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A talk with Jocelyn for Sacred Planet, “Edge Thoughts,”
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We’re entering a new mythic pattern, based on the psychoid archetype where psyche and matter are ONE. A seismic change in worldview that comes with this new view of the archetype – it leads to a new myth of matter (quantum physics), and the psychic realm of subtle bodies – spirit has matter (UFOs) and matter has spirit (CCs). This all emerges from Jung’s later work on synchronicity. (See my *Songlines of the Soul*, p. 1, “But the moment when physics.....”

Here is a quote of Jung’s about consciousness not being limited to the body:
“At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons” (C. G. Jung, *Memories, Dreams, Reflections*, Ch. 8), surely a suggestion that our consciousness is not only to be found bound to our physical bodies, but is part of the very spirit of nature herself.

This is what synchronicity shows as well, that psyche does not stop at the individual’s body boundaries, that the archetype extends to nature. (See also Jung’s account of the “green-gold Christ” in *Songlines*, p. 90.)

As John Keats puts it: “I feel more and more every day, as my imagination strengthens, that I do not live in this world alone but in a thousand worlds” (Oct. 18, 1818, letter).

Context: We’re in a transition from Lunar and Solar to a new Stellar Culture: Anne Baring in *Dream of the Cosmos* traces how over millennia, a Lunar Culture of Participation in Cosmic Soul, overseen by the Goddess (in both her beneficent and terrible aspects) as a symbol of unity of all life, (and gradually as many individual goddesses across cultures), and where a shamanic vision of kinship with animals and nature prevailed, was gradually superseded by a Solar Patriarchal one. Since about 2,500 BC to the present day (ie. almost 4 1/2 thousand years), the Solar era, often equated with the rise of civilization, and the rise of the warrior who seeks conquest and the mastery of nature, succeeded in completely eclipsing the participatory experience of the lunar era. With the help of particularly, first the Church and Church Fathers with their edicts and doctrines and institutionalized distortions of the Myth of the Fall, and then the secular age of science and ‘enlightenment,’ and the egregious oppression of women through centuries, managed to create a collective image of life that is without spirit, without soul, and

without imagination, a kind of anti-life, completely split off from nature and our deeper instincts, and where words like “mystery” or “paranormal” – anything that doesn’t comport to the prevailing collective delusion – are derided and ridiculed. This conditioning has led us to the ravages of a world that is breaking down on every level, economically, educationally, environmentally – and, as we know, is completely unsustainable.

Me: I have come to realize that my own interest in and experiences with UFOs and Crop Circles *archetypally*, as symbols of the Self approaching us both from ‘afar’ (from the depths of the psyche and cosmos) and also right beneath our feet, in mandala images in fields of grain, ie., in nature, matter, from our Earth, are (like some dreams) attempts (compensatory messages) to draw our attention to the absolute necessity in our times to return to a sacred attitude toward life and the cosmos, where the matter of soul, and the spirit in nature can once again be embraced (not in a regressive ‘participation,’) but with consciousness (ie. with the insights of Depth and espy. Jungian psychology, and the discoveries of the new sciences), and especially in a spirit of reciprocity and love. **This is where I think Jung was heading with his synchronicity and UFO studies, a completely new vision of being in the world and part of the wider arc of nature and creation, a new cosmology informed by the expansion of our knowledge about the universe ‘out there’ and the mysteries of the sub-atomic world ‘down here.’** According to science, we know only 4% of the cosmos, the rest – 96% - is made of dark matter and dark energy about which we know nothing! And that’s just the physical universe! Dark matter is analogous to the unknown depths of the unconscious (uncs). We are living on the edge of momentous evolutionary change!! Anne speaks of this as an emerging alchemical Stellar consciousness. I speak of a new psycho-cosmology. There is room for new vision and an evolution of consciousness!! We need a much vaster vision of reality as v Franz says if we are to survive.

