

Caritas Consciousness Talk

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“Reweaving Our Bond with Earth and Stars”

Summary: Beginning with a dream I had in which Jung shows me the relationship between a star and our earth, I go on to first explore Jung’s synchronicity principle which moves his psychology from inside to outside, reconnecting psyche with the spirit of nature, and the soul of the world. This challenges our Western paradigm of science, causality and materialism, and invites a new worldview to include the connection of spirit with matter, and a new consciousness that includes acausality, nonlocality, the co-creative faculty of imagination, and what I call eros awareness in addition to logos consciousness. Jung’s work with quantum physicist, Wolfgang Pauli, confirms this new perspective in which psyche and nature become two sides of the same coin originating from the same unified source. Some analogies with the mediaeval mystic hermetic alchemists and their preoccupations with the psyche/matter mysteries, and the realm of subtle bodies are made. Different approaches toward both the symbolism of stars and the reality of star beings acknowledged both by indigenous cultures and current UFO/ET phenomena, together with the recent crop circle formation phenomena, are offered as examples of our consciousness needing to embrace a vaster vision of reality demanded by the crises of our current times, and the necessity to return to our sacred bond with earth and the wider cosmos of which we are a part. These ideas point to the constellation of the *coniunctio* or ‘sacred marriage’ archetype, activated in our time, in which union and deep feeling rather than division and unconscious aggression – a new unified reality – are longed for. This requires an evolution of consciousness, and a deep contemplation of who we are, to arrive at Wisdom’s doorstep.

“Reweaving Our Bond with Earth and Stars”

Jung observes about the transition we’re in:

“A mood of universal destruction and renewal has set its mark on our age. This mood makes itself felt everywhere, politically, socially, and philosophically. 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.” (Jung, C. G., 1956, *The Undiscovered Self*, *CW 10, Civilization in Transition*, p. 304)

Einstein writes, “Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. [We have to dream and imagine the world we wish to create.] It is the language of the soul. Pay attention to your imagination and you will discover all you need to be fulfilled.”

And, Jung wrote, “The soul comes from the stars and returns to the stellar regions.”

Introduction

I’d like to begin with a dream I had of Jung showing me a newly discovered star that he links with earth’s energy lines. I’m sharing this dream as I feel it is not only personal but, like some dreams, could be relevant for others too. So, as you hear it, listen as if it’s yours and see if anything gets activated for you. In addition, it effectively symbolizes the essence of my talk.

“The dream takes place in Provence, France, a landscape associated for me with both the Grail and Mary Magdalene – a place where I feel ‘at home.’ I’m with my daughter, and we go inside an old church which turns out to be a shrine to MM. Then Carl Jung comes up to me, and indicates that there is something he wishes to show me, and takes me outside the church. It turns out that the shrine has to do with a “previously undiscovered star,” and he points up to the sky which, though covered with clouds clears as he points upward, and we see the brightly shining star together. It feels like a big secret between us. I am overwhelmed by what he is showing me; it feels very significant. Then he points to the path that leads from the church straight out into the distance. Jung says, “this is the dragon path, and it links with the other sacred shrines,” implying shrines to Mary Magdalene. In the dream I know that the dragon paths are the Chinese description for the invisible energy lines that link holy places together on the planet. By pointing to both the star and the dragon path, Jung is showing me something even more important than the church – that is the idea conveyed in the dream.”

(The dragon paths relate to subtle energy lines – earth’s electro-magnetic currents often called ley lines or serpent paths – that dowsers use to find water sources for example, and on top of which cathedrals, temples, and stone circles are often built because they are ‘thin places’ where spiritual activity and visions can take place.

And they are often aligned to star constellations. They are where stars are grounded as it were to create holy shrines on earth. Crop Circles too are built on these lines.....).

Image 1*. St Maximin-La-Sainte-Baume – both church and shrine to MM – her relics are there.

