

Chapter Twenty-six

SYNCHRONICITY

10.26.1. EMERGENCE

The Domain of Values is that part of Reality where quality alone is significant, in contradistinction to the Domain of Fact which is governed by quantitative laws, including those of framework. This would require that 'pure' values should be free from determination by the conditions of space and time. If values are 'timeless', we are faced with the question whether there can be 'timeless experience'. We can readily contemplate such timeless notions as equality, or such timeless forms as a triangle; it is less easy to decide whether or not we can **experience** equality or triangularity otherwise than as constituents of events that have duration in time. Alexander is probably right in asserting that even when we merely contemplate such ideas in our imagination, we invest them with spatio-temporal form.* He certainly goes too far when he concludes that all our experience is necessarily spatio-temporal; and indeed this is an issue upon which we can appeal to experience to decide. We have seen, in Book II, that Fact itself is not subject to the conditions of space and time alone. We can with confidence infer from our observations in space and time that every living organism is endowed with an 'eternal pattern' that is timeless, though perhaps space-extended. If we could be directly aware of these eternal patterns, we should have a timeless experience—but when we set ourselves to find out how this could be achieved, we find that it is beyond our power. We cannot exclude the possibility that there may exist beings with functional organs so different from ours that they would be able to perceive hylē in its virtual and sensitive states. To such beings, 'eternal patterns' would be perceptible facts and 'hyparchic recurrences' objects for observational study. For the experience of such beings, the partition of the Universal Manifold into the dimensions of Time, Space, Eternity and Hyparxis would be quite other than ours. The distinction between us and them, though far more profound, would be analogous to that of special relativity, according to which two bodies in relative motion divide space-time differently.

* Cf. S. Alexander, *Space, Time and Deity*. Vol. I, pp. 94-100, 2nd imp., London, 1934.

It follows that there can be no theoretical definition of 'timelessness', and we must therefore appeal directly to the tribunal of experience. If we set ourselves to examine carefully the manner in which we assent to values, we find that **this assent is not the result of a process.** We sometimes, though not always, find ourselves saying "that's right", or "that's beautiful" or "that's a pity", thereby expressing value judgments, without being aware of a process either of sense perception or mental association by which the judgment was made.

Owing to the ingrained habit of giving ourselves up to mental associations whenever our attention is stimulated by some inner or outer value experience, we tend to mistake the subsequent mental and feeling associations for the value experience itself. Patient and persistent self-observation and experimentation are needed to establish beyond any doubt that **the value experience itself is timeless.** Since we are not yet concerned with the realization of values, but with their bearing upon the sense and aim of human existence, we shall adopt as a presupposition of our present enquiry that the awareness of timeless values does occur in human experience. Values 'emerge' in experience in a manner somewhat like the recognition that some actual shape we see before us is a triangle.

Emergence seems, at first, to be a relatively simple notion, with associations that remind us of Lloyd Morgan's 'Emergent Evolution' and other philosophies of temporal progress from the inanimate to the animate, or from the unconscious to the conscious. In truth, it is a subtle and most elusive property of experience that cannot be expressed nor described in factual terms. That which 'emerges' is not an improved function nor a higher level of existence, but a more significant sameness.*

The quality of emergence can perhaps be best recognized in the appreciation of a work of art. In art, we look for fact and value in harmonious equilibrium, the one with the other. The factual content is perceived as the thematic material taking form, whether in the dynamic incompleteness of dance and music or in the static perfection of painting and sculpture. We recognize that the very limitations of each form of art are the condition of their power to evoke the artistic experience. This becomes evident when an artist, like Wagner, seeks to overcome the limitations of his art by an attempted syncretism of the forms of sight, sound, poetry, and architecture. The result is a magnificent failure. It is not through sense perception that the value

* We shall later, in Chapter 37, allot Emergence to the fourth category of Value—the highest term of the tetrad of passive or denying values.

content of a work of art is experienced, but through **emergence**. As it emerged timelessly in the inner experience of the artist, so also must it communicate itself to the spectator as a quality that emerges timelessly in his own inner experience. Temporal actualization, the eternal pattern and the hyparchic recurrences all play their part in the arising of the experience; but it is **through** them, rather than **in** them, that the artistic quality emerges. That which emerges does not become actual—it **does not exist**. It is not even the eternal pattern nor our contemplation of the pattern imperfectly manifested in the visible work, but a quality that is **not determined** and can therefore neither be described nor reduced to fact.

A Pietà of Michelangelo, formerly in the Florentine Bargello, was first seen by the present writer when a young child and revisited several times at long intervals over a span of nearly sixty years. In the whole experience, a timeless quality emerges that was there from the first, and yet has deepened and been transformed into a fuller understanding of the value-experience that drew Michelangelo towards religious contemplation in his later years. It contributed to the formation in early youth of the conviction that there is an invisible reality that cannot be held within the limits of time and space. The image, as it is perceived to-day, is not a clear one—it blends into those of the Captives **emerging** from their native marble that stand in the same hall. It is given voice in the words of Michelangelo's sonnet

*Non ha l'ottimo artista alcun concetto
Ch'un marmo solo in se non circonda
Col suo coverchio.*

“The best of artists hath no thought to show
Which the rough stone in its superfluous shell
Doth not include.”*

The particular experience is, in some significant way, connected with the image of Donatello's St. George—as if it were necessary to stand upon the shoulders of one supreme artist in order to view the work of another—or perhaps as if the Quattrocento is felt as the ferment from which the art of Michelangelo emerged.

As these lines are being written in a remote Welsh village, the present moment with its memories is one whole with innumerable impressions of Florence, recollections of the cadence of Italian poetry, and of a vivid present feeling for the direct religious insights vouchsafed to the

* Sonnet XV, Rime, p. 173. *Trans.* by J. A. Symonds, *Life of Michelangelo*. Vol. I, p. 110.

greatest artists as their life on earth nears its close. And yet it is not any nor all of these things. The emergent **quality** was there for the child almost too young for speech: it was renewed for the fifteen year old schoolboy who revisited Florence in 1912: it has become part of the understanding of the man—it is neither the same nor is it different from what it first was.

The emergent quality of the artistic experience was strongly felt by Michelangelo himself. It has been recognized by all who have tried to understand the significance of art in the life of man, though lack of an adequate metaphysic has usually prevented its formulation in terms of Fact and Value. Thus Ogden* writes: "A disposition to feel the completeness of an experienced event as being right and fit, constitutes what we have called the aesthetic factor in perception."

Although we have taken the emergence of artistic value to illustrate our theme, it will be understood that the same arguments apply to all value experiences. We see 'in a flash' that a step in mathematical analysis is not only correct, but right and fruitful and therefore significant. Our judgments of approval or disapproval, whether moral or aesthetic, are made timelessly 'without because'. The judgment 'emerges' to meet our awareness of it. If 'we' are not there to meet it, it passes us by, but it is not 'we' who 'make' the judgments. By penetrating more deeply into the significance of timelessness in judgments, we shall learn about the reality of values, but before this can be undertaken profitably we must first study timelessness as it affects the region that lies between the Domains of Fact and Value.