I like to imagine Jung’s primarily interpretive ‘symbolic’ consciousness – logos self - searching for an Eros Self and ego. The eros self depends more on introverted states and direct experiences of feeling and sensing – a return to a kind of oracular intuitive consciousness perhaps.... It’s the renewal of a level of consciousness that was put aside when alchemy split into the rise of science on the one hand (in the C17th) and the magical/mystical side of the subtle in-between world [called *lapis*, gold, the creation of the diamond body in alchemy – heretical notion] (espy as noted by the Hermetic alchemists – Paracelsus, Meier, Dorn and Fludd –) descended into the uncs., on the other.

Today, it's the intersection of quantum physics and the psychology of the unconscious, particularly as this issue is expressed in the relationship of Pauli and Jung, that can educate and help give us insight into the so-called *psychophysical problem* and its underlying *coniunctio* archetype that is constellated today, i.e. union of psyche/matter mysteries – and which involves this third, in-between subtle world where, as Jung says, “psyche and matter . . . meeting in a point without extension—a real zero point—touch and do not touch,” (CW 8, par. 418), is coming back into prominence (a world that neither Newtonian science nor superficial psychology admits or can explain). This subtle imaginal world ‘between’ - sometimes I call it the *Other* world (in my book) - Corbin calls it the landscapes of the *mundus imaginalis* - neither fictive nor utopian but really *real*, and Jung reimagines the archetype as psychoid (that is, a level beyond the Coll. Uncs.) to include the idea that matter has psyche/soul and psyche most likely has a material aspect to it - this emerging world we need to recognize and focus on and try to find ways of entering it and engaging with it - because these sorts of journeys tend to be transformative. This is part of the new story. (Lots of experiences of these journeys in my book, *Songlines*).

Synchronicities are a beginning place in what Jung calls the “mood of universal destruction and renewal [that] has set its mark on our age.” He adds “**We are living in what the Greeks called the *kairos*—the right moment—for a “metamorphosis of the gods,” of the fundamental principles and symbols.**” (CW 10, p. 304). It's time to change!

The reason that Synchronicity is important is that it's one of the signs/(*signatures* I call them in *Songlines*), of ‘renewal’ - it points to a reality that goes beyond our materialistic science and rational ways/prejudices really, of seeing things. It challenges our very notion of what is real.

So, very briefly: synchronicities are a kind of dreaming while awake – and, in linking inner and outer acausally, they restore our intimate connection to the world and nature. Synchronistic events, whereby a psychic fact (a dream or vision) is linked non-locally with an event in the world, occur spontaneously and perhaps are the same as or at least comparable to the unpredictability of micro objects (subatomic particles) in quantum physics. ***These events speak to the spiritual or guiding power to be found in matter, in nature - and not just ‘in us.’*** Things emit vibrations. ***They require a re-examination of science, psychology, time, matter, and religion, reality itself.*** (In *Songlines*, I give some examples from Jung's own life regarding these matters: for example, the Green Gold Christ = something in nature/matter is alive; the Ravenna Vision = the visionary world is as real as this world; Jung's heart attack/NDE = an expanded view of life and death and the

cosmos, visible and invisible, that came from an ‘objective knowledge’ beyond Jung that freed Jung to his major writings).

Synchronicity involves ‘chance’ events that honor the **unique and rare**, not the repeatable and controllable and predictable. (Western science, dominated by causality, gets rid of chance in its experiments.) Because such events occur outside of causality, **time and space become relative**, not fixed, and this leads to a temporary altered state of consciousness, an “aha” moment, that is often experienced as deeply **meaningful**. This transformative moment happens in the *kairos*, which is a sense of ‘divine timing,’ or the ‘right moment’ (the qualitative aspect of time vs. its linearity) that brings us to the **Now**, or present moment. The **numinosity**, sense of mystery or sacredness or the sense of a hidden order hard to speak about, of this moment, suggests an **archetypal foundation** to such constellated events which is why synchronicities tend to occur at ‘typical’ moments – death, initiation, intense love – or today as the new myth and its archetypal patterns are breaking through, in a kind of cultural initiation.

