CHAPTER XIII

PORTRAIT IN SPACE

Man .... A messenger between the creatures, lord of inferior things, & familiar to those above ..... the golden link or tie of the world, yea, the Hymenaeus marrying the Creator & His creatures together; made as David witnesseth a little lower than the angels..... God implanted the seeds of every kind of life into man: whatever seeds every one cherisheth those spring up with him, & the fruits of those shall he bear & enjoy. If moral things are chosen by him, he shall become a beast; if reasonable a celestial creature; if intellectual an Angel & a Son of God; & if being content with the lot of no creatures, he withdraws himself into the centre of his own unity, he shall be one Spirit with God..... He was ....the comprehensive head & bond of all, & in that more excellent than all the Angels. As for whom the visible & invisible worlds were made, & to whom all creatures ministered: as one also, that contained more species in his nature than the Angels.

Traherne: Centuries of Meditations IV, 74, 77, 79.

A vast similitude interlocks all,
All spheres, grown, ungrown, small, large, suns, moons, planets,
All distances of place however wide,
All distances of time, all animate forms,
All souls, all living bodies though they be ever so different, or in different worlds ...
This vast similitude spans them, & always has spanned
And shall forever span them & compact, hold & melt them.

Walt Whitman: ~~The~~ On the Beach at Night Alone.

The end is the realization of ourselves as the will which is above ourselves... In the realized idea which, superior to me, & yet here & now in & by me, affirms itself in a continuous process, we have found the end; we have found self-realization, duty, & happiness in one — yes we have found ourselves, when we have found our station & its duties, our function in the social organism."

Bradley: E.S. pp 162-3.

The living being is above all a thoroughfare.

Bergson: Creative Evolution, p. 135.

These organs of the universe go, as thou seest now, from grade to grade; for from above do they receive, & downward do they work.

~~Dante: Divine Comedy~~

And as the soul within your dust, through members differing & conformed to divine powers, doth diffuse itself,
So doth the Intelligence display its goodness, multiplied through the stars, revolving still on its own unity.

All natures lean,
In this their order, diversely; some more,
Some less approaching to their primal source.
Thus they to different havens are moved on
Through the vast sea of being, & each one
With instinct given, that bears it on its course:
This to the lunar sphere directs the fire;
This moves the heart of mortal animals;
This the brute earth together knits, & binds.
Nor only creatures, void of intellect,
Are aimed at by this bow; but even those,
That have intelligence and love, are pierced.

Dante: Paradiso, Canto 1 (~~Binyon's~~ Cary's trans.)

Let us honour if we can
The vertical man
Though we value none
But the horizontal one.

W. H. Auden: Poems (1935)
Dedication to Christopher Isherwood.

The higher or spiritual region of the human mind is a heaven in miniature, & the lower or natural region is a world in miniature. This is why the ancients called man a microcosm; he may also be called a micro-uranus.

Swedenborg: True Christian Religion, § 604.

Loeb Jackson Plato Protagoras 119

All things which have a soul change, & possess in themselves a principle of change, & in changing move according to law & the order of destiny: lesser changes of nature move in ground bred, but greater courses sink into the abyss.... And whenever the soul receives more of good and evil from her own energy or the ~~strong~~ influence of others — when she has communion with divine virtue & becomes divine, she is carried into another & better place, which is also divine & perfect in holiness.... In every succession of life & death you will do & suffer what like may fitly suffer at the hands of like. Plato, Laws, V.

CHAPTER XIII

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1. Argument from the human to the non-human.

What is man? It is clear that, though he is the hierarchy of grades & parts in its entirety, this statement needs much qualification. Like all other profound truths, it passes over very easily into profound absurdity. The manner in which he occupies the hierarchy is far from simple, & common sense is here quickly out of its depth. The portrait that emerges could hardly be less like his original self-estimate. Man is so much more — & less — than he realizes.

'What is man?' asks Beifrulle, & replies: 'An angel, an animal, a vice, a world, a nothing....' P.P. 48

Nevertheless I have little excuse for agnosticism concerning my many-levelled nature, or cause for discouragement in the present inquiry. I possess invaluable clues. For I am not a chaos, but organic, & my total organisation is an extension or projection, upwards and downwards, of my organisation at this human level, where common sense is at home. If, above me, there exists a hierarchy of super-human agents, some sufficiently wise, powerful & benevolent to be called gods,"[x] (or angels, or high intelligences, or what you will); & if, below me, there exists a hierarchy of sub-human agents which are the concern of science, it remains a fact that as man I am conterminous with both systems, in a whole that is seamless. The uncommon sense of the remoter levels is the extrapolation and complement of the common sense of this level. Conversely the processes of all superior & inferior levels issue in the process of the level of common sense; all grades go to the making of each grade & none is anything in itself. Unless I am mistaken, then, I may reasonably expect the relatively evident organisation of man to serve as guide to the relatively hidden organisation of the non-human.[+] Accordingly I intend in this chapter to argue from the familiar part to the unfamiliar whole, taking (as it were) a slice out of the whole, & using it as a sample of the rest, while making all due allowances for differences of status.[+]

x Douglas Fawcett: Oberland Dialogues, p. 370. See also p. 385.

+ As W. MacNeile Dixon truly says: "To say that we are not to think anthropomorphically.... is no more than to say we are not to think at all."
The Human Situation, p 66.
Eddington drawing attention in The Nature of the Physical World (p.51) to the paradox that we imagine that we understand the nature of a table, but not of human personality. The natural tendency of common sense is to work in from the unknown periphery to the known centre. My task in this chapter is to reverse that movement.

Common sense objects to this method, accusing me of projecting myself upon the world just as any savage does, only with more thoroughness & less excuse.[o] I am, so to say, three-deep in fallacy — in false analogy, in that division of false analogy called anthropomorphism, & in that division of anthropomorphism called the pathetic fallacy.

o See Ch. III § 7

Before going any further, this criticism must be met. My first point is this: surely it is a vain imagination, at once a silly over-estimation, & a silly under-estimation, of himself, by which man 'man' are miraculously insulated from more general processes, or are of a unique order. It is high time the self-lauded rank of kinds came to humility & where humility is natural & what belongs to the heads of things where he belongs, alone in his generation, I rest my case upon the belief that man is not something supernatural inserted into Nature, not a foreign body that has crept in somehow, not a freak, or a monstrosity, but, on the contrary, a fully representative of her, a fair instance of her workings. The more artificial he is, the more natural, & the awareness which separates him from nature is the most of nature. In these circumstances lies his great opportunity. Science itself (staking its existence on the uniformity of nature, requiring constant self-criticism & humility, & proceeding chiefly by empirical & inductive methods from the observed to the

as well might cattle distinguish the science of their own behaviour from that of other beasts. ◎
makes all his works & where himself is natural
activity at home in her, &
itself a particularly significant
this solidarity with, & insight into, the world,

◎ Cf a fragment of Xenophanes of Colophon, in Diels, Vorsokratiker p. 54. Samuel Butler, almost alone in his generation, stood for unenlightened anthropomorphism. He says that "much that passes for natural history is little better than prying into other people's business, from no other motive than curiosity. I would, therefore, strongly advise the reader to use man, & the present races of man, & the growing inventions & conceptions of man, as his guide, if he would seek to form an independent judgement on the development of organic life.) For all growth is only somebody awaking, smelling."
Life & Habit, p. 256.
C.C. Webb N.T.3

In a recent statement that what we know but are our bodies & the tools that prolong them, see H. F. Hallett, in Philosophy, Nov. 1945, p. 240.

unknown) — Science itself points the way. Indeed it would be an excess of madness if man, instead of taking advantage of his direct knowledge, of his inside information, were instead to grope for ever in the dark, like a blind beggar outside the door, gaining admittance. ~~grope for ever, outside the things~~, in the vain hopes of one day ~~pushing open~~. Science is not so foolish; neither (up to a point) is common sense itself. The truth is that man owes his knowledge of the world & his power over it to the light which his own nature sheds upon nature in general.* He works by the method of projection ~~a this~~ a method in which he ~~has four~~ following phases may be distinguished:— ~~stages which I propose to name thus~~:—

(i) Mechanomorphism . . . . in Physical science
(ii) Biomorphism . . . . . } in the Biological sciences
(iii) Anthropomorphism . . . . . } in the Anthropological Sciences ~~Psychology~~
(iv) Sociomorphism . . . . . } in Philosophy.

Nor is this mechanomorphism a recent invention. It is an ancient belief, as Benjamin Farrington has shown, that the useful arts are a clue to the observed operations of nature.°

2. Mechanomorphism, Biomorphism, Anthropomorphism, & Sociomorphism

(i) Mechanomorphism. Man has first-hand experience of motion, work, force.× He knows materiality, causation. what it is like to put forth his strength, pushing & pulling, resisting & giving way. And precisely as he prolongs his limbs into the world (in the shape of tools & machines) so he prolongs his sensations into the world & speaks of his environment as the locus of stresses & strains, forces, resistances, energy, power, & the like ~~all of which are then meaning to an projection~~. The same words do for the human core & the furthest astronomical extremity: the pressure & resistance, the action & reaction, the compression & tension, are thought of as the causation & the materiality, are thought of as the same, whether they occur in the flesh-&-blood of the nearer regions, or in the cosmically extended body. There follows, not only the invention of ever more efficient machinery, but also the Newtonian interpretation of the world as a machine. And no-one can say that this mechanomorphic interpretation does not work. (Admittedly ~~Tho not may that~~ physical science, once it is well on the way, does ~~not anything not~~ qualify or refine & even negate its original mechanomorphism, confining itself to ~~Has not built is not invented more than mechanomorphism~~ "exact description"; nevertheless ~~it~~ mechanomorphic ~~is~~ remains the foundation. Lacking his first-hand experience of causation, energy, & the like, the scientist could do nothing.) ~~is the foundation~~. As Canon Streeter says: "Mechanomorphism is essentially myth — and, up to a point, useful & illuminating myth." It is an instance of the illuminating metaphor, the picturesque analogy, the symbol or the myth, which will help us to apprehend some aspect of the truth.©

(ii) Biomorphism. Man knows what it is ~~to feel~~ to contend, not only against mechanical forces, but against living creatures — animal & human enemies. He has the experience of winning & losing in a more or less blind struggle for survival & dominance. This he projects on to a larger screen, arguing from his own to a more general experience. Similarly he breeds domestic animals, & argues from his own efforts at selection to natural selection in general.° Again he argues from his own helpfulness to mutual aid, or symbiosis, in general.× Along these lines, by a process of projection, the living environment is in part "explained," & attempts are made to ~~push the method, beyond the living~~ explain into the inorganic ~~sphere~~ & also, + & ~~the general~~ the inevitable all projection upon the universe our own experience of what it is to be alive, & the vitalist only does so more systematically.

(iii) Anthropomorphism. Man knows what it is to feel pleasure & pain, love & hate, fear, joy, sadness; he thinks; he organises the movements of his members so as to achieve

But Man's own mind, says Mr C. K. Ogden, is the most mysterious thing in the universe, whereas planets & other inanimate things ~~he~~ man understands very well.× The reason why this is apparently so is (I suggest) that man cannot deny his own life, & substitutes a mere dead shell, for it, as he does other objects. His mind is ~~the most~~ unless mysterious, but it is the least mysterious aspect of the real universe.* The likelihood, as Stanley Cook suggests, is that "a higher anthropism utilizing the knowledge of our mental processes will illuminate the cosmic processes,"° & J. W. N. Sullivan ~~may believe~~ that the science of mind may one day take control, & be extended to cover life & matter.× ~~In this he agrees~~ rather after the fashion of McDougall's Cosmic Physics & Chemistry.

× "The very idea of Force is ~~what comes to~~ ..... ~~to mean~~ an anthropomorphism, that is to say, it ascribes the behaviour of inanimate objects to causes derived from the behaviour of human beings. We have come to associate the motion of matter with somebody or something pulling or pushing it. When one body is observed to move towards another, like a stone falling to the ground, it has been argued that, though no agent is visible, something must be pulling it."
F. Soddy: Matter & Energy (H.U.L.) p. 30.

• Cf. Kant, Critique of Pure Reason, Introduction II, on causation as existing a priori in cognition, as the basis of the possibility of experience itself. In effect, it is an anthropomorphic principle of interpretation.

• See Karl Pearson: Grammar of Science, IV, §1.

© Reality, pp 8, 9. The phrase of Ch I is relevant.

(x) ~~Thus~~ Cf. Lamarck's second law: "The production of a new organ in an animal body results from the requirement of a new want (besoin)..." Encyc. Brit. XIV 232

• Thus Darwin commences his Origin of Species with a chapter on selection as practised by man.

× E.g. Prince Kropotkin's famous Mutual Aid.

+ E.g. Karl du Prel: Der Kampf ums Dasein ~~im~~ am Himmel.
Enc. Brit. 14th ed. XXIII. 373, 374.

+ On this see Pavlov: Introduction to Phil. pp 373, 374.

× A B C of Psychology (P) pp. 75 ff.

Nowadays, as Mr Ogden observes, man tries ~~tends~~ to explain himself in terms of the outer world, whereas in earlier times he tried to explain the world in terms of himself. The first (I say) is explaining the known in terms of the unknown, but in so far as the outer world becomes known, this method is valid, along with the second method.

• Revolt of Civilization, p 206

× Limitations of Science, p 246

Wolfgang CCP 213

MONKEY

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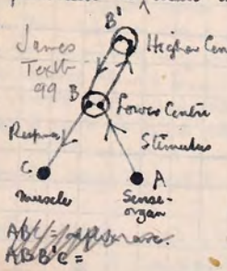
As John Macmurray points out, the doctrine of God as a father-projection, so far from damaging religion is one of the keys to the understanding of it, since "What is reflected in our religion is the general forms & attitudes of our personal relations with one another." [x] The function of religion is precisely the projection of the affection & emotional unity from the family upon larger units, & upon the whole itself.

x Direct Relig. Exp. ff 56 ff.

It is true that the hierarchy of my nervous system, with its higher & later centres coordinating the activities of the lower & earlier centres, is an example & a sample of the Entire hierarchy. Just as the higher unity of the cosmic hierarchy influence the general pattern of a man's behaviour without giving rise to any new particular movements, so the frontal lobes, or organizing areas of my brain centres (for example) are concerned with a man's long-term plans, synthesizing ability, & the restraint of impulses in favour of wider considerations, & endow him with no new specific faculty. As the spinal cord is to the brain so man to God. But, after all, we know very much more about our species than our nervous system. If we knew less, indeed, & had to inspect commercial calculations & government departments with high-power microscopes, we would perhaps have more respect for what we saw.



Whitehead sees in the order of the human body a key to the order of nature, namely a hierarchy of degrees of creative emphasis such that acts of lesser creativity are subordinate to acts of greater creativity: accordingly he proposes the new science of 'psychological physiology'. [•] My own suggestion is that the order & the functions of social organisations are just as revealing of the course of nature, & lie much more open to our inspection, than do physiological types of order. In this chapter, therefore, I shall try the method of 'sociomorphism'. And I make the further suggestion that, whether we acknowledge the fact or no, we do, whenever we find organization in nature, think in terms of organization as we know it in human affairs. This is right & proper, & anyhow we have no alternative: only, I say, let our sociomorphism be conscious. [x]

x As, indeed, it is for most pluralists: e.g. Ward, Realm of Ends, p71.

• See particularly Process & Reality Pt. II, Ch. III.

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Thus it is that Marx & Engels (in another spirit & with another intention) make modes of production & exchange the master determinant of man's outlook upon the world, instead of vice versa as some believe. Engels writes: "The economic structure of society always furnishes the real basis, starting from which we can alone work out the ultimate explanation of ... the religious, philosophical, & other ideas of a given historical period." +

(? + Socialism, Utopian & Scientific: Introduction ?)

Joad G & P 479

— And not are one little chosen facet of human experience either, but (as Whitehead urges) experience drunk & experience sober, experience waking & experience sleeping, experience but the tragic, pitiful, magnificent, pitiful, absurd, amazing whole of it. All experience, as Whitehead urges [o] — experience drunk as well as sober, sleeping as well as waking, religious as well as secular, emotional as well as intellectual, is relevant.

[o] Adventure of Ideas

Since psychical evidence is all we know, we are right to apply & extend it to nature, says Fouillée; all metaphysics is analogical, & its analogies are largely sociological. [x]

Hoffding 86, 87.

x L'Avenir de la métaphysique (1889)

God is then 'a projection of the father-complex'? ⊙ Certainly. But, so far from disposing of Him, this fact gives Him ~~real~~ meaning & powers for man. God is ~~our father~~ the Great Mathematician, the Architect of the Universe, All-wise, All-loving, Good, the Supreme Artist, even (according to Bochner) a player of games, the Judge, the King, the Friend, the Shepherd, the Law Giver; but above all he is our Father. And the function of a father is ~~first~~ to control the child so that he shall eventually identify himself with the equitable & the heavenly father-ideals ~~are~~ coincident, & there is no sense in boasting that one is a ~~comic Crippen~~ that author. some end. By the wholesale use of analogy (or, more particularly, anthropomorphism, & the pathetic 'fallacy') he attributes similar experience to persons of his own age & sex & country & class, & ~~also~~ (with suitable modifications) to other humans.× And he goes on, in exactly the same fashion, & but with greater modifications, to attribute similar experience to other grades of being — perhaps to supra-human grades & the Whole itself.+ In short, man lives by anthropomorphism. The alternative (which it would be madness to choose) is the denial of evidence (or at least mind) to all except his own solitary self ~~and the flow~~ age & stream of experience. Growing up is largely the cultivation of anthropomorphism, & the measure to which a man attains makes the difference between ~~the criminal, the common man, & the~~ a Crippen & a St. Francis.

Anthropomorphism, then, is indispensible. But it varies immensely, both in quality and extent, ~~varying from~~ with the prophets himself — as when a ~~mathematically bounded~~ warrior worships a Warrior God, or a mathematician teaching his great anthropomorphic thought.• More elaborate instances are ~~seen in~~ discerns a Cosmic Mathematician. ~~concerning the Deity as the Great Mother, or a patriarchy as the Old Man in the Sky. At the other extreme are such diverse instances as~~ St Paul's Body with its Members, Al Ghazzali's little Kingdom, St Thomas' subtle & profound analogia entis,° & Swedenborg's fanciful cosmic anatomies, ~~Fechner's the spiritual pleroma of Fechner, Lotze, & James Ward, & the Kosmic psychology of McDougall~~ ⊗ Of these, I ~~will~~ quote Al Ghazzali: "we come to understand God's methods of working & government & delegation of power to angelic forces, etc., by observing how each of us governs his own little Kingdom." He goes on to liken the hierarchy of events in the man's body (e.g., when his intention to write issues in the motion of his fingers) to the hierarchy of events in the cosmos when God puts an intention into effect:— "by the mediation of forces called 'angels' it assumes actuality, & appears on the earth in the form of plants, trees, & animals, representing the will & thought of God, as the written letters represent the wish conceived in the heart & the shape present in the brain of the writer."× But ~~the~~ my main point is that, while such anthropomorphism may be refined indefinitely, it cannot be superseded. In fact, man's advance entails its extension: he becomes more, not less, anthropomorphic. ⊙ The light of reason, passing ~~shining~~ through the filter of his own nature, throws a clearer pattern on to screens ~~at varying distances from himself~~ whose number & distance grow as the light shines more brightly. If the ancients interpreted man's life from their conception of the world, we must now reverse the procedure, & interpret the world in the light of human nature.⊗ ⊗ So Dilthey argued in his Introduction to the Humanistic Sciences (1883).

(iv) Sociomorphism. Man knows what it is to cooperate with other men in the functioning of innumerable organisations — tribes, states, armies, trading corporations, government departments, churches, & so on. Working outwards from the system he knows well to the ~~outer~~ great system he knows less well, he finds that much of the ~~outer~~ (& possibly the whole of it) lends itself to interpretation ~~along the same lines~~ in terms of the former. Thus it is that a matriarchal society conceives the Deity as the Great Mother, & a patriarchal society as the Old Man in the Sky. Thus it is that, at a much later stage, there arise elaborate philosophies of reality as social, as a hierarchy of officials or functionaries: such, in their several fashions, are the systems of Fechner, Lotze, James Ward, McTaggart, & Whitehead. In addition there are, from Aristotle onwards, countless arguments, by the way, from the social order to the cosmic, as well as to parables, metaphors, similes & the modest role play.× ~~And thus sociomorphism is (Hoggart) as justified as the three other modes of projection, & for the same reason, the~~ In fact, the word Cosmos itself originally meant the discipline of an army, & the hierarchy of the state. "For all human laws," says Heraclitus in a famous passage, "by one — the divine." I have already argued, in an earlier chapter, that the laws of man are ~~simply~~ those subdivisions ~~part~~ of the laws of nature which first become intentional in us.+ Here I add that human law is inevitably our schoolmaster to bring us to universal law, & a very effective successful schoolmaster it is. The cosmic order is ~~a contradiction~~ really a continuation of the social. ⊙

• On the conditioning of thought about the Self-Existent by the pattern of social organisation see Dr. Paul Radin's Primitive Religion, (Harrison Hamilton, 1938).

⊙ See Freud: New Introductory Lectures, pp 207ff: God is "the father, clothed in the grandeur in which he once appeared to the small child." Gibson F & M 204 "The whole state of affairs is carried over by the grown man unaltered into his religion."

• Cf Streeter: Reality, pp. 282ff.

× Russell (outline of Philosophy, p. 9) entertains the idea that he may be wrong in attributing mind to another man

+ This is, of course, what Christ does very explicitly: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Mat. VII, 11.

In fact, as Canon Streeter says, "the whole basis of Christ's practical religious teaching is just one great anthropomorphic thought." Reality, p. 142.

• On the question whether the concepts of mathematics are anthropomorphic projections upon the universe see Jeans' mysterious Universe (P) pp 162ff.

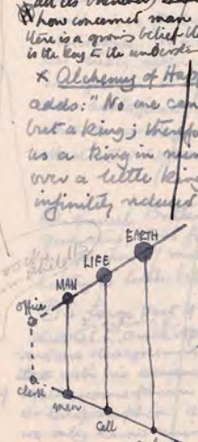
° Starting from our empirically given existence — man's self & his objects — the Thomists, using the method of Proportionality, argue that our ~~the~~ properties ~~of nature~~ are to ~~our~~ being as the properties of other things are to their being. ~~See Gilson, God & Philosophy~~ E.g.,

man's properties	::	an angel's properties
man's being		an angel's being

See Gilson's God & Philosophy.

⊗ This is partly a consequence of his own gradual self-discovery. The existentialism of Kierkegaard & his present-day disciples, & the phenomenology of Husserl & Heidegger (to say nothing of psycho-analysis) ~~these two~~ are indications of how concerned man is with man. In short there is a growing belief that the understanding of man is the key to the understanding of the universe.

× Alchemy of Happiness, ii. Al Ghazzali adds: "No one can understand a king but a king; therefore God made each of us a king in miniature, so to speaks, over a little kingdom which is an infinitely reduced copy of his own."



The clerk & his office are a ~~type~~ subordinate or rudimentary Symmetrical Pair within MAN-man, & as such illuminate all Symmetrical Pairs.

× E.g. Ward: Realm of Ends, p 110.

× ~~A well-known~~ The classic instance is Aristotle's analogy of the General & the Army: "If it be asked in which of two possible ways the nature of the universe contains the good & the best, whether as something separate, existing independently, in itself, or as the order of its parts, the answer is that, as in the case of the army, it must be in both ways at once. For the excellence of an army lies in its order, & it is separately, embodied in the general. It lies, however, more in the latter than in the former; for the general does not exist because of the order, but the order because of him. Now all things in the universe are somehow ordered together...." Metaphysics, XII, 10.

E. Caird E of T II, 18

° See Burnet: Early Gr. Philosophy, p. 9.

+ (Eccl.: Laws of Motion)

"I declare unto you," says Jacob Boehme, "that the eternal Being, & also the world, is like man. Eternity bringeth to birth nothing but that which is like itself, as you find man to be, just so is eternity. Consider man in body & soul, in good & evil, in joy & sorrow, in light & darkness, in power & weakness, in life & death: all is in man, both heaven & the earth, stars & elements; also the three-fold God. O man! seek thyself & thou shalt find thyself. Open the eyes of thy inward man & see rightly. This is the noble precious stone, the philosopher's stone, which wise men find."

• Confessions pp 87, 88.

~~Particularly important is his point that~~ In fact, the mechanomorphism of the physical sciences implies anthropomorphism + ~~the machine of our experience embodies purpose, + it is illegitimate to argue from it to an infinite Machine that is purposeless.~~ * — + ~~indeed~~ biomorphism + sociomorphism as well ~~now: seeing that~~ the machine of our experience embodies + arises out of human, vital, + social purpose, + it is illegitimate to argue from such a machine to a purposeless infinite Machine.

~~* Finite purpose.~~

Now the four modes I have distinguished are founded upon certain assumptions: — (a) that I have more direct knowledge of some parts or aspects of the world than of others; (b) that the directly known is homologous + continuous with the rest; (c) that ~~while~~ the first illuminates the rest/but does not ~~reflect~~ copy it + (a system of proportionality, making due allowances for differences of grade, is necessary) X for nature is not uniform but a whole, an organised Body ~~with~~ having a diversity of parts.° It seems that these assumptions (or some very similar set) underlie man's advance to knowledge + power. ~~It seems, moreover,~~ I would add the supposition that all four modes of ~~that~~ advance (the mechanomorphism of physical science, the biomorphism of biological science, the anthropomorphism of psychology, + the sociomorphism of philosophy) are, not merely valid, but complementary: a complete explanation of a phenomenon, or a real extension of human power, must involve them all. The extravagances of each are checked by the others. The mistake of the past was to ~~employ~~ underrate the lower analogy (mechanomorphism + biomorphism); ours is to underrate the higher. As E. H. Streeter showed at length, it is not necessarily a sign of weakness to interpret the world in terms of the best machine, instead of in terms of the best man.

° In the scientists' extrapolations of his knowledge of the near + recent upon the remote in space + time, see Eddington, Expanding Universe, (P), p.11). He regards the extrapolation as necessary in order to expose, by exaggerating it, any weakness in the theory. The suggestion is that the remote, being illuminated by the near, reflects light back on to the near.

X It is failure to make such allowances that produces vicious anthropomorphism, such as the belief that the broody hen sets on her eggs "to hatch them" instead of to allay a local inflammation.

Hoffding 119 Body BC 55

Analogy has a bad name, which is not altogether undeserved. But to talk (and some do) as if we could for a moment dispense with ~~analogy~~ this intercourse, ~~method of reasoning~~ as though common sense ~~were all an exercise in it~~ never was, + as though science abhorred it, is nonsense.⊗ ~~In fact, the criticism is based upon a~~ — nonsense. It arises from the profound mistake that analogy is only analogy, that man's efforts to ~~know~~ explore the heavens other levels ~~than his own are confined to~~ are confined within his own level; + are no more than arm-chair exploration, X or a dream of England. Actually, he has right of access ~~to them all~~ everywhere, as so much of this book is concerned to show. ~~But~~ Analogy is his high-speed vehicle. In effect, to the extent to which his analogies are well-chosen + well-applied, they cease to be ~~analogies between the signal or~~ properties of the directly known ~~of the~~ ~~new~~ indirectly known ~~all~~, + become ~~direct~~ comparison of the directly known of one grade with the directly known of another. Properly used, analogy is no longer analogy, but a source of inside information.⊗ ~~It may be~~ Whether or not the statement is tautological, ~~but~~ it is ~~not~~ unnecessary to repeat that thinking about the phenomena of a ~~certain~~ given level goes on at that level. ~~— no other.~~ Analogy, then, is a method of travel within the hierarchical process, while still remaining at home. Indeed it is part + parcel of that two-way process itself, + in no way external to it. It is an aspect of the intellect trying becoming conscious in me, + its validity derives from its participation in those very events which it illuminates.⊗

⊗ Samuel Butler, absurd alone in his generation, stops for Ephesians anthropomorphism: "needless that persons for natural history is better better than prying into

⊗ A large part of Streeter's Reality is devoted to the advocacy of anthropomorphism: my only serious disagreement is ~~with his account of~~ ~~that~~ with his account + is that he ~~writes~~ discusses of mechanomorphism + vitalism as anthropomorphism at second-hand, since we only know animal life by analogy with ours, + machines are even further removed from our direct acquaintance. My own contention is that we can inspect all finals directly.

3. The ~~organisation of the office~~ hierarchical organisation.

Any further justification of the method must come from its success in practice. The tool is proved in its use, to which I now proceed. So much for the theory of the method. I come now to its application.

In the cosmic organisation I am an official of average importance, with as many grades below me as above. My functioning in my own grade depends ~~first~~ upon the proper

middle-work

~~Has Dante's argument~~ ~~from the relation between the man + the man to the relation between the Empire + the Papacy,~~ the mediaeval disputant's practice ~~generally~~ of arguing from any part of the universe to any other part, as fancy + prejudice dictated, ~~was~~ was relevant only in so far as ~~they~~ it underlined the unity of ~~the all things~~ a world which lends itself to limitless analogies. Similarly the poet's even more fantastic metaphors are relevant only in so far as, ~~they, bring out the beauty that comes of the lightness~~ bringing together hitherto separated things, a spark of beauty passes between them. In a word, now, the worst analogy is true, + the best is untrue.

~~in De Monarchia~~

Emmet 154

Awareness is not ~~knowledge~~ about, but participation in, a partial taking over, + is now merely an external to the object.

Bain defined genius as the power of ~~seeing~~ drawing analogies.

Unwin P.J. 151

"No procedure of rationalism is the discussion of analogy," says Whitehead,• ~~nevertheless~~ and Maine calls analogy "the most valuable of instruments in the maturity of jurisprudence." A recent writer has called it the staff of the mind.⊗ ~~But~~ + it is certainly a fact that analogy is ~~the method~~ as fruitful in scientific discovery,* as it is ~~useful for~~ valid for moral instruction +, vocative, in literature.

• Modes of Thought, p.154.

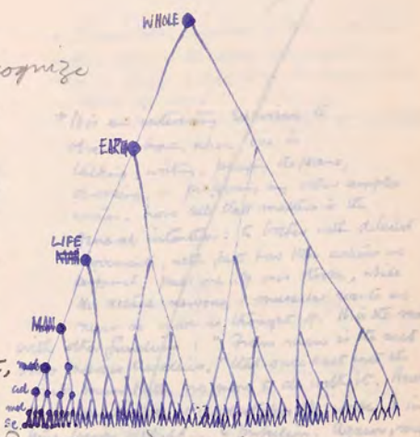
⊗ Joshua C. Gregory: "On Knowing one another" in Philosophy, Nov. 1945, p.247.

* See Archbishop Trench: Parables Notes on the Parables. Evangelical

Dunmore N.L.S.W.

functioning of hordes of my own subordinates whose numbers increase with their lowliness, & ~~second~~ upon the proper functioning of my own superiors, of whom I recognize ~~acknowledge only six, one at each level.~~ six! How, in outline, is this vast organisation run? What are the rights & duties of the various orders of officials? What powers are delegated by higher ~~formations~~ ranks to lower ones? How do decisions ~~taken~~ made by administrative heads ~~take~~ effect lower down, & how is the information ~~collected by~~ about the 'outside world', which is collected by the lowest kind of subordinate, passed upwards? Above all, how do I — the everyday I, occupied with the ordinary duties of life — ~~where~~ how do I fit in? How do I, the middle-grade official, appreciate the position (the organism) which it is my duty to appreciate, decide what must be done about it, & see that action is taken?

"In proportion to the breadth of the spiritual substructure the spiritual height erects itself, & above the little mountains or pyramids of human consciousness rises the highest, all-encompassing peak..." So writes Fechner.[x] My task is to examine this pyramidal structure in some detail.



In this & the similar diagrams that follow I have to omit some of the higher levels in order to confine the diagram to the space available. The other inadequacy is, of course, that I show ~~only two~~ each unit as consisting of only two members instead of, in most instances, many millions.

[x] Tagesansicht, p. 21. Leipzig 222

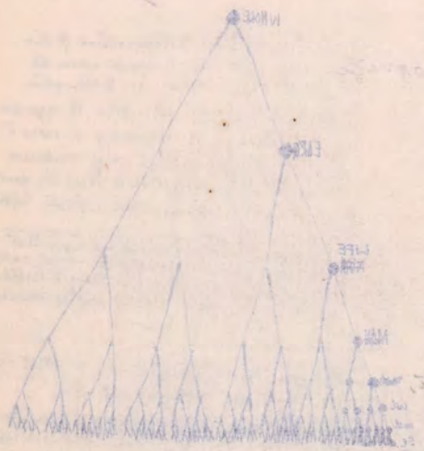
~~1. The organisation of the Office.~~

It is as if I am sitting at ~~I am sitting~~ picture myself at ~~my~~ a desk in ~~my~~ a private office. I never leave this room, nor does anyone enter it. This is no inconvenience to the staff which I never see: with admirable efficiency they pass through to me a continuous stream of reports on the outside situation, so far as I am concerned with it. I have to rely implicitly upon these reports, because my room is windowless & doorless: my only channel of communication with the outside world is the hatch through which my subordinates push their files & cases & minutes, & ~~so on,~~ through which I hand back to them my decisions. In due course the report comes through to me describing the effect of the orders I have given, with details of the latest developments. Again I settle what shall be done, & again my instructions are ~~faithfully~~ carried out ~~All my life~~ For as long as I can remember this has been going on, & will not cease till I die. In this office there are no holidays & everyone works a ~~twenty-four~~ hour day.

I am not the head of the organisation, & when I find myself incompetent to deal with a situation, I collate the material & refer the case to higher levels. Even when I do make a decision on my own, I generally do so in accordance with standing instructions which have been laid down by my superiors; I apply ~~ing~~ these general rules to my detailed cases as seems to me proper.[+] Again, however, there is no personal contact. I do not see or know the officials who direct me, & I lack knowledge of how these decisions are made. All I know is that directions from above & material from below find their way on to my desk.[x] My problem lies in front of me, vividly presented: its history & destiny, the why & the wherefore of ~~it, & not~~ there being any problem at all, are not presented.

[+] Human organisations are such parts of nature's organisation as man has taken over: office procedure, the rules' language, the flow of papers, the elaborate etiquette, are nothing else than forms which natural process takes when it comes to fuller awareness. That is why I make no apology for using the terms I do. "I have the honour to be, etc." is as organic & as natural as the "reaction" (or "attack" as that of a muscle cell when stimulated by a ~~ne~~ neurone) which are involved in it.

[x] Al Ghazzali's description is not easily improved upon: "There are many degrees of knowledge. The mere physicist is like an ant who, crawling on a sheet of paper & observing black letters on it, should infer the cause to the pen alone. The astronomer is like an ant of somewhat wider vision who should catch sight of the fingers moving the pen, i.e. he knows that the elements are under the power of the stars, but he does not know that the stars are under the power of the angels..... Those whose eyes never go beyond the world of phenomena are like men who mistake servants of the lowest rank for the King." Alchemy of Happiness, II.



T. ~~no organisation, do I keep my body, or~~ in this organisation, do what I call my body, or my mind

~~and~~ How, ~~do they~~ do I get at one another? For example, the sort of person I am depends on my ~~feeling~~ taking in about one thousand - millionth of my body's weight of iodine a day*: what does this mean in terms of the office?

My ~~mental~~ psychical aspect is what lies before me ~~in my office~~ on my desk; ~~& the contents are~~ that is, the physical aspects of other officials. Conversely, my physical aspect is an element in the psychical aspects of other officials, & it is to them psychical. ~~Each~~ All my dealings with other officials, level by level, are the influence of my mind here over their body there in them, & the influence, in turn, of my body in them upon my mind here. The problem of mind-body interaction, then, is simply, as I have already noted,* the problem of inter-office communication in general, which I will now proceed to discuss.

So it is with my ~~staff~~ subordinates. Thus I need on my staff certain officials (iodine atoms) with (i) ~~peculiar~~ peculiar appreciation of other atoms, & (ii) able to ~~create in other atoms~~ appear to other atoms in such a way as to influence their synthetic-analytic activities in a peculiar fashion.

* Ch. II, § 12.

• V.H. Mottram: Physical Basis of Personality, (P) p61.

~~Ordinarily, I would not be~~ I am at all interested in the organisation of the office in which I work. It would not occur to me that a great deal of preliminary working-up had gone to the making of the reports on my table; nor would I wonder how my orders ~~come to be~~ came to be executed, in spite of their almost total lack of detailed instructions.+ Ordinarily, I take it to be 'natural' for an accurate & well-knit account of the world to appear on my desk, & 'natural' for my plans to adjust the world to be put into effect. — these events are inevitable & obvious, & that is the end of the matter. But it has so happened, by some accident of temperament or circumstance, that I have come to ~~wonder~~ ask what is going on outside the walls of my ~~room~~ cubicle. I have made an attempt, from the reports that come in to me, to piece together the story of their construction. The story runs ~~as follows~~ like this:

Each member of the organisation, whether above or below me, is, like myself, confined to his office. Like me he gets from his assistants the information (worked up to the appropriate standards of completeness) upon which to base his decisions. Like me he collates this information and, whenever necessary, refers to his superiors for guidance. Like me he receives broad directions from above, applies them to concrete & detailed situations, & hands out the needful instructions to his subordinates. Every official, whatever his grade, has two functions: the first is to play his part in the upward flow by receiving, coordinating, & passing up the material; the second is to ~~receive~~ play his part in the downward flow by receiving, analysing, & passing down the material.

(This distinction & — like all others — is made only to be unmade. There lies on the official's desk one changing report of one situation, & the elements in it that are contributed from above, & those that are contributed from below, though in theory distinguishable are in practice unified. The stream is flowing through ~~the~~ various paths channels ~~in both directions~~ outside, but here where the official is working all streams are confluent.* To this proviso I must add another: in reality the room does not contain two things — the official & ~~the report~~ his material — but only one, because the official & ~~his~~ what lies on his desk are inseparable. It is ~~perfectly reasonable to say~~ possible to argue that none of the offices is inhabited, except by cases undergoing analysis & synthesis, & that ~~they~~ he who performs these functions does not exist. As a matter of fact, he exists in his existence or bodily aspect in other offices of the ~~same~~ grade, as an item in their reports; he does not exist outside reports altogether.*) In other words, the organisation is psycho-physical from top to bottom. As Lloyd Morgan puts it, there are within the body ~~consciousness~~ a hierarchy of physical processes of which the other aspect is "a like number of modes of awareness which play their parts in mental fellowship in such wise as to constitute an organised or integrated system of subjective awareness."*)

*) See Ch II, §14. on the subject of mind & body.

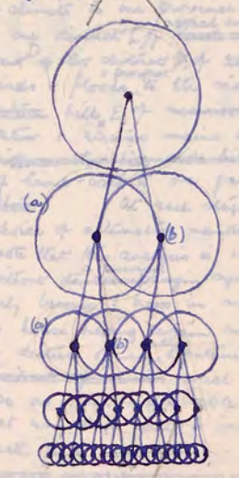
..... With each item of physiological process we may hypothesise an item of subjective awareness."

* ~~On my subordinate monads know themselves~~ On the objects presented to my subordinate monads as consisting of aspects of their fellows, see Richardson: Spiritual Pluralism, p. 217.

+ It is an interesting exercise to observe, now, when one is talking, writing, playing the piano, dressing, or performing any other complex action, how all that matters is the general intention: to bother with detailed movements, with just how these actions are performed, puts one off one's stroke, while the actual nervous & muscular events are never so much as thought of. It is the same with other functions: "From man is the seed" says Marcus Aurelius, "that once cast into the womb, man hath no more to do with it. Another cause succeedeth, & undertakes the work, & in time brings a child .... to perfection. Again, man lets food down through his throat; & that nice down, he hath no more to do with it..."
Meditations: II, XXVI. p 129.

Whitehead writes: 'an individual entity, whose own life-history is a part within the life-history of some larger, deeper, more complete pattern, is liable to have aspects of that larger pattern dominating its own being, & to experience modifications of that larger pattern reflected in itself as modifications of its own being.' Science & the Modern World, p 134.

* They are confluent, that, in a sense which I will make clear on p. ; they are distinct



The organisation of a portion of the office — a diagram to indicate that the official in his external aspect (a) exists as an item under consideration by a colleague in another office (b)

* Mind at the Crossways, pp 49 f.f.

To nearly all I have said this are two exceptions — the head of the Organisation, & its humblest members. Ultimately, all information culminates in the head, & all decisions are made by the head (whether directly, when a matter is referred all the way up to him, or indirectly, where decisions are made on his behalf at lower levels, in accordance with established procedure). And, ultimately, all information is collected and all action is taken by the lowliest officials. These office-boys (so to call them) have no one below them upon whom to rely for material, or to whom instructions can be given, while, at the other end of the scale, the head of the office has no one above him to whom information is given or from whom instructions are taken. These two extremes are the real head & the real hands of the body: all the rest is ~~buzz the way~~. The intermediate officials' task is not so much action or decision, as to take care of one stage of the analysis in preparation for eventual action at the lowest level, together with one stage of the synthesis in preparation for eventual decision at the highest level. ⊙ Nobody is in a position to give the final word on a question till he sees the whole picture — & only the chief can see this. And nobody can act till he knows exactly what to do & there are no alternatives left — & it is only the office-boy who has no choice, & whose duties are absolutely determined.

⊙ My business is to keep my part of the material on the move, to see that it flows smoothly through the proper channels. This involves much more than passing it up & down: I have to fit it for the next level. The office-boy's stories, fragmentary to the point of lacking all content, have level by level to be pieced together in an ever-converging pattern till they become one clear picture of the whole of reality presented to the head of the organisation. And his direction, one & simple to the point of lacking all explicit detail, has level by level to be taken to pieces; the hidden content becoming manifest, till the last doubt as to what must actually be done has gone. All my activity, without exception, is a selection or excerpt from these two movements.° I am ~~an appropriation of~~ as much of them as I can appropriate.

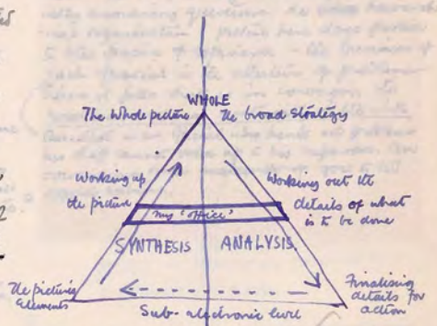
What is the 'situation' that ~~the hierarchy of~~ all these officials study so assiduously, with a view to changing it this way & that. In what world does the office as a whole ~~exist~~ carry on its business?

The answer is, of course, that the ~~office~~ Organisation is the whole of things; ~~the~~ all very large organisations tend to be, & this one actually is, self-contained. It needs no dealings with an outside world, & there is no world outside to have dealings with. At every stage the ascending picture ~~is a~~ refers to some part of the organisation,

that

Lecture 223

× "If one were required to know all that is knowable in the world, one would only need to know what it is the Knower who is above the world."
Lecture: Zend-Avesta Ti, p.363.



⊙ Cf Pseudo-Dionysius: "And Holy Ones & Kings & Lords & Gods ... are the higher Ranks in each Kind through which the secondary Ranks receiving of their gifts from God, show forth the abundance of that Unity thus distributed among them in their own manifold qualities — which various qualities the First Ranks in their providential, godlike activity draw together into the Unity of their own being."
Divine Names XII, 4. p183

° To take for example the solution of a problem by analysis or elimination. I have to choose, say, the site for a house. Considerations of language & culture & climate narrow down my choice to one country A, of climate to one province B, of transport & social amenities to one district C, of ~~land costs~~ to one part D of this district, of ~~education~~ winds & prospect to the side of a certain ~~centre~~ hill E, of ~~nearness of~~ water & electric mains to one particular ~~with an eye to~~ ~~rate~~, & of land-costs to one particular site F. ~~that~~. At each stage, a reasoned choice of alternatives ~~a decision~~. But note that this analysis is impossible without ~~its accompanying~~ a previous synthesis. It is only because I have in mind a certain quality of life, in a house having certain amenities, in a district offering certain opportunities for ~~interest of various~~ social activities, & so on, that I am able to eliminate at every stage what is inconsistent with this requirement.

Analysis → At each stage choice of a small portion of the map, & enlargement of this portion.

← Synthesis At each stage, the supplement of the map by images in the movement & enclosing the whole.

Note also that while analysis is a question of choice, synthesis is not. The downward path diverges, the upward converges. ~~this means~~

and is in the end a picture of the entire organisation. The head of the Office is confronted with a self-portrait. At lower levels, the material presented to each Official for his scrutiny is not himself, but problems about other Officials of the same grade as himself, grown in a network of mutual relationships.[x] This is the material whose further synthesis & further analysis is his business. At the lowest level, the Office-boys are still concerned with one another: the information they pass upwards does not refer to an outside world, but about each other.[*] As for their action, it is wholly upon one another.[*] In short, every Official is 'concerned' with his colleagues (at some levels this 'concern' appears as love & hate, sympathy, fear, while at other levels concern is more rudimentary, less differentiated) the organisation is as far as possible from being the bloodless monstrosity which my description may have suggested: on the contrary, it is from top to bottom the scene of intensest personal relationships, of misunderstanding & reconciliation, of wars & peace, of sin & virtue.[o]

8. Communication in the Office.

Here, at the lowest level, & here alone, there is real interaction. (as I have already argued in Chapter 7) Here alone in the Office is there horizontal communication: everywhere else the proper channels run vertically,[+] & the walls of the Official's cubicle are impregnable. Upon the data before me, I have no direct dealings with my fellow Officials of the same grade but only with two sets of Officials of other grades than mine: my own immediate subordinates, & my own immediate superior. To get into touch with my equals, or to be approached by them, is to sink to the level where there is horizontal continuity. The lowest Officials are an innumerable company, yet they are one; they are different from one another yet they are the same; that is to say they provide the only possible basis for interaction. Every Official of every grade is or has a staff of Office-boys of his own, & the higher the Official the more he has — this is half the truth; the other half is that to have or be one of the Office-boys is to have or to be them all.

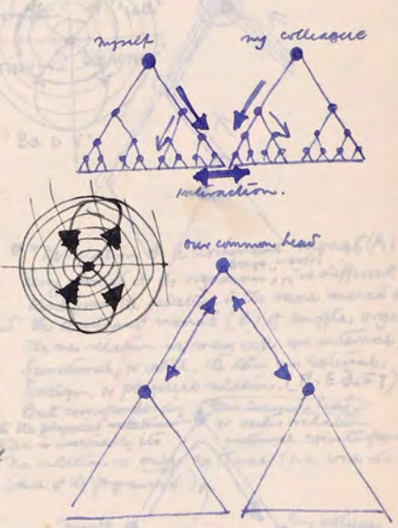
This is the downward path to identity with my fellow-Officials. There is also the upward path. My colleagues & I can meet & mingle (&, in fact, we do so all the while) in the Offices of superiors who are common to us. The most direct route between myself & another man is not via the Centre (that is, our Office-boys), but via MAN (that is, our immediate chief). In MAN we are one. I can approach my fellow-Official the analytical way or the synthetic way: or, rather, I must approach him both ways at once. The twin routes to him are inseparable.

Leibniz taught that monads were windowless, & the doctrine of pre-established harmony to account for what seems to be communication between them. Like Leibniz' monads, my Officials are without doors or windows.[+] There is no direct communication whatever between units of the same order, save at other levels. But, unlike the monads of Leibniz,

o Greater joy succeeding greater pain, the alternation of offences & reconciliations — this is what St. Augustine finds to be the portion of all, "when from the heights of heaven to the depths of earth, from the beginning to the end of the ages, from the angel to the worm, from the first motion to the last, there went setting & rising in his own place ...."
Confessions VIII, 3.

x Many recent thinkers have, with Dewey, discussed the view that consciousness arises when difficulties arise: no problems, no awareness. For R. G. Collingwood thought is essentially answering questions. The hierarchical organisation I picture here does produce the fullness of experience — the business of each Official is the solution of problems. Where it falls short is in conveying the emotional richness & intensity of the whole. An idiot is an Official who hands all problems his staff cannot solve up to his superiors. An overanxious man makes the opposite extreme.

+ I would go so far as to say that the excellence of intelligent units consists in vertical communication. In what does an atom, that neither gives nor takes energy from the environment, exist? See Russell: Outline of Philosophy, p150.



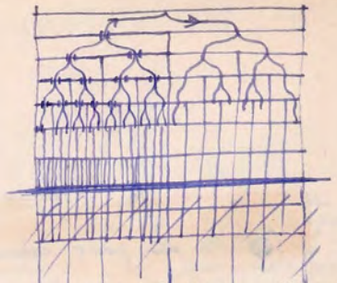
+ "Monads have no windows, by which anything could come in or go out."
"The natural changes of monads come from an internal principle, since an external cause would be unable to influence their inner being."
"~~The influence of one natural one another is ideal only, it can have effect only through~~
Leibniz: Monadology 7, 11.

my ~~the~~ Officials are furnished with trap-doors.+ Imagine the Office organisation housed in a twelve-storey windowless building, ~~kind of ziggurat, or pyramidal windowless skyscraper~~. Each floor of which ~~storey~~ is given over to a single grade of functionaries. I am on the fifth ~~middle~~ floor; directly over me is the Office of my immediate superior; directly below are the Offices of my immediate subordinates. All the data I receive from the latter, comes to me through a trap-door in the floor, & all the ~~data~~ instructions I pass back go the same way.* Likewise there is a trapdoor in the ceiling, by means of which I have access to my chief, & he to me. Every other room in the structure, with the exception of the basement (which has doors in all its walls ~~is all windows~~ ~~and the pinnacle~~ & lacks trap-doors in the floor) & the attic (which ~~has no ~~ ~~view for windows to open on to, & which~~ lacks ~~lacks~~ a trapdoor in the ceiling) is like mine: it is strung on the thread of vertical communication.* There is a way from any one room in the building to any other: the two are continuous, but more or less devious so, thanks to the system of trapdoors. ~~In particular, may somewhere in the building there is a third room (even if it is not below the attic) which leads from one to the other, & there is always the basement.~~

Roger 22

Inter-level communication — which means all communication above the basement level — ~~to~~ does not go storey uncensored; in fact it is translated into the language of the ~~level~~ storey in which it finds itself, & combined with all the other communications passing through that storey. My message, when I pass it up through the trap-door in my ceiling, finds itself embodied in the report that lies on my Superior's table. It travels upwards as an ever less important element, ~~ever less like its original self~~, in an ever more comprehensive ~~larger & larger~~ pattern. It is filled out with material that is not mine, given body & concreteness & ~~fulness of~~ all the meaning it takes. And when, on the other hand, ~~when I use~~ I pass material through the trap-door in the floor, my message is taken to pieces to comply with the standards prevailing lower down, till it ~~loses~~ all the meaning it has. There could not be a greater contrast between the two routes. seems to disappear in analysis.

I have no choice of routes, but use both simultaneously. When I want to ~~get at~~ contact a colleague, I include a reference to him in the report I send upwards, & in the instructions I send downwards. The first influences the instructions which my ~~our common~~ superior & his send down to him. The second gets at him at his lowest level & mine, where we are continuous, & comes to form part of what his own ~~sup~~ subordinates present to him. Thus I attack my colleague from above & below at the same time. With an insidious thoroughness that amply makes up for my ~~lack~~ want of direct access, I simultaneously incite ~~suborn~~ his personal staff, & go 'over his head' to his superior officers. It is quite impossible



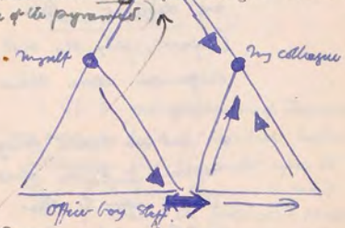
+ See Ward: R.E. p. 466, on the ~~rep~~ rapport between the dominant monad & its subordinates.

• 'In the case of the animal, the monad states enters into the plan of the total organism & thus modifies the plans of the successive subordinate organisms until the ultimate smallest organisms, such as electrons, are reached' (Science & the Modern World, p.98.) — what is this my ~~this or~~ the doctrine of 'trapdoors'? ~~+ add~~.

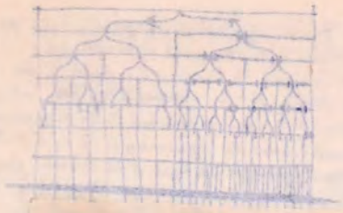
* This doctrine, that 'horizontal' communication only occurs ~~at~~ through the lowest & highest levels, is ~~an found~~ the occasionalism of Geulincx. ~~& Malebranche~~. My will does not move my body directly, but through the intervening of God: my act of will is the occasion of ~~for~~ his intervening, & no influence passes between the two unlike substances, mind & body.

• "The relation of a dominant monad (A) to any monad of its organism, says Ward, is different in kind from the relation to the same monad of the dominant monad (B) of another organism. The one relation we may call an internal, functional, or vital, the other an external, foreign, or physical relation. (R.E. 257)

Point corresponding to the physical relation there is invariably its own common head, or, owing relation internal counterpart. No relation is only external (i.e. via the base of the pyramid.)

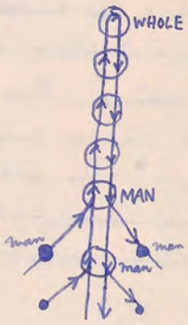


Dr Inge has said: "our relations with other finite spirits are not direct, but are mediated by the interior life & the soul with what is above itself." Art: 'Phil. & Relig.' in Contemp. Point. Phil. 1st Series, p.202



At this point common sense draws attention to a glaring inconsistency. In the last chapter (§), I said that rational communication between officials was possible only at ~~the Centre &~~ two levels — the Centre & the whole. Now I appear to have gone back on this statement, when I say that two officials find common ground in the office of their common superior, no matter how far short he falls of the head of the office. Thus men get at each other through MAN, & are not concerned with ~~anything~~ higher. Official

The explanation, as of so much else, is to be found where it is least often sought — in our everyday experience of human organisation. A situation arises between myself & a colleague. We take it to our common chief, who in due course gives his ruling. That is the whole story so far as we are concerned. The way he arrives at his decision is none of our business. But the whole story is that either our chief has put the particular matter up to his chief (& so on upwards) or, what is more likely, he finds that the case is covered by some general ruling proceeding originally from the head of the office, which he has merely to apply. In other words, whether directly or indirectly, the situation that has arisen between me & my colleague is settled at the ~~very~~ topmost level, through our immediate superior & his superiors.+



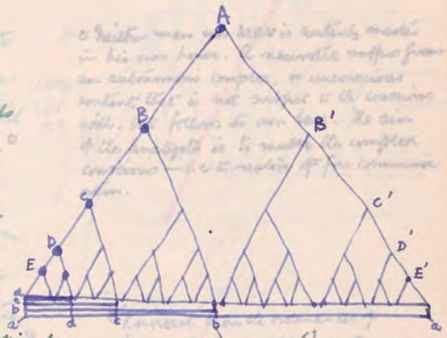
+ "Unity with man is a by-product of union with the One & will only be accomplished in that way. For only in the focus of Ultra Being can the atomic hardness of egos be fused."
Gerald Heard: The Creed of Christ, p.32.

This routine, so familiar in human dealings, ~~organisation~~, is, I suggest, ~~for~~ a time sample of the ~~that more general~~ routine in that greater organisation of which all human organisation are, not indeed working models, but ~~functional~~ working departments. The ascending channels are in certain essential respects separate from the descending, save at their termini.• Rather as a station master may see to the proper ~~conference~~ convergence, at his junction, of the up-trains, & the divergence of the down-trains, as well as to the proper coordination of the two, yet all the while keeping the up-lines ~~free~~ free of down-traffic & vice versa, so every official holds together the two ~~streams~~ channels that pass ~~flow~~ through him, without mixing their contents. In the one stream the currents are distinct. One may not ~~divert~~ wall off the up-current from the down-current (apart, they do not exist), neither may one mingle them (their existence depends upon their separation in purity).

• "And one created thing is more perfect than another when there is found in it that which explains a priori what happens in ~~another~~ the other; & it is because of this that we say that it acts upon the other. But in simple substances the influence of one monad over another is ideal only; it can only have effect through the intervention of God ..... For since it is impossible for a created monad to have a physical influence on the inner nature of another, this is the only way in which one can be dependent on another." Leibniz: Monadology, 50, 51.

to be on the level with him.

The office-boys in the basement are, I say, ~~continuous~~ in touch with one another. This statement calls for some qualification. ~~The scope of their continuity is limited~~ Their continuity varies according to circumstances. My office-boys are continuous with those of my colleague when he & I meet in our common chief. The law is that office-boys (or sub-elections) are unified from the point of view of the official to whom they belong, & separate from their own point of view. The evolution of ~~an~~ a personality is measured by the reach of his law, which is continuous. Thus for the head of the whole office (whom ~~they~~ all office-boys serve) they are all one. For me all mine are one, while ~~the~~ other office-boys outside my own set are temporarily ~~joined~~ united with mine only when I am temporarily ~~associated~~ united with their ~~chief~~ chief. Thus there are certain officials (I call them human) to have dealings with whom involves very little of the communication system of the basement. There are others (the planet, for instance, of ~~some~~ a star in ~~a~~ some remote Nebula) which involve my reference upwards to the head of the office (or at least to ~~an~~ a very exalted official) & which consequently involve ~~also~~ for me the whole or the greater part of the lowest level. In short, my communication with another member of the organisation is a question of finding ~~the~~ a third official on whose staff we both serve, & for whom we are therefore continuous. X



From A's point of view ~~the~~ sub-elections ~~level~~ a—a are one; from B's point of view ~~the~~ subelections b—b are one, & so on. From ~~an~~ individual subelection's point of view (in so far as ~~it~~ it has one) it is separate from all the others. ~~For E & E' to have dealings~~ Dealings between E & E' involve A's point of view & the unity of A's ~~office~~ subelections.

X It is interesting to note that Mr G.N.M. Tyrrell, ~~is~~ led to a hierarchical ~~view~~ interpretation of personality by the ~~facts of~~ revelations of psychic research, finds precisely such a view ~~suggested by~~ implied in communications ostensibly from the dead. He concludes: "It is this view of personality as extended & also graded in some hierarchical fashion, now emerging from psychical research, which seems to be so important. The facts, when we look into them, not only support this view; they demand it." Personality of Man, p.159.

5 5

that we only converge views on ... is belief in, & reliance upon, some higher level of reality than man. "God" says Maritain, "principle & end of the human person & prime source of natural law, is by the same token the prime source of political society & authority among men." The Rights of Man, p.85.

X Zend-Avesta I, pp.396.ff.

+ Science & the Modern World, p.187: James Ward says ~~notes~~ of Spencer that he ignores "the deification of the lower by the higher altogether. The universe for him is like a vast egg which hatches out perfectly by what he was once pleased to call a beneficent necessity."" Realm of Ends, p.113.

o Cf. the monopsychism of Avicenna — a celestial hierarchy in which higher intelligences shed their light upon the lower, down to the Active Reason, & man. The inspiration of the prophet & philosopher is irradiation by the light of these angelic levels.

Encl. Rhetor Aristotle II 266

4. The control exercised by the higher officials.

Common sense can form some idea of the running of the office from my level downwards. To realize that my picture of the world (that is, of my equals) is built up out of my subordinate units' pictures of the world (that is, of their equals), & to realize that their eventual action is the outcome of a progressive analysis of my 'instructions', are not ~~a~~ difficult matters. It is true that many questions are raised. They are questions of detail; the broad principles of my organization — the principles of all organization whatever — are clear enough. + Moreover, in no other hypothesis that ~~the~~ one I am outlining here is it possible (so far as I know) to make sense of my activities. How other, can I account for the actions I perform all the while? ~~with~~ ~~all~~ ~~the~~ ~~wise is it possible to explain my performance with perfect ease of the incredible~~ marvels of organization, as just mere ~~complex & delicate motions of speech & of writing?~~ Everything I do, while so simple for common sense, involves worlds of linked events ~~at~~ in each of my subordinate layers. How are ~~all~~ the innumerable adjustments made so perfectly that ~~the~~ the whole issues in consistent human behaviour, if not by organization?* And what is organization but every official attending to the ~~matter~~ problem that lies before him — a problem put to him in terms of his colleagues — & solving it by ~~dividing it into its parts & by~~ the joint method of analysis & synthesis? Or (to put the same thing differently) I am legions upon legions of individuals, yet

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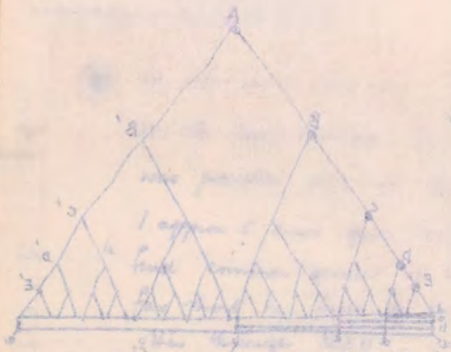
* How, at ~~a higher~~ other levels, ~~can the~~ should meaning emerge out of the chaos of human history, & vital evolution, & cosmic evolution, unless by the same means? Hobhouse Development & Purpose Ch. Stoics & Epicureans 55.

Ward RE 148

I suggest that there exists an organization ~~of ends~~ purposes, by virtue of which the higher ~~end~~ purpose includes & overrules the lower: this is what Hegel called a 'heterogeny of ends' by virtue of which every individual in the hierarchy ~~accomplishes~~ (except the supreme head) accomplishes what he neither foresees nor intends. All organization is of this nature.



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If The ~~world is always~~ information before me is always ~~becoming uncomfortable~~, & much of my effort is to adjust myself so as to ease the situation. ~~myself – but principal~~ ~~myself~~ A cell in me has the same problem of constant adjustment to awkward & disturbing circumstances. But I happen to know that many of these circumstances of the cell's are anything but chaotic or random, like a sort of inclemen weather, but are, on the contrary, aspects of an elaborate control by the whole ~~body~~ of its parts — a control of which the instruments are the hormones of the ductless glands, the & other secretions ~~of many~~ ~~kinds~~ from all manner of organs, as well as the sympathetic ~~from the~~ central nervous system — all working together ~~with~~ ~~a delicacy~~ with a harmony & effectiveness that are incomparable. Now what is true of my cell is true of me: the seemingly meaningless accidents of fate that stimulate me first to this adjustment & that, are instruments by which I am controlled, so that my life subserves a larger pattern. If This control ~~is~~ through my environment is indirect, via my ~~office~~ subordinates ~~staff~~ staff. There is also a direct control.

"Can most imperious qualities," says Shelley, "are the passive slaves of some higher & more omnipotent power."

Inge Eng Mysts 181

I am one individual functioning undividedly, simply. I give point & issue to worlds upon worlds of striving, & often conflicting, beings. The secret is organisation, & organisation is a subject upon which man the organised is qualified to speak. Even in its defects, human organisation throws light upon organisation in general.°

Common sense, I say, is disposed to argue that something of this sort is going on — from my human level downwards. About the higher levels there is more doubt. Do I really refer difficult questions to my superiors? Do I make all routine decisions in accordance with standing instructions laid down at exalted levels?* ~~In brief, do I stand in the same relation to the superiors as the inferiors (so far as they are mine) stand to me?~~ Am I as much dominated by me as I dominate by me? If so, it is indeed a rare thing for me to be conscious of the fact. On the contrary (says common sense) ~~I am conscious of freedom~~ I do as I please and please. What becomes of this freedom if I am, say, to LIFE what my cell is to me, or if I am to the Whole what my self-election is to me — a mere pawn, entirely determined from above?• If (as Fechner says) the regulation of all men's wills depends upon the single will of God,× in what sense do men really exercise their wills at all?

I am, as a man, an official of the fifth grade, whose office is reached by a half-way up the building. & I only deceive myself when I imagine I am not subject to the direction of the inhabitants of ~~my group on~~ the floors above me. This habit of concentrating upon the subject in hand, & the exclusion of all questions about its source & destiny, is not easily broken. My office is not only windowless: ~~[illegible]~~ its trap-doors are well hidden. I work under the impression that all my information is gained, all my decisions are taken, & all my acts are performed, here at my desk. The necessity for mediation — so obvious once seen — I overlook, forgetting that what is happening here demands one world above & another below for its explanation.

It is possible, says Whitehead, that we can detect in ourselves dim aspects of the mentalities of ~~[illegible]~~ ? biotic organisms.+ ~~Precisely how am I directed by the world above me? Let me give a few examples.~~ The pattern of my humanity proceeds from the level of MAN. Divorced from MAN I am not human: my knowledge of the world of men, my compliance with its customs & prejudices, many of my fears & ambitions, my sense of social justice & duty — all these & much more belong, not to the solitary official sitting in his windowless office, but to him as in constant communication with the floors above.° In like manner all that in me which is vital or biological (the 'instinctive' appetites for instance) is linked with a still higher office — namely LIFE'S. As directed by MAN I am human, as directed by LIFE I live. Through LIFE I communicate with all other living creatures that are members of LIFE, & this communication is a part of the 'information' we are always sending up to her, & of the 'directions' we are always getting back.

° Neither man nor MAN is entirely master in his own house. A neurotic suffers from an autonomous complex, or unconscious content that is not subject to the conscious will, but follows its own law. The aim of the analysts is to make the complex conscious — i.e. to restore free communication.

* Knowest thou the ordinances of heaven? cannot thou set the dominion thereof in the earth?
Job, 38, 33.

× Plato's answer may be inferred from the following passage from the Laws (903B): "All things are ordered by him whose providence is over all with a view to the preservation & goodness of the whole, & every part of the universe, in acting & being acted upon, observes so far as is possible the fitness of things; & over every department down to the least set rules to order what they do & what is done by them." WEBB NT 704

• It is important to remember that control is by a higher level, & not by an exalted individual of the same level. Sherrington reminds us that control in the nervous system does not converge on a single pontifical brain-cell [Man on his Nature, p277]. I would say that the cells' master is man, & man's master is MAN. Here, rooted in the nature of things, is a true marriage of democracy with autocracy. Many modern thinkers urge that the only workable basis for democracy is belief in, & reliance upon, some higher level of nature than man. "God" says Maritain, "principle & end of the human person & prime source of natural law, is by the same token the prime source of political society & authority among men" The Rights of Man, p85.

× Zend-Avesta I, pp.396.ff.

+ Science & the Modern World, p 187. James Ward says of Spencer that he ignores "the dependence of the lower by the higher altogether. The universe for him is like a vast egg which hatches out purposelessly by what he was once pleased to call a beneficent necessity."
Realm of Ends, p 113.

° Cf. the monopsychism of Avicenna — a celestial hierarchy in which higher intelligences shed their light upon the lower, down to the Active Reason, & man. The inspiration of the prophet & philosopher is irradiation by the light of the living creature angelic levels.

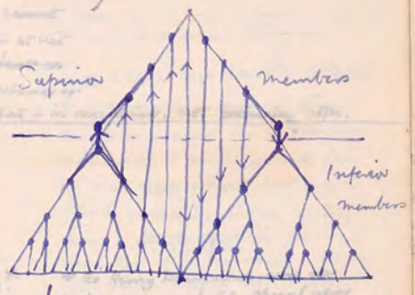
In any event

What does freedom ~~really mean~~ involve? It involves ~~means~~ opportunity to choose. Now to the extent to which I include the downward process, I am the very embodiment of this freedom. Now proper channels, at whose confluence I the man am placed, branch ever more elaborately as they go down, and at every fork in them there is freedom — or should I say necessity? — to choose which way to take.+ In general terms, ~~the~~ an official's freedom is in direct ratio to the number of alternative routes that fan out from him. + this number is laid down by his status in the organisation. Office boys are, entirely deterministic, the heads of very large departments are relatively free. + the head of the whole organisation is as free as it is possible to be. Midway, I have some freedom. If I want more, I must earn promotion.

There remains the all-important proviso: the freedom which comes of choice between downward routes in my department of the office is not mine automatically, but mine to make my own, + mine to keep by unremitting exercise. It is true that I am ~~the individual character~~ the very embodiment of freedom, but it is no less true that, in so far as my subordinates chose for me, without my knowledge, or consent, or over-riding direction, so far am I unfree.

+ Whitehead considers it possible that ~~the~~ physical entities (atoms for instance) may ~~[illegible]~~ attain to 'the poising of alternative values with exercise of choice lying outside the physical laws, + expressible only in terms of purpose.' (Science + the Modern World, p 134.)

Al Ghazzali's way of saying this is: "Just as angels preside over the elements, so does the soul rule the members of the body." X



And so on upwards. The higher my superior the more authoritative he is. Orders proceeding from the anthropological level are subject to my own interpretation, which is always unique; those proceeding from LIFE the 'vital' level are more imperative & their pattern is more rigid; while those proceeding from the upper 'physical' level allow me practically no latitude at all. I can put my own interpretation upon, or get round, or even (in some sense) break, the laws of MAN; the laws of motion leave me no alternatives.

'It is God who worketh in us both to will & to do of His good pleasure' — God, + others. How, precisely, do they exercise their control? Primarily it is the superior member of a Symmetrical Pair that directs the inferior members.+ There is a complication, in the architecture of the office, that I have not so far mentioned: there are direct vertical lines of communication, or duplex, between MAN & cells, LIFE & cells, EARTH & molecules, & so on. Naturally, since the members of a Pair are really the same thing seen from two angles. The office has a certain symmetry about its horizontal axis, & the more exalted officials are the less exalted. MAN is man; LIFE is cells ..... the head of the office is the office-boys. When therefore I say that LIFE directs or controls me, what I mean is something much more intimate than these terms suggest. I mean that LIFE is in me, exercising self-control. At cell-level I am at LIFE-level; LIFE is in me in her minimal aspect, & my vital behaviour flows from this fact. The head of the whole office, under his minimal aspect, is myself at my deepest level, & his control of me is not exercised only from without.⊙ In Whitehead's words: "The necessity of the blind towards order does not arise from the imposed will of a transcendent God. It arises from the fact that the existents in nature are sharing in the nature of the immanent God." ⊙

Such is my answer (as much of it as I can give now) to common sense's objections on the score of freedom. There is no official — not even the head — that he is not also one of my staff, & the more exalted he is above me the humbler his situation within me. He directs me from the inside, as a part of my deeper & hidden control of myself. At least, that is what his control of me is in principle, & in anticipation of my consciously grasping the fact. It is for me to turn what at first seems to be extraneous ordering into self-ordering. I am bound just so long as I am ignorant of the circumstances & conditions of my bondage. Once I lay hold of these I am my own jailer. Thus captor & captive are one, & free.

⊙ Phillipians, II, 13.

+ The situation has been well described in general terms by J. E. Boodin: "Just as in the hierarchy of the organism, the reflex centres owe their definiteness of function — their gradients & localised response to stimuli — to the control exercised by the higher levels of the cerebrum..... so matter in the cosmos owes its definiteness of function, its mathematical laws, to the existents as an integral part of the cosmic hierarchy of control." Cosmic Evolution, p 110.

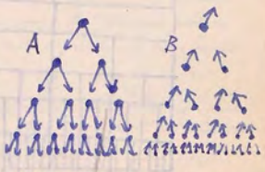
⊙ Adventures of Ideas (Pelican Ed.) p. 128.

"When thou standest still from the thinking & willing of self, then the eternal hearing, seeing, & speaking, will be revealed in thee; & so God hearth & seeth through thee..... Where thou dost not dwell as to thyself & thy own will, there the angels dwell with thee & wrought all over the universe" I suggest that what Boehme means by 'angels' in this passage (from A Dialogue Concerning the Super-Sensual Life (trans anon)) is what I mean by 'superior members of a Pair'.

5. I escape from the windowless office

The question then arises: how can I control my staff unless I can influence (or become) those officials above me who are concerned with my staff?

In the foregoing a radical contradiction has become increasingly plain: the more I protest that I am shut up in my office, isolated



+ The downward path (A) in me is the path of freedom because at every level there are many alternatives. The upward path (B) is the path of necessity.

The guarantee of my freedom is the law that levels cannot vary. This law can only mean that my superiors get at me by becoming me, or by my becoming him, or by both means. And in each instance his control of me is my self-control. This implies in this clear sense over use of the words 'self-control' the meaning, control by considerations of the public or general good, instead of private good? "To direct the will in accordance with God's will, as the will of him who is this will unites our will with the wills of all creatures — higher than this no will can go." X The self has attained the level of full freedom. "Our wills are ours to make them theirs" — because they are not ours till they are theirs.

X Fechner: Zend-Avesta i, pp 396 ff.

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In fact, however, I am ascending & descending in the hierarchy all the time, by changing my valuation of the "I". Thus of my unworthy impulse I say: "that is not like me"; of my impulsive action I say: "I didn't mean that".• The more complex I am the more my ego is split up between the levels of the hierarchy, & the more clearly I discriminate between those levels.

• Cf. Jung: ~~Psychol~~ Contributions to Analytical Psychology, p 298

~~of my [illegible]~~ I rise to one occasion, & on another sink in my own estimation.

Thus, while men may say of their higher officials:

For all we thought & loved & did,
And hoped, & suffer'd, is but seed
Of what in them is flower & fruit;"x

they say it of their higher selves. For the fruit & the flower are the seed. All the same, they are for ever separated, held apart. Man, says Franz Kafka,• is fettered to a chain which is long enough to give him the freedom of all earthly space, & yet only so long that nothing can drag him beyond the frontiers of the world. But simultaneously he is a free & secure citizen of Heaven as well, for he is also fettered by a similarly designed heavenly chain. So that if he heads, say, for the earth, his heavenly collar throttles him, & if he heads for Heaven, his earthly one does the same." • ~~In other words~~ Nothing is gained, everything is lost, by running all levels together.

• The Great Wall of China, etc. p 151

x Tennyson: In Memoriam, CXXXI.

The significant fact is that somehow I have prepared this schema, which claims to take in the whole organisation. Has it been drawn up in my windowless office, without real reference, perhaps, to what is going on outside? I cannot think so. Is the schema then a picture of the whole, contained here in the part? Again, I cannot think so. The key, because so obvious, is that what gives dignity of a level is at that level. In so far as the schema has meaning it exists at the levels which give it meaning. The flat frame of a building is not a model of the building exhibited on the fifth floor, nor the schema a picture of the organisation, but a distributed & structural factor in the whole. When it fails that is in consciousness, not scope.

from all the other Officials, the more I disprove my point. If I really were isolated I could never know it. ~~The fact of the matter is that~~ Absurdly I start off as a solitary Official ~~wrongly~~ imagining he has access in person to all his colleagues, + with equal absurdity, an unsolitary Official ~~wrongly~~ imagining he has no such access.

I am alive to all the Officials, which can only mean I am alive in them. The more I am alive to, the more I live.*

It is the thesis of this book that I have the freedom of the office — but not as a mere man. When I rise to a higher or sink to a lower level (as I am doing all the while) I conform to my new environment: "I live, yet not I." I take nothing alien into it, + bring nothing alien away. While what I am at any non-human level flows from what I am at the human level, it is so changed in precise or decent as to become perfectly at home wherever it is. If I care to enjoy my privileges, I have the men of the whole organisation, provided I will take an elastic view of the "I". If, on the other hand, I insist on the original common-sense interpretation of what this "I" is, then I live the prisoner of my own narrow-mindedness.

"From this hour," Walt Whitman announces, "I ordain myself loos'd of limits + imaginary lines," yet even he cannot do without them.

This illusion of the separateness of each Official in his windowless cubicle is not altogether an illusion: it is essential to any definite organisation, any horizontal or vertical distinctions, any shading whatever either the idea + narrow-mindedness is the cement of the bulging structure. If everyone knew his own mind (i.e. the mind) there would be no need to know. Enlighten each functionary, show him that he is at liberty to go anywhere he likes provided he pays the price, + that he is not tied to his desk — + all vanishes. The degree of his refusal to receive such enlightenment is the measure of his grade — the least enlightened are in the basement, the most enlightened in the attics — but his refusal, seeing the end it serves, is itself a kind of enlightenment. To be broad-minded in season + out of season, prematurely, + without exception — or, rather, to be broad-minded without counter-balancing narrow-mindedness — is to be narrow-minded indeed. The very high officials, aware of this, exercise severe self-limitation, + their minimal aspect is as exclusive as their maximal is inclusive. The consequence is that every official on every floor is busy at his post, minding his own business, + marking a definite stage in the vertical flux. This is indisputable.

~~It is probably impossible to the contrary system of intercommunications which would bring the whole.~~ And there is a sense in which he ~~Ho~~ is fulfilled, saved from his limitations, + his complete meaning is realised, in the totality of Officials + levels: they are not alien, but himself, + there is no real discontinuity. Yet, that all this may be true, his limitations + discontinuity must be true in part.

~~The foundation of structure is founded upon separateness pushed to the limit, + roofed with unseparateness, the first~~ The foundation of the structure is partitions is naturally divided into the maximum number of compartments; the ~~second~~ other is naturally undivided. On ~~the middle~~ my flow I have broken down the dividing walls between the parts of a man. Above me, MAN has broken down the dividing walls between all men. Every storey is partitioned off ~~more elaborately~~ less than the storey ~~above~~ below it. The point is that where partitions exist they are needed; they are structural.

* As Henry Drummond, now so undeservedly neglected, showed very clearly. (Natural Law in the Spiritual World, p.149 ff.)

P.P. 83

+ For example, ~~In other words~~, at man-level EARTH does not exist, nor does man exist at EARTH-level. It is nonsense to picture myself standing on a globular ~~Earth~~ Planet, with the Antipodeans standing the other way up — Earth + men do not, as such, exist at the same time. It is no accident that a Planet + its satellites, or a Star + its Planets, are not simultaneously visible. So far as mere men are concerned what there is of Earth is flat, + so far as mere Stars are concerned, Planets are a fiction. Every level has a fresh cosmology of its own.

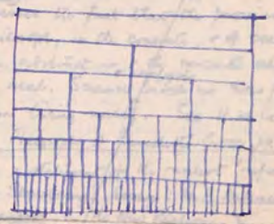
• Song of the Open Road.

Marcus Aurelius: Meditations, VIII, LIII.

⊙ Heraclitus was faced with the problem of how, in the upward + downward flux, things present the appearance of stability. His answer was that each "level" has its "measures": — material is taken in to compensate for what is given out. The aggregate bulk therefore remains roughly constant. See Burnet: Early Greek Philosophy, p.150.

(fire, water + Earth)

+ In the words of John Caird 'a membered totality in the production + maintenance of which the parts have their own natural fulfilment or realisation.'
Philosophy of Religion, p.101.



⊙ Nature [1836], VII

* Max Born (Einstein's Theory of Relativity, pp.2,3) makes much the same point.

• I am in the hands of the unknown God, he is breaking me down to his own oblivion to send me forth on a new morning, a new man.
D.H. Lawrence: Shadows

For example (as Eddington has remarked) the physicist must strip his sense-organs one by one — ears, nose, tongue + skin — before he can get into touch with his world.* He has to descend to its level. The 'senses' of molecules or electrons become his, as when he inquires of a body what it makes of the Earth — weighing is just this — + abides by the body's opinion. The physicist must break down towards the oblivion of the Centre.• Similarly he must rise till he can say (with Emerson) "that man has access to the entire mind of the Creator."⊙

This is the doctrine he was wont to teach,
How divers persons"witness in each man,
Three souls which make up one soul:first, to wit,
A soul of each and all the bodily parts,
Seated therein, which works, and is what Does,
And has the use of earth, and ends the man,
Downward: but, tending upward for advice,
Grows into, and again is grown into
By the next soul, which, seated in the brain,
Useth the first with its collected use,
And feeleth, thinketh, willeth,-is what Knows:
Which,duly tending upward in its turn,
Grows into, and again is grown into
By the last soul, that uses both the first,
Subsisting, whether they assist or no,
And, constituting man's self, is what Is-
And leans upon the former, makes it play,
As that played off the first: and,tending up,
Holds, is upheld by, God, and ends the man
Upward in that dread point of intercourse,
Nor needs a place, for it returns to Him.
What Does, what Knows, what Is;three souls,
one man.

cult of Mithraism, a seven-step ladder, made of the metals of the seven heavenly spheres, was adopted, and the ancient Egyptians equipped their dead with miniature bronze ladders to help their ascent to heaven.* How childish — & how profound! "The spider taketh hold with her hands, & is in kings' palaces."• Or, in Swedenborg's phrase, "the understanding flies upwards & downwards" between the highest & the lowest regions.× ×T.C.R. §602.

•Proverbs XXX, 28.

Listener Ap 7/49 p585 E Caird E of T 312

remove them, & the building falls in. I can get beyond my few walls, & march about the building freely, but never by breaking down partitions or driving windows through them. My neighbour & I are perfectly insulated — on our own floor. We meet on other floors, where ~~there are~~ no walls or partitions come between us.

I remain, then, in my windowless ~~walled office~~ cubicle with its unpenetrable walls, & I ~~travel~~ am spiritled, thanks to the elaborate system of trap-doors & cat-ladders ~~system~~, throughout the entire structure. That I do in fact function at all levels, while remaining human,+ Part II of this book has been concerned to show. ~~How I made that~~ In so far as I attain the higher levels, I take over their direction of my lower levels; while in so far as I attain the lower levels, I take over their reference to, & domination by, the higher levels. In other words, I take over, in their due order, the Symmetrical Pairs — my Symmetrical Pairs — & in so doing I realise my own nature. I come to know that I am the whole organisation, yet still this tiny human fragment of it. The faith on which science is based, says Whitehead, "springs from direct inspection of the nature of things as disclosed in our own immediate present experience.... To experience this faith is to know that in being ourselves we are more than ourselves: to know that our experience, dim & fragmentary as it is, yet sounds the abysmal depths of reality...."• Whitehead, in fact is one of those diverse persons who, according to Browning:+ —

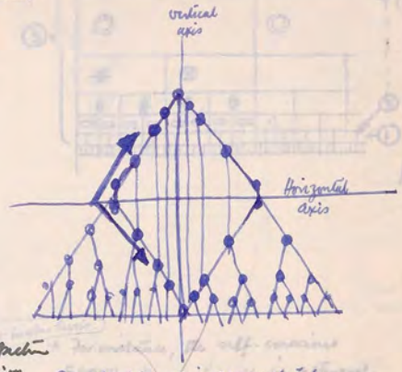
6. Abstract & concrete aspects of the organisation.

There is a further difficulty whose consideration cannot be put off any longer. It is this: in what sense are the 'higher' officials really 'higher'? In some respects, ascent above the human level looks more like a descent. Is not the merely vital 'lower' than the human, & the merely physical 'lower' than the vital?+ The higher the functionary, the lower is his own province, & the less competent he is to interfere directly in human affairs. Thus it could be argued that LIFE is subhuman, EARTH & SUN & GALAXY are sub-vital, while the whole is sub-physical.

Now this is partly true — of the minimal or inferior aspects of these units. LIFE is sub-human, as cells; & EARTH is sub-vital, as molecules. On the other hand, LIFE as the concrete reality includes MAN & is superhuman; EARTH as the concrete reality includes both LIFE & MAN, & is both superhuman & supervital. The Whole in its concrete aspect embraces & transcends all other levels. In fact, the 'lower' the abstract form, the 'higher' the concrete form: the one is bankrupt with the other.+ To take one of the upper levels as it stands by itself, in abstraction from what it rests on, is impossible; or (I should say) to do so is to discover that one is really dealing with its inferior aspect several ~~paces~~ stages down. The law is this: each Symmetrical Pair, in its concrete aspect, includes & is those Symmetrical Pairs which lie

* He ~~expressed belief~~ was aware of the significant point about the ancient belief that the ~~most~~ human soul could ascend to its divine home in the heavens, ~~while~~ stage by stage, before death, & while its body ~~the body~~ remained earth-bound.

+ 'Such a life' says Aristotle of the life of contemplation, 'is greater than can be measured by a human standard, & man cannot live it not qua man, but only as there is something divine within him.' ~~Ethics, 1177~~ He goes on to show that it is nevertheless such a life which makes him man. Ethics, 1177b, 27.

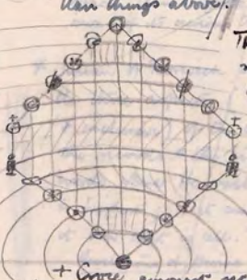


My development, is symmetrical about the horizontal axis, towards the vertical axis. The goal is to exchange the one axis for the other.

• SMW p.20.

+ 'A Death in the Desert' 1183 ff. Mettam P.B.P. 119 OBXV 419.

+ 'Man', defined in formal logic as the rational animal, is 'lower' than the individual man, for it (also) leaves out all the qualities in which men differ. It is an abstract universal. By the same token 'Life' is 'lower' than 'Man', & so on. Cf. St. Augustine's saying that "things above are better than things below; but all creation together is better than things above."• Confessions vii, 13 ff.



The way from the one member of a Pair to the other member lies through the intermediate regions & Pairs: each Pair includes those that develop within it.

+ Croce, amongst recent idealist philosophers, stresses the fact that the province of philosophy is the concrete, & of science the abstract — & only the concrete alone is real. Science takes us even further from living reality. See H.W. Carr: The Philosophy of Benedetto Croce, pp. 6 ff. For a statement of the realist 'refutation' see Spaulding's Essay: ~~to~~ A Defence of Analysis, in The New Realism.

• Cf. Father Przywara (Polarity, p.69) ~~discussing~~ discussing the Thomistic Analogia Entis, ~~points out~~ points out ~~critic~~ ~~says~~ that "the highest grade in the process (that of pure spirit) is not, as compared to the others, the nearest to God. But that the hierarchy of stages in its total complexity.... is the whole of it in the highest degree near to God & in the highest degree the similitude of God."

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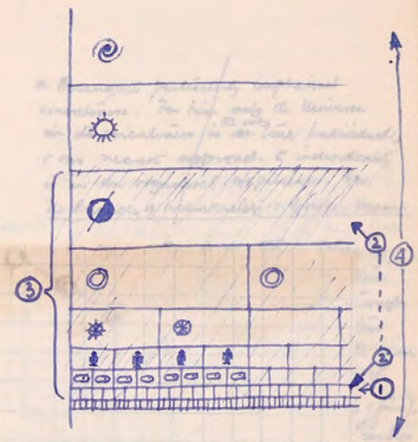
within its boundaries

To make the matter quite explicit, let me take as example EARTH, or myself at EARTH-level. Now there are no fewer than four ways of looking at this unit, each less abstract & more real than the last. First, there is EARTH by herself, as common sense regards her, sub-human, ~~sub~~-vital, unintelligent, dead. This is EARTH considered as belonging to her earth-level only, which in the end turns out to be molecule-level. Second, there is the Symmetrical Pair EARTH-molecules, occupying two floors some distance apart, but communicating as it were by vertical ducts. EARTH's status in the organisation is becoming rehabilitated, but it is still purely physical. Third, there is the Symmetrical Pair as including LIFE-cells & MAN-men. Now EARTH tenants six floors of the building instead of two: she is really moving in. Fourth, there is EARTH ~~then~~ as including all it takes to run her, all that is needful if EARTH is to be her whole self: that is to say EARTH as going out to include the whole organisation from the attic to the basement. She is ~~=~~ the whole — the whole with special reference to ~~the~~ one particular ~~one~~ aspect. If indispensability is a test of truth, then all four versions of EARTH are equally true; if fullness or concreteness is the test, then each successive version is truer than the ~~last~~ ~~truly~~ one before it, & only the last is wholly true, because it alone is truly whole.



What I have just ~~said~~ written about EARTH ~~is true of~~ applies to every ~~level of myself~~ grade of individ except the ~~middle floors~~ lowest pair & least pair & the sublime pair. ~~Both~~ In the case of the former, the ~~first~~ second, & third versions ~~all~~ merge; ~~and to~~ in the case of the latter, the third & the fourth versions merge.* The situation may be generalised by saying that ~~the middle floor of the building is the axis,~~ & any adequate view of the building (or ~~of~~ any part of it, or of any process going on in it) must preserve symmetry about the horizontal axis, ~~this being so — leaving out as little as possible of what is meant by "left" & "right" of the axis.~~ In other words, I am not required to ~~drop my office~~ deny my common-sense starting point. It is the right basis & the only basis for me. What I do need to do is to explore the structure equally above & below, ~~—~~, & hold ~~the~~ my findings together in a unified picture. Common sense is ~~my~~ the basis of all my ~~speculations~~ journeys, &, while ~~by itself it is not enough, nothing is enough~~ it is never enough by itself, nothing is is ever enough without it. ⊕

+ For instance, the self-conscious EARTH* knows herself in & through her organ the geologist, who is also a man ~~belonging~~ with all kinds of human relationships, & an animal with ~~belonging~~ all kinds of vital relationships. These human & vital relations (e.g. the geologist's political activities or the state of his health) are inseparable from EARTH's self-consciousness, because there never was a ~~geologist~~ man of science who was only a ~~geologist~~ scientist. ~~*~~ The real EARTH involves every level without exception, & is different, mentally as well as physically, on account of all that happens in her & outside her.

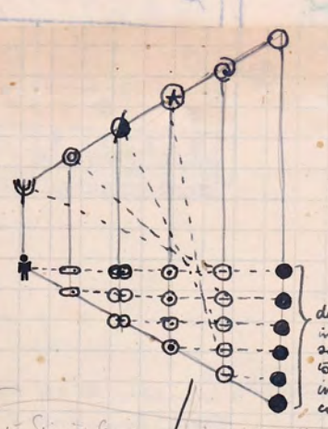
Off duty, he is no more aware that he is embedded in a missile whirling through space, than a ~~giant~~ worm in a boomerang is aware of its curious trajectory.

* Julian of Norwich describes perfectly the three aspects (superior, inferior, & inclusive) of the ultimate Pair when she records "the high, marvellous words where He sat: I et am that is highest; I et am that is lowest; I et am that is all."
Revelations of Divine Love, ~~[illegible]~~ LXXII.

⊕ "Man ... is placed in the centre of beings, and a ray of relation passes from every other being to him. And neither can man be understood without these objects, nor these objects without man."
Emerson: Nature [1836], Ch. IV.

Thus EARTH is not herself without the religious, philosophical, & scientific institutions which, though they are contained in her, belong at higher levels.

My reply to the question — in what sense are the 'higher' officials really higher? — is: in certain lines sense they are higher, while in certain rather less lines sense they are lower. The point to remember about these individuals, & indeed about every individual in the organisation, is that in himself (in



* Cratos Spirit Each man has own colloidal mols

of what is above himself. In a sense, all levels are eminent in each level. But it is far less misleading to say, instead, that at each level there are individuals who are peculiarly pliable, or whose trapdoors are open circle, or who are good correspondents.

◉ In fact "the constitution of the proteins, including haemoglobin, which can be separated from the bodies of different individual men, varies appreciably between different individuals; & this is no mere accidental circumstance, but is as characteristic for the individuals as the shape or size of his hands or face, or the colour of his hair." J. S. Haldane: The Philosophical Basis of Biology (London, Hodder & Stoughton, 1931), p22.

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What does all this mean for, say, a subordinate official? ~~In general,~~ the rule is that the lower units ~~through~~ reflect each whole of which they are members. Thus an electron in a saint behaves differently from an electron in a criminal, in a stone. The lower units are, within the limits of their levels, plastic to the requirement of the higher, amenable, ~~both in behaviour & in structure~~ good servants. The molecules of this planet are of three orders — those that remain merely terrestial, those that enter into living patterns, & those that enter into human patterns.◉ In terms of the hierarchical organisation, it makes a difference between two officials of the same grade if one is directly under their common chief, while the other is subject to intermediaries ~~Operation becoming temporarily a member of my body~~ This is often ~~seen in structure more clearly than in function~~ clearly evident in their structural differentiation: ~~"If the Man Molecules~~ * for instance, Myriads of new molecules appear in LIFE, & MAN ~~initiates~~ further ~~increases~~ extends their range in his laboratories; ~~atoms to some degree atoms & cells are~~ subject to ~~In~~ general, it may be said that the concrete ~~appr~~ organisation includes all such differentiations ~~within each level~~. * Again, there are men whose behaviour is linked with LIFE, EARTH, & every higher level, and MAN would not be MAN if he did not contain these reflections

* See Ch 19 § Afterthought

Thus ~~the behaviour~~ to explain how the electrons are writing this paragraph (& they are) ~~is to~~ would be to show how the Whole lies concealed among them. My ~~[illegible]~~ activity brings out or expresses the true nature of electrons — but as so expressed their nature is super-electronic.

his private office & on his own floor) he is nothing. Not even the head of the office is real in this sense. Everything is involved in everything else, & only the concrete whole is wholly real. * Nor by the concrete whole I do not mean the structure with all the barriers to its wholeness, with all the partitioning of its floors, demolished. I mean the Whole as needing & using every one of its own self-imposed limitations, as embracing & making the most of all its own deliberate blindness to itself & to reality, all its own elaborate pretence (only it is more than a pretence) that its parts are self-existent. To omit all the provisions from wholeness that the whole contains is not to make sure of its wholeness, but to reduce it to an abstract or empty condition, & ; in fact, to its opposite which is Nothing. But by contradicting itself endlessly, by falling immeasurably short of its own standard of awareness, does the whole recover itself from a barren unity, ~~& first~~ It pays to wait till, in the end, every hindrance to unity at lower levels ~~turns out to be~~ adds content & richness to the total effect. *

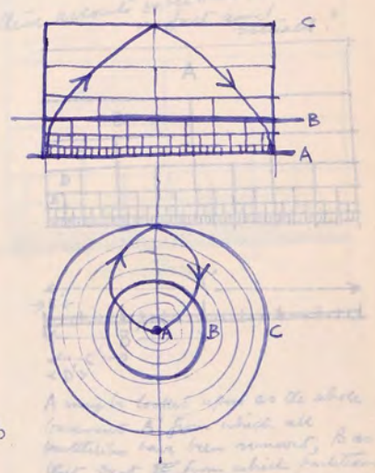
* Bosanquet particularly emphasized concreteness. For him ~~only~~ the Universe in its concreteness is the only true individual, & our nearest approach to individuality is in our organised experience. See The Principle of Individuality & Value, passim.

* ~~Bringing~~ The Pseudo-Dionysius (The Divine Names, II, 3.) discusses very lucidly the seeming-paradox that it is the higher & more universal qualities (such as existence), & not the less universal (such as wisdom), which are more truly applicable to God. The Via Negativa is a process of abstraction — but not of mere abstraction. God's existence subsumes & includes all life, which again subsumes & includes all wisdom; thus he has richness without diversity. The higher the creature (whether animal, man, or angel) the more he shares on this basic richness.

o Cf the Chuang Tzu Book, XII: "When a thing's nature is developed to the full, there is a return to the spiritual power (through which it came into existence). Now this power in them ~~at~~ it is at its height is the same as it was in the very beginning. Being the same, it is unconditioned (by space & time). Being unconditioned, it is over all [lit. great] & makes 'the union of a bird's beak & its wing'; for the union of beak & wing is part of the union of heaven & earth."

7. The Office & the doctrine of Regions: (1) The Foreground

There are many queries which common sense has been wanting to raise for some time. Perhaps the most important of these may be summarised in the question: how does the schema of regions fit in with the schema of the office? Just now there seem to be a number of irreconcilable differences between the two ways of conceiving my organisation. For instance, is not the windowless condition of my office inconsistent with the ~~[illegible] but [illegible]~~ assumption, made as early as Chapter I, that I am in the very place where cells achieve cell-hood, men achieve man-hood, & Stars achieve Star-hood — with the ~~new, that is,~~ assumption, in short, that everything is here presented for my inspection, without barriers or mediation, & all I have to do is to cease suppressing my real knowledge? ~~Here I cannot be conditioned, yet all windows.~~ According to one doctrine I am windowless, according to the other I am all windows. This will not do. Surely I cannot be utterly dependent upon innumerable levels of mediators below me, & a few above me, for my knowledge, yet at the same time have direct & perfect insight into ~~all~~ the various grades of being. Again, my space is organised into regions about a centre, my office into officials contemplating reports, & into proper channels, trapdoors, & the like: there seems to be no clear ~~immediate~~ relationship between the two systems.



The reconciliation of the hierarchical Schema with the original Schema. Pyramidal & globular

Now the point of drawing two pictures instead of one is that the distortions & omissions (unavoidable in the best of pictures) of the one should be a different set from those of the other picture. Perfect consistency, at any rate

to start with, is therefore needless to be expected nor desired. On the other hand, such glaring contradictions as I have just mentioned would, unresolved, be enough to rule out one of the premises, if not both of them. ~~So Cons~~ Do the contradictions ~~to no~~ really exist, & if they do, can they be overcome?

What I must cling to, what it would be futile to doubt, is my ~~first hand~~ genuine experience ~~here~~ of such ~~things~~ objects as men & ~~stars~~ — experience which is clear, ~~immediate~~ & compelling. ~~Some this point any scheme must set out.~~ The secondary ~~questions~~ considerations then arise: where, (and as what?), do I enjoy these intuitions of things? ~~In the first portion (of Chapter I, summary)~~ According to the regional schema I experienced them ~~at~~ here at the Centre (that is at ~~sub-station~~ ~~office, being~~ the lowest hierarchical level, ~~of the Nothing~~ when I am Nothing), from which spot I projected ~~the the second portion (of this Chapter)~~ according to the hierarchical schema, on the other hand, what I conceive to be each object to be its proper region. I have to do with men in my man-office, with ~~other~~ my fellow stars in my SUN-office; and, in my ~~sub-station~~ lowest office, ~~instead of not, as before, with all things~~ of all, with my fellow mends. ~~I have to do only with other fellows, sub-stations~~; according to the first problem, ~~I, therefore, my fellows~~ ~~being~~ am housed in ~~Belong on the fifth floor, & have a kind of pass to other floors~~ where I nevertheless enjoy all things; the basement ~~is~~ according to the second, ~~the lowest. Which is true?~~ ~~When am I actually? & move up & down in the organization with~~ where I experience only ~~sub~~ objects of human grade, but possess a pass which enables me to move up & down to other floors as my object moves up & down. which of these accounts is the true one: where in fact am I actually?

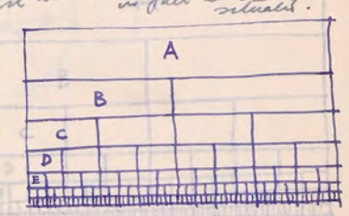
In fact, ~~in~~ both places. Everything depends upon how much of the basement belongs to me ~~accounts~~ that is, upon how many ~~office boys~~ & the most inferior officials I employ for the time being. As I have always said, to control so many ~~to be~~ ~~so~~ ~~the basement~~ of them is to be a man; to be a ~~caller~~ larger ~~unit~~ member is to be LIFE, or EARTH, or SUN; to control them all is to be the Whole. And this is only another way of saying that the Centre is perfectly elastic & just as commodious as the occasion requires: there is room in it for All, & there is not room in it for anything. In a sense, then, — (I made the discovery in effect as early as Chapter IV) the Office is one-storied. It is all basement.

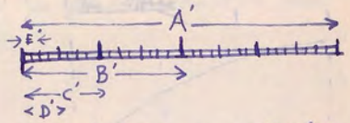
It is all basement, and the basement partitions, though innumerable, are all collapsible. My human office is a basement office, with a vast area of partitions ~~removed~~ taken down to make rooms for me. Those that remain around me are, for me, windowless. But ~~they~~ many of them vanish directly I ~~pierce~~ with up the pt. of view ~~refer to~~ ~~from~~ ~~higher authority~~ ~~a matter upward~~ ~~& I, subsuming it to my immediate object, become~~ with whom I become temporarily identified. ~~with him~~. There is a regulation floor area for a man, another for MAN, & LIFE, & SUN, & so on. ~~The~~ The area I now occupy is a question of the status I am now according my self, while this in turn is a question of what I am contemplating: the infallible & the only way to become an official of any grade is to concern oneself with his concerns, ~~which~~ that is, with his equals. When I consider the entire organisation I claim identity with the head of the office, and all the partitions collapse

+ That man is actually at home in all regions, & not a casual visitor, is no new doctrine. It is for example forcibly put by Dante (Paradiso, Cant I, end): ~~where~~. Beatrice explains that his ascent through the heavens is as natural as the downward flow of water; once the impediments are removed:-

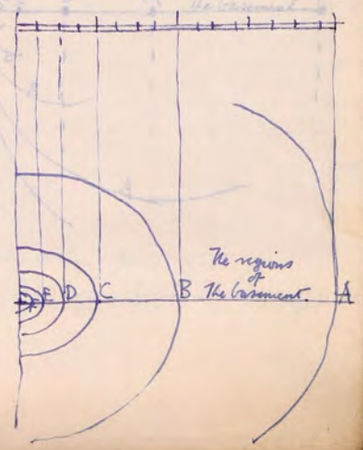
Thou no more admire
They soaring, (if I rightly deem) than lapse
of torrent downwards from a mountain's height.
Here would in thee for wonder be more cause,
if, free of hinderance, thou hadst stay'd below,
As living fire unmoved upon the earth."

Cf. also ~~Bitmer~~ William Law:
"There is nothing that is supernatural in the whole system of our redemption. Every part of it has its ground in the workings & powers of nature...."
(Inge XM 283)





A may be looked upon as the whole basement A' from which all partitions have been removed, B as that part E' from which partitions to the extent of B' have been removed. & so on.

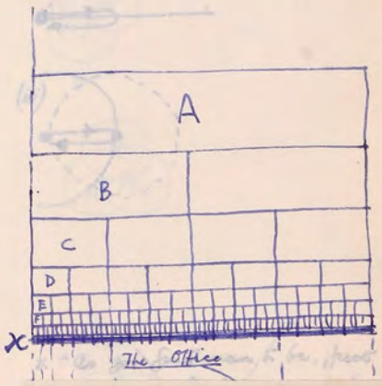


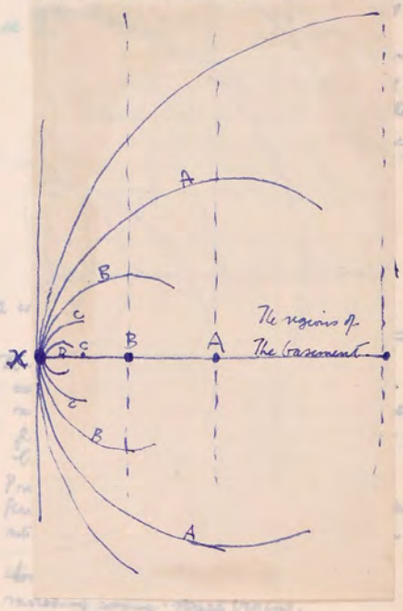
before my claim.[φ] ~~In the whole basement.~~ On the other hand, if I start dealing with material that is less than human, the windowless partitions close in upon me, like the ~~walls~~ walls of the Pit in Poe's story, till I am ~~literally~~ squeezed to death ~~nothing~~. An odd building this, of which the dividing walls are so mobile that they fit themselves perfectly round the requirements of every tenant, & so ambiguous that they are perfectly transparent for some tenants while perfectly opaque for others. They are, & they are not. They are real, & they are illusory. Demolish them all, & treating them as though they had never been, there remains a featureless unity indistinguishable from nothingness; re-erect them all, & treating them ~~all~~ as real, there remains a ~~featureless~~ multiplicity of nothings. ~~again indistinguishable from nothingness.~~ The only way to avoid both these states is ~~for them to~~ to look on them as coexisting, along with all ~~the~~ the innumerable intermediate states, in a never-ending process. ~~To~~ As fast as the partitions are being ~~[illegible]~~ pulled down, so fast are they being put up again. Transparency is always being achieved — & ~~lost~~. so is opaqueness. Now the transparency is the transparency of space; the opaqueness is the opaqueness of objects in space. The scheme of the basement is, in fact, simply the schema of regions in new terms.

How does communication go on in this one-storeyed office? Here there are no trapdoors — the floors & ceilings are as ~~impenetrable~~ solid as the walls. The only means of communication is to break down the partitions that separate offices, & build them up again in due course. In other terms, officials communicate by seeing their way through to one another, by clearing the space between them of all obstacles.

I am working at my desk in the basement. Now the spot X I occupy is a tiny part of that total undivided floor area which is occupied by the head of the office. In so far as I succeed in looking at things the way he does I shall find no barriers between myself & ~~any other officer~~ this part of the office becomes, & is, the whole of it. But this same spot X is also a part of the offices of a series of lower authorities — GALAXY, SUN, EARTH, LIFE, & MAN — and as I take ~~up the point of view of~~ upon myself what concerns each of these in turn so do I determine the meaning or value of this place. The view from here, that is to say, depends upon the area over which partitions have been pulled down. Or, to put the matter the other way round, I can describe this place as the spot where the Whole, after adding ~~one~~ compartment after ~~other~~ compartment to itself, at last arrives at Wholeness; where ~~the GALAXY, after~~ Galaxies finally grow to Galaxy-hood, where Stars achieve their Star-hood, & so on. All these officials are here in my office at the same time because this place is an essential part of their accommodation. They complete themselves here. And there is no sort of official in the office who does not come to his full status in this place.

φ Cf. The Chuang Tzu Book, XXIII:
"How does the divine (in man) descend on him, how does the light of reason emerge? (The answer is that) there is something which brings (time) sages to birth & produces (time) kings, & the source of all these is in the One. To be in unbroken contact with the Parent Stem (of all life), this is to be what is meant by a 'heavenly man.'" (Chinese Philosophy in Classical Times, p.209)
But man has been expelled from the Fact Paradise. True, says Kafka, but ~~since~~ that the expulsion is eternally recapitulated, makes it possible "that not only could we live contemporarily in Paradise, but that we are continuously there in ~~fact~~ actual fact, no matter whether we know it here or not." (The Great Wall of China & other Pieces, p151)





The doctrine of plural immanence

Again, what is this very ~~an office like~~ curious office, but the system of regions? I have gradually worked round from the first picture of myself, to the second picture. They are not really inconsistent; in fact, the Office is really the schema of regions ~~worked~~ diverges out in somewhat greater detail & from a somewhat different point of view.

8. The Office & the doctrine of Regions: (ii) the Office superimposed on the Regions

~~I am in the place~~ ~~where~~ To say that I am in the place where A is a man, ~~A is a Star, & B is a Planet~~, is very true, but it is far from being the whole ~~truth~~ story. Things are not simply here. I receive them here from ~~a region~~ another place, & I ~~despatch~~ send them back to that ~~region~~ places. These centripetal & centrifugal movements, which are ~~essential to~~ the groundwork of my experience of anything at all, can be pictured in three ways: (i) as the downward or analytic & upward or integrative flow of ~~reports~~ 'cases' in the many-storied office, (ii) as the ~~collapse~~ erection & collapse of partitions in the basement office, and (iii) as the chain of events (maybe the events known as light) connecting my distant regions with their centre, & ~~they~~ centre with its regions. These are three versions — out of the many versions that could be contrived — of a single tale.

The answer, then, to common sense's objection (that the windowless office is inconsistent with the "here" which is nothing but windows) is that the "here" merely as "here" & without reference to any "there", is entirely windowless. It is the office-boy at home & by himself, the sub-election which is Nothing. On the other hand, the "here", complete with its complement of "theres", is all windows because it is the Whole, from this Centre's point of view; it is the entire office, with all the ~~of~~ middle walls of partition torn down. And the "here" is every intermediate stage between these two extremes: it expands with its objects or contents, just so much as they require of it. Primarily this spot is Nothing, but it is capable of ~~expanding~~ swelling to become all things.[x] The paradoxes of the Centre are endless: ~~it~~ through Nothing, it draws all things to itself; through Nothing, it contains all things; through Nothing, it ~~gives~~ womb gives birth to all ~~the creatures~~ of the world.

The ~~key~~ fact, not easily noticed, which is the secret of the reconciliation between the ~~two, or rather three,~~ versions of myself, is that real space (as distinct from the abstract space of mathematics) is organic. It is complicated past all imagining, far more so than if it were a mass of machinery, or I know not what fantastic congeries of apparatus.

to see eye-to-eye with &

walk-past —

* This is so even for near objects. Seeing involves complex activities & is really a function of the whole man. Eye accommodation & convergence, the listening of the eyes & the head, the wrinkling of the forehead, & so on, all play their part. For a classic discussion of the subject see James' Text Book of Psychology, pp 32 ff, 338 ff.

James, however, thinks that all sensations are 'voluminous', & the primitive field of vision not flat. Here he disagrees with many others.

x "As you find man to be, just so is eternity. Consider man in body & soul, in good & evil, in light & darkness, in joy & sorrow, in power & weakness, in life & death — all is in man, both heaven & earth, stars & elements. Nothing can be named that is not in man."

Boehme: The Threefold Life, vi. 47.

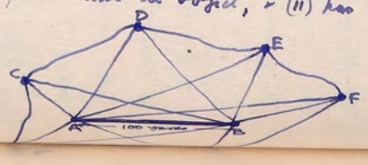
Jones Sp. Ref 154

o ~~The difference between abstract space & the space~~ ~~or empty~~ space wherein stars & men, ~~are co-mingling, & all things~~ creatures, co-mingle, ~~has been incomplete~~ (as distinct from ~~the space of~~ mere emptiness) has been beautifully described by Rilke:

Prodigal heavens, overflowing with stars,
flame above your affliction. Leave off weeping
into your pillow, & weep into them, where close
to the weeping,
close to the fading face, incessant
ravishing cosmic-space begins.

Late Poems: (trans. J.B. Leishman) p. 113.

In plane-table surveying, the bearings of salient points C, D, E, F..... are taken from the two ~~bases A + B, whose distance apart is measured~~ ends of the measured base-line AB.
The bigger the field to be surveyed, the longer this base-line must be: in effect, the subject (i) has to ~~grow~~ keep pace with the object, + (ii) has to be dual in (A and B) in yet one (the continuous line AB).
Space is social, + sociality is difference in unity.



To lay claim to my regions I must (to use the surveyor's term) triangulate them. That is to say, I cannot, as a solitary individual, possess ~~regions~~ a field: I must get outside myself, to see eye-to-eye with & to become another observer, so building up a space that is our space, in which ~~we~~ we sit, with a common object. The further afield the ~~region~~ object, the further from myself I must go to claim it. My space is my construct; by my action I achieve it.* Literally, I turn out space. Or rather, it is our product, since to turn out space I must be in one sense plural ~~in another sense, while~~ while remaining one. Thus ⁂

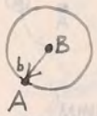
~~Not one, but two illustrations. My friend & I are talking to one another.~~

* This is so even for near objects. Seeing involves complex activities & is really a function of the whole man. Eye accommodation & convergence, the turning of the eyes & the head, the wrinkling of the forehead, & so on, all play their part. For a classic discussion of the subject see James' Text Book of Psychology, pp 32 ff, 338 ff. James, however, thinks that all sensations are of 'voluminous', & the primitive field of vision is not flat. Here he disagrees with Berkeley & many others.

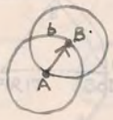
9. The Office & the doctrine of regions: (iii) parallax.

The fact is that the ~~the~~ Schema of ~~my~~ space organised about my Centre, into concentric regions, is not self-supporting. The circular Schema will not work unless it is combined with the triangular or pyramidal Schema. ⊙ TP Let me try to indicate ~~in a preliminary way & very briefly,~~ by way of summary & conclusion ~~the~~ ~~Part II~~ ~~how this is so, by starting at the beginning & proceeding stage by stage~~ why this is so, by starting at the development stage by stage from the circular to the triangular schema:

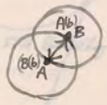
(i) At A, I am when B reaches status (b). In myself nothing, I know myself in terms of B (b).



(ii) I project B (b) from this place A, to B. I look on B as having (b) status, not at A which is my Centre, but at B in my (b) region.



(iii) I accompany B (b) back to B, where I see myself through B's eyes as A (b), that is, as B (b)'s equal.



(iv) Strictly speaking, this equality can never be established while there are only A & B, one of which is nothing (at some given moment) while the other has (b) status. I can never see A & B as equals at the same time, unless & until I go to a place where they are equal.

The proper channels are there indeed, Space is thick with them; it is a ~~plenum~~ system of integrating & analyzing devices — or rather (since the stream is not distinct from the bed, or the analysts & the integrators from their material) it is a ~~plenum~~ system of objects undergoing analysis & integration.⊛ In short, it is the office. The office is not some non-spatial fragment of the imagination (assuming for the moment such a thing is possible) but is the way I organise my space. My ~~regions & my~~ office is laid out in regions, & my regions are integrative & analytical according to correct office procedure — a procedure ~~that is~~ whose 'transformation equations' wholly transcend the province of mathematics. Office & regions are the same, & not only could be, but should be, combined. The pyramidal organisation of the one must be superimposed upon the annular organisation of the other, to convey anything like an adequate idea of the way I work.

My space is organised as my office, which is spread out for my inspection. When I look out into space I look out through the trap-doors of my office, into what is going on at all times. And what I see I see truly, without the distortion of perspective, without official obstruction.+

+ It is not Dante ~~saying~~ speaking of the same thing ~~in another way~~ when he speaks says: "Nor does the angelic multitude intercept the piercing light of God, nor the ~~piercing~~ sight of the redeemed"?

⊛ The problem of space is more other than the problem of emergent evolution. Real or concrete space (not the geometer's abstract version of it) is the arena of ~~creativeness~~ creation; rather it is creativeness itself at work — creativeness & destruction. The Emergent qualities of an object do not ~~reside~~ reside in the base object, but in the object as the centre of a world-wide system of occupied regions. Emergent evolution is the addition of such new regions.

To lay claim to my regions I must (to use the surveyor's term) triangulate them. That is to say, I cannot, as a solitary individual, possess a field: I must get outside myself, to see eye-to-eye with & to become another observer, so building up a space that is ours space, in which we sit-
uate a common object. The further afield the object, the further from myself must go to claim it. My space is my construct; by my action I achieve it.* literally, I bion out space. Or rather, it is our product, since to bion out space I must be in one sense plural ~~in another sense unitary~~, while remaining one. Thus ∴

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9. The Office & the doctrine of regions: (iii) parallax.

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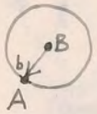

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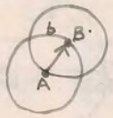
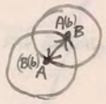


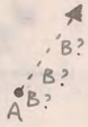
(iii) I accompany B (b) back to B, when I see myself through B's eyes as A (b), that is, as B (b)'s equal.



(iv) Strictly speaking, this equality can never be established while there are only A & B, one of which is nothing (at some given moment) while the other has (b) status. I can never see A & B as equals at the same time, unless & until I go to a place where they are equal. Such a place is C. C is in A's (b) region & in B's (b) region.

(v) I now regard B from two positions: from A, where I am nothing, & from C, where I am (from A's viewpoint) of (b) status. To see B as my equal I have, not unnaturally, to become his equal; while to become his equal I have to see him as my equal. At the same time I remain his absolute superior at A.

(vi) But ~~such~~ C has been implicit from the start. At A I have no space & no regions. Here I am 'one-eyed'. There is no depth into which to project my object — because the depth is unlimited. In effect, all objects remain in me at A, & I am all I observe.

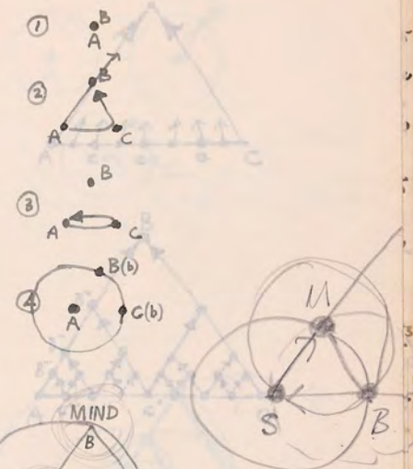


(vii) By enlarging myself to C, I become 'two-eyed' — one eye movable & the other fixed. Each sees B as lying in a different direction, & so between them ~~fix~~ they fix B's position. This is the principle of parallax: the growth of my space in B direction depends upon my own growth in C direction. Equality of subject & object is maintained.

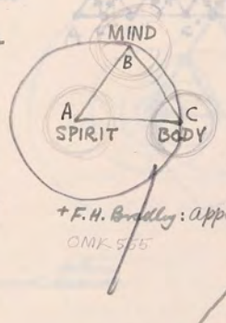
* This is so even for near objects. Seeing involves complex activities & is really a function of the whole man. Eye accommodation & convergence, the turning of the eyes & the head, the wrinkling of the forehead, & so on, all play their part. For a classic discussion of the subject see James' Text Book of Psychology, pp 32 ff, 338 ff.

James, however, thinks that all sensations are of 'voluminous', & the primitive field of vision is not flat. Here he disagrees with Berkeley & many others.

(viii) The obscure feeling I have when dealing with B(b) that I also am of (b) status (or at least that I have behind me, backing me, the unit A(b)) is thus supported by the following considerations:— (1) At A I am B(b) because I cannot get rid of him. (2) To observe B(b) as projected in space I must grow in space to C, in order to get another angle on B(b). (3) ~~In so doing~~ So to grow to go to the place where A is seen to have (b) status. (4) Claiming the C part of my (b) region, I go on to claim the B part of the same region. I now re-include B. He was me; I made him not-me; now I claim him again.



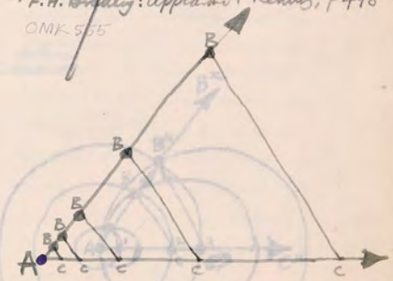
(ix) Note, in passing, that A, B, + C, in their concrete relationship, may be distinguished as the three aspects of myself: Spirit, Mind, + Body — where Body is myself as I am to my observer (whether myself or another); Mind is myself as I am to myself, ~~through~~ with my contents (B etc.) projected into space; + Spirit is these contents unprojected. ("Spirit is the unity of the manifold in which the externality of the manifold has utterly ceased." +)



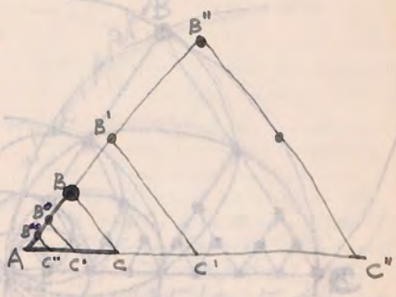
Jones: Sp. Ascent of Man

+ F.H. Bradley: Appearance + Reality, p498

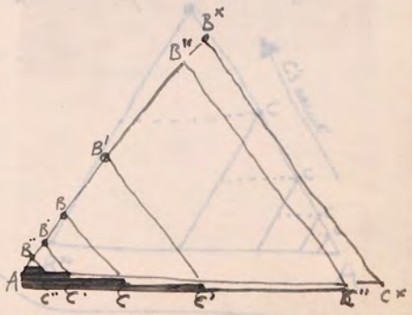
(x) A (or Spirit), however, is not itself until it includes the whole series of ~~all~~ B's; while the ~~the series of~~ B's in turn require to 'fix' them the whole series of C's. There are many triangles ABC. ~~But~~ A → B is the path of my relating object, + A → C the path of my relating observer. The more ~~I make of A, the more~~ A makes of B, the more C makes of A.



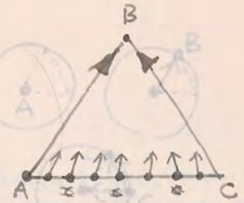
(xi) B marks the position of my windowless office ~~in the middle floor~~ fifth floor of the building. B°, B°°.... ~~are~~ mark the offices of my subordinates, B', B''..... the offices of my superiors, while A..... B^x.... is one of the proper channels that pass through the trap-doors. To be more ~~exact~~ explicit, the B series is what lies on the officials' desk at each level between the offices. When I am observing B, I am the official who has B under consideration; when I am observing B' I am the official who has B' under consideration. In short, I am potentially the whole B series of officials. And when I look out into space + see (for example) a man, a Planet, + a Star in succession, I am looking along the A B line, as it were through a series of trapdoors, + seeing the material that is being dealt with in three windowless offices.



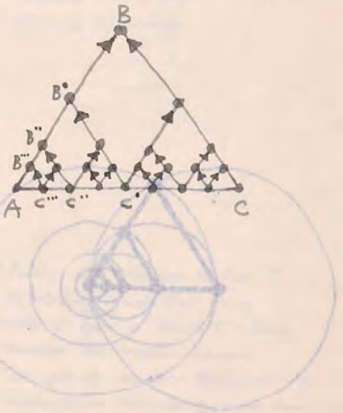
(x) A is myself at office-boy level. Here, because I have not grown to contain any space, I do not live in space. Here A B + C all coincide. The line A....C'' is the basement of the office + the home of all office-boys. AC is the office-boy staff I need for my B office, AC'' the office-boy staff I need for my B'' office, + so on. Individually, they are spaceless; jointly, they achieve space.



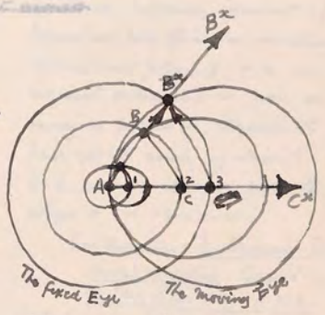
(xi) When I am sitting in my windowless office studying the report B, upon which the efforts of all my subordinate staff converge, what I have before me is one office-boy's (A's) experience of B, ~~combined with~~ made possible by another office-boy (C's) experience of B, ~~& with~~ together with the experience of all the office-boys that lie between these two.



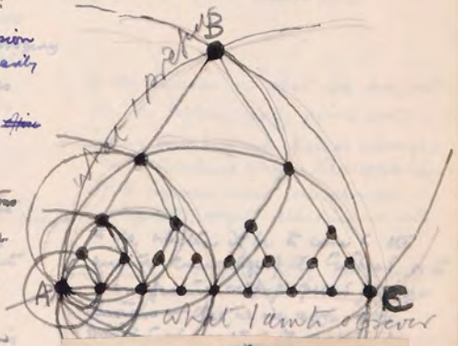
(xii) The important point here is that only A's & C's view of B is direct or straight (though all proceed through the proper channels). This is necessarily so, because C is the nearest point to A, ~~where~~ from which a sufficiently different view of B can be had. All points nearer A command views of something less than B: the shorter ~~than~~ the ~~nearer~~ base the nearer the object. But however near or far the object, it is always pin-pointed by ~~two~~ a pair of office-boy observers ~~which~~ who, by virtue of their distance apart, are more to each other than mere office-boys: they accord one another the same status as they accord their common object.



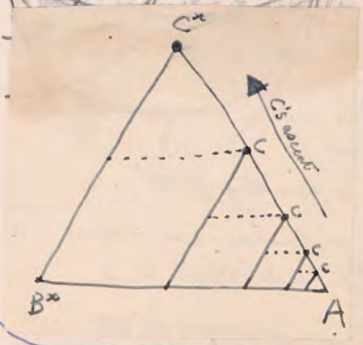
(xiii) The whole range of office-boys ~~may be regarded as a vast~~ is that compound Eye, which includes every ~~known~~ eye, ~~contemplating~~ fixed upon that ~~whole~~ Object, which includes every ~~known~~ object. ~~In which~~ At the same time, mere duality is the mark of all observation. The whole range of office-boys is the ultimate pair of eyes A & C^x that ~~fixed~~ is directed upon the Whole (B^x), ~~together with~~ supported by every intermediate pair, ~~fixed~~ that are directed upon some Object short of the Whole. One of the eyes with which I see the whole is here at A, the other is my observer's when he is at extreme range: he has taken one of my eyes with him (so to say), or he is my Second eye. But as he travels, his views ~~both~~ either of A ~~or~~ or of the B series are destroyed: they are cumulative. The Eye builds up its vision as it grows, & its double vision must be two-way: my observer C is my observer (directed upon A) because he is primarily the observer of B, which is not-me.



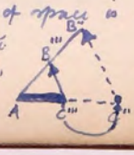
(xiv) The innumerable converging lines of sight are the proper channels of the ~~office~~ organisation; the places where ~~lines of sight~~ they converge are the windowless offices. The longer ~~the~~ a line of sight (or proper channel) the more ~~it gathers up the~~ observations it gathers up till, on arrival at the ~~the head of the~~ office of the head of the organisation, the views of all officials are synthesised into one view which is the head's view of himself.



(xv) How does the above relate to the picture, in Chapter IV, of the ~~ascending~~ observer who ~~is himself the branch of the structure when for ground plan~~ ~~he~~ rising above it? C is this ascending observer. Starting from ground level at A, his field of view includes more & more of AB, till at C^x he takes in the Whole AB^x.

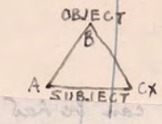


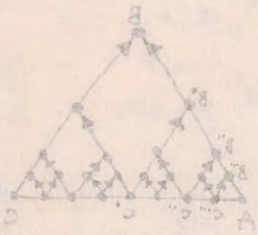
(xiia) Starting as two, the 'eyes' become one. They act as a unit, condensing the space that lies between them ~~by~~ & condensing the points of view that space affords. Ultimately, when the 'eyes' reach the limit of apartness, the extremality of space is entirely overcome, all its perspectives having been merged. This ultimate ~~poor~~ outlook is the basis of the continuity of the office-boy staff, & is the head's appreciation of himself.

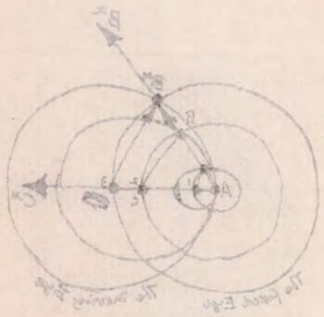


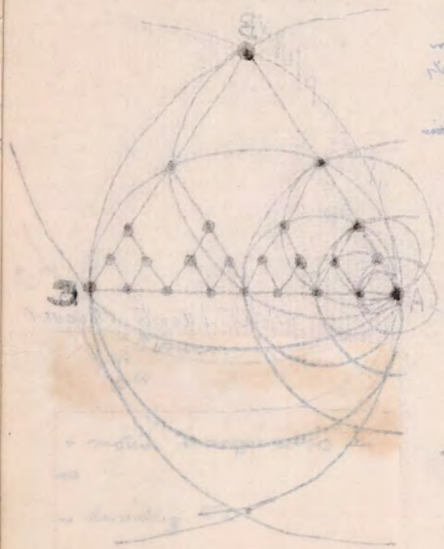
When ~~eye~~ 'C'' is added to ~~for~~ an angle on B'' AC''' acts as ~~one~~ eye: what duality ~~was left~~ is overcome.

(XVII) And the line A-Cx is the 'here' or Centre of every individual that exists, from the lowest grade to the highest. The higher the grade the broader the individual's base of real subjects or observers, each with his own ~~perspective~~ angle on things: I grow by assimilating these observers, by coming round to their way of looking at ~~things~~ the world. In the end, I need every single one of them: not one can I afford to despise, if I am to observe the Object B as it is. To ~~take up all their experience~~ enter fully into their experience is to become them, & to become them all is to become that one Subject or Observer, who alone is qualified to appreciate the one Object — himself exhaustively.





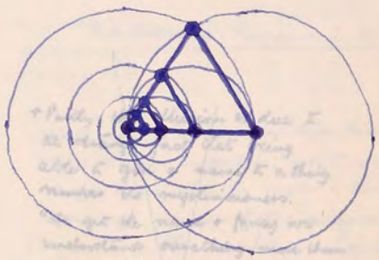




(XVI) Note that C^x is the whole. In fact, all three — A, B^x, + C^x — are ~~the in this three inseparable + organic~~ aspects of the Whole. A is the Whole as completely self-contained; B^x is the whole as projecting its contents; C^x is the Whole as contemplating itself as completely other. A