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CAN SYNCHRONICITY BE INVOKED?

SYNCHRONISTIC INQUIRY AND THE NATURE OF MEANING

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ABSTRACT

This paper examines synchronicity, the concept first proposed by Carl Jung, of an “acausal connecting principle” (Jung, 1952), or, a meaningful coincidence linking inner and outer events, from three distinct angles. First, it reviews the theoretical framework for synchronicity, and specifically explores the nature of *meaning* as an arbiter of synchronicity. The paper then asks whether, considering the co-determined nature of meaning, synchronicity can possibly be consciously invoked. Drawing upon anecdotal examples from personal experience, the outlines of a possible research process, *personal synchronistic inquiry*, are proposed. Finally, this paper presents a personal attempt to implement the research protocol outlined above in the form of a case study, and briefly examines the themes emergent in the data therein. As itself an expression of *synchronistic inquiry*, such emergent themes include the nature of time, apocalypticism, sexuality, and messianic consciousness.

“Synchronicities open the floodgates of the deeper levels of consciousness and matter, which, for a creative instant, sweep over the mind and heal the division between the internal and the external... Synchronicities, epiphanies, peak and mystical experiences are all cases in which creativity breaks through the barriers of the self and allows awareness to flood through the whole domain of consciousness” – David Peat (2014, p. 146-7)

Introduction

This paper examines synchronicity, the concept first proposed by Carl Jung, of an “acausal connecting principle” (Jung, 1952), or, a meaningful coincidence linking inner and outer events, from three distinct angles. First, it reviews the theoretical framework for synchronicity expounded by the many writers and researchers in the field, and specifically explores the nature of *meaning* as an arbiter of synchronicity. Here I argue that meaning as a metric implies a degree of fluidity to synchronistic experiences, since meaning is a participatory enaction (Tarnas, 1991; Ferrer, 2002) at least in part dependent on subjective interpretation. This paper then expands on this topic further by asking whether, considering this co-enacted nature of meaning, synchronicity can possibly be consciously invoked, or amplified, by working in discreet ways to make its effects more present in one’s life. Drawing upon anecdotal examples from personal

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experience, I propose the outlines of a possible research process, *personal synchronistic inquiry*, for taking up this question further. Finally, this paper presents a personal attempt to implement the research protocol outlined above, in the form of a case study, and briefly examines the themes emergent in the data therein.

As a means of encapsulating these topics, I have chosen to write this paper in a manner that attempts to honor the spirit of synchronicity itself. That is, I have chosen to treat the writing of this paper as itself an exercise in *personal synchronistic inquiry*. The content of the paper to a significant extent has been shaped by synchronicities large and small that took place during the conceptualization and execution of it. For this reason, the style of the paper diverges to some extent from common forms of academic writing and embraces at times anecdotal, personal narrative and vignette style. This reflects a conscious attempt to hone to the spirit of play and the Hermetic, trickster archetype that are theorized to accompany synchronicity and perhaps indicate the central message of synchronicity itself (Combs & Holland, 1996). I take up topics, especially in my closing remarks and emergent from my own collected data, that might be described as speculative as best (although these topics do emerge in the relevant literature). These include a consideration of the relationship between synchronicity and time; the possible worldview, way of being, and approach to life that synchronicity calls us into as we are invited out of what Wolfgang Pauli, Carl Jung's close collaborator in the development of the synchronicity concept, described as "frozen" or "certain time" (Peat, 2014), that is, linear and mechanistic (i.e. causal) experiences of time; and, perhaps most far-fetched of all, the possibility of correlates between this cosmology and classical notions of Western eschatology, apocalypticism, messianic or Christ consciousness, and the attendant concept of the "end of time."

