaningful and perceived synchronicities (GOMES, 2011) and on research performed while elaborating the Elucidative Synchronicity entry, particularly the Taxology, here are six life-situations that seem to support the configuration of highly significant synchronistic events:

1. **Transition.** Critical situations configuring moments of life transition or transformation;
2. **Restriction.** Coercive or highly restrictive situations;
3. **Search.** Situations of intensely seeking something, which could be, for instance, an understanding about or solution to personal problems;

4. **Flow.** Situations where flow is experienced (CSIKSZENTMIHALYI, 1999), where the highest degree of challenge meets the highest degree of skill to overcome challenging situations, generating full inner satisfaction or happiness;
5. **Tension.** Situations of resistance or strongly emotional energy;
6. **Lessons.** Situations where “life” tries to teach any of us the lessons we need to learn.

**Experience.** It is up to each consciousness to analyze the validity of the situations of this typology and amplify it, based on personal experiences, considering the possible connection with their deepest dynamisms, present relationships with other consciousnesses and various activities, with their life projects and power to choose freely, with their nature that makes sense of or gives meaning to life experiences.

**Will.** According to Cunha and Silva’s (2007, p. 27) proposal, “synchronicity is related to the free will of the experimenting consciousness, who can, by means of decisions and positions, unchain changes in the set of facts and parafacts presenting” to consciousnesses.

**Development.** Regarding the consciousness’ dynamic force acting at distinct levels of mental, parapsychic, and even extraphysical life, it is worth considering the hypothesis that, from the perspective of an integral, vital development centered on the consciousness’ deep self-knowledge, especially in the consciousness’ connection with the other, it is possible to create an evolutionary field favoring the emergence of elucidative synchronicities.

**Finality.** The decision to research synchronicities and take them as meaningful objects was joined with the objective to learn and elaborate elucidations indicating new directions to follow on the evolutionary paths of self-awareness and interassistance.

**Threads.** The two main threads of conscientiological application in the study of synchronicities are thus, in a general sense, self-research and the correlated interassistential practices.

**Hypothesis.** The perception and assessment of synchronicities in the evolutionary context – of the assistential maximechanism – can catalyze self-research in the sense of permanently qualifying self-discernment in understanding “each one’s role” as a minipiece within the referred to maximechanism.

**Theorice.** They can, thus, dynamize assistential theorice about what matters to assistential process and in the selection of intra and extraphysical personal and group interrelationships, benefitting the progressive development of knowledge about human reality as a whole, self-knowledge and interconsciential communication.

**Field.** Interassistance is in the everyday, in the different environments of consciential co-existence – with the family, work, friends, in volunteering, in personal energetic task – penta –, at school, in research or while teaching. Furthermore,

interassistance in the processes of consciential gestations and in projectiological or parapsychic experiences.

**Self-connection.** Observation of the field where life is exercised, the substantiation of synchronistic events, and identification and signification of the connections they establish are attitudes inherent to the necessary state of consciential alertness for the construction of an “evolutionary self-connection field and dynamization of one’s proaxis” as referred to by Nahas (2004).

**Sense.** Such attitudes can lead to the qualitative reconstruction of one’s holobiography and, consequently, to the realization of self-evolution’s central points and useful self-confrontations for the cosmoethical qualification of everyday interassistential theories.

**Content.** In the entry Retrocognitive Synchronicity, one can understand that both primary connections and connections derived from perceived synchronicities, with clear content linked to profound, past roots, indicate the possibility of important contributions to unveil the multiexistential, holobiographic bonds of the consciousnesses involved.

**Pro-evolutivity.** In the entry Taxology of Synchronicities, potential proexological meanings associated with the evolutionarily significant synchronicities perceived are highly emphasized.

**Filter.** Inspired by Martins (2002, p. 130-131), and beyond the importance of the technique of registering perceived synchronicities, the selection of synchronicities to be understood depends on one’s lucidity about the priority demands of the consciousnesses involved and the principal objectives in the elaboration of meanings. For the same author, the synchronicity itself is not the most important thing, but, what is, is understanding the context and its reasons.

**View.** And this depends on the ceaseless amplification and qualification of one’s view of reality, for it to become, gradually, cosmovision and cosmoconsciousness. Consideration of the primordial conscientiological practice in the incessant quest to amplify and deepen one’s vision, and, through this, the following conceptual proposition of the *synchronoscope*.

### 3. SYNCHRONOSCOPE: DESIGN OF A CONCEPTUAL PROPOSITION

**Recurrence.** Retaking one of the main ideas from the content presented, the practice of identification and signification/elucidation of synchronicities has been considered one of the conscientiological paths – able to be chosen – to amplify/qualify one’s worldview/understanding regarding multiple dimensions and conscientiality, and from then on potentiate assistance and self-evolution.

**Start.** For that purpose, interparadigmatic dialogs are indispensable to understand the phenomenon and unveil applications with specific conscientiological ends.



**See.** Teilhard de Chardin (1986, p. 25) emphasizes the act of seeing, situating it in the essentialness of the human condition; “to see or to perish”. The consciousness grows, largely, through improving their vision, through the “elaboration of ever perfecting eyes in the bosom of a Cosmos, where it is possible to have ever increasing discernment”.

**Eyes.** Thence the conceptual proposition of the *synchronoscope*, inspired by the entry Synchronicity, to name the essential attitude of carefully watching the intraconsciential flow and external events with the complex reality of connections, intrinsic to the universe in the ceaseless genesis and transformation, to reach new, elucidating discoveries, of individual and collective interest, favored by the configuration of synchronicities.

**Experience.** Nonetheless, it is hard to realize and understand the universe’s movement in its correlations with the human consciousnesses’ individual or group life. Only consciential openness and hyperacuity of focused attention can minimally contribute, through one’s personal experience, to unlock the unexpected horizons of interconnection between the different universes or dimensions and the life of the individual consciousnesses or groups of consciousnesses.

**Control.** The idea of recognizing and improving the “instrumental complex” of human vision to a deeper and broader understanding of the consciousness, of the connections and synchronicities inherent to experiential fields (multiple and multidimensional), makes understandable the need for ongoing education permitting the gradual acquisition of new senses of vision, in order to know more about oneself and others, and to better assign meaning to synchronicities, rendering them elucidative for the continuation of evolutionary activities.

**Flow.** Within the scope of conscientiological practice, delimited by permanent adjustments of the consciential synchronoscope to events of any order, the study of synchronicities can lead to processes of communication that increasingly favor interparadigmatic dialog, as well as to the recognition of countless new applications of everyday *relearning* flow.

**Life.** Again, in Franz’ (1993, p. 195) words, “for Jung, individuation and realization of the meaning of life are identical, individuation denoting to discover one’s *own* meaning, which is nothing more than one’s *own* connection with the universal Sense”.

## FINAL CONSIDERATIONS

**Surprise.** The significant impact caused by synchronicities whenever perceived resides in the surprise of the connection between events where the consciousness clearly sees itself involved, even if the consciousness does not at first know how to explain such involvement.

**Understanding.** Interest in the search for the meaning or elucidation of synchronicities precisely involves a growing possible understanding about consciential connections in any kind of event, which can both reveal our lives’ narrative

structure, entangled with that of others, and the fluidic consciential correlations that transcend space and time.

**Synchroscope.** Self-surveillance to continuously “recalibration” the conscious being’s vision-apparatus regarding synchronicities preserves the essential meaning of the moving, universal whole, with each consciousness participating in this holomovement and, thus, serving as well the permanent recomposition of the cosmobiological oneness of knowledge and action.

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