10.26.2. SYNCHRONICITY

The notion of 'fitness' refers to an emergent quality that stands between fact and value. We say that a 'key fits a lock' and the statement is factual. A statesman proclaims that he wants a 'country fit for heroes to live in' and the statement refers, or should refer, to non-factual values in a framework of fact. A priest assures us that a friend died 'in a fit state to meet his Maker' and the reference is to value alone. Between extremes, the word 'fit' has a range of meanings all of which have an emergent character.

* Cf. R. M. Ogden, *Psychology and Education*, New York 1926, pp. 132-3, quoted by Herbert Read in *Education through Art*. "In the discernment of a perceived event, our disposition is a positive factor no less real than the event itself. The feelings which attach to a dispositional readiness for response—either in a single perception, or in a series of perceptions, interrupted perchance by pauses of sleep and distraction—are *aesthetic*. It is the aesthetic feelings that mark the rhythm of life, and hold us to our course by a kind of weight and balance."

The notion of fitness provides an appropriate introduction to our study of emergence, inasmuch as it does not necessarily imply either temporal or spatial relatedness. Moreover, although a key **fits** a lock, it cannot be said either that the lock **causes** the key, or that the lock is the **purpose** of the key. To see this clearly, we have to distinguish between the meaning of the sentences: "the key turns the lock" and "the key fits the lock". The first is a statement of fact alone; the second, and any similar assertion, such as "the glove fits the hand", refers to a spatial connection which conveys a rather vague implication that, because of this connection of 'fitting', some process in time will go well. The key that fits the lock can be used to open the door. The glove that fits the hand serves to keep it warm and at the same time to make it look elegant. These could be called examples of 'static fitting'. The connection between horse and rider is one of constant adjustment, and could thus be called one of 'dynamic fitting'. Each responds to the other as a process in time, and they combine to embody an harmonious arrangement in space. This, however, is not the true **quality** of the relationship, which consists in the manner in which the rider directs, but does not cause, the movements of the horse. Yet another example of 'dynamic fitting' can be found in the connection between the eternal pattern of a living organism and its physico-chemical process in time. The one 'fits' the other, but the connection is dynamic: constantly regulating itself according to the changing environment and to the needs of the life cycle of the organism. In each instance, we can separate the process that goes on in space and time from the timeless structure by which the different cycles and levels are connected.

We shall use the terms **synchronous** and **synchronicity** to designate similar connectednesses of experience from which temporal differentiations have been abstracted, disclosing some timeless connection involving space, eternity or hyparxis.*

Synchronicity is closely related to emergence. If there were no

* The use of the term 'synchronous', to designate a connectedness that has neither 'before and after' nor 'here and there', was suggested by Dr. C. G. Jung in his introduction to Wilhelm's translation of the *I Ching*. Referring to the belief in divination, Jung says (*cf.* trans. by W. Carey Baynes, London 1951, Vol. I, p. 4): "This assumption involves a certain curious principle that I have termed synchronicity, a concept that formulates a point of view diametrically opposed to that of causality. Since the latter is no more than a sort of working hypothesis of how events evolve one out of another, whereas synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves, as well as with the subjective (psychic) state of the observer or observers."

synchronous connectedness, there could be no emergence except into a state of pure consciousness divorced from function. Just as emergence cannot be reduced to terms of actualizable fact, so also can synchronicity not be brought under the causal laws of the natural order. Nevertheless, synchronicity is to be regarded rather as a condition of emergence than as an emergent quality in itself. Pure emergence is not only not actualized in time, but free also from the conditions of presence, potentiality and recurrence. It is a moment of conscious experience 'without because'. Nevertheless, we can learn much about emergence by examining the various forms of timeless connectedness that can be discovered in our experience. The study of synchronicity is rendered difficult by the position it occupies in a kind of no-man's-land between the fields of Science, Art and Religion. There are, however, many and very important examples of synchronicity to be encountered in the Natural Order. Such, for instance, is the connection between mind and body; but it is precisely such problems that elude the strictly scientific—that is, observational—approach.

We shall search for **synchronous laws**, but these laws have something of the aesthetic quality that leads the architect to accept the 'golden mean' as a law of proportion. The difficulty of reconciling the study of synchronous laws with the present day 'orthodox' scientific attitude is evident in the case of all those forms of experience that are the subject matter of psychical research and commonly designated as **psi-phenomena**. There is little doubt that such phenomena do occur, and that they are demonstrable by experimental methods—particularly those of Extra-Sensory Perception.

Most E.S.P. phenomena have two features in common:

(1) They are functional in character and one might therefore expect them to be reducible to fact,

but (2) They are elusive and generally non-reproducible, nor do they readily fit into the framework of the natural order.

We shall designate as paraesthetic* those phenomena that are allied to sensory experience and yet cannot be described in terms of sensation alone. Paraesthetic phenomena so defined are to include all the eternal and hyparchic inner relationships of complex entities and the various kinds of situation that may arise through the reciprocal action of

* The term paraesthesia—derived from the Greek *para*, alongside of, and *aesthesia*, sensation—is used in medicine to designate pathological disorders of the sensorium. It seems, however, legitimate to use the same word in its etymological meaning as "that which is on the borderline of sensation."

different entities without the actualization of hylic exchanges in time. Paraesthetic phenomena are peculiarly intractable to scientific investigation, and their comparative rarity and unimportance in the Domain of Fact would perhaps constitute sufficient grounds for ignoring them, were it not for their close affinity with other phenomena of decisive importance for any possible interpretation of the natural order, such as the connection between the eternal pattern and the somatic organism of living animals.

The exploration of paraesthetic phenomena will help to clarify the connection between Fact and Value and also to establish the irreducibility of Value itself. This study calls for a new approach to the determining-conditions. Hitherto we have been led to postulate the six-fold framework of space, time, eternity and hyperaxis in order to give a consistent account of phenomena accessible to sense observation. We have now to reverse the process and seek in phenomena observed in space and time for guidance in establishing the laws that govern the 'unobservable' dimensions of eternity and hyperaxis.

The recognition that emergent qualities are undoubtedly constituents of Reality obliges us to accept the authenticity of qualitative distinctions and timeless connectednesses that cannot be directly expressed in terms of sense-impressions. The qualities of 'rightness' and 'fitness' cannot readily be reduced to spatial congruity or temporal simultaneity; but such words have meaning when referred to the potentialities and the recurrences that their connectedness makes possible. We are seeking for laws that will enable us to generalize our experience and espouse the uniqueness of Value with the universality of Fact. These **Laws of Synchronicity** must take into account the reality of emergence; and, consequently, they cannot have the quantitative character that we look for in the laws of natural science. These latter are founded on the assumption that all phenomena can be reduced to facts, and thus made wholly knowable and intelligible to the human mind, whereas there is in synchronous connectedness an aesthetic quality that goes beyond knowledge and involves the faculty of judgment.