Image 2* MM and Grail Cup, Vézelay (statue)

Image 3*. MM and Grail Cup, Stes Maries de la Mer (painting)

I was deeply moved by this dream and by the presence of Jung and what he was showing me. **Symbolically** speaking, the star could be considered a new understanding or revelation, indicating perhaps a new worldview and a new hope for the awakening of humanity at this critical time (beyond orthodox religion represented by the church). The dragon is the **creative energy of life** which in alchemy guards the **treasure**. The star as a new constellation, or as a messenger, is linked to the dragon paths which also points to the alchemical dictum of “as above, so below,” the relation of spirit and matter and **its new conjunction in a subtle imaginal world** that is breaking through in our time in, among other things, synchronicities, crop circles and UFOs, NDEs and kundalini and other mystical experiences – experiences which involve visionary states of a **psycho-physical** nature. It seemed as if the attempt to advance our understanding (for me, beyond what Jung made explicit in his lifetime) is for the sake of “my daughter,” that is, for the next generation, for the future. The linking of the sacred sites are the places where the stars are grounded as it were, holy ground, “celestial earth” as philosopher and theologian, Henri Corbin, calls it, the spiritualization of matter – Earth’s imagination – and the redemption of the feminine, of *anima mundi*, of eros and love, a main theme of the 12th century Grail legends – and also of the Cathars – gnostic Christians devoted to MM and Yeshua as spiritual teachers. who lived in the SW of France between the 11th and 13th centuries, before many of them were wiped out by the church in a genocide.

It seems key to me that the dragon paths link **shrines to Mary Magdalene** as she, as an archetypal presence, is touching the imagination of many people at this time – primarily, I feel because she is **not an overly spiritualized version** of the feminine (like Mary the Virginal Mother can be). The Magdalene has a strong presence in France, supported by historical and legendary facts that she lived and taught here traveling to Provence from Palestine and then Egypt after the resurrection of Jesus. She is honoured in many churches and shrines in France, and even ones now dedicated to Mary the Mother are thought to be originally sacred to MM.

MM is human; she loved, and lost her beloved, and suffered a great deal.

According to the Gnostic NT texts, she was considered the main disciple of Jesus, and most likely his consort or bride. She was a visionary, and a woman “who knew the All,” a cosmic or galactic citizen.

She was what’s called a *Myrrhophore* (a woman who heals with Myrrh, and other sacred oils like Spikenard) – a tradition of sacred oils rooted in Egypt.

She links spirit and instinct, soul and body, and is not a ‘heavenly Queen’. (In this regard, she is related to the Black Madonnas.)

As an **initiate of the mysteries**, she embodies the **visionary imagination** – we see this in her vision of a Tree of Life at the end of *The Gospel of the Beloved Companion: The Complete Gospel of MM* (published in 2010) – inviting everyone to face their challenges along the path of illumination in this life, and to become **creative co-participants** in service to a new unfolding story for our world.

Moreover, MM is in the lineage of Aphrodite/Venus, Ishtar and Isis, for whom the star is the pre-eminent symbol. More specifically, **Isis relates to Sirius**, the brightest star in the sky, the sun behind our sun, our spiritual sun, and MM shares her soul essence (according to the wisdom keeper Horus with whom I studied in Abydos in 2021) – Isis also loved deeply, lost her husband, and suffered greatly, so it’s possible the star in the dream is Sirius.

Image *4 Mary-Isis, Le Puy-en-Velay.

Image *5 MM Neuilly, MM as Black Madonna

We might consider the linking of the star to the dragon paths ie. subtle energy, as a combination of the **descent of spirit into matter** (masc – to fem), and the rise of matter/earth to a **more spiritual or subtle level**. Masc to fem; fem to masc – a ‘marriage,’ as it were, as a new ‘in-between’, ‘psyche-matter,’ **the imaginal world**. We also see this in the **Grail Cup or chalice**, a feminine symbol, that both receives spirit from above and draws up earth energies from below, to create a new container for **magic** to happen, for completely new spontaneous creations to take place. The cup of abundance, a cauldron of wisdom and limitless healing – perhaps a symbol for a **new kind of consciousness** on our planet (the star), already anticipated in the 12th century, a time when MM was a key inspiration in cathedral building, a time when the grail legends flourished in Europe, and the Cathar Gnostic religion, whose spiritual teachings came from Miriam and Yeshua (as they are called in the GBC), were at their height.

Image *6 Grail Cup as a Mystery

So I hope you will see how the dream condenses the 4 main points of my talk that I hope to illustrate in various ways: the union of spirit and matter; the subtle body; the creative imagination; and an emerging new worldview.