The slightly altered consciousness that comes with these gifts is also linked with the breakthrough into this reality of a sense of oneness, what Jung calls the *unus mundus* world, a term from alchemy which Pauli the quantum physicist referred to as the *psychophysical* basis to reality, thought to be the originating point of both psyche and matter. Psyche and matter are, therefore, complimentary realms of **one** reality. Pauli considered this a new form of mysticism, and that the science of the future would realize the limits of its worldview and explore the ‘beyond,’ the one world, *unus mundus*.

The direct experience of this energy from the archetypal world I call **Eros consciousness**; it balances symbolic thinking with a more diffuse or (altered state) feeling response. I link it with the presence of Sophia, a personification of the wisdom sensibility that unfolds with a maturing of the personality during individuation.

Moreover, **fate** seems to play a part in synchronicities because something happens which is beyond the ego’s will or intent.

Jung goes further and writes in his essay that the “**irrational and impossible**” are key to synchronicities - (think UFOs and crop circles) – and key to our wholeness. Furthermore, that because their meaning depends on our observation, and our recognition of how we are being affected, so - (again, think crop circles) – our **consciousness itself becomes a co-creating factor in a new understanding of reality** that does not separate subject and object. (Huge implications = new defn of

reality, we participate in the creation or recreation of the world.) And, moreover, in such altered moments we are open to things we didn't know we knew, and unknown facts become manifest. (Peter Knight's story in 13 Moons). Jung calls this "**foreknowledge**" or "**absolute knowledge**," which basically means you get access to **nonlocal knowledge**, that is, knowledge directly from the collective unconscious or beyond or, we might say, from the Source, knowledge that's not just 'my idea' or what I believe, a knowledge beyond our knowing, as if knowledge exists 'objectively.' Synchronicities are *acts of creation in time*, a new creation out of the world soul (in a kind of continuing vs. fixed creation, *creatio continua* vs. creation *ex nihilo*) they invite us to **create something new**; we need to take their hints and dream them forward - not just have an interesting experience but try to *stabilize* the "miracle" as they (ie. synchronicities) used to be called, in a creative work or new conception of reality, or new attitude, that we then try to live, and perhaps share with others.

So, this blending of psyche and matter creates experiences of a subtle body nature (an ASC = altered state of consciousness) at that zero point where "matter and psyche touch and do not touch," involving varying levels of intensity. Furthermore, from synchronicity and Jung's further differentiation/expansion of the archetype as psychoid, (meaning we don't really know if the archetype is inner/outer/physical/psychic/quasi-psychic/quasi-physical), but the psyche itself could no longer be thought of *in us*; rather we were *in it*, like a field or atmosphere, like a drop of water in an ocean.

Further signatures of A New Emerging Myth: UFOs and Crop Circles (Collective Synchronicities)

First, Jung's exploration of synchronicity extended beyond individual accounts. There are cultural and collective synchronicities as well. In his volume *Aion*, (CW 9ii), he explores the idea of a **cultural synchronicity**, the age of Pisces coinciding with Christianity and the predominant symbol of the fish (Christ as the "Fisher of Men," for example). And he also recognized that the art and science of **astrology** in general was another example of synchronicity [although birth also has a causal aspect] - the circular horoscope plus the attempt to reach "absolute knowledge" - and moreover, that the oracular tradition, the *I Ching* for example, bases its outlook on the meaning or quality of inner and outer events at a particular moment in time (the 'chance' throwing of coins or stalks or a Celtic rune, to reveal "absolute knowledge," or a nonlocal, insightful utterance beyond the ego).

Returning to our own time, Jung became fascinated with the universal accounts of **UFOs** and researched all the available material. In his remarkable monograph on UFOs published in 1959 (two years before his death) he associated their appearance with the move from the age of Pisces to the age of Aquarius. However, he remarked that if UFOs were a rumor then they would point to an archetypal event, but if they were also physically real (because of their traces on radar), then they would point to a synchronicity, this time, not an individual synchronicity but a *collective* synchronicity (because of their universal appearance).