10.26.3. THE LAWS OF SYNCHRONICITY

Our geometry as developed in Book II appears to have objective significance as the framework of physical and even biological events. The six dimensions are more than a convenient reference system for purposes of description, for they are taken to express universal laws

of nature. We, therefore, regard Fact as situated within a framework of three kinds of time and three kinds of space.*

One of the three space conditions—that which contains the directions of instantaneous motion—is linked with time. The 'space' of force-fields and potential energy gradients is closely connected with the eternal pattern and adds little to our understanding of synchronicity. We should therefore fix our attention upon the third spatial direction, that in simple situations is associated with spin and the axis of angular momentum, but on the macroscopic scale is associated with the properties of **form, scale and proportion**.

The basic laws of synchronicity should be framework laws, modified by the requirement that they must be consistent with the property of emergence. They should therefore be deducible by considering the different combinations that can arise by treating space, eternity and hyperaxis as the three components of a triad. This leads to six Synchronous Triads, comprising all the possible combinations in which time is not explicit.

Using the symbols S, E and H to designate the emergent properties of space, eternity and hyperaxis respectively, we have:

S=The influences of form, scale and proportion.

E=The influences of potentiality, organization and pattern.

H=The influences of recurrence, regulation and emergence.

Six combinations can arise, according to the triadic element associated with each of the influences. The formal scheme is shown in the diagram of Fig. 26.1.

| | <i>Symbol</i> | <i>Dominant</i> | <i>Subordinate</i> | <i>Intermediate</i> |
|---------|---------------|-----------------|--------------------|---------------------|
| 1st Law | S-E-H | Space | Eternity | Hyperaxis |
| 2nd Law | S-H-E | Space | Hyperaxis | Eternity |
| 3rd Law | E-S-H | Eternity | Space | Hyperaxis |
| 4th Law | E-H-S | Eternity | Hyperaxis | Space |
| 5th Law | H-S-E | Hyperaxis | Space | Eternity |
| 6th Law | H-E-S | Hyperaxis | Eternity | Space |

Fig. 26.1.—The Six Laws of Synchronicity

* In the geometry we found four kinds of skew-parallel pencils. Two of these, the alpha- and gamma-pencils, are transitive and refer to potentiality (eternity) and presence (space). Two are intransitive and determine actualization (time) and recurrence (hyperaxis). Cf. Vol. I, pp. 272-4. The pencils represent the types of connectedness that we find in our observation of material systems. We shall not seek to extend their applicability to the experience of emergence.

Before undertaking a detailed discussion of the six laws, we shall attempt a provisional formulation that will take account of the quality of emergence. Examples illustrating the laws will be given later.

1st Law. S-E-H *The Law of Common Presence*

Spatial togetherness induces a common presence in the eternal patterns in a given region, and this common presence emerges as a recognizable quality that is shared by all entities in the region.

2nd Law. S-H-E *The Law of Mutual Adjustment*

There is in every region of space a mutual adjustment of the regulative influences of diverse entities, such as to produce an instantaneous pattern that is more or less independent of the separate entities present.

3rd Law. E-S-H *The Law of Organization and Disorganization*

By the mutual action of organizing and disorganizing influences at different levels in eternity, entities emerge as unique manifestations of Being within the limitations imposed by form, size and proportion.

4th Law. E-H-S *The Law of Multiple Existence*

Every entity is a timeless series of simultaneous existences, having similar external conditions, but differing in an orderly progression in respect of their inner quality or content.

5th Law. H-S-E *The Law of Connectedness and Independence*

There is a mutual regulative action between entities such that all are both connected and independent; the intensity of both connectedness and independence is related to their level of existence in eternity.

6th Law. H-E-S *The Law of Normality*

Every entity is conditioned by a norm which is the source of its emergent quality, but which can only be manifested according to the opportunities afforded by its environment.

These formulations are no more than suggestions and we shall now endeavour to find a way to render the meaning of the laws more explicit.

10.26.4. THE LAW OF COMMON PRESENCE, S-E-H

Human relationships illustrate, in several ways, the first law of synchronicity. The first—and in some ways the most important—example is to be found in comparing man as an ‘object of scientific study’ with man as a ‘human being’. In using the latter expression we imply that there stands before us something more than a functional mechanism, and yet it is ‘something’ that we can and do know. The mystery of the invisible essence repudiates this simple assurance and

leaves us on the horns of the dilemma—the man as a **fact** is there to be seen: the man as a **value** is unknowable. Are these two men the same or are they different? Out of the recurrent experience of being confronted with this mystery, there emerges the awareness of the **common presence** that is neither fact nor value, but is the experience of a synchronous reality—**I and Thou**.

Common presences are not the result of antecedent causes, nor are they the fulfilment of an aim or purpose. They may emerge as the transient togetherness of entities in a limited region of space. This can be observed in the behaviour of a dense crowd of excited people, where a bond of common feeling arises without either cause or purpose. In such a situation, the actions of the people viewed as separate entities are often inexplicable in terms either of their past history or of their future purposes. They are wholly subject to the influence of a transient pattern of behaviour that extends throughout the region of space occupied by the crowd.

In such examples, sense perceptions evidently play a part in the transmission of influences—but they will not account for the **common presence** that the crowd acquires. This presence is not actualized: it arises and disappears according to laws that cannot be reduced to scientific terms, as we indicate in using the phrase “the incalculable behaviour of a crowd”. A similar community of presence is to be seen in the flight of birds, when a whole flock wheels and dips in flight with a coherence that is quite transient and yet more perfect than any mechanism of temporal co-ordination could achieve.

Striking examples of common presence without personal identity are to be found in the insect world. The termitory is well defined spatially—it has size, shape, proportion and a very complicated visible structure. There is an invisible and incomprehensible agency that enables a colony of termites, that may contain half a million separate insects, to manifest a pattern of behaviour that has an amazing degree of co-ordination and unity. This unity is by no means obvious when we stand in front of a hard white pillar in a South African river valley—nor can we observe it in the actualized process of life when we break into the interior. Only long patient study, that is as much a work of art as a science, permits the common presence of the termitory to make itself felt.*

Some 2,600 species of termite are known, and each of them has its

* The present writer can vouch for the powerful feeling of mystery that is experienced when standing before a termitory, and in beholding its interior when, accidentally, the crust has been broken. But to reach a sense of the common presence one would have to devote years of intimate contact with the life of the termites, such as is described in E. N. Marais' book, *The Soul of the White Ant*, London 1944.

characteristic pattern of existence. The common presence of a territory is, however, not to be confused with the pattern of existence common to all members of the species. We behold it with a sense of real presence that emerges from the power of recurrence within a confined region of space.