The Relevance of Jung's Hypothesis of Synchronicity and the Psychoid

My dream constitutes a synchronicity: Synchronicity, at heart, gives a clue to the mystery of how psyche joins with matter or some event in the world. And my dream came just as I was about to send my *Songlines* manuscript out into the world, a book in which I explore the implications of synchronicity and how it leads to the emergence of a **subtle, imaginal world** between spirit and matter, star and earth.

It was synchronicity that first made me realise that this phenomenon requires a new worldview.

Please look at the next two images from Jung's "Flying Saucers" essay.

Image *7: "The Spiritual Pilgrim Discovering Another World," (Woodcut, 19th? Century, but most likely earlier), Plate VII, opp. p. 404, C. G. Jung, "Flying Saucers: A Modern Myth of Things Seen in the Skies," *Civilization in Transition*, *CW 10*, pp. 307-443), **suggests that the pilgrim is pointing to the subtle intermediate world beyond the ordinary world.** Jung calls this the **psychoid realm**. – This refers to psyche's connection with matter or nature.

and Image *8: Birkhauser, "The 4th D," (Plate 11, "Flying Saucers.")

And additionally, Image *9, van Gogh's "Starry Night," that came from a dream of his of an "apocalyptic fantasy," in which he compares the starry disks (that we don't normally see like that) to a "group of living figures who are like one of us."

Image *10 (Jung)

In the early 1950s (1952) Jung, who throughout his life had had many experiences of synchronicity, with patients, colleagues, and friends, and had had many discussions about it, finally published his monograph on the subject: *Synchronicity: An Acausal Connecting Principle* (CW 8, pars. 816-968). The essay marked a new creative development in Jung's thinking, one influenced and encouraged by his relationship with the quantum physicist and Nobel Laureate, Wolfgang Pauli. (**Image *11 Pauli**).

The phenomenon of synchronicity, by its very nature, upset the western scientific view and, we might say, prejudice of reality, by pointing to events that are

determined not by cause, but by **acausality**, that is, where cause is inconceivable. Synchronistic events, whereby a psychic fact (a dream or vision) is linked non-locally with an event in the world (or the other way round), occur spontaneously and perhaps are the same as the unpredictability of micro-objects (subatomic particles) in quantum physics.

A new vision of reality was emerging (which in itself might be a cultural-historical synchronicity) in both psychology and physics during the 20th century –Jung and Pauli were contemporaries and they both lived in Zurich!

Image 12* View from kitchen Brugairolles

Synchronicity honors the **unique and rare**, not the repeatable and controllable and predictable. 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’ that brings us to the Now, or present moment. The **numinosity**, sense of mystery or sacredness 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 one myth dies and 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 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.

The direct experience of this energy from the archetypal world I call **Eros consciousness or eros awareness**; it balances symbolic thinking with a more diffuse or (altered state of csness) that evokes a feeling response. Moreover, **fate** seems to play a part in synchronicities because something happens which is beyond the ego’s will or intent, and points us forward in our lives. Like meeting your beloved – you can’t make that happen – it’s fateful.

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. And, moreover, in such altered moments we are open to things we didn't know we knew, and unknown facts become manifest. 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. Synchronicities as ***acts of creation in time***, (in a kind of continuing vs. fixed creation), 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 **new attitude, creative work, or new conception of reality that we then try to live**, and perhaps share with others.

In addition, synchronicities show us that Nature itself, when acting in this symbolical fashion, is healing.

So, here we have words like: unique, numinous, subtle, unity, eros, fate, impossible, co-creation, source knowledge – aren't these the words that come with the kinds of experiences people are having these days??

The secret experiences we sometimes still only share with a few – in case folks think we're nuts!

To return to the Jung/Pauli relationship: the outcome of the Jung/Pauli relationship:

Depth psychology (Jung) and quantum physics (Pauli) are two expressions of one underlying reality. They are complementary sciences that arise out of the longing for wholeness, and a longing for unity constellated in our age. Pauli considered this **a new form of mysticism**, and that science in the future would realize the limits of its worldview and explore the 'beyond,' the one world (*unus mundus*, Jung; psychophysical reality, Pauli). This exploration could lead to the **further evolution not only of consciousness but also of matter** (p. 3). For Pauli these ideas linked him with Hermetic magic (where ideas about the subtle body existed – see below) and offered a creative counter position to what he calls, the **'black mass,'** the idea that acts of will (vs. eros, wisdom, or love) in science, for example, the explosion of the atom bomb, would lead to matter taking revenge and beginning to oppose humanity. ChatBots? Climate crises?