It might well be argued that such a liberal approach threatens to rupture the coherence of the work to the point that it loses its effectiveness and value. It is my hope, however, that it might in the end prove more appropriate than conventional methods for the elucidation of the topic at hand. As an intensely personal and *connecting* experience, (Jung, 1952) synchronicity cannot be deduced by simply and rationally demonstrating how A leads to B which leads to C. Rather, as in the spirit of the ancient Chinese civilization that oriented itself around processes of divination (among other indigenous and traditional cultures that proceed similarly), we may be better served conjuring forth the *field*, or meaningful cluster, of a synchronicity, and naming holistically "what likes to happen together in a meaningful way in the same moment" (Von Franz, 1980, p. 8; cf. Peat, 2014, p. 10).

With Meaning in Mind: Theoretical Considerations

To begin our exploration, we will be well served to examine the role that *meaning* and *meaning-making* play in the process and experience of synchronicities. As an "acausal connecting principle" that "meaningfully links inner and outer events" (Jung, 1952), synchronicity presents a worldview where *meaning*, rather than molecules, serves as the central organizing principle that lends itself to order, structure and connection. This orientation, long dismissed as romantic and poetic, is predicated on an integral worldview, increasingly supported by the hard and theoretical sciences, where psyche and matter interpenetrate in nature and by nature, and appear to be on some level emergent from a type of unified field, experience, or reality. In this regard, theoretical physicist David Bohm (1980) is particularly known for his early proposal of an implicate order

out of which our experiences of explicate psyche and matter arise. However, we might also look to Sheldrake's proposal of morphogenetic fields (Peat, 2014; Combs & Holland, 1996; Vezina, 2009), to McTaggart's (2008) assembly of modern research into mind-matter and psi-related phenomena (cf. Radin 2013), to traditional Chinese cosmologies (e.g. Tze, 2014; Kaptchuk, 2000), and to emergent participatory cosmologies (e.g. Tarnas, 1991; Ferrer, 2002; Hartelius & Ferrer, 2013), among many others, for corroborated perspectives in which matter and psyche are interdependent and on some level ultimately one. Such perspectives (cf. Laszlo, 1996), that view synchronicity as an emergent expression of this deeper, implicate reality, demonstrate compatibility with the emergent probabilistic and entangled perspectives espoused in quantum physics (Peat, 2014; Combs & Holland, 1996), and can be linked as well with chaos theory (Vezina, 2009). However, while radical to our contemporary viewpoint, it should be born in mind that this way of considering the world is not novel or particularly remarkable. Indeed, Von Franz (1980) goes so far as to identify synchronistic thinking as "the classic way of thinking in China" (p. 8). This way of thinking involves adopting a worldview that embraces "thinking in fields, so to speak" (ibid).

This new cosmology presents vast quandaries for our contemporary world that, if taken seriously, necessitate a radical reorientation from the Cartesian, mechanistic worldview that has dominated Western civilization for the past 500 years (cf. Combs & Holland, 1996; Jung, 1952; Peat, 2014; Von Franz, 1980). And yet despite this steep price, more and more scholars and advanced thinkers are orienting toward this novel worldview. This shift, at one point unthinkable, is taking place simply because the evidence is more and more irrefutable.

This presents exciting opportunities, but also challenges. Principle among them is the challenge of the term *meaning*. Here we are confronted with a metric, "*meaning*", that has been to a large extent siloed and dismissed as a measurable category in modern science (Main, 2014). We are left to grapple with the fact that "Jung himself did not present a systematic account of meaning in synchronicity, nor has there appeared to be a clear consensus of understanding among subsequent Jungian writers on the topic" (p. 220). Most troubling of all, the interpretive nature of meaning raises challenges when trying to parse between subjectivity and objectivity outside of an integral theory of matter and mind. In essence, we must ask how, if meaning serves as the arbiter of synchronistic value, we are to measure such meaning. How does this meaning become legitimized or legitimize itself and demonstrate ontological value? How does *meaning* escape the isolated chambers of post-modern subjectivity, and offer more than an illusion that we buy into in order to escape reality's hard facts?