Common presence manifests as the power to "make one's presence felt", and it is recognizable as a space-extended property that is not actualized. We can recognize this qualitative factor as the enrichment of mere spatial presence by an emergent factor that gives the common presence a value of its own. We have therefore adopted the term 'common presence' to indicate that something is shared without being exchanged. This emergent factor can be verified in the psychological experience of the near physical approach of two people. An awareness of the other's common presence then occurs which is qualitatively different from that which is given by sight and sound, and which changes again when proximity degenerates into mere physical contact through the senses of touch and smell.

Common presence exists instantaneously. It has no history. It does not actualize. The common presence of a given moment has its own complexion and this may change slowly or suddenly, continuously or discontinuously, into another complexion that may have no apparent affinity with the former. This unpredictability of the common presence makes it difficult to fit into any working or 'scientific' hypothesis, and indicates that it belongs to the paraesthetic region.

10.26.5. THE LAW OF MUTUAL ADJUSTMENT, S-H-E

We must start by distinguishing the **synchronous** mutual adjustment that emerges in the mutual connectedness of entities from the **temporal** effect of interaction between entities. The latter is a commonplace of scientific observation, for it is the result of the tendency of systems to move towards their most stable state. Inasmuch as the second law of synchronicity is not quantitative, it is thoroughly 'unscientific'. It is expressed in innumerable proverbs and sayings of the common and ancient wisdom of people who were more sensitive than 'educated' and 'civilized' folk to the emergence of timeless qualities in experience. We commonly find, for example, that there is a strange validity in proverbial sayings such as: "God tempers the wind to the shorn lamb", or: "Fortune favours the brave". In many such ways we express our conviction that there is a mutual adjustment of events that cannot be accounted for by the operation of causal laws.

Many occasions of non-interacting connectedness can be referred to

the Law of Mutual Adjustment, which asserts that there is a hidden regulative influence that attenuates the tensions that would otherwise arise between the incompatible patterns of separately actualizing wholes.

We may picture the operation of the second law of synchronicity with the aid of the following abstract example. Let there be a very large number of small flat stones of different colour and shape thrown at random on a surface, so that each stone comes in contact with, on the average, five other stones at edges or corners. If the arrangement is truly random, the probability that definite patches of colour will be formed is very small. If, now, we were to observe in a certain instance that such patches occurred far more frequently than statistical calculations predict, we should presume that some ordering influence was at work. Effects of this nature do occur in all kinds of situations—especially those which would otherwise suffer an impoverishment of potentialities by conflict or even mutual destruction. The effect is all the more marked when we see it in contrast with temporal actualization, within which conflict is an inescapable and necessary element in the pattern of existence. We see the two situations exemplified in the mutual support afforded by different species in the Biosphere and in the struggle for existence by which the unfit are eliminated.

The Law of Mutual Adjustment makes itself felt in many ways: notably in the observation that experience is more coherent and more consistent than might be expected from considerations of fact alone. There is an emergent quality in human experience that escapes attention until we begin seriously and carefully to observe the inconsequence, bordering on recklessness, of much human behaviour, and its counterpart, the passivity and lack of initiative that play so great a part in the lives of the majority. When observed as Fact the failure of all human undertakings would seem inevitable. But, on the whole, things “go better than might be expected”. Fatal accidents are far less frequent than the errors of judgment that might be expected to produce them. In many ways, we are led to feel that there must be some law according to which the regulative property of *hyparxis* is brought into operation to produce—without intention or purpose on the part of those concerned—a common pattern of existence that depends on location but not upon duration.

A significant manifestation of the second law is the experience of **perception**. It would be hard to account for the arising of simple mental images, together with an immeasurably complex array of nervous impulses in the retina, otherwise than by the operation of synchronous laws. The view that all perception is clairvoyant has been

presented with a wealth of data by M. M. Moncrieff, and it is unnecessary to elaborate it here.*

10.26.6. THE LAW OF ORGANIZATION AND DISORGANIZATION, E-S-H

Between the visible actualization and the invisible potentiality, there is a state of strain. This issues according to the condition of time, as the whole world process actualizing according to the laws of nature. There is also an unseen emergence of **identity** that is hyparchic, but of a qualitative rather than a simply recurrent character. The observed regularities of nature can be described as **order**; those that are unobserved can be called **organization**. We can observe the orderly consequences of organization and we can infer its existence, but we can never observe it through sense perception. Emergent identity is the reconciliation of order as the denial of freedom and organization as its affirmation. Our experience in everyday life agrees with this conclusion. Order is both opposed to freedom and necessary to it. We are not 'free to do as we like' because we might disturb the order of our environment, and yet it is this very order that gives us the possibility of freedom. On the other hand, we recognize that we are free in so far as we are ourselves—that is, inwardly coherent. This coherence is not that of an undifferentiated mass, but of an organized self-hood. Organization is the instrument of freedom and yet it is also more than a mere instrument. It has a positive affirming quality that is the reverse of the negative quality of mere order. Organization is the condition of life, and life is the vehicle of freedom.

Everything that exists is organized to a greater or lesser degree, dependent upon the level to which it belongs. Every existing thing is also orderly and, within its own limits, its order can be studied by observation. Thus, order is 'visible' but organization is 'invisible'.

A classical illustration of the law is given by the structure of the living animal organism. This is constituted by different layers through which, in the 'downward' direction, an organizing influence originating from the eternal pattern of the species is transmitted, that finally manifests itself in the orderly behaviour pattern of the somatic actualization of the living animal. The organizing influence is at one stage transmitted 'downwards' through the hyparchic regulator without exchanges of hylē, and must here be regarded as paraesthetic in

* Cf. M. M. Moncrieff, *The Clairvoyant Theory of Perception*, London, 1951, and also H. H. Price, *Perception*, Oxford, 1932, have drawn attention to the contradictions of dualistic theories and showed that notwithstanding its difficulties, only some form of realism can give a satisfying account of perception.

character. The disorganizing influence of the environment, acting in the direction from below 'upwards', originating in the soma, can result in pathological disturbances. These, if they exceed a certain threshold of intensity, may disorganize the hyparchic regulator and even result in the death of the organism.

Such effects illustrate the rule that disorganization acts from a lower level of existence to disturb the harmony of a higher level; but they do not tell the whole story. Comparing the behaviour of higher and lower forms of life, under conditions when the regulating mechanism is disturbed, we become aware of a quality that can be called the 'will-to-live'. This quality can be described—up to a certain point—in terms of hyparchic ableness-to-be; but only up to a certain point, for there is in it an element of value that has the same taste for us as the fulfilment of an obligation. We respect the organism that fights for life because we feel that, through its will-to-live, it participates in the essential Affirmation that descends from the Prime Source of all Existence.