From Jung's reflections on synchronicity, (including his war visions at the outbreak of WW1, or his own NDE in relation to a heart attack), he revised his notion of the

archetype and called it **psychoid** – this referred to the fact that the archetype could no longer be thought of as only psychic; it must extend into and include matter. This also meant that the psyche itself could **no longer be thought of as *in us*; rather, we were *in it*, like a field or atmosphere, like a drop of water in an ocean.** Here we experience the world as **interconnected – everything is related together, in a new unified reality.**

Historical Background to Jung's ideas on Synchronicity and the Subtle Body.

Pauli said “What is still older is always the newer”!

Image *13, the alchemical Sophia with alchemists following in her footsteps (Alchemy & Mysticism, p. 505, M. Maier, *Atalanta Fugiens*, 1618, “Let nature be thy guide”). We see here the adept trying to decipher the secrets of nature.

It turns out that this **synchronicity principle was**, in fact, **rather an ancient idea**, and there were many forerunners of it in both the East and West.

For example, in the West, before the rise of science as we know it today, the **mystic alchemists**, especially the Hermetic (vs. the neo Platonic) alchemists (who were **physicians** rather than priests, eg. Paracelsus and Dorn), also recognized an intermediate world where spirit and matter met, where spirit and matter were considered to be of **equal** value. Jung notes in his alchemy writings (when he is not saying that alchemy was a projection of psyche onto matter) that this was a **world of subtle bodies**. This subtle non-local world was a sort of potential world, and was personified in the Middle Ages in the “Sapientiae Dei,” (“Wisdom of God”) or as “Mary,” and She was considered the creative arm of God, also called the *anima mundi* or *soul of the world* – and was an expression of God *manifesting* himself in the world through a spirit of love. The *anima mundi* was considered **an active feminine energetic principle**, a place where ‘**magic,**’ or what we would now call **paranormal** or parapsychological events, took place. Magic was a place where *spontaneous new creations* out of the world soul happened, based on the *kairos* and **acausality** (where things change unpredictably), **creations co-created by our observations**. The *anima mundi* personified as Sophia, wisdom, was also linked with eros (vs. logos) and found its centre in the heart rather than in the head.

Sophia was also connected with the *lumen naturae*, the “light of nature,” or spirit of matter, what Cambridge scholar, esotericist, and researcher of Earth Mysteries, John Michell, calls *Earth's Imagination*. The Swiss mediaeval Renaissance, alchemist-physician, **Paracelsus**, (1493-1541), (follower of Ficino, see below)

wrote that the *lumen naturae* emanated from the stars and was associated with the astral body, an invisible, subtle body that was born with individuals and that survived physical death. He felt that animals too were attuned to this light and so the auguries of birds, for example, could be linked to premonitions guided by the spirits of the *lumen naturae*.

The idea behind this notion is that there is a wisdom hidden in the natural world, a knowledge beyond the authoritative concepts of traditional thought, that is accessible in an instinctual, intuitive, imaginal way, based on the authenticity of one's own experience.

Paracelsus claimed that this light was particularly active during sleep and was revealed in dreams or visions. He also thought of this kind of illumination as dwelling in the heart. **The central mystery of this *lumen naturae* and its emergence in alchemy had to do with its subtle quality that emanated from a luminosity not divorced from darkness, an illumination not separated from matter or nature, a new light not like any other, born of the union of male and female, feeling and spirit, and called the *filius philosophorum*.** It's a kind of dark light that also comes from suffering our wounds and attending slowly to our dreams and predicaments over the years. It is not a light that comes with the clever harshness of intellectual brilliance and brittle insight. It is a light more like **moonlight or starlight**; in fact, Paracelsus wrote that **“the true man or woman is the star in us,”** and further that **“the star desires to drive [humankind] toward great wisdom.”**

In the early Renaissance, **Ficino (1433-1499), scholar and humanist philosopher,** and others, regarded the whole universe from stars to states of mind as a living being, *unus mundus*, united by **correspondences**. The cosmos was a body linked with the world soul (*anima mundi*) and divine *Nous*, universal mind or cosmic intelligence. Through **magic** one could influence the divine and corresponding earthly substances.

