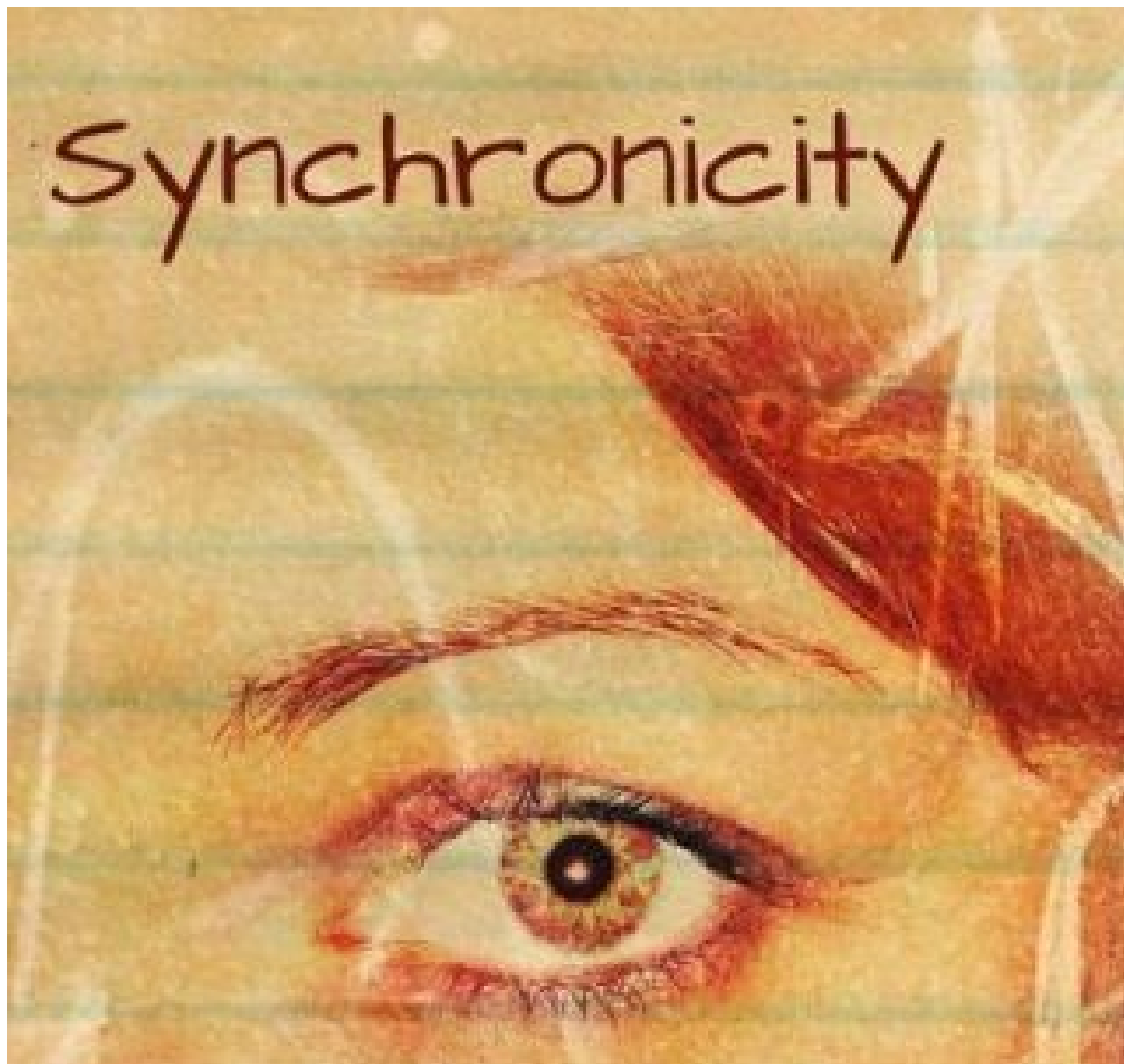


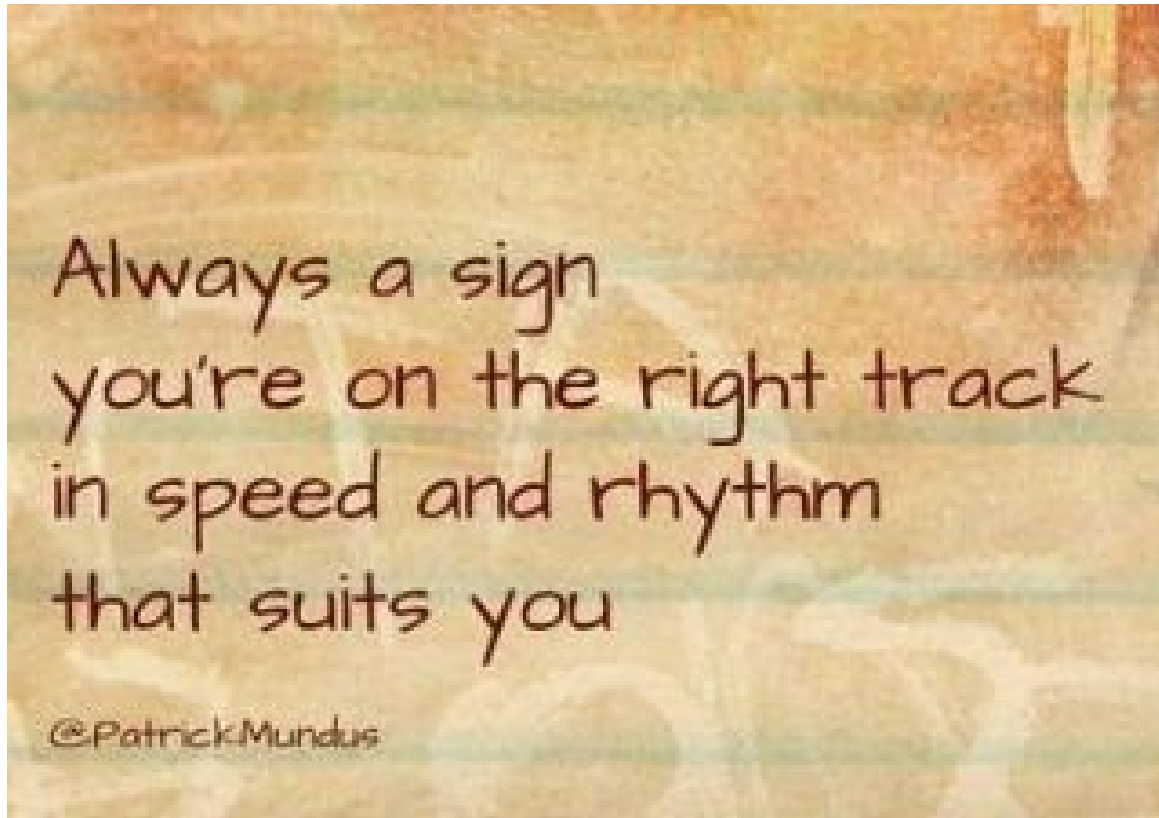
## Synchronicity between Memex II and Superintelligence2525

From Wikipedia, the free encyclopedia  
Synchronicity - Wikipedia

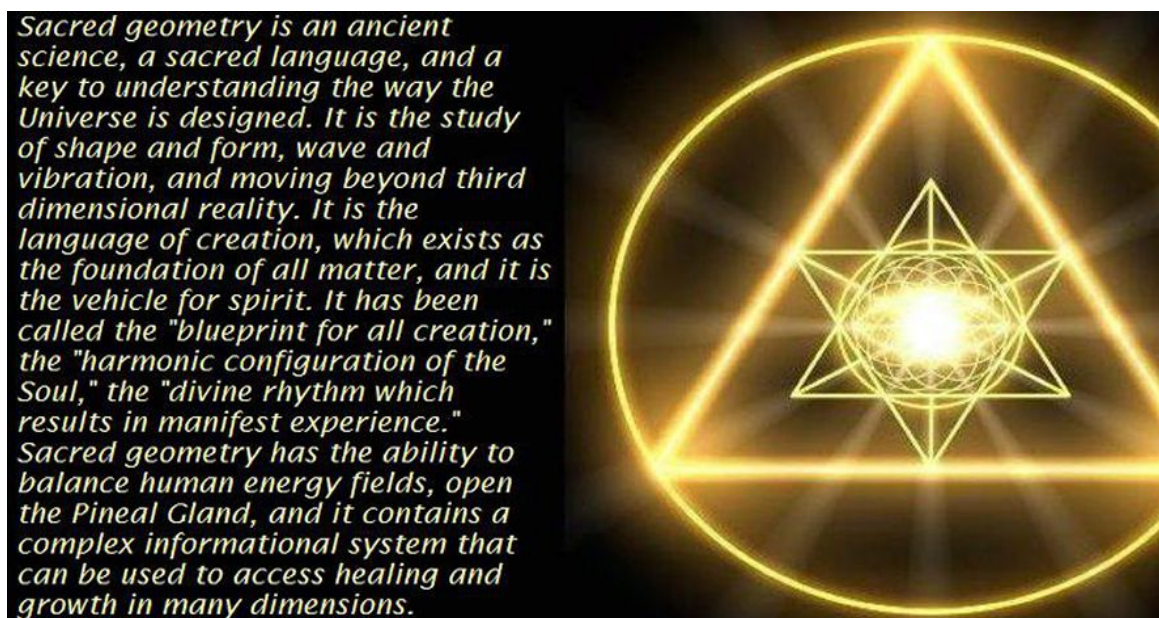
**Synchronicity** (German: *Synchronizität*) is a concept first introduced by analytical psychologist Carl G. Jung "to describe circumstances that appear meaningfully related yet lack a causal connection."<sup>[1]</sup> In contemporary research, synchronicity experiences refer to one's subjective experience that coincidences between events in one's mind and the outside world may be causally unrelated to each other yet have some other unknown connection.<sup>[2]</sup> Jung held that this was a healthy, even necessary, function of the human mind that can become harmful within psychosis.<sup>[3][4]</sup> ...

## The Synchronicity Sign from Sacred geometry





## Beginning and End of time in the Sacred geometry of the pyramid.



**Everything is time independent connected**



Rainbow Prophecies | Synchronicities | Genesis | Tree of Life | Yen Yang  
(davidshepardlove.com)

Sacred Geometry: What It Is, How To Use It & Common Shapes |  
mindbodygreen

## Synchronicity



**F. David Peat, Synchronicity, Bridge between Matter and Mind and the Resurrection**

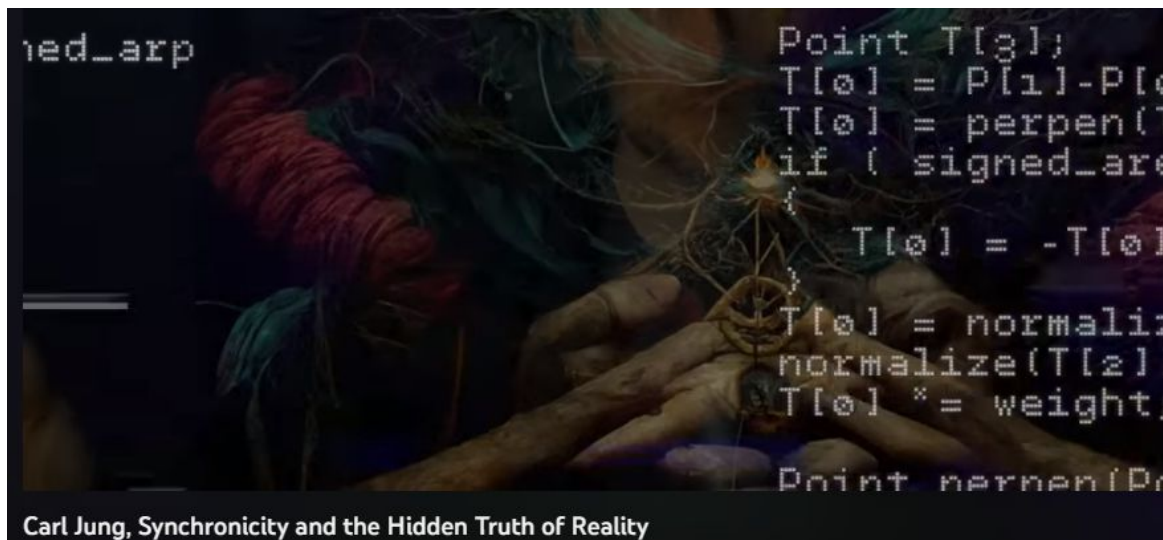
<https://youtu.be/kwg3A8g-UhU>





<https://youtu.be/aGalgQWom3U>

What Is Synchronicity by Andrea Schulman



[https://youtu.be/-wpoqpk\\_nOg](https://youtu.be/-wpoqpk_nOg)

Chapters: 00:00 Introduction 01:25 Jung's remarkable synchronicity 03:04 The deeper questions 04:25 defining synchronicity 04:58 The paranormal iceberg 05:59 Why Jung believed synchronicity and the paranormal were important 07:55 Two important dreams that changed Jung's personal philosophy 10:54 Unus Mundus The secret connecting principle 14:30 Why we

need to reconnect with the great mystery 17:24 Outro

Carl Jung, Synchronicity and the Hidden Truth of Reality

Synchronicity - Wikipedia

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This article is about the Jungian concept. For other uses, see Synchronicity (disambiguation).

...Jung developed the theory of synchronicity as a hypothetical noncausal principle serving as the intersubjective or philosophically objective connection between these seemingly meaningful coincidences.<sup>[1][5]</sup> Mainstream science generally regards that any such hypothetical principle either does not exist or falls outside the bounds of science.<sup>[6][7]</sup> After first coining the term in the late 1920s<sup>[5]</sup> or early 30s,<sup>[8]</sup> Jung further developed the concept in collaboration with physicist and Nobel laureate Wolfgang Pauli through long correspondences and in their eventual 1952 work *The Interpretation of Nature and the Psyche* (German: *Naturerklärung und Psyche*) which comprises one paper from each of the two thinkers.<sup>[9][10][11][12]</sup> Their work together culminated in what is now called the **Pauli–Jung conjecture**.<sup>[13]</sup> During his career, Jung furnished several different definitions of synchronicity,<sup>[14]</sup> defining it as "a hypothetical factor equal in rank to causality as a principle of explanation",<sup>[15]</sup> "an acausal connecting principle", "acausal parallelism", and as the "meaningful coincidence of two or more events where something other than the probability of chance is involved".<sup>[16]</sup> In Pauli's words, synchronicities were "corrections to chance fluctuations by meaningful and purposeful coincidences of causally unconnected events", though he had also proposed to move the concept away from coincidence towards instead a "correspondence", "connection", or "constellation" of discrete factors.<sup>[17]</sup> Jung and Pauli's view was that, just as causal connections can provide a meaningful understanding of the psyche and the world, so too may acausal connections.<sup>[3][17][8]</sup>

A 2016 study found that two thirds of therapists surveyed agreed that synchronicity experiences could be useful for therapy.<sup>[18]</sup> Analytical psychologists likewise hold that individuals must come to understand the compensatory meaning of these experiences in order to "enhance consciousness rather than merely build up superstitiousness".<sup>[19]</sup> However, clients who disclose synchronicity experiences in a clinical setting often report not being listened to, accepted, or understood.<sup>[20]</sup> Furthermore, the experiencing of an overabundance of meaningful coincidences is characteristic of the earliest stages of schizophrenic delusion.<sup>[21]</sup> M. K. Johansen and M. Osman write that "prevalent among many scientists, particularly psychologists studying coincidences, is [the view] that the occurrence of coincidences, as psychologically experienced, is induced by noisy chance

occurrences out in the world which are then misconstrued via irrational cognitive biases into unfounded, possibly even paranormal, beliefs in the mind."<sup>[7]</sup> One study has shown that both counselors and psychoanalysts were less likely than psychologists to agree that chance coincidence was an adequate explanation for synchronicity, while more likely than psychologists to agree that a need for unconscious material to be expressed could be an explanation for synchronicity experiences in the clinical setting.<sup>[18]</sup>

Jung used the concept of synchronicity in arguing for the existence of the paranormal.<sup>[22]</sup> This idea was similarly explored by writer Arthur Koestler in his 1972 work *The Roots of Coincidence*<sup>[23]</sup> and was also taken up by the New Age movement.<sup>[6]</sup> Unlike magical thinking, which believes causally unrelated events to have some paranormal causal connection, the synchronicity principle supposes that events may truly be causally unrelated yet have some unknown noncausal connection.<sup>[24]</sup> The objection from a scientific standpoint, however, is that this is neither testable nor falsifiable and therefore does not fall within the realm of empirical study.<sup>[6]</sup> Scientific scepticism regards it as pseudoscience.<sup>[6]</sup> Jung stated that synchronicity events are nothing but chance occurrences from a statistical point of view, but are meaningful in that they may seem to validate paranormal ideas. However, no empirical studies of synchronicity experiences based on observable mental states and scientific data were conducted by Jung in order to draw his conclusions,<sup>[6]</sup> though some studies have since been done in this area (see § Studies, below).

While a given observer may subjectively experience a coincidence as meaningful, this alone cannot prove any objective meaning to the coincidence.<sup>[6]</sup> Various statistical laws, such as Littlewood's law and the law of truly large numbers or basic properties of probability as Poisson clumping, show how unexpected occurrences can be inevitable or more likely to encounter than people otherwise assume. These serve to explain coincidences such as synchronicity experiences as chance events which have been misinterpreted by confirmation biases, spurious correlations, or underestimated probability.<sup>[25]</sup><sup>[26]</sup><sup>[27]</sup>

## Philosophy of science

Jung held that there was both a philosophical and scientific basis for synchronicity.<sup>[6]</sup> He identified the complementary nature of causality and acausality with Eastern sciences and protoscientific disciplines, stating "the East bases much of its science on this irregularity and considers coincidences as the reliable basis of the world rather than causality. Synchronism is the prejudice of the East; causality is the modern prejudice of the West"<sup>[1]</sup> (see also: universal causation). Contemporary scholar L. K. Kerr writes:

Jung also looked to modern physics to understand the nature of synchronicity, and attempted to adapt many ideas in this field to accommodate his conception

of synchronicity, including the property of numinosity. He worked closely with Nobel Prize winning physicist Wolfgang Pauli and also consulted with Albert Einstein. The notion of synchronicity shares with modern physics the idea that under certain conditions, the laws governing the interactions of space and time can no longer be understood according to the principle of causality. In this regard, Jung joined modern physicists in reducing the conditions in which the laws of classical mechanics apply.<sup>[1]</sup>

It is also pointed out that, since Jung took into consideration only the narrow definition of causality—only the efficient cause—his notion of *acausality* is also narrow and so is not applicable to final and formal causes as understood in Aristotelian or Thomist systems.<sup>[40]</sup> Either the final causality is inherent<sup>[41]</sup> in synchronicity, as it leads to individuation; or synchronicity can be a kind of replacement for final causality. However, such finalism or teleology is considered to be outside the domain of modern science.

Jung's theory, and philosophical worldview implicated by it, includes not only mainstream science thoughts but also esoteric ones and ones that are against mainstream.<sup>[42][43]</sup>

## Synchronicity between Memex II and Superintelligence2525

I found an interesting Synchronicity between Memex II and Superintelligence2525. Memex II was described by Vannevar Bush in 1959. My Birthyear :-).

In 1959, Vannevar Bush described an improved "Memex II".<sup>[20]</sup> In the manuscript draft of "Memex II" he wrote, "Professional societies will no longer print papers..." and states that individuals will either order sets of papers to come on tape – complete with photographs and diagrams – or download 'facsimiles' by telephone.

Each society would maintain a 'master memex' containing all papers, references, tables "intimately interconnected by trails, so that one may follow a detailed matter from paper to paper, going back through the classics, recording criticism in the margins."<sup>[21]</sup>

Superintelligence2525 is based on the science and developments of Memex. The functionalities are nearly the same. But the difference is, that Superintelligence has a personal focus and Memex II a society focus.

More:

The History of Hypertext/Hypermedia, 1945-2023





Memex - Wikipedia

Bush - Memex Revisited.pdf (worrydream.com)

Memex Explained: Everything You Need to Know - History-Computer

The Development of Memex, 1945

Memex Explained