Jung writes about UFOs as a *new myth* [the subtitle to his “Flying Saucers” essay] and approaches his topic from an archetypal point of view. In the end he is not so much interested in – though he notes – their ‘incomprehensible reality’ and acknowledges that they behave mercurially (and not according to known laws). **Here we should note again, however, Jung’s acknowledgement of the space-time relativity of the psyche, and the fact that consciousness can reside elsewhere than the brain [“dancing bees;” and the possibility of a second psychic centre/’subject’ in the uncs., CW 8, par. 369] due to telepathic and precognition events (CW 8, par. 813).**

Quotes:

The limitation of consciousness in space and time is such an overwhelming reality that every occasion when this fundamental truth is broken through must rank as an event of the highest theoretical significance, for it would prove that the space-time barrier can be annulled. The annulling factor would then be the [objective] psyche, since space-time would attach to it at most as a relative and conditioned quality. Under certain conditions it could even break through the barriers of space and time precisely because of a quality essential to it, that is, its relatively trans-spatial and trans-temporal nature.

(i.e. psyche can reach into a sphere beyond space-time; psyche annuls because it possesses a trans-space and time quality)

The psyche’s attachment to the brain, i.e., its space-time limitation, is no longer as self-evident and incontrovertible as we have hitherto been led to believe.

(Jung, CW 8, par. 813)

Later, Jung specifies that this trans time and space-psyche corresponds to the VNS, “and its psychoid processes,” and that we should give up the idea of psyche being connected with the brain. He felt that this level of the psyche went beyond the CUnCs, to the *unus mundus*, the *psychoid* or psychophysical reality.

(MC, CW 14, par. 279) (Jung, *Letters II*, pp. 398-399)

This would require a new law of nature!!!! See Remo Roth, *Return of the World Soul*, Parts 1 and 2, and espy in Part 2 where he develops this idea (p. 40). From an archetypal point of view, Jung appreciates not so much where UFOs might come from, but *what do they mean?* This is an excellent example of Jung's symbolic thinking. Looking at dreams and paintings of UFOs that suggest another dimensional reality, he speaks of **the “visionary rumor,” the archetype of Initiation, the shadow and liminal aspect of the Trickster (whose goal is paradoxically, psychic development), the theme of the Apocalypse or ‘unveiling,’ (often associated with end-of-the-world fantasies), and the New Aeon (Pisces to Aquarius). UFOs, for Jung, appear as mandala images of the Self—the larger personality within—at a time of disorientation and collapse; they are compensatory events due to the mass-mindedness and spiritual bankruptcy characteristic of our times, and have cosmic significance as attempts (when religions no longer serve for many folks) to help us feel we are connected to something beyond ourselves.**

And in a letter to Miquel Serrano on 14 Sept. 1960, he laments how cosmically isolated we are, and how helpful ET contact would be to learn about ourselves as we stand on the brink of world wide wars and unimaginable brutality (*Songlines*, p. 153)

But what about their *reality* which seems incontrovertible by now?

Fortunately, we have the work of the late Dr. John Mack, Harvard professor and psychiatrist, to focus on the *reality* aspect, the felt-experience, the utter strangeness, sometimes traumatic, often profound nature of the UFO encounter or ET interaction, that challenges worldviews, and can lead to deep transformation akin to shamanic dismemberment and re-creation w/in a cosmic order, and to a deep immersion in that in-between psychoid subtle world, akin to that world of Hermetic alchemy and ‘matter-psyche’ that got left behind with the rise of a materialistic science. (See, *Passport to the Cosmos*).

And we now also have a new book by Jungian analyst, Dr. Bernice Hill, *Emergence of the Cosmic Psyche*.

With both symbolic and actual concrete material we can follow the threads of *how* the features of a collective synch are the same as, but different from, individual synchronicities (*Songlines*, pp. 162-166f). They are **both spontaneous and unpredictable (therefore not a matter of will/Logos csness); they both breach space-time and therefore involve an ASC; but with UFO encounters, there is usually an intensification of experience of a deeply subtle psychophysical nature.** (Read pp. 163-4.)