When we examine the triad E-S-H, we notice that the eternal pattern, E, occupies the place of the dominant impulse, and that it is confronted with the subordinate impulse of the environment, represented by the outer connectedness of space, S. The reconciliation of these two impulses emerges as the hyparchic **quality** of ableness-to-be. We have here used the word 'quality', rather than the neutral term 'property', because what we become aware of in the meeting of organization and disorganization is something more than indifferent Fact.

To appreciate the full significance of the third law of synchronicity, we must see how it enables us to account for regions of experience in which there is a building up of unity of parts into a whole. The **articulated unity of conscious experience** is given in our immediate awareness and is at least partly lost when we seek to reduce it to a system of facts. Organization is a value-quality and yet it is so intimately connected with our experience of phenomenal order that we never wholly isolate the one from the other without losing the content of both. Order that does not derive from organization is sterile. Organization that does not actualize as order is ineffectual. As we all somewhat readily sense this intimate connection, we tend to treat organization as if it were a fact known to us from sense experience. We suppose that we 'observe' that entities are organized and we then proceed to invoke organization as a principle of explanation in natural science. And yet, if we examine the situation closely, we can see that we never observe organization, nor can we even legitimately infer its presence from what we do observe.

This can be illustrated by considering the perennial disputes between advocates of the mechanistic and the animistic interpretations of nature. There are no facts that justify the choice of one or the other scheme. Nevertheless, very few biologists, whether specialists in one branch of their science or philosophers searching for a general principle of explanation, can preserve an attitude of complete impartiality towards the question. Even those who approach the problem from outside the field of biology proper find themselves drawn to take sides in the dispute. Moreover, the issue is universally felt to be an important one, and yet there is no obvious reason why a scientific specialist should become involved—often emotionally and irrationally—in a dispute that can have little or no bearing upon the ascertainment of facts or upon their application, either in practical life or in the formulation of general laws. The truth is that the question is important because it concerns the emergence of quality. Life would have no special quality if it were wholly determined by **existential** laws. It is the feeling for the **essential** quality of life that touches us when we contemplate the struggle of organization and disorganization and its outcome in the will-to-live.*

The universal significance of the Law of Organization and Disorganization derives from the part it plays in linking our knowledge of the Domain of Fact with our intuitions of the Domain of Value. In the intermediate region between these, emerges—in accordance with the third law of synchronicity—the precarious identity of the experiencing subject standing poised between Existence as a Fact and Essence as a Value. This identity is timeless, it neither endures nor perishes—it may come and go in the consciousness of the subject, but it does not wax or wane. It is an authentic example of the emergence of a **synchronous** quality that is on the threshold of Value.

10.26.7. THE LAW OF MULTIPLE EXISTENCE, E-H-S

In the fourth Law of Synchronicity the dominant impulse is eternal, whereas the subordinate impulse is transmitted through the quality of hyparchic recurrence. Instead of emerging as identity, recurrence now breaks down into a multiplicity of co-existing states. We have to try to represent to ourselves what can be the emergent quality that pervades the environment—the latter being space as the intermediate impulse—

* Gustav Stromberg in *The Soul of the Universe*, Philadelphia 1940, shows how he was led to an animistic interpretation of experience by studying the facts of nature from the stand-point of emergent quality. His book contains many valuable illustrations of the laws of synchronicity. Cf. also Professor R. C. Johnson's *The Imprisoned Splendour*, London 1953.

when the **unity** of pattern is confronted with the **multiplicity** of manifestation.

If we could momentarily arrest the process of actualization and rotate time into eternity, we should travel along a path in which each existing whole was in a different state of actualization. Simple entities such as electrons would appear no different as a result of the cessation of time, for their potentiality in eternity is exactly the same as their actualization in time. For such entities, time is not only reversible in the forward and backward directions, but it is also free to rotate into any other direction in the internal manifold. Their recurrence is indistinguishable from their actualization and potentiality.*

With composite entities, the situation would be strikingly different. The potentialities of all entities above the level of unipotence so far outnumber their possibilities of actualization that stability of existence can be achieved only by hyparchic regulation. Simple interchange of determining-conditions is no longer possible. Nevertheless, the excursion into eternity can still be visualized, and it would now reveal all the various potentialities of a single moment in time as an **instantaneous multiplicity of existences**. This multiplicity is one of the points of contact between Fact and Value, for without it there could be no effectual choice, and hence no true responsibility. The entity that exists on different levels fulfils its obligations in the natural order automatically, but its existence does not thereby emerge into the realm of values. Only when the multiple actualization is impregnated with the consciousness of responsibility does one line of time acquire a significance that gives it greater value than the rest.

The Law of Multiple Existence is the emergent counterpart of the existential Law of the Stratification of Levels in eternity. The latter is inferred from the facts of observation as they have been reported by natural scientists. It is a factual law, and it bears no necessary or obvious relation to any system of values. The Law of Multiple Existence being an emergent law, we learn from it that the distinction between possibility and impossibility is not so rigid as might appear from consideration of framework laws alone. Thus, by studying the laws of synchronicity, we can become aware that the distinction between unity and multiplicity when applied to pattern can only be conventional. Whether our pattern exists, or only appears to exist, as many lives lived successively or simultaneously, or whether it consists of only one life with varying potentialities, is largely a matter of how

* Cf. Vol. I, p. 280, for the example of electro-magnetic radiation. The internal manifold is the three-dimensional continuum of time, eternity and hyperaxis.

we interpret the content of the limited range of levels that are accessible to our ordinary consciousness. Awareness of multiple existence, as an immediate datum of experience, occurs only in special states of consciousness.*

In the biological manifestations of the Law of Multiple Existence, the dominating impulse comes from the unity of the eternal pattern, and the subordinate impulse from the multiplicity of actual forms. This can be illustrated by an example that is observable in space and time; namely, the variability inherent in the pattern of a given species of plant or animal. All members of the species collectively form an organism, the unity of which is in no wise impaired by the fact that an immense potential for variation is concealed in its pattern. The species is both, uniquely, itself and also, multiply, other than itself.†

We are able to observe this peculiar unity-multiplicity of the species because of the position we occupy in the autonomic world. The contemplation of the earthly Biosphere can give us an insight into the law of multiple existence—but it does not enable us to penetrate to the emergent significance of the co-existence of many lives in one life.

