

Correspondence Theory, Approaching a Metaphysical Descriptive Principle

"Everything goeth and everything returneth, eternally rolleth the wheel of existence. Everything dieth and everything blossometh forth again, eternally goeth the year of existence. Thus spake Zarathustra." — Thus Spake Zarathustra, Nietzsche.

"There are Ten ineffable Sephirot (points of light). Not One, not Nine, but Ten ineffable Sephirot -- that descend from Heaven like a lightning bolt." -- G.W. Leibniz

"Nothing occurs that does not present, to someone sufficiently enlightened, some sufficient reason for why it is so, and not otherwise." -- G.W. Leibniz

Abstract: I am not currently associated with any institution. My work is a result of private correspondence with Dr. Marie Louise von Franz, former director of the Jungian Institute in Zurich before her death in 1999. You see a problem is that a large bulk of the subjects of my studies are not taught in our traditional educational systems. My work is a result of independent study related to materials, the basis of which lies outside our standard curricula. The following document addresses the basis of what I had hoped to share and which I have been working on since 1988.

Within a modern theoretical framework, correspondences, unlike notions associated with the traditional principal of the same name, we rid ourselves of imperfectly understood intuitive views arising from a natural awareness of hidden orders within nature, but which, as an informal traditional principal is subject to inherent flaws in judgment and association resulting in errors of application. Modern correspondence theory permits a basis of descriptive analysis based upon analytical methods according to a universally consistent orderliness underlying the subjects of such analysis with recourse to multiple established "signatures" that define the interrelationship of elements within a given subject comprised of differentiated characteristics. When applied as templates for the analysis of conformable subjects; ranging from such abstract notions as aspects of scientific and mathematical philosophy, to morphological projections corresponding to physical bodies, these "signatures" are one way to express certain qualitative characteristics and relationships that exist between the corresponding elements as they are associated to the coordinates assigned by the signatures that conform with their inherent natures, and which designate suitable subjects for the application of the descriptive principles of this analytical method. As formal principles within the context of a modern theory of correspondences, underlying archetypal characteristics as Universal principles are consistent within the Particular contexts to which they are applied adaptively. This may present opportunities where limited knowledge a posteriori, derived from direct experience of certain subjects may grant deeper understanding and insight previously unknown; or permitting the acquisition of knowledge unsuspected a priori concerning aspects of such subjects, that is, without direct experience.¹

On The Structure of Time

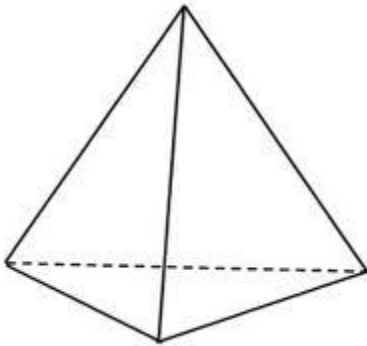
Time's arrow: Stripping from our concept of the continuity of time our concept of measurement by segmentation, there remains only one objective and uniform nature or qualitative characteristic

ascribable to the continuity or flow of our experience of temporal events; being that of unidirectional progression. For there is no uniform or standard unit or system of measure that may be proscribed as an implicit manner of segmenting time's continuity. The reason this is so is because time is in reality a **continuum**. There are no **real** segments or points at which one could peer through such as would be the case with the gaps between segmented moments of time as with a celluloid copy. Though there is no correspondence between number and time in this sense, the time line is an appropriate analogy and a befitting method of description for this quality of unidirectional progression in time in that the line is the expression of unidirectional extension in space in our representation of the bipolarization of the unit in extensity. Whereas there exists nowhere in our concept of the line or its extension any gaps or uniform segment, and in that it represents extension of indefinite duration, we select this representation as being most suited to the nature of time's continuity, wherein both are perceived as having common and corresponding root qualities. Kant has shown that we may construe all of the properties of time from this line which is represented as an unlimited series of non-dimensional parts of one continuous one-dimensional time line — with the single exception being that whereas the parts of a line are coexistent, the parts of time are successive.² This is the *relational theory of space and time* propounded by G. W. Leibniz . The relational theory of space and time regards time and space to be related to one another by analogy.

Time asymmetry and the separation of the opposites. Time is a necessary concept. The nature of the coming into being and the passing away of events which occurs within that narrow band of time which we experience and term the present engenders by necessity the existence of a past and a future. In time we distinguish between that time which contains those events which have happened and those events which are yet to occur. This bipolarization of the time line rests on the definition of these two opposing precepts. Like the left and right aspects of our own bilateral symmetry, the past and future are in a similar manner asymmetrically opposite to one another, each having separate and distinctive qualitative characteristics. Kant perceives this line as extending into infinity in either direction. Indeed we cannot rightly conceive of the beginning or ending of time. All motion proceeds in time, and cannot proceed out of it. That which could exist outside of time cannot exist in any framework comprehensible to human sensibility. The notion of the present contains difficulties of its own. The present lies evenly between these two extensions and serves as a basis for the bisection of the time line in that it presents as the axial point for its bipolar asymmetry. So, in the concept of the time line, we construe that the past is opposite to the future, for the former is regressive and the latter progressive relative to our concept of actually occurring time which comprises the present and which changes according to a principle of unidirectional progression. Whereas, the present is opposite to eternity. For even as there is no uniform manner of segmenting a line's continuity there is also no manner of segmenting the continuity of the time line to the extent that now may become a finite quantity. Whereas both time and space are continuous, as continua they can be segmented ad-infinitum without ever arriving at the smallest part. The actual measure of the present moment is infinitesimal! The present, which lies evenly between the two extenuating terms of past and future is the irreducible measure of actually occurring time, or transitive time. Whereas, in contradistinction, eternity may be conceived of the measure of time having infinite duration or time everlasting. We may imagine a perspective in which time is gauged on a much larger scale of reference than our time-frame; where time is marked at a faster rate, and where the

notion of an hour, day, month or year includes the passage of a certain period of time that to us may seem as the passage of merely a moment. The expanded moment now which encompasses all events occurring in time is that quality which we describe as eternal. For we define eternity as of everlasting duration, and the receptacle of all events occurring in time; including those we conceive of as occurring in the infinite past, and those in the infinite future, and we hold that eternity ranks above time by virtue of its fixidity. (fig. 1)

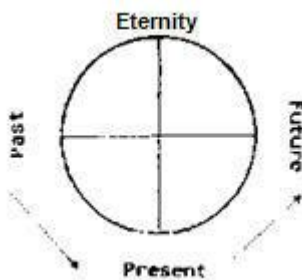
.....Eternity



Past.....Present Future

(fig. 1)

The present and eternity are the only points wherein the past and the future may meet, and all of time appears to flow from and to revolve back into eternity. Indeed, all events occurring in time, whether they belong to the past or to the future, must at some point pass through that fleeting moment which we term the present. By these definitions we show that the notion of eternity may be regarded as the bipolar opposite to the notion of the present, and that these four describable characteristics of time are meaningfully connected and related to one another. This relationship presents in the form of a sort of quaternary that may best be diagrammatically represented by the crossed circle, with the polar relationships between the elements of the structure of time being represented by a pair of intersecting axes — the line delineating the bipolarization of the present and eternity being perpendicular to that line which delineates the bipolarization of the past and the future.³ (fig.2)



(fig. 2)

Time asymmetry and the synthesis of the opposites. Accordingly, Einstein's *theory of relativity* provides that time is relative, and that the rate of the passage of time may be flexible. Flexible time may be gauged by inertial mass (which determines acceleration) and gravitational mass (which determines gravitational attraction).⁴ The fundamental principle upon which general relativity rests is *the Principle of Equivalence*. This principle establishes the equivalency of inertial and gravitational mass, and asserts that there is no way to distinguish locally between the effects of a gravitational force and the effects of acceleration.^{5,6} This is a consequence of the first postulate of *special relativity* called the *relativity principle*, and which asserts that all the laws of physics must remain the same in all inertial frames of reference.⁷ Inertial mass is increased by acceleration, and gravitational acceleration is increased by mass. Mass distortions create a warp in the space time continuum resulting in a time dilation effect where the passage of time slows down relative to an inertial frame of reference.⁸ The consequence of this is that mass creates a time dilation effect, or in effect *creates* time by causing time to run more slowly. Ascension out of matter creates a corresponding contraction of time causing time to run faster the further we ascend from the center of a body of mass. From what we have said before concerning the elements of the structure of time as being all bound up in infinity (an intrinsic nature of the continuum they comprise) it is not possible without abandoning our ordinary conceptions of space, matter and motion which characterize the Universe, that these two opposing states may be taken to their limit. But we may *imagine* such an operation. As the passage of time approaches its minimal limit in dilation, time slows down so much that it appears to move infinitely slowly, and at the limit, time stops altogether. As the passage of time approaches its maximal limit in contraction, time speeds up so much that it appears to move infinitely quickly, and at the limit, time ceases to exist! By extending our considerations concerning the aspects of the mutable nature of time to their limits in infinity, we may recognize the qualities that characterize these two opposing states. At these outer limits the arrow of time is eliminated and the intermediate terms of past and future which are conditional in time are automatically abolished. At the outer limits, the opposites of temporality and eternity confront one another in their paradoxical conjunction as the asymmetrical symmetry aspects of a conjoined bipolar "singularity." It is the tension of the opposites that produce a scission and which initiates the unidirectional processes of change which take place in time, and which are characterized by the intermediate terms of past and future. And so time which is mutable, appears to revolve back into eternity which is immutable, and this is where we derive the unidirectional nature or arrow of time. Unidirectional progression in time, having progression in only one direction may be thought of *analogously* as a one dimensional line, and therefore we may regard that time has only one dimension. But progression in two directions which admits of relative time may hence be regarded *analogously* as a second dimensional aspect of time.

Time and celestial motion. The structure of time may present as having a cyclical and recurrent character even as it is unidirectional and progressive. Our manner of arbitrarily segmenting time, for the purpose of erecting a frame of reference, being based upon the motions of celestial bodies, necessarily corresponds to their patterns of sequential and cyclical recurrent motion through space relative to our measurement of time's unidirectional progression. In so applying our measurements to coincide with these celestial motions, the pattern of our otherwise arbitrary manner of segmentation come to resemble the distinguishable character patterns of these time related events, presenting the

appearance of a non-relative manner of segmentation, in that the quadripartite structure of our time frame corresponds in a meaningful way to their quadripartite patterns which present as extremities in the manifestation of their cyclical recurrent motion and upon which we establish and distinguish separate periods of time. But it should be noted that the manifestation of the cycles of the seasons are in phase, or synchronous with respect to the corresponding nodes of earth's ellipse in the northern hemisphere, whereas in the southern hemisphere they are out of phase or asynchronous, this being a consequence of the polarization of the earth's north magnetic pole (and the presence of the moon), responsible for maintaining the earth's axial inclination, and which generates a successive dynamism comprised by a pair of opposing quaternities. The projection of the Earth's equator onto the celestial sphere marks the celestial equator. The apparent course of our Sun through the heavens is known as the ecliptic, and this may be regarded as a projection of the plane of Earth's orbit onto the celestial sphere. The Earth's axis is tilted at 23.5 degrees, and so the angle between the ecliptic and the celestial equator is also 23.5 degrees. The two intersect at the vernal equinox and the autumnal equinox. The solstices occur when the Sun reaches its maximum declination north or south of the celestial equator.

Correspondences. All motions which are cyclical and recurrent such as revolution (in the yearly cycle) and rotation (in the daily cycle) and etc., create patterns that are readily expressed in the form of a quaternity, or diagrammatically, a crossed circle, having one pair of opposites that are extremities, and another that are intermediate between the first two. Furthermore, of the extremities, one is the ascendant node, and the other the descendant node. Of the intermediaries: one is the ascending node, and the other the descending node. In symbolic notation, this designation of the characteristics of the quaternio are often represented in the form of the truncated cross or swastika. (fig. 3)



(fig. 3)

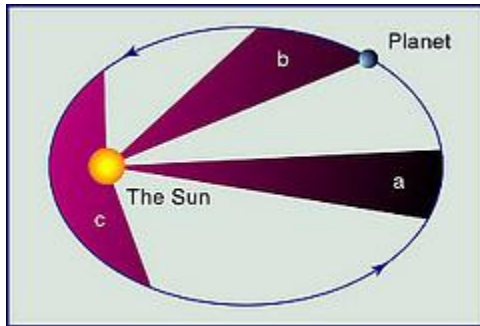
In more general terms, we may describe the nature of this characterization of the opposites by designating one as *superordinate*, and the other as *subordinate*. I have selected these particular terminologies both because of their ready applicability to the descriptive analyses of the opposites, and also avoid the regressive and biased connotations associated with the traditional ascriptions of "superior" and "inferior." Thus we have established one concrete manifestation of the qualitative

characteristics of the more general quaternio archetype as its aspects may exist in the patterns of celestial motion and which may provide a referent for the non-subjective determination of the accuracy of the consideration that certain meaningfully connected phenomenologies that are not causally related may be otherwise related qualitatively through a principle of correspondences. The correspondences which have been presented here have the nature of a quaternio structure, and these correspondences seem to depend upon an underlying transcendent archetypal ordering factor which is responsible for determining their qualitative characteristics and their internationalism. Another expression of orderliness common to quaternio structures is that of the arrangement of their elements by a hierarchical order that is descriptive of magnitude, or tangibility. In symbolic notation this characteristic of the opposites is often represented by the lightning bolt. (fig.4)



(fig. 4)

In our examination of the structure of time it may be fairly stated that this hierarchical schema holds true. For of the extremities, the present is determinable and is the only aspect of time that may be experienced directly. The present is therefore the most concrete and tangible aspect of time, whereas eternity, its superordinate polar opposite, is indeterminable, and is the most intangible aspect for it is never capable of being experienced directly. Of the intermediaries, the past is determined and fixed and therefore more tangible than the future, its superordinate polar opposite, which presents as a set of unfixed and indeterminate variables. Now Kepler's first two laws of planetary motion provide that all planets travel in circular or elliptical orbits with the Sun at one focus, and that the radius vectors of their orbits sweep out equal areas in equal times. The earth is therefore moving at its fastest rate at the perihelion when it is closest to the Sun, and at its slowest rate at the aphelion when it is furthest away. At the node of descent, the Earth's motion is characterized by acceleration, and at the node of ascent, acceleration is retarded. (fig. 5)



Area A = area B= area C

(fig. 5)

In addition, because the Earth is closest to the Sun at the perihelion, there is a time dilation effect as a consequence of its increased proximity to the Sun's gravitational field, and this is called "*gravitational time dilation*."⁹ This condition is reversed at the aphelion where the Earth is furthest away from the Sun's gravitational field. This produces a corresponding time contraction satisfying the conditions of the polar relationship of the opposites. So of the extremities, the subordinate node may be characterized by greater magnitude, having the characters of increased velocity and time dilation where time progresses at a slower rate. The superordinate node has the lesser magnitude, having the character of decreased velocity and time contraction where time progresses at a faster rate. It should be noted that this is only a very preliminary discussion concerning the characterization of the opposites as they present in a comparative analyses of the structures of time and celestial motion. The terminologies used in physics change their meanings rapidly and one may never be too careful about the meaning one assigns to words and descriptions of phenomena in general and as they pertain to physics in particular.

Formalization of the principle of correspondences. Large scale phenomena in the Universe (as well as human intuition) all seem to point to the processes of time as being asymmetrical, or of flowing in one direction. All the planets as regarded from our perspective appear to revolve around the Sun in a counterclockwise motion, and in general, the rotation of the planets and their moons is also counterclockwise. The traditional principle of correspondences is based on the perspective of an earth oriented observer, and does not take into account the relative motion of the heavens. This earth oriented perception of the clockwise motion of the heavens occurs for much the same reason that if we hold a clock up to a mirror the face is reversed and the hands run counterclockwise. For the purpose of conformity, it is the counterclockwise rather than the traditional clockwise notation that has been favored by this author. Parity is a term that is today applied to the symmetry between "left-handed" and "right-handed" aspects of nature. Nature seems to favor one particular hand over the other, and with regard to celestial motion and the asymmetry of time this tendency seems to be extremely consistent. The counterclockwise notation which is conformable with our notion of the revolutions of the planets in the celestial sphere is equivalent to the reflection of the clock in the mirror; for the left to right aspects, and the direction of motion are reversed, but the top to bottom aspects remain unchanged. When this seeming discrepancy is taken into account, there is actually no discrepancy, for this mirrored image accounts for no actual difference in the structure or the interrelation of the elements of the quaternio whose archetypal characters should be found to manifest in exactly the same manner everywhere in the

Universe in every circumstance they are encountered.

The solution to a method for the modern theoretical formalization of the traditional principle of correspondences may be derived through an exposition of the archetypal characteristics of the natural integers as they may present as transcendental ordering factors in nature and which may regulate the unitary realm of the unconscious psyche and the space time continuum. Thus, what had heretofore been regarded somewhat superstitiously as the apparent coincidence of the meaningful similarities of the qualitative characters of parallel components of comparative quaternities may henceforth be more rationally regarded as an incidence of acausal ordering phenomena¹⁰ resulting from the transcendent constellative characters which are inherent to the quaternio archetype and which orders such comparable complexes of pairs of opposites. This is not numerology. Because there is no uniform system of measure, inclusive of our measure of time, the concept of a calendaric numerology is not commensurable with the concept of time in any sense that is more than merely arbitrary.

The archetypal characteristics of the natural integers do, however; allow us to think about real things in a manner that is analogous to their universal orderliness, and this is the basis of my *theory of correspondences*. It was required that we postulate a theory of correspondences wherein the interpretive principle of meaningful connectedness as framed in Jung's original concept of synchronicity is retained as a special instance of a more general phenomenon of transcausality, or acausal orderliness, in order to facilitate the traduction of the analytical method to an application in the treatment of the philosophy of science.¹¹ For only in such a way may we explain how certain meaningfully connected phenomenologies that are not causally related may be otherwise related qualitatively: that is, through a principle of correspondences. In this theory, the qualitative characteristics of the natural integers are construed as transcendental ordering factors in nature, and which, as we have demonstrated, may regulate the unitary realm of the unconscious psyche and the space time continuum. The application of this descriptive principle has here been demonstrated in the comparative analyses of the asymmetrical structure of time and celestial motion.

"There are none so blind as those who will not see."

""Random House Dictionary of Popular Proverbs and Sayings" by Gregory Y. Titelman (Random House, New York, 1996). Mr. Titelman agrees that this saying has its roots in the Bible, specifically Jer. 5:21 (King James version): "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not."

The proverb has been traced back in English to 1546 (John Heywood), and resembles the Biblical verse quoted (above). In 1738, it was used by Jonathan Swift in his 'Polite Conversation,' and is first attested in the United States in the 1713 'Works of Thomas Chalkley'..."

We've come round the bend on a new upward spiral and many ancient notions are seeing the seed of those notions applied in more broad scientific ideologies. It is said that Metaphysics is the only branch of our philosophies which has not attained to application in the general sciences.

My best guess would be because this aspect of our knowledge has been suppressed for so long. Newton wrote to a colleague and confided "We must conceal the occult origins of our knowledge lest we destroy the world."

It is unfortunate that the Nazis stole these symbols. The history of the Swastika spans 3000 years. Although some scholars think the Swastika originated in Assyria or India there is no single common origin for the Swastika. Yes, it is unfortunate that it is a sensitive symbol. As for these symbols, they are merely convenient referents that harken back to an era when Alchemy was in full exploratory mode and symbolism was used to represent concepts as an everyday occurrence. Please remember we are dealing with the depiction of qualitative character analysis and it is highly bound up in the symbolic nature of the archetypes themselves.

Feynman is a remarkable figure who will long be remembered. I personally feel that his views about symmetry in nature, being purely mathematical concepts fails to take into account the qualitative characters as we have been exploring them from the standpoint of an analogy to gender and which shows that often in nature opposites are not to be considered irrelevant to the extent they should be purely reversible. Feynman's basis for the irrelevancy of the arrow of time comes from a purely mathematical (and I think, therefore limited) understanding. Not that his opinion doesn't have merit and may bear fruit, but Einstein and many others were and continue to be opposed to the notion. They regard the arrow of time resolutely as an absolute condition of our natural world. Any violations of this natural law would be of a queer, limited nature relating to highly in ordinary circumstances that I believe would only relate to the possibility of the relativity of time in different frames of reference.

¹ Immanuel Kant Prolegomena to any Future Metaphysics Trans. Dr. Paul Carus (Chicago: The Open Court Publishing Company 1912) 33.

² Immanuel Kant Critique of Pure Reason Trans.; J.M.D. Meiklejohn (New York, P.F. Collier and Son, 1901) 71.

³ Ouspensky, P.D. Tertium Organum: A Key to the Enigmas of the World (New York: Alfred A Knopf, 1938) 47.

⁴ Colin Wilson The Book of Time (Vermont: Westbridge Books, 1980) 204.

⁵ P.C.W. Davies About Time (New York: Simon & Schuster, 1995) 88.

⁶ Albert Einstein Relativity, The Special and General Theory, 2nd Ed. (New York: Crown) 1961.

⁷ Wilson 169.

⁸ Hans C. Ohanian Physics (New York: W. W. Norton & Company Inc.) E-8.

⁹ Ohanianian E-8.

¹⁰ Note: Acausal in the sense used here is not to be readily confused with the physicist's notion of acausality which as an example may refer to an unsettling solution to equations of Einstein's theory of relativity by Princeton mathematician Kurt Godel in 1949, and which deals with cyclical recurrent time. The notion of acausality as understood in the language of physics is one of the great conundrums occupying the attention of our quantum physicists today in the area of CPT invariance. Acausal here refers specifically to the empirical postulate of C.G. Jung describing an alternate but equivalent principle in nature existing alongside causality involving qualitative or meaningful relationships as opposed to the purely quantitative relationships of causality, and which includes a class of phenomena of which synchronistic phenomena are one example.

¹¹ Ira Progoff, Jung, Synchronicity and Human Destiny (New York: Julian Press 1973) 74.

A handwritten signature in black ink, appearing to read "Jung Jung". The script is fluid and cursive, with the first "Jung" being larger and more prominent than the second. The signature is centered on the page.

Copyright © 1995 - 2011 by Jeffrey Bryant Bishop

All Rights Reserved, World Rights Reserved

Reproduction in whole or in part in any form or medium without express written permission is prohibited.