The move is into **Presence and a psycho-cosmic landscape**, symbolic and non-symbolic simultaneously. Both rely on the participation of consciousness and imagination in order to create reality. From Mack's work we know that experiencers have profound **exposure to a nonlocal realm, they meet guides of the soul, angelic forces, and are often exposed to visions of our suffering earth, or landscapes of destruction, &/or of light.** These sorts of experiences usually mark an increased intensity of experience beyond the "aha" of individual synchronicities. UFO encounters are often described as "really happening and not a dream." They are both intensely physical as well as psychical, psychophysical, a subtle body nature. **Beyond a sense of meaning, the participant describes illuminative experiences concerning the nature of the world and reality itself often telepathically communicated by some guides or wisdom figure, and often gains insight into issues of planetary, global, and even galactic significance.** The experience often **initiates an opening of the heart, to profound union and ecstatic states, to intensely emotional states that have been compared with kundalini openings, to levels of passion and vision, in which experiencers "are addressed" by concerns beyond their own personal interests, and are often led to change their life's work to a vocational destiny as a planetary/even galactic citizen unimaginable before. There are also illuminative visions where individuals are given a sense of Earth's place in the galactic community and that what we do here has effects elsewhere in our universe.**

With the UFO phenomena, humans realize not only their earthly, but also their 'galactic' nature. **They are reunited with the stars.** In my book, I have gone into the cultural-historical background of this phenomena, **linking contemporary experiences with their mystical, angelic, shamanic, and indigenous (star nation) background.**

Give examples from my *Songlines of the Soul*:

Steven Greer, *Songlines*, p. 137

Shari Adamiak, p. 154

Will, p. 155-6

Indigenous cultures and their connection with the Star Nation people, p. 156f

Dr. Hill in *Emergence of the Cosmic Psyche*, gives some accounts that were new to me:

The Mexican, Carlos Diaz who, from his contact experiences (as well as visuals of craft made of light and plasma from authenticated photographs), feels the importance of communicating what he learned from the visitors about the *web of light* that connects all life forms here and has been around for millions of years. Maurizio Cavallo from Italy (*Beyond the Heavens*). From his ET contact, he learned about a group from the Clarion Star system who worked here with energy

frequencies that interact with matter, trying to restore harmonized vibrations to stabilize the Earth as she goes through changes. The surface expressions of this work are the crop circles, geometric figures of single genes.

Sixto Paz Wells (Peru), from ETs with a home base, a crystal city, on Ganymede, a moon of Jupiter, learned that there was a Cosmic Plan, to help humans mature. He was told that there are other realities around us in different time/space dimensions that if we could awaken to these other dimensions, it could foster psychological and spiritual growth. The ETs also said that there is an increased polarity of light and dark forces, and that we needed to become more discerning about these forces.

Hill speaks of a South African indigenous teacher and healer/shaman called Credo Mutwa has spoken openly about his ET contacts and how they describe Earth as a Mother Planet. Though there are many planets, mother planets are rare, and their purpose is to give birth to life. **Dr. Hill** writes, “Earth was known throughout the galaxy as a place of rare beauty, filled with old growth forests, snow-capped mountains, gorgeous waterfalls, rich vegetation, and oceans teeming with fish.”

Now, seen from space much of this life is dying. (We know that species extinction is accelerating at a much faster pace than had been anticipated and efforts are being made to preserve vulnerable species, see NY Times, Sunday, September 27th, 2014) The importance of being able to enter altered states and open ourselves to our place in the larger universe is what indigenous people say we’ve lost the ability to do. (The Shinobo shamans in the Amazon rain forest and ayawasca.) (With this loss, we rape our Earth and resources rather than living within its bounty as one among many others that share this planet.)

UFO Encounters have been compared with research done by Grof in his LSD studies or holotropic breath work, and they are similar to reports made by NDErs (see Anita Moorjani’s book, *Dying To Be Me*, or Eben Alexander’s *Proof of Heaven*), or of shamanic journeying, or other altered states of consciousness accessed, for example, through rituals involving plant medicine.