Image *14 Alchemical picture of *anima mundi*.

Three other features of Ficino's worldview historically anticipate Jung's notion of synchronicity:

*One feature is that all of nature and the cosmos are **alive and animated** by soul.

*A second feature is the role of **creative or spiritual imagination** as the medium through which we can access the intermediate subtle world.

*A third feature is through engagement with the imagination, the practitioner experiences **transformations and transmutations**, and by virtue of the attainment of revealed or direct knowledge, *gnosis*, the human being experiences **an inner 'second birth.'**

This often manifests as a *spiritual experience that re-situates the individual soul in the context of nature and the cosmos and extends into cosmological speculations.*

Images from Jung's *Red Book, in our own time*, show these features (as we know that all of Jung's later psychology was, on his own admission, based on his *Red Book*, ie. Hermetic experiences of meditative dialogue, visionary journeying, transformation, and rebirth. And his shamanic paintings reveal some of the intensity of his experiences):

- *15, Philemon,**
- *16 Serpent,**
- *17, World Tree**

As we have seen, in describing the synchronicity principle, Jung speaks of the interconnectedness of all being, the recovery of the idea that nature is alive and has soul, the co-creative power of consciousness and the imagination, access to unusual knowledge, and the "aha" or numinous moment that makes life change, and opens us to eros and the heart.

His extension of the synchronicity principle to collective expressions of it (UFOs and CCs), also takes us beyond, to a broader conception and experience of the earth and of the cosmos.

A Broader Conception of the Earth and the Cosmos: The Application of Jung's Synchronicity Hypothesis to UFOs – Star nations - and Crop Circles

UFOs and Crop Circles

First, Jung's exploration of synchronicity extended beyond individual accounts. 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. oracular utterance beyond the ego.

Image *18, Jung *Red Book*, Tree with light

Returning to our own time, Jung became fascinated with the universal accounts of UFOs and ET contact 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 because he felt that our time was marked by profound change. However, he remarked that if UFOs were a rumour 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.

From an archetypal point of view, he appreciates not so much where they 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 rumour,” the archetype of Initiation, the shadow 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).**

Image *19 (Plate I from “Flying Saucers”), Irene Champernowne’s “UFO vision” painting - (she was a patient of Toni Wolff, Jung and Emma Jung in the 1950s) - is remarkable because she not only dreamed of UFOs, but also of “waving wheat beneath the water” that Wolff and Jung felt anticipated the future and a new vision of reality which they didn’t understand. Could the wheat refer to crop circles that hadn’t yet manifested? (*A Memoir of Toni Wolff*).

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.

But what about their **concrete reality** which seems incontrovertible by now? (Please see the story Jung tells of Orfeo, a contactee, at the end of his UFO paper. I talk about the significance of this story in *Songlines*, pp. 166-169).

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 of the UFO encounter, 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, that world of Hermetic alchemy and ‘matter-psyche’ that got left behind with the rise of a materialistic science.

With both symbolic and actual concrete material, we can follow the threads of *how* the features of a collective synchronicity are the same as, but different from, individual synchronicities. 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 ETs or guides of the soul, and are often exposed to visions of our suffering earth. These sorts of experiences usually mark an increased intensity of experience beyond individual synchronicities. UFO encounters are often described as “really happening and not a dream.” They are both intensely physical as well as psychical. 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. They have been compared with *kundalini* awakenings, research done by Stan 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 of shamanic journeying, or other altered states of consciousness accessed, for example, through rituals involving plant medicine.

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 relates 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.

[In the new physics, too, our reality is regarded as an interconnected holographic whole, based in geometric structures, from the Planck to the universal level, ie. at

all scales, each level reflecting the whole and the whole in each part, down to its tiniest invisible, even sub-Planck levels and up to the galaxies and stars. See Nassim Hameiri, theoretical physicist, and his colleagues at the Resonance Academy (www.resonancescience.org).

If you're connected to everything and everyone, it's much harder to do harm – Planetary consciousness has emerged with the environmental crises, and galactic levels of consciousness have come not only with UFOs and ETs, but with many people now remembering their connections with various star families or previous lives in other star systems and on other planets in different galaxies – so if you feel these sorts of things, then **you know you matter**, and this leads to experiencing the world differently.