An approximate representation of multiple existence can be given by a simple diagram:

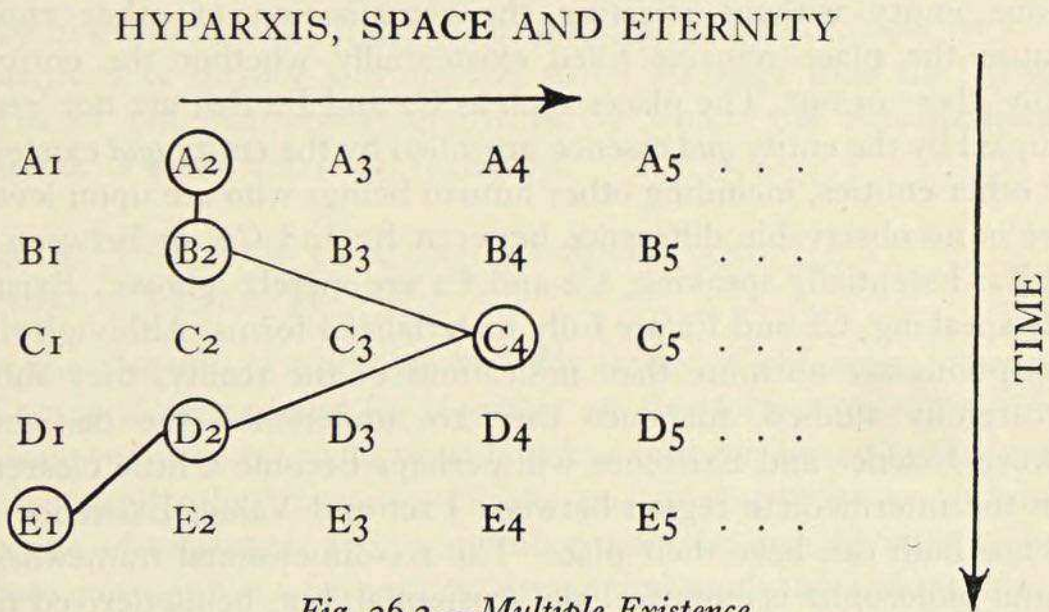


Fig. 26.2.—Multiple Existence

* William James in *The Varieties of Religious Experience* gives a most remarkable account of his own conviction of the reality of multiple existence. "The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that these other worlds must contain experiences that have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points and higher energies filter in." (p. 519.)

† Cf. Vol. I, Section 8.21.5, pp. 407-11. Many examples can be found in J. Huxley's *Evolution—The Modern Synthesis*.

In this diagram, the letters A, B, C, etc. designate successive moments of time. The numbers 1, 2, 3, etc. designate the different existences synchronously present at a given moment. The vertical direction represents the passage of time, the horizontal is a non-temporal sequence that consists in a combination of space, eternity and hyperaxis. At the first moment there is only one entity A, but that entity has many existences; A₁, A₂, A₃, etc. A, B, C, etc. are successive states of one and the same entity.

The circles, placed round the symbols A₂, B₂, C₄, D₂, and E₁, indicate the points at which the potentiality and actualization of the entity are merged. They can be called 'points of reality'. There is only one point of reality at a given moment of time and the successive points of reality form a temporal sequence. It is, however, not a line of actualization. Herein lies the critical importance of multiple existence for a right understanding of human life. Because of it, there can emerge for certain entities, such as man, the possibility of liberation from the consequences of their own past lives. Thus the entity represented in the diagram is existing for the most part on level 2. At the moment C it escapes into the 'higher' level 4, and at E it falls to the 'lower' level 1. Such effects are non-causal and incalculable. They can occur to one entity without affecting the actualization of other entities because the place remains filled existentially whether the entity is 'really' there or not. The places such as C₂ and E₂ that are not 'really' occupied by the entity *quâ* essence are filled by the entity *quâ* existence. For other entities, including other human beings who are upon level 2, there is no observable difference between B₂ and C₂, or between D₂ and E₂. Essentially speaking, C₂ and E₂ are merely 'ghosts'. Existentially speaking, C₂ and E₂ are fully materialized forms. Although these descriptions are no more than indications of the reality, they should be carefully studied, for once they are understood the distinction between Essence and Existence will perhaps become a little clearer.

In the intermediate region between Fact and Value, Existence and Essence both can have their place. The six-dimensional framework of natural philosophy is empirical and existential; but, being derived from **total experience** rather than from factual abstractions, it leads naturally on to the seven-dimensional extension of framework discussed in the last chapter. We called the intermediate region that of 'virtual displacements towards Reality'. Whereas multiple existence as such can be represented in six dimensions, the emergent quality can be thought of only with the aid of the notion of virtual displacements. We touch here upon the genesis of Essence in the midst of Existence—

a notion of decisive importance for any philosophy of values. Turning again to Fig. 26.2, we can regard the circles as symbols of the seventh dimension of impossibility, because there is no 'possible' reason why one point should be preferred to another.

We find the need to go beyond the six-dimensional framework whenever we seek to express the emergent character of the Laws of Synchronicity as distinct from their factual content. Multiple existence allows for the emergence of qualities that would find no place in a single line of time, but these qualities are subtle and pass undetected so long as we observe experience with a quantitative bias. Psychologically, multiple existence enters our awareness in the form of the contrast between the mere facts presented to our sense-experience and the deeper significance we feel that they could have for us if we were living our lives differently. The sensitive man is constantly aware that there are different lives proceeding synchronously in and around him. Of the insensitive man, the poet wrote

"A primrose by the river's brim
A simple primrose was to him
And it was nothing more."

When experience is reduced to fact and confined within the limits of the six-dimensional framework, multiple existence loses its subtle distinctions of quality and appears to be no more than the complex system of potential-energy-gradients by which the actualization of Existence is maintained and regulated.

10.26.8. THE LAW OF CONNECTEDNESS AND INDEPENDENCE, H-S-E

In the Domain of Fact, we look for clarity of concepts, for entities that are well-defined and for laws that are free from ambiguity. Nevertheless, even here relativity must be taken into account. The distinction of 'same and other' becomes clearer and more precise as we mount the scale of existence. It is quite absent in the ground state of hylē. It does not apply to corpuscles, except indirectly by reference to an atomic nucleus with which they may happen to be associated. Material objects possess a greater degree of identity, but only in so far as they are separated from one another. A mass of rock that forms part of the invisible interior of a mountain has little or no independent existence, just because it is so intimately connected with more or less identical masses that surround it. One of the means whereby we assess the level of existence of living entities is their degree of independence of their

environment. Even with hypernomic existence, the individuality and independence of the stars is recognized by their isolation from one another in the vast regions of interstellar space.

Thus, when Experience is reduced to Fact, connectedness and independence appear to stand as antithetical properties. When we are concerned with the emergence of quality, we find that connectedness and independence are mutually necessary and correlative to one another. This can be seen by studying the form of the Fifth Law of Synchronicity. Here the hyparchic properties transmit the dominant impulse and those of space fill the subordinate rôle. The intermediate impulse that emerges is the eternal identity of the situation. Hyparxis unifies potentialities, space divides them and eternity preserves them. Thus the impulses that arise by way of hyparxis and space meet and emerge as the **creation of a new potentiality**.

Since we regard hyparxis—of the six determining-conditions—as the one that is closest in character to the seventh degree of freedom, we should expect the emergent character to impregnate and dominate situations that arise according to the fifth law. This is verified when we take special note of the distinction between **quantitative identity** and **qualitative identity**. In the Domain of Fact, the identity of an entity, A, is recognized by the enclosure of a definite quantity of hylē within a boundary that separates A from not-A.

The separateness of identity applies not only to external objects but to our own inner experience of identity—in so far as it is **factual**. We are aware of it as 'I' set up against 'not-I'. So long as we think and feel in terms of Fact only, the assertion 'I am what I am' is practically synonymous with 'I am not what I am not'. In the Domain of Values the formula is reversed. 'I am' acquires the full quality of value only when 'I am what I am' is also 'I am what I am not'.

The fifth Law of Synchronicity can help us to see how fact and value both contribute to emergence. Hylē in the virtual state is not localized in space and time. The eternal pattern of entities, being wholly virtual, is not confined within the limits of their physical presence. Indeed, the potentialities depend for their manifestation upon the external world. The potentialities of a key cannot be known except by reference to the locks it can open. Unless a **lock** existed as **not-key**, it could not test the **pattern** of the key. Potentialities are invariably linked through hyparxis with the external world of forms in space and time. Every entity can be studied through its manifestations, and we can infer from them something at least as to the content of its eternal pattern. Insofar as potentialities are not distinguished

from one another except by the limiting condition of actualization, we remain within the Domain of Fact. Thus a particular key has 'key-like' functions for the very reason that it is different from other keys, and it has no potentialities that are independent of the lock-pattern for which it was made. Here connectedness and independence are mutually exclusive properties, each of which depends for its manifestation upon the absence of the other. There is a synchronous conjunction, but it lacks any emergent quality.

If we turn from such situations, in which connectedness and independence are exclusively factual, to look at human relationships, we can see that a new quality emerges. There are personal relationships in which people are fearful of losing their own independence through too close connection with others, or conversely in which independence is recklessly surrendered in order to achieve connectedness. Such relationships are almost exclusively factual—they depend upon the functions and do not imply any awakening of the Being and Will. There are other relationships in which the properties of independence and connectedness are both equally seen to be pre-requisites of achieving a quality of relatedness that is beyond mere fact. The Law of Connectedness and Independence asserts that the greater the true independence of an entity, the more intimately connected it is with other entities.*

The hylic bond produced by the merging of two or more virtual states of existence can have its own characteristic organization. It 'overflows' the limits of the entity in space and time. The eternal pattern of the entity is thus not wholly, or even characteristically, 'internal'. It is what it is by reason of its potentiality for being 'external' for the experience of others. This **regard** or prehension towards others is not confined to human selves; it is a property of which every existing entity has its share. The phenomenal world is a nexus of inconceivable complexity in which every entity is actualizing, as best it may, the eternal pattern of its own existence, and must do so having regard to all the other actualizations in the universe. The 'having regard to' is a linkage, the strength and efficacy of which depends upon the degree of independence that each entity can maintain.

The Law of Connectedness and Independence thus has its factual counterpart in the balance of the constructive and destructive forces in the Universe. All our observations are derived from our common experience of the actualizing world which we see poised between order

* For a philosophical approach to a similar conclusion, cf. Whitehead's Theory of Prehensions, in *Process and Reality*, Part III, pp. 309-340.

and disorder, ever losing and ever finding again a *modus vivendi* that must allow for all modes and gradations of existence. Out of this phenomenal world there emerges the conception of a higher form of order consciously achieved by the balance of Existence and Essence. Between the two Domains, there is a region in which connectedness and independence have more than a simple factual, and less than a full value, significance.

The intermediate condition is characteristic of hyparxis. It is essentially regulative. The twofold descriptive title "Law of Connectedness and Independence" is chosen because of the importance of the concept of virtuality for understanding the mode of operation of the regard that one entity can have for another. The hyparchic significance of the law consists in the unitive property of ableness-to-be. In Vol. I we treated this property as indicating the degree of reconciliation achieved between the affirmation of an eternal pattern and the denials of the temporal actualization. This has an immense range of possible variations. The ableness-to-be of an ultimate particle, such as a proton, consists in a quasi-infinite series of identical recurrences.* That of the living organism lies in the powers of the hyparchic regulator.† Various grades of manifestation of ableness-to-be are thus to be encountered throughout the Domain of Fact. There is, however, a deeper, hidden significance of ableness-to-be by which it acquires the quality of emergence towards the Domain of Value. An entity that is able-to-be itself can also participate in all other existence. Connectedness and independence can thus be manifestations of a state of Being that cannot be known directly. The essential character of ableness-to-be can never be wholly reduced to Fact. There is an element that is orientated in the seventh dimension of impossibility.

Before leaving our discussion of the fifth law of synchronicity, we should once again emphasize its **synchronous character**. Connectedness is not to be confused with reciprocal action in time. The 'impossible' or seventh dimensional content of the law is **Freedom**. The law could be expressed in the form: The greater the inner freedom with which an entity is endowed, the more is it able to be itself and at the same time the more is it able toprehend both the existence and the essence of all other entities.

10.26.9. THE LAW OF NORMALITY, H-E-S

The sixth law of synchronicity can be regarded as the qualitative

* Cf. Vol. I, Chapter 16, Section 6.16.4.

† Cf. Vol. I, Chapter 20, Section 8.20.5.

counterpart of the quantitative Framework Laws of the Domain of Fact. The latter prescribe the conditions by which the existence of entities is regulated. The Law of Normality prescribes the manner in which a **quality** can emerge.

The **norm** for an entity can be defined as: **the quality that is attainable in practice under the combined influence of its eternal pattern and its environment.** The dominating impulse is the complete ableness-to-be, H, of the entity concerned, which seeks to overcome the limitations of the eternal pattern, E, in order to achieve a quality of its own. The outcome of this striving is brought into harmony with the whole cosmic realization by the environmental conditions of space, S. The norm can thus be simply described as the practical limit of realization of the eternal pattern.

Since the outcome or intermediate impulse in the Law of Normality is found in the spatial properties of form, scale and proportions, the law itself acquires a static character that opposes it to the dynamism of the fifth law. This can be illustrated by considering the example of the duration of existence of a living organism. We may suppose that the eternal pattern of man could ideally permit him to actualize an existence of three or four centuries. This corresponds, let us assume, to the time required for exhausting the capacity for experience inherent in a self-directing being of the human species. There are, however, many factors that may, in a given Epoch, make it impossible for any man to live for three or four hundred years. When all these factors are taken into account, a new maximum is established of, say, one hundred years. We would then term a century the 'normal duration of human life'. In practice, only very few in a million are found to attain this duration but some of these few considerably exceed it. The normal longevity can thus be called the 'maximum life-span observable under the best inner and outer conditions that can occur during a given phase of human history'.

The Law of Normality goes beyond asserting that there is a maximum possible actualization of the pattern. It takes account also of the limitations of the pattern itself. Thus with the most primitive entities, such as corpuscles and particles, their norm is the same as their actual existence. Such entities cannot be other than they are; they are not even distinguishable from other entities of the same order. As we ascend the scale of existence, the idea of normality acquires a qualitative significance that emerges from the Domain of Fact. Ableness-to-be creates an acute problem that, on the level of imperfect self-hood such as is occupied by mankind, is insoluble within the six dimensions

of space, time, eternity and hyparxis. It is only at the level of True Individuality that true normality could be achieved, but this is a timeless **quality**, not a **property** manifested in actualization.

The connection between ableness-to-be and impossibility makes itself felt when we seek to understand the Law of Normality. The determining-condition of hyparxis is inherently emergent. It is through the recurrence of the experience of the divergence between pattern and norm that we can acquire the power of being aware of the **sensitive state** of hylē which, as we have seen, is characteristic of hyparxis. Sensitivity is related to the emergence of quality and also to the feeling that in the realization of values there is always an element of impossibility. Herein consists the difference between the norm and the pattern. The pattern is an ideal that acts perpetually upon the entity as the dominating impulse of its existence. There is no obligation to conform to the pattern; it is what it is and it is indifferent to the outcome of its action. The norm confronts the entity with an obligation. It 'ought' to exist according to its norm. Abnormality is a defect for which the entity is or could be held responsible.

The Law of Normality disturbs the calm indifference of the Domain of Fact. Success and failure have no meaning where all exists, pre-exists and post-exists according to its kind. The emergence of norms deals summary execution to the self-sufficiency of mere existence.

In the transition region, normality plays the rôle of an inner regulator that adjusts Existence to Essence. It might perhaps be represented by a new kind of mixed null-vector with components in the directions of hyparxis and the seventh dimension of impossibility. Because the 'normality-vector' is null, it can be added to the vectors that represent the existence of an entity without producing observable changes. There can thus be assigned to it all the values required to adjust the pattern of potentialities to the norm of realization. The Law of Normality gives added significance to the notion of **fitness**. The entity has not only to fit into its environment, but also to conform to its own pattern—and this two-fold fitting is made possible by the addition of a seventh determining-condition according to which realization can be distinguished from actualization. The pattern is actualized in the Domain of Fact, but the norm is realized in the Domain of Value.

10.26.10. APPLICATIONS OF THE LAWS OF SYNCHRONICITY

The mind-matter dualism of Descartes is resolved by the Laws of Synchronicity without resort to idealistic monism or to materialistic mechanism. The pre-established harmony of Leibnitz was a feeling

out towards the concept of Synchronicity, doomed to failure by the mental atmosphere of the seventeenth century. Subsequent philosophies reached antinomies that, in the light of the laws of Synchronicity, prove to be neither so deep nor so intractable as they formerly appeared.

More recently, we have a host of phenomena reported in the field of extra-sensory perception that belong to the transition region between Fact and Value. Clairvoyance and telepathy are undoubted facts—but they are also uncertain and cannot be reproduced experimentally. The difficulties that they raise for either a strictly material or a strictly spiritual interpretation disappear when they are seen as operations of the laws of Synchronicity. As H. H. Price and others have suggested, perception with all its difficult features cannot be 'explained' satisfactorily either by mechanism alone or by psychism alone. It is perhaps the synchronous phenomenon *par excellence* of our immediate human experience. Perception is the gateway to experience. It belongs equally to Fact and Value. It can only arise in the region that separates and joins them. We should, therefore, expect that it should be governed by synchronous laws and that it should be incomprehensible without reference to them.

An even more thorny question is raised by the belief in divination that men have held since ancient times and that is still prevalent today. Divination implies that the pattern observable in some trivial situation is reproduced in the events of human life. For example, the pattern of tea-leaves in a cup, of cards drawn at random, of yarrow stalks thrown on the floor, shown in the entrails of animals, in the flight of birds—all have been and are still used to divine the outcome of an enterprise or the course of a man's life. Closely allied to divination is the science or art of astrology. This is based on the assumption that the essence-pattern of a man is already present at the moment of conception and is, at least in part, determined by the configuration of planetary influences present at that moment.

Divination, astrology and all their ramifications are dangerous subjects, for the very reason that they belong to the transition region between Fact and Value. No one can deny that they have been the cause of much misunderstanding and many disasters in human life, nor that they are open to conscious or unconscious charlatanism. Notwithstanding all the suspicions that they may arouse, history teaches us that for thousands of years both the rulers and the ordinary people of the world have trusted in divination, and this would scarcely have been possible if it were utterly deceptive and illusory. Innumerable instances are cited in books devoted to these subjects to show

that astonishingly accurate predictions have been made by astrologers, diviners and seers.

It would seem that when all hocus-pocus is put aside, there remains some real effect that links the patterns present at a given moment of time. It seems certain also that the future can sometimes be predicted with an accuracy of detail that cannot be fortuitous. Premonitions are very common and serious students have reached the conviction that they are actualized far more often than would be consistent with mere guessing or chance. There are, however, in the range of events that can be predicted, limitations that throw light upon the nature of the effect. It has been observed that premonitions nearly always concern personal experience and that they can be falsified by an act of free choice.

A detailed analysis would go beyond the scope of our present enquiry. It will, however, be evident to the reader that the six laws of synchronicity provide a complete basis of explanation of the phenomena themselves, as well as of their limitations and the uncertainty that surrounds them.

Reference should also be made to the various forms of magic that have been practised in all periods of human history and by all races. Magic belongs to the intermediate region between Fact and Value. It is the use of powers belonging to one level to influence events upon a lower level. Magic can range from the manipulation of material influences for the purpose of material gain to the use of conscious powers for the betterment of people. Magic is possible because there are synchronous connections between different levels and between events occurring at different places at the same time. Magic stands on the threshold of emergence. It has an impossible quality that takes it out of the Domain of Fact, but its operation is limited and it is very little understood even by those who practise it. It need not, however, be mysterious, and a better understanding of the laws of synchronicity would enable us to relegate all kinds of magical practices to their rightful place in the intermediate region between Fact and Value.

The Laws of Synchronicity have a special significance at the present time owing to the progress of research in the field of paraesthetic phenomena. The need is felt for a theoretical basis through which clairvoyance, telepathy, premonition and kinesthetic phenomena can be related to the natural order. The most serious difficulty in formulating such a theory does not lie in the nature of the observed facts, most of which could be accounted for in terms of hitherto undiscovered states of matter and the unexplored regions of the human sub-conscious.

It is rather the elusiveness of the phenomena themselves, their dependence upon the 'mental attitude' of the subject tested and the difficulty of reproducing them under controlled conditions that prevents most scientific workers from admitting them to the Domain of Fact.

Paraesthetic researches are interesting and significant not because they are likely to establish a new 'science', but because they show that it is possible to explore—through the agency of the power latent in the human psyche—the region that lies between Fact and Value. By learning more of the laws of synchronicity we shall be able better to interpret the interaction between different levels of consciousness. We shall also be less liable to mistake, for authentic emergence of Value, phenomena that do not go beyond the limitations of Existence.