UFO Encounters, Cosmic Consciousness, and the Heart: **Orfeo Angelucci’s** story, please read *Songlines*, pp. 166-169 for a beautiful UFO encounter and story.

Dr. Hill also recounts a **dream-vision** in which she is given a direct experience of “**cosmic kindness**” by some ETs, a compassion beyond anything she had experienced before. She writes that there is a relationship between our ET visitors and the emerging depth of our being. “Some ETs know the cosmos deeply,” she writes, and they both share that knowledge &/or stimulate our desire to find it within ourselves.”

She adds that in *Flying Saucers*, Jung, in looking beyond the personal equation in dreams to their collective significance, writes that we need a fundamental change in attitude, a real recognition of what it meant to be a whole human being – (as I read this for the first time, I was in France, and the church bells outside my window suddenly rang, as if emphasizing this point! They ring twice on the hour in this part of France!]). **For Hill, the “felt energy of kindness” is part of this attitude and new sense of wholeness; it points to the constellation of a new vibration of energy, a new frequency coming into our world.**

Comparison of individual and collective synchronicities:

While with individual synchronicities, there is a new creative content that comes with reflection, in Encounter phenomena, there is a new vision and a new passion fuelled by profound feelings and often glimpses, if not direct experiences, of unconditional or cosmic love as the pulse of creation. The former relate primarily to the life of the individual, while the latter relate to our world in a broader sense, and have the character of universal significance. This universal or planetary consciousness is part of the evolution of consciousness that is emerging in our times, and we see evidence of this in the growing concerns over environmental issues, for example, that more than anything else demonstrate the interconnectedness of all being revealed too in individual synchronicities.

The shadow aspect of these creative advances can be seen in technology run amok, and the creation and release of the Atom bomb, collective possessions whose “psyche-matter” violation has become destructive, even willful. If new archetypal patterns are constellating as Jung suggests, then we are all under their influence. This does not mean, however, that we understand what is happening. Jung urges us to reflect and to try to understand the ‘metamorphosis’ under way. Synchronicities and their expression in UFO, NDE and other nonlocal experiences point in the direction of a new worldview, a new myth, god-image or story.

(Phoenix Lights, 1997 – movie is available on youtube.

(And Steven Greer’s films “*Sirius*” and “*Unacknowledged*”)

***Crop Circles* as cultural and collective synchronicities**

Jung did not explore **Crop Circles** (he died in 1961), but I am sure he would have been interested in them, for, as he said about his study of UFOs, he was always interested in the odd, the heretical, and, as he says in a letter, in 1957, Oct. 17, to the Head of a foreign bookstore in Paris, with “what is off the beaten track and is

usually ridiculed or simply shrugged off with a joke.” He adds that his UFO interests were another expression of his attention to all archetypal forms in life (biology, physics, art, myth, parapsychology as well as dreams), adding, “the intimation of forms hovering in the background not in itself knowable gives life the depth which, it seems to me, makes it worth living.” I think he might have felt the same about CCs.

If UFOs are “a new myth of things seen in the skies” (Jung’s subtitle to his Flying Saucers essay), and, we can now add, and Crop Circles are “a new myth of things seen on the earth,” then we have the alchemical union of “Above” and “Below” symbolized by such creative insights as Glickman’s discussion of the alchemical “squaring of the circle,” (in *Bones of God*), the marriage of heaven and earth, the Holy Wedding of spirit and matter, masculine and feminine, that we are called to at this time of course correction on planet Earth. But a union or marriage symbolically produces a third thing, a ‘child,’ and this new creation is the subtle in-between world that alchemy called the *filius sapientiae*, son of wisdom, an endurable wisdom body, also called the *lapis*.

These mysteries, too, seem to be spontaneous products of the world soul that come down **spontaneously and unpredictably** overnight or in the very early hours of morning, quite quickly (within seconds), and that take place every spring and summer in England (mostly but not exclusively in Britain’s sacred landscape of the Avebury, Stonehenge, Glastonbury triangle), and in Europe, Canada, Mexico, and the USA, and have (most recently) for the last 30 years or so. (There is good archival evidence that they appeared at earlier times in history).

The circles have been studied from many different points of view, and scientific protocols have been developed to distinguish the hoaxes from the genuine phenomena. **The key thing about these formations for me is their geometric structure (therefore archetype of number as both quantitative and symbolic), their beauty (Plato speaks of beauty as awakening the soul to what it once knew but has forgotten in the lands beyond time), and perhaps most importantly, how they point us to the mystery of matter itself, of our Earth and its call to us to live within its mystery rather than off its resources.** It is perhaps a call to the Indigenous Self within each of us, a return to the recognition that we are merely one expression of nature, and we need to learn to live in relationship with the other inhabitants – plants, trees, flowers, stones, animals, sea creatures, etc. – of our earth/water home.

We are called to remember the **Buddha Nature in all things.**

And to recall the ancient idea of the *lumen naturae*, light of nature from alchemy. In my chapter on crop circles, I also include some psychological reflections on the sacred feminine, particularly in terms of beauty the myth of Aphrodite, and in terms of the phenomena taking place in wheat, the myth of Demeter – Corn Goddess – and Persephone – Corn Maiden, and how these myths might be speaking to us today.

Crop Circles as Temporary Temples: Another important perspective on crop circles is *the experience of being in them*. On 3 separate occasions, R and I have visited them, most recently in the summer of 2012. **In these visits you can experience the *vibration of the energy* of newly formed genuine formations, and like a Temple sanctuary which is also a living breathing organism, stilling yourself inside the formation, you can sink into your right brain and almost immediately connect in a feeling way with nature and the cosmos. The rippling energy or morphic field ‘sing a song’ as it were, and connects us with the songlines of our souls, the oimé that Plato speaks of, helping us to ‘unforget,’ to remember who we are, becoming aware of the star nation people on other planets, the wisdom keepers and “shining ones” who are behind these formations. We are reminded that we are a spark of the divine, part of the creative energy of the universe, and we can learn from this, be encouraged to live to our fullest now - be that modest or great.**

In my book, I have given some examples of meditations (my own and others) that have come from these visits. A recent meditation involved MM saying that the ccs are like what Nicolas of Cusa said of god: “an infinite circle whose center is everywhere and whose circumference is nowhere.” She added that they help to stabilize the earth as it goes through its recalibration phase. Perhaps we are experiencing a 4th or 5th dimensional visitation. Three dimensions plus the energy of another dimensional vibration.

(Also there are interesting Crop Circle dreams - I give examples of some in a talk I gave at the Devizes Crop Circle Conference in 2012, and intend to put that paper up on my website soon.)

With crop circles, we return to Earth, but Earth as ‘Celestial Earth,’ an Other earth as it were, strewn with stars, Gaia, a ‘spiritual Earth’ and not just a rock, pointing towards the recovery of the soul of the world.

Visit the site: www.temporarytemples.co.uk to see a library of images of crop circles from many years. Also, www.cropcircleconnector.com.

Crop circle formations ‘pick you’ - without thinking, let one choose you and you can interact and dialogue with it, or printing out a photo, sit a vial of water on it, asking for its energy to transfer into the water, for 20 minutes or so, and then use

the ‘potion’ as a healing tincture, asking for the highest good for ? (you, or an environment, etc). Take 4 drops x 4 per day. Know that your intention or belief system will effect the outcome because it will interact with the energy and can promote or inhibit the healing effect.

Moreover, as expressions of the *unus mundus* (Jung) or *psychophysical* reality (Pauli), UFOs/crop circles-Crop circles/UFOs restore the *anima mundi*, soul of the world, the *lumen naturae*, spirit of the earth or spirit of matter, and this intermediate subtle ground (the *filius* of Sophia) is not upper or lower but *Other*. It is this *Other* world, the ‘realm of the middle,’ *anima mundi* or a psychophysical subtle world - a different layer from Jung’s Collective Unconscious - that is coming into prominence in the new worldview, and that signals a superior principle. This world, where Psyche is the ligament between spirit and matter, is a world of “magic,” the paranormal, - the *mundus imaginalis* (Corbin), and the mystical cities of the soul.

