

Synchronosophy: *A Rough Guide to the Feral Side of the Mind*

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Summary of Part II, The Heartwood

The Heartwood of Synchronosophy

(Part II, Chapter 7/12)

Emotional Messengers

Chapter 7 introduces the concept of ‘emotional messengers’ and the history of discrimination, persecution, and suppression they have suffered in Western culture. No wonder these inner creatures have retreated into the inner wilderness of our minds

In the 19th century, emotions were associated with insanity, which explains why people were keen to keep them under wraps. They believed that it was possible to eliminate emotions by starving them from our attention.

The continued suppression and neglect of emotions over centuries has led to a dysfunctional relationship with our own feelings and is the deep source of emotional trauma, including ancestral trauma. If we don’t process our emotions, we pass them on to future generations.

More recently, psychologists and trauma researchers have discovered that emotional suppression doesn't improve our mental health. It's not the emotions that make us '*go crazy*', but the suppression. A new generation of psychotherapists advocates the radical acceptance of all emotions.

In Synchronosophy emotions are valued as sentient beings. Suppressed negative emotions are contributing to an emotional permafrost, which is detrimental to our mental and physical health.

The final part of this chapter shares a personal discovery and experience of post traumatic stress and how I began my healing journey, using the ocean as my 'therapist'

Key notes from this chapter:

In Synchronosophy we don't assess or evaluate emotions via the Intellect. Negative emotions are valued highly as useful sources of information.

Communication with our own emotions is one of the core practices of Synchronosophy.

The Heartwood of Synchronosophy

(Part II, Chapter 8/12)

Love Thyself

Chapter 8 is about self-love and my personal journey from self-hatred and self-rejection towards self-acceptance.

I introduce the concept of 'twin souls' and share the process of how I healed my dysfunctional relationship pattern in preparation for meeting the man who became the love of my life.

Resources for this healing journey were the practice of psychoexpansion, confronting the troublesome doublespeak of love, and encounters with magic.

The most life changing lesson I learned during this time was that we can't outsource love. I could not expect to find love while hating myself. A deceptively simple lesson with more layers than meets the eye.

Keynotes from this chapter:

Love thyself and love will find you.

Love thyself and life will speak to you.

Love thyself and you will know thyself.

The Heartwood of Synchronosophy

(Part II, Chapter 9/12)

The Birth of the Noctarine

Chapter 9 tells the story of how I became a writer, and in the process unexpectedly received a map of Consciousness via inspiration.

In the lead up to this mental download I asked myself two key questions

How do humans create their own world? and

What is the good reason for negative experience?

Holding these questions consistently while writing Morning Pages, stimulated the creative process.

The Noctarine revealed itself as an innovative theory of human Consciousness as a living organism. While this new model is contrary to contemporary theories of consciousness as a phenomenon produced by the brain, it turns out to be aligned with ancient knowledge, such as the Vedic science of mind.

Key note from this chapter:

Asking the right question is hugely important.

Every question attracts its own answers.

The Heartwood of Synchronosophy

(Part II, Chapter 10/12)

Subjective Experience as a Living Resource

Chapter 10 explores the significance of subjective experience as a resource for knowledge and learning. Following on from the definition of *human Consciousness as a living organism*, confirmed by contemporary scientists, we meet two important thinkers who have built their work on subjectivity.

This chapter introduces the Austro-Hungarian microbiologist and prolific writer Raoul Francé who discovered the *Edaphon* and developed his own theory of the *Laws of the World*.

Francé, virtually unknown in the English speaking world, came to pivotal conclusions, which dramatically change the anthropocentric worldview, e.g.:

“The true originator of the concepts of ‘things’, which synergise to become one world view, is us.”

“We don’t know either absolute ‘Being’ or ‘absolute Substance’, but only relative Being.”

*“We are only seeking **our truth**, in alignment with the laws of the world.”*

Over a century before Francé was sidelined by the scientific establishment, something similar happened to the famous German poet and polymath Johann Wolfgang von Goethe.

Goethe’s approach to science was what he called *tender empiricism*, we define as a *tender reliance on subjective experience*.

In Synchronosophy, subjective experience is the most important resource for self knowledge and healing. **Synchronosophy** focuses in particular on *negative synchronous events*.

Key notes from this chapter gleaned from Raoul Francé and Johann Wolfgang von Goethe:

We look at the living phenomenon of our own inner ecosystem through the lens of *intimately relating with ourselves*, which leads to genuine perception and comprehension.

In every exploration of the dark, wild and difficult parts of life, we approach ourselves with *tender reliance on subjective experience*.

The Heartwood of Synchronosophy

(Part II, Chapter 11/12)

The Inner Wilderness

In Chapter 11 we trace the story of the butterfly effect and its connection with chaos theory. Along the way we discover that chaos theory and chaos are quite unrelated to one another ~ the first involves studying nonlinear living systems and their unpredictability and was developed only in the 2nd half of the 20th century, while the latter is more like the primordial source of everything.

Chaos is a name for *“the state of the universe before there was any order and before stars and planets were formed.”*

Chaos-theory provides us with intriguing information about the patterns and laws of life and living systems, which must apply to the living organism of human Consciousness too, e.g.:

Dynamical systems are sensitive to initial conditions.

Nonlinear system are made up of fractal patterns.

Nonlinear systems are webbed with positive feedback.

In the final part of this chapter we explore how these laws apply to the human experience of trauma, and Synchronosophy as a discipline to understand and and nurture human Consciousness.

The Heartwood of Synchronosophy

(Part II, Chapter 12/12)

Polarity & Wholeness

The final chapter in Part II of Synchronosophy picks up the prickly subject of the Fruit of Knowledge of Good and Evil. We discover an alternative version of the Abrahamic creation myth, which ~ unlike the familiar narrative of framing Adam and Eve as die-hard sinners ~ suggests a more constructive *story of human becoming*.

Despite this obscure and most likely *truer story*, we have to accept that the '*fakebelief*' of the old myth has produced an inseparable link between sex and the guilt-shame-complex.

A story of saving myself from gangrape in a Tunisian fishing harbor, through intervention of higher force, serves as an illustration that such forces are all around and available to us at all times.

Such higher forces have been known in all cultures under different names. Here we look in particular at the Taoist version, because the understanding of the Tao resonates deeply with Synchronosophy.

The primordial principle of interaction between **Wuji** (the unmanifest aspect of the Tao) and **Taiji** (the manifest aspect of the Tao) are translated in Synchronosophy into the key term **holorhythm**.

The holorhythm, which governs the whole universe, the planets and all living organisms can work best through human Consciousness when we don't interfere with it.