Such factors call for the identification of certain aspects of the nature of meaning and meaning-making. In particular, we may find it useful to consider the participatory landscape (Tarnas, 1991; Ferrer, 2002) in which meaning reveals itself. As Ferrer (2002) argues, *by stepping beyond a dualism of Framework and Reality*, or psyche and matter, it becomes possible to perceive that psyche is itself an evolution and expression of nature and the mystery with which it subsequently interacts. Here, one's ontologically valid but subjective interpretation of reality plays an indispensable, central role in one's experience of reality and indeed what in fact transpires in that reality. Personal experience is constantly changing and evolving, and along with this one's sense of meaning will shift as well. One might be predisposed to interpret or perceive meaning in one particular way or another, to sense it more in one given moment than another, or in one period of

their life, rather than another. The meaningful thrust, or interpretive lens, might shift (sometimes radically). It might also be that seemingly meaningless (or meaningful) experiences from the past take on a greater or lesser meaning and significance in light of new developments in the future.

As a result of all this, it appears the central determinant of synchronous experiences is to an undetermined but large extent “in the eyes of the beholder.” As Peat (2014) articulates, “the essence of a synchronicity is the deep meaning it holds for the one who experiences it” (p. 45). For a dualistic skeptic, this might present existential quandaries, and provide opportunity for dismissal of the topic as imaginary, or as a placebo. However, to one who perceives the participatory manner in which the observer shapes her reality, this is simply the nature of the synchronistic worldview and can actually inspire creative empowerment. Rather than invalidate synchronicity, the centrality of meaning to synchronicity *underscores the extent to which we participate in the creation of the world*. We are empowered to recognize that *we can best understand synchronicities not solely as phenomena that happen to us, but as events that we participate in and contribute to co-create*.

Personal Synchronistic Inquiry

Notwithstanding Vezina’s (2009) caution that “synchronicity eludes control of the ego” (p. 18), I’d like here to expand on the implications of participatory meaning-making further, and ask to what extent understanding and making use of this capacity might influence the experience and value of synchronicity in our lives. Such a consideration might include the depth of a synchronicity’s meaningful significance, the frequency with which we experience synchronicity, or the subsequent impact these experiences have on our overall sense of happiness and well-being. Specifically, we can ask whether synchronicity might be consciously invoked by a conscious, participating subject, and what impact such an action might have.

It is worth noting as well that this is not the first attempt at such a consideration (cf. Braud, 1983). However, it should also be noted that previous attempts at measuring synchronicity emphasize quantitative measures such as frequency of occurrences. But how can meaning be measured? If we are to truly dwell within the contexts of meaning-based cosmologies, synchronicities might not be best expressed via quantitative magnitude, but rather via the meaning, timing, and context within which they appear. This raises questions regarding data collection and data validity, and suggests that narrative-based accounts and personal subjective experiences of meaningful intensity may be highly relevant data in our study of such phenomena. With this in mind, we might consider the following as a starting point for a research process into synchronicity, *personal synchronistic inquiry*:

- 1) Alone, or with [a] co-researcher[s], get into a calm and centered state marked by *openness* and *presence*. This enhances awareness and aligns with Combs & Holland’s (1996) observation that certain states and activities, such as meditation retreats, seem to promote synchronicities more than others. This seems corroborated by common reports of enhanced experience of meaning for meditation retreat participants, spiritual practitioners, travelers, etc. You might employ one of any number of simple induction practices for getting in touch with a more whole sense of your being.