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, due to will power, has become destructive. 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. The word “metamorphosis” implies transformation to a higher and more mature level. Synchronicities and their expression in UFO, NDE and other nonlocal and paranormal experiences point in the direction of a new worldview, a unified one, a new myth, god-image or story. With these sorts of experiences, we realize not only our earthly and planetary nature, but also our connection with the galaxies and stars, and deeper quantum levels of reality. This changes us, opens the heart, moves us into a vocational destiny as a planetary or galactic citizen unimaginable before, and gives us hope.

[We can perhaps refer also to all those who are researching and practising quantum levels of healing, for example, Dr. John Ryan, a Canadian physician and specialist, who through a series of energy and kundalini experiences, which eventually led him to meeting and being taught by a group of light beings called the Sirian Blue White Collective, offers monthly transmissions and meditations, and practitioner trainings, through www.unityfieldhealing.com]

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,” and 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.”

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 recovered the alchemical union of “Above” and “Below” – one that can also view spirit having matter (UFO), and matter embodying spirit (CCs). This is symbolized, for example, by the alchemical “squaring of the circle,” aka the marriage of heaven and earth, the Holy Wedding of spirit and matter, the union of 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 enduring wisdom body (aka a diamond body or resurrection body), also called the *lapis*, or philosopher’s stone.

(In physics, perhaps this is comparable to finding the origin point that unifies both micro/quantum and macro/Newtonian physics.)

Some crop circle images: **Image 20*, Swirling galaxy, 2001**

A quick word about crop circles for those who might not be familiar with them. CCs are largely (but not exclusively) mandala or circular-shaped formations that appear (since the ‘80s, so about 40 years) in crops during the spring and summer often in the sacred landscape region of Avebury, Stonehenge, Glastonbury in England, but in other places and countries too around the world. They appear mostly overnight, and from authenticated videos, are preceded by lights that swirl into a pattern over the chosen area, and create the design in the crop very quickly, usually in a matter of seconds. Usually dismissed as hoaxes of some kind, especially in the press, increasingly they are viewed as coming from elsewhere, particularly as many of them contain complex geometries which would be very difficult to create overnight in the dark or rain if they are manmade. Undoubtedly some are human made but there are protocols that can help distinguish between hoaxes from the genuine phenomena. Many researchers (scientists, philosophers, astro-archaeologists, interested lay people, channels, sacred geometry experts, psychologists) have explored them from different points of view. I’ve been interested in them since the early 2000s and have been in several over the years). One thing always impresses me: how beautiful they are (and this reminds me of Plato speaking of beauty as **awakening the soul to what it once knew** but has forgotten in the lands beyond time. I’ve also looked at them from the point of view of myth: Aphrodite – on the theme of beauty; Demeter/Persephone – the Corn

Mother and Maiden; and Osiris, the mystery of wheat. More recently, the Grail myth. They also 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, and to enliven our innate indigenous self.

[Show some examples: Image *21, Fulley Wood, 8 star design from June 2021

With crop circles we return to Earth, but Earth as ‘Celestial Earth,’ in Corbin’s phrase, that is, earth not only as a rock, but an Other Earth, as it were, one strewn with stars.

Image 22* Swallows 2008

Image 23* Shamanic face 2012

Image 24* Clear Wood sun-moon 2019

Image 25* Star of David, August 8, 2021

Image 26* 8 pointed star, July 24, 2022

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.

And, it is not unusual for people to have paranormal experiences inside crop circles: contact with unusual lights, heightened emotions and insights, sometimes not feeling well, even healings have been reported, and sometimes star beings telepathically reveal their authorship of the formation to individuals who are sensitive to energy and higher frequencies.

The Hopis felt that the circles are related not only to cosmic influences and earth changes related to their calendars but also to the return of the Star Nation people themselves.

Credo Mutwa....(See *Songlines*, “Crop Circle” chapter.)

For me, the formations are the code, the glyph, the portal through which the *golden energy chain* of the ancient philosophers, alchemists and mystics, and our soul ancestors in the stars, are pouring this new vibratory star seeding gold as a pure gift to assist us in Earth’s ascension and our move to a higher vibratory reality of both consciousness *and* matter. The Earth is dreaming for all to see, and in its dreams

(like all our dreams) our attention is drawn to what we are not adequately paying attention to in ordinary reality. They are worthy of our contemplation.