As we noted previously (in a section not part of this talk but on the historical background to synchronicities in my Devizes talk), Sophia is a personification of this ‘spirit of matter’ or middle ground.

Here is what Dan Merkur in *Gnosis* (SUNY Press, 1993, p. 224) says about Suhrawardi’s *Other* world:

Suhrawardi’s otherworld was not an invisible aspect of the world we know Was also not a special extension of this world It was not an upper world, high in the sky, as in heaven Suhrawardi’s Other world was a different dimension or order of existence, whose mystery defied logical description and explanation. It was spatially both within a person’s earthbound body and a distinct region of the cosmos.

It was not simply upper; or invisible. It was distinctly other.

This talk is an invitation to use the creative imagination to Wake Up to who you really are, to appreciate not only the underworld (personal and CUnCs) but also the reality of the Other world (a realm beyond Jung’s CUnCs), the psychoid world, the subtle world;

Not only thinking and reflection but also *cardiognosis* and the heart; from historical and cultural endeavors to a consideration of non-ordinary experiences and their deeply transformative capacity;

from insight to illumination;

from complexed emotions to genuine sorrow and authentic joy.

We live at a time when non-ordinary events are awakening us to the next phase in human evolution – a world that includes the *unus mundus* (Jung)/ psychophysical reality (Pauli) beyond the CUnCs, physical matter and space-time; the anomalous and paranormal lead us to timelessness and spaciousness, and must once again be included in a wider vision of reality!

Jung quote *Songlines*, p. 133, “It depends on us whether we help coming events to birth by understanding them, and reinforce their healing effect, or whether we repress them with our prejudices, narrow-mindedness and ignorance, thus turning their effect into its opposite, into poison and destruction.” (Jung, *CW 10*, par. 731)

Of all the features of this imaginal world coming into prominence in incremental and startlingly original and mysterious ways, whether we are speaking about individual synchronicities, or UFO, Crop Circles, and NDE experiences, the **underlying characteristic has to do with Love. Time and again, at the heart and center is Love. Love is revealed as the engine of creation, Love is an immeasurable, unconditional, silent force and presence. The capacity for love, and to love, and the resources of understanding and wisdom that flow from it, seems to be one of the major challenges and invitations of our time (perhaps having lived out the shadow side of Christianity, we can now live its essence).** In the practice of therapy, for example, interpretation can yield to a deepening into eros awareness and into the mysteries of the transformative energies that this vital force engenders.

Too, Earth is once again linked to the stars (as in indigenous cultures), not only in this galaxy, or the millions of galaxies in the Milky Way, but as NASA photos show us, to the billions of galaxies in an unimaginable beyond. And, imaginably, and mythopoetically, we as humans are restored to a cosmological myth, one in which we become spokespersons for the Invisible and Invisible Ones.

(See the alchemy picture of **the vision of the future human, the Aquarian human** – the realized human who is therefore also universal, cosmic.)

(Near-Death Experience Research also points to this in-between subtle, psychoid, imaginal world and the centrality of unconditional love, *Songlines*, p. 238, 253, 257-8f. See also Anita Moorjani, *Dying to Be Me*; Eben Alexander, MD, *Proof of Heaven: A Neurosurgeon’s Journey into the Afterlife*) for their examples of NDEs.

From Alexander’s book, p. 5, 38-41, 45, 46-47

From Moorjani’s book, pp. 62-70

Also Kundalini experiences, *Songlines*, p. 282, Penny Kelly’s story, and other shamanic journeying, visions of Mary, etc.)

David Whyte's poem, *What to Remember When Waking*—perhaps we could say, “Awakening to the new myth”—summarizes my words well:

“To be human is to become visible
while carrying what is hidden
as a gift to others.
To remember the other world *in* this world
is to live in your true inheritance.”

(See also my Spring “Alchemy” article on my website)