- 2) *Invoke* the intention to connect with the meaningfulness of the universe, both internal and external, and to be receptive to the presence of synchronicities. This can be done through a spoken, written, or read ritual, or as something that is held clearly as an intention in one's mind.
- 3) Proceed to consciously *observe and take note* of different internal and external phenomena that arise, including, internally, thoughts, feelings, images, symbols, memories, etc., and, externally, objects, movements, sensations, changes, colors, perceptions, etc. This could range from 30 seconds to up to 10 minutes, and involve any number of specific data points of phenomenal material, perhaps ranging from 2 to 20.
- 4) Clearly *mark the completion* of the observation phase.
- 5) Proceed for a pre-determined, set period following this invocation and observation, perhaps ranging from 48 hours, to a week, to 6 months or a year, to *track your experience* and/or your co-researcher's experience.
- 6) Upon the conclusion of this period of tracking, *review the process* and consider any synchronicities that have manifested, or lack thereof. Note the effect that this experiment has had on the co-researcher's psychological health and well-being. Personally reflect and/or interview the co-researcher on the effect of the experiment on their experience of meaning in their world during the period of tracking.

As a form of cooperative inquiry (Heron, 1998), this research might best be conducted in various natural settings of co-researchers' everyday lives, rather than the controlled laboratory often employed in research studies. The natural setting may provide a richer canvas for potentially meaningful external observations. In addition, some variables worthy of marking might include the background (particularly psychological background, and exposure to the idea of synchronicity) of the co-researchers, the length of time taken for conscious observation, and the number of discreet phenomena catalogued during this observation.

A Word of Caution: Safety Considerations

It should be mentioned here the possible negative effects of synchronicities and the potential dangers in pursuing them. It is essential to disentangle potentially positive synchronistic experiences from mental instability or psychosis. In developing this paper, I worked in a café alongside a colleague who was somewhat skeptical of synchronicities. As a psychologist, she highlighted the cases in which clients or friends of hers, or she herself, seemed fixated on interpreting symbols and signs in the world around them when it would have been more advantageous to calm down and get into a more integrated and balanced state. I can certainly relate to such experiences. These sorts of imbalanced pursuits of hidden messages in the world can range from mild examples of misplaced energy and scattered focus to severe and dangerous dissociations from consensual reality. Some of these are highlighted by Peat (2014) in noting that "people who have weak ego defenses, as well as those in psychotic states, may be overwhelmed with synchronicities" (p. 96). As such we must carefully examine the distinctions between

“healthy” synchronicity from “unhealthy” synchronicity, and determine guideposts and protocols that mitigate these risk factors.

While this conversation requires more attention in the future, there are a few guidelines that can possibly be of help to those already exploring the synchronistic principle in their lives. First, it is important to recognize that meaning is capable of constellating along all sorts of patterns, whether preferable or undesired. In addition to positive states of profound, uplifting meaning, pathologies such as anxiety and depression can also be compounded by supposed synchronicities that seem to reinforce the negative state. For this reason, it is important to retain a basic general orientation toward one’s psychological reality that privileges getting into a calm, balanced, centered, playful, open, and trusting state of being (Tze, 2014). Recognizing such patterns as the markers of health and well-being, and even going further to see the ontological value of *meaning* as rooted in that which leads to greater harmony, joy, play, wisdom, love, realization and so on, can provide a functional containing psychological and mythic framework within which to safely and most fruitfully explore synchronicity.

Case Study: *Introduction*

Having laid out such a preliminary sketch of a research protocol for invoking synchronicity and measuring its impact in one’s life, I would like in this section to share the results of an effort to apply this research protocol personally. This case study, conceived in conjunction with this very paper, is based on my real-time application of the ideas contained herein. The effort here has been to inquire tangibly into the viability and impact of the ideas presented above, and to try on a form of research as a step in that very research’s ongoing development.

The following is broken up into the following sections: *Invocation*, where I perform steps 1-4 of the research protocol defined in the section above; *Observation*, where I perform step 5 and mark potentially synchronistic experiences occurring during the post-invocation observation phase; and, *Results and Discussion*, in which I reflect on the data generated and explore the meaningful impact it has had on my reality since.