I would also add that over the years I have come to view these sacred geometries encoded in the crop formations as **light codes from the stars**, and that they can be used as **“oracular portals”** to receive divination insights much like using Tarot decks or the *I Ching*. If you choose a crop circle image that “speaks” to you, and meditate on it, asking the guides a question that you would like deeper insight and wisdom into from a source beyond the ego, you will receive a message specific to you and where you are in your own evolution at this time. I gave a talk on this possibility at the 2022 CC Conference (See under my Papers tab on the website).

As we noted previously, Sophia is a personification of this ‘spirit of matter’ or middle ground. According to Rudolph Steiner’s cosmography, She is approaching our world in the etheric body of the cosmos as the ‘second coming’ of the Messiah manifests as a Presence, not a person, but as the feminine aspect of the Christ. According to Gnostic traditions, Mary Magdalene, as *koinonos* or consort to the Christ, “Mistress of the Waters,” and “Star of the Sea,” is the Mary often related to the Sophianic Presence of Wisdom, the “Grail of the world,” constellating in our time.

Conclusion: A Larger Picture (compare *Songlines*, pp. 11-12)

Image 27* Grail formation, 2020

We live at a time of both collapse and renewal – an exciting but often challenging time to be alive – We’re between worldviews, a kind of liminal space, but the energy of the new seems to be increasing and taking hold. Even as corruption is being exposed and wars continue to be waged, and our environmental crises need much greater attention, as well as our personal challenges, new healing protocols, the rise of the feminine and the co-creative power of consciousness and the imagination, the insights of quantum physics demonstrating our inter-related cosmos from the plank to the galactic levels, technologies that are coming out of unified physics that will help solve the world’s problems, and our increasing awareness of our galactic neighbours and our source in the stars – all this is becoming more available, and activated in ourselves as we greet the next phase in human evolution. We are becoming more expansive in our consciousness, more multidimensional, able to tap into different frequencies and octaves of experience, grounded with our feet on the earth, in connection with earth energy, and our crown chakras open to the sky and spiritual realms, and star civilization beings who are helping us with our inner awakening to quantum levels of experience. And perhaps most fundamental of all, non-ordinary experiences with their deeply transformative capacity, are leading us from insight to greater illumination, and

showing us how the anomalous and paranormal must once again be included in a wider vision of reality. These signatures lead us from complexed emotions to genuine sorrow and authentic joy, and they are helping us open our hearts in ever widening circles to self and beyond, to community, Earth, and stars. We are restored to a cosmological myth, one in which we become spokespersons for the Invisible and Invisible Ones.

Jung cautions that our psychological explanations can obscure, even harm, certain experiences and their significance which may not become clearer until later in life. **We must make room for how the deeply spiritual quality of archetypal events (like UFO and other paranormal events such as Crop Circles, in addition to our visions and dreams) work on us and stimulate deeper reflection about them until we discover what future developments are being prepared in the unconscious psyche of modern humanity and what these events may mean.** Jung writes:

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. (*CW 10*, par. 731)

For me, time and again, **love** is so often at the heart of these experiences – an immeasurable, unconditional, silent force, and presence. The wisdom that flows from such love helps us to remain balanced, and more able to love even while in the middle of all the joy and cruelty around us. I also find that **both meditation and walking in nature** help us to hold to this silent centre. I discovered this through pilgrimage, or walking as a meditation for the earth, that it is a ritual we can undertake to connect to the earth and **its subtle ley lines**. And pilgrimage is considered a **compostella** – a walk under the stars, a soul walk therefore, in which we can connect with the subtle world between, *anima mundi*, soul of the world as a felt reality. So, both inner work and time spent in nature and the spirits of nature, as practices, help us to become more familiar and attuned to the multidimensional frequencies and levels of consciousness increasingly available to us today, and help us to stabilize the energy of change and a wider arc of consciousness in our physical bodies.

Perhaps at the very least, UFOs and crop circles as a collective mystery, an ‘unknown something,’ point to an archetypal psycho-physical reality based on symbols of the *unus mundus* and hence inspire us to come in contact with the infinite. Perhaps touching on the infinite can help us find meaning in our lives,

how our own path relates to the meaning of the unfolding cosmos and our place within it, or at least to search for this, especially at such a challenging time as we find ourselves in today.