Invocation and Observation

After utilizing a simple breathing technique and meditation to get into a centered position internally, I proceeded to make note of phenomena taking place for me. Taken from my research notes, dated approximately May 19, 2017:

I am called to consider then, as a type of synchronistic invocation, some various points in the constellation of experiences taking place for me at this time. Here are the thoughts correlated with this, somehow in my mind. Peat’s (2014) descriptions of Freud and Pauli, and the presence of brilliant yet wounded (half) Jewish figures running throughout the historical myth of synchronicity’s inception. There is Pauli’s argument that, opposed to Jung’s quaternary, the resurrection of ‘the spirit of matter’ depends on the integration of two triangles that “form the symbol known as the Star of David,” or Seal of Solomon (Peat, 2014, p. 55; Roth, 2011).

The mention of this symbol brings to mind my own challenging but significant relationship with Jewish identity. Specifically, I am reminded of an shamanic trance experience I once had in Peru, where I saw myself in an archetype or past life as the angel Gabriel, hitting Jacob in the left hip or thigh during his famous wrestle with the angel at Peniel (Genesis, 32:22-32). I have tightness and pain in this area of my body today.

I remember Peat's (2014) comment, that "when Eros is absent then a vacuum is created" (Peat, 2014, p. 58). For this reason, Pauli accuses Jung of elevating 'disinfected matter' to Heaven in the form of the Virgin, reflecting a "neoPlatonic approach to alchemy, one in which matter ascends into heaven where it is transformed into spirit. But in this realm the exclusively spiritual feminine could never lead to the conditions in which something new could be born out of a mystical marriage" (Peat, 2014, p. 90). In contrast, Pauli follows a Hermetic approach to alchemy that, with a fully formed feminine Eros, allows for "the bipolarity of the energy term" (Roth, 2011, p. 176).

All of this seems somehow meaningfully connected, and within this constellation, I recall an experience I had at the age of 22, reading the Book of Daniel while on a backpacking trip in Southeast Asia. As I read the account of the prophet Daniel's apocalyptic encounter with the "man in white," the angel Gabriel, regarding the coming of the messiah and the End of Days (Daniel 8:16-10:20), I become suddenly possessed with an overpowering, numinous certainty I have somehow, mystically or archetypally, said these words myself to Daniel, only so that I would subsequently discover them and make new meaning from them all these centuries later. I feel that my own life is somehow connected to both *what* Gabriel tells Daniel there, especially regarding eschatology and the end of days, and *how* he tells it, in a spirit (it seemed to me) of both intense meaningfulness and irreverent reverie.

All of this strikes me on the one hand as exciting, profound, and more than a little coincidental; on the other, I feel profoundly uneasy, distrustful and uncomfortable.

Tracking

Following this Invocation and Observation (Steps 1-4), I proceeded to immerse myself in *Tracking* (Step 5) for approximately one week. Here, I highlight from my research notes moments that felt somehow meaningful and/or synchronistic during this period, expressive via echo and response of the content of the invocation and observation. In the following section, I comment further from my current vantage point, now several months removed from the initiation of this experiment. Dated late May, 2017:

My friend had felt suddenly a premonition to contact me, in connection with a situation involving her brother. We got together and resolved this issue, and

afterward we decided to go out for dinner. On the walk to the restaurant, I mentioned that I was writing a paper on synchronicity; my friend replied enthusiastically that *she had written a paper on synchronicity during her undergraduate studies as well.*

The topic changed, but later over dinner, as I thought to myself distractedly about this very topic, my friend asked me about the paper and what I was writing in it. I told her about my interest in the correlation between synchronicity and eschatology, or messianic consciousness. Excitedly, she told me about her experience on a shamanic journey in which she realized the “key secret of life” is that we are all the messiah and collectively awakening to messianic consciousness, rather than the messiah being an individual. She then told me that her father is an accomplished Jewish Jungian very interested in the old rabbinic stories of the messianic “world to come,” and had published several books on the subject. I found this to be particularly remarkable, as we had hardly seen each other over the past two years, and yet now she was surfacing with this background just as I was conducting this experiment.

In another scenario, I help lead a middle school boys group I mentor on an overnight camping trip to Mt. Diablo State Park. In the cool air of nature, I realize that the last time I had been to Mt. Diablo was with my ex-partner and we visited a feature in the park called Moses Rock, a big limestone rock with a spring coming out of it. It is only a small group of nine people total, but there is a boy with the same name as me, as well as another boy who shares the same mixed ethnic background as my own.

After returning from the camping trip, I take a break from writing to attend a going away party for a friend, who is leaving the country for a year. There, a woman leads an honoring, goodbye ritual in which she has everyone get in touch with their vital sexual energy and says that what will save the planet is us all getting in touch with our sexuality and making sacred what was profane. My departing friend is known as someone doing exactly this. My friend is a “hero,” a “departing savior,” in partygoers’ words, due to his courageous, radical, and generous nature, and everyone toasts and celebrates him.

After the ritual has concluded and the party is in full swing, over a glass of wine, I am introduced to a professor whose first name is Daniel. I learn he is a committee member of a dissertation defense I sat in on weeks prior, for a woman writing about messianism, Nietzsche, and terrapsychology, who had moved to Israel and was leading workshops on creating new myths. “No one has written a dissertation like hers,” the professor says, “Because of how much she involves herself and her own personal narrative.” I tell him that I am attempting to do just that, writing a paper on synchronicity where I include my own experience of synchronicity as I write it.

I join the throng on the dance floor and let myself get carried away in music. I share in a close and sensuous dance and remember again Peat's quote about Eros, and Pauli's bipolarity of the energy term. I think about the nature of the empowered feminine and its implications for integral theories. My dance partner is from, among all places, Transylvania, and I am reminded of vampires, and the archetype of Lilith, and a passage I've come across while researching this topic (Schwarz, 2004), that the messiah will come from the side of "evil."

Driving home, I call my friend who is getting ready for bed. She tells me that the party has happened to take place on Lag B'Omer, a minor Jewish holiday commemorating the 33rd day of the 50-day count that will culminate in Shavout, the festival celebrating revelation. I later find a quote in my friend's dad's book: "For the Messiah will come only when the minds of men are distracted from thinking of him" (Schwartz, 2004, p. 500). I am at peace.

Results and Discussion

Faced with the data points described above, we must ask ourselves how we are to go about measuring, or interpreting, synchronicity and its impact. While Braud's proposal (1980) to quantify synchronicity via words (i.e. symbol) is a good one, I propose that rather than looking for volume of a symbol in a series of experiences, we should rather look to the depth and personal impact that is generated from the inherently subjective experience of synchronicity. This orientation again frames synchronicity not as the quantitative outcome of a hidden mathematical principle (although not necessarily not that), but as a numinous, "acausal" mechanism of a larger narrative or story. Here, objectivity in the classical sense may miss the point entirely, for it is the observer's identity, associations, and, in the experimentation context, active participation that indelibly inform the nature, validity, and value of so-called "data." In its place, we may be called to utilize non-traditional methods, such as personal reflection, in order to stay rigorously committed to the intra-subjective and participatory experience that is synchronicity, and imagine new and creative ways to suitably take measurement.

Here, the *Tracking* results appear noteworthy vis-à-vis the initial Invocation and Observation in several respects. A multilayered synchronicity took place with the appearance of my friend who had a particular background in synchronicity, Judaism, and messianism, and perceived these concepts to be in some way related. This remarkable experience is particularly noteworthy because of the irregularity with which I speak with this person (I had not spoken with them for over two years prior), and because I did not have prior knowledge of my friend's interest and background. In addition to this particular occurrence, a proliferation of Hebrew and Jewish related information pervaded my experience, including a professor named Daniel (like the book) who supervised a dissertation dealing with similar themes and challenges to those raised here, and d) a social event, a party, in which questions around sexuality, sociability and messianic consciousness co-mingled in my experience. All of these correlated directly to themes that arose in the experiment's invocation. These connections were not merely surprising but also intensely personally meaningful for me, and have deepened in that meaning in the months since the initial observation.

In light of all this, I believe it is worth touching briefly upon the dynamic between synchronicity and our relationship to time. As Peat (2014) notes, mechanical time (or ‘certain’ time, as Wolfgang Pauli called it) is “as if we are living in a sort of frozen time. But a synchronicity can free us from this” (p. 95). This is because “within the operation of its meaningful coincidences, time has its end... Out of this timeless moment flow the events and patterns of the synchronicity” (p. 148). It may then be that, by engaging ‘meaning fields’ and practicing synchronistic inquiry, linear time may ultimately unravel to such an extent that we are able to more capably access “the hole, the non-rotating empty centre of the wheel...outside movement and time” (Von Franz, 1978, p. 31). As Peat (2014) notes that this may not be unrelated to mystical notions of an ‘end of time,’ and Combs & Holland (1996) explore synchronicity as a “principle of organization” (p. 45) for an omega point of a higher reality, it is worthwhile to consider the possible correlation between the timeless synchronistic experience and Biblical eschatology, or the ‘end of days.’

If we look, we will find explicit correlates between these two fields. In the Jewish tradition, the advent of the messianic era occurs when “history would be dislodged and destroyed” (Scholem, 1971, p. 37). Here, “all time will perish, and afterward there will be neither years nor months nor days, and hours will no longer be counted. There will be instead a timeless, single age” (p. 507). Given that synchronicities may lead us to an uncertain or natural time, or to an experience of present moment timelessness, it may be possible to associate synchronicities with the messianic paradigm described here, “[f]reed from the limited order of time” (Peat, 2014, p. 147). In other words, practicing synchronicity may help bring a type of “messianic” awareness into reality. Considering the correlates present in Pauli’s investigations (cf. Roth, 2011), this is a topic worthy of further investigation.

Faced with these possibilities, we are left with questions for further exploration. How might we better explore and understand the synchronistic field? What aspects of the protocol outlined and applied in this paper are of value, and what aspects require revision? How can we effectively measure synchronicity, taking into account the intra-subjective nature of meaning? How can we generate more understanding about the value, risks and benefits of applying synchronicity in our lives, and develop tools of application that help people to access these benefits while mitigating harm? Most importantly, is synchronicity a novelty, or perhaps rather an orientation to live by? Is it an object to be studied, or a means by which to study? On the most prescient and immediate level, how might your reading of this paper and even indeed this very sentence presence synchronicity in your life?

Conclusion

This paper has looked at the role of meaning in synchronicity, the possibility this provides for synchronicity to be consciously co-created in a participatory landscape, and how we might engage this possibility through a process I have called *personal synchronistic inquiry*. The paper has synthesized academic inquiry with personal experience and narrative in seeking to itself embody the principles of the proposed method of synchronistic inquiry, and as such has touched on themes related to time, sexuality, apocalypticism, and messianic consciousness.

From this strange experiment, I believe the anecdotal evidence suggests that the intention for synchronicity can indeed be invoked, and that with the proper openness and flexibility in one’s

approach to meaning-making, synchronicities can become more frequent and insightful; with proper guidance and orientation, such synchronicities might very well be healing and serve to enhance existential value. In this sense, synchronicity could potentially have far-ranging implications and applications in contemporary society. Better understanding of synchronicity and the types of activity that support it could enhance productivity and creativity, serve as a therapeutic tool for self-inquiry and healing, improve health and well-being, induce flow states, and invite a reconsideration of institutional factors that disrupt the synchronistic process.

Furthermore, synchronicities may not be “one-off” events but rather doorways that lead us into a version of reality where everything is meaningfully and acausally connected – there may be a world that awaits us out there. For those who wish to voyage in such terrain, it appears that meaning wishes constantly to present itself and make itself known. Narrative is waiting for us, longing to play together and in doing so crystallize and become coherent, even as the story, stubbornly, heroically, always refuses to end.

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