I'll end with this poem from David Whyte, "What to Remember When Waking," – perhaps we could say, "awakening to the new myth" –

"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."

Re psychoid:

[(It seems to involve the archetype of number, which has both quantitative and qualitative aspects– this is also seen in crop circles.)] The psychoid archetype means that psyche matters and matter is ensouled, or, that psyche is a quality of matter, and matter a concrete aspect of psyche. [It is (as M-L von Franz says), “simply ‘nature,’ nature that includes everything, therefore unknown things including matter.”]

[Take out this section:

Image : One image for this union of spirit and matter that suggests a subtle reality, is the beautiful formation on June 25th, 2012, near Alton Barnes, the ‘bird-serpent’ or ‘plumed serpent’ motif that, as others have observed, could point to Quetzalcoatl (from central America), and was often associated with 2012 as a symbol of the indigenous calendar knowledge about 2012 and the ending of many cycles of time and the nascent move toward unity consciousness.

The serpent is one of the oldest symbols cross-culturally and a highly ambivalent one. It speaks to something primordial and far from human consciousness, yet somehow enduring, therefore. The well-spring of all manifestation, the serpent points to the subtle energy of Life, libido, sexuality; or the dragon paths, the ley lines on earth that connect sacred sites with the stars, the dragon that protects a treasure. Here, in this formation, one could say that the spine is emphasized, perhaps alluding to the *kundalini* awakening of energy up the spine to enliven all the chakras, an energy that connects both to internal organs and outwards to universal energy and its manifestations. Moreover, the serpent was always associated with the ancient goddess, and here the number 13 (13 lunar months in a solar

year) also suggests both the goddess and transformation. The serpent sheds its skin and so points to initiation, death and rebirth or renewal, perhaps mirroring the times we're in. (Only the Christian west focuses on the demonic side of the serpent symbol). Also, the serpent is related to Apollo and Dionysus, the 2 great gods of poetry, music, healing, and divination, the loosening of too rigid boundaries to reach a deeper mantic wisdom. Surely this relates to our times.

Image * : Wanborough Hill, nr. Liddington, Wilts.

Another beautiful image of this union of spirit and matter is the Star of David/Seal of Solomon formation of July 1, 2012, July 23/Phase 2, (**Image ***) a double triadic mandala. This symbol was central to Hermetic alchemy. With its interlocking downward and upward pointing triangles, it unifies opposites and centres one in the heart.

This formation demonstrates how astounding and complex geometries are found in CCs: geometries are the eternal foundation of the manifest world, and here they are found in grain, matter, earth, unifying the eternal with the finite – grain that is mowed down each harvest season mirroring the cyclical nature of agriculture and human experience, as well as changing world ages/epochs.

Star Glyph and a Synchronicity

I opened my discussion with a picture of the Stanton St. David formation of July 2012. 2012 was the year my book, *Songlines of the Soul*, was published, the year that symbolized the 'end of time.'

Dr. John story is too long to tell here I think – of his showing the Stanton SD cc on a presentation in December, relating to the Sirians, and my experience of entering

that circle and getting the telepathic message that it was Sirian. And the Cetacean meditation and seeing the dolphins on the N. Florida coast in Dec. '22.

In my dream above, Jung indicates that indeed we are related to the stars, and the stars to our earth. What might this mean beyond the symbolic interpretive method?

Crop circles are an example of this stellar / earth connection

Stars can be understood from many points of view

He also wrote a monograph on UFOs, and referred to their presence in his subtitle: A myth of things seen in the skies. And to the fact that they are synchronicities, relating to the transition of the Pisces to Aquarius. Main archetypal themes, but he also mentions that it would be interesting to connect with ETs as they could be helpful in understanding the transition we're in.

Indigenous peoples have always had a connection with stars as the star beings are considered their ancestors, elders, and guides.

'Celestial Earth'

Evidenced in Crop Circles – the Self in matter? (symbolically);

UFOs – the Self approaching from afar.

But as above so below – matter and spirit combined

CCs - union of eternal

geometric forms and matter, grain - matter with spirit

UFOs – union of spirit with matter – they are in the sky but can be traced on radar or photographed

People can have subtle experiences in both of them, and are effected by their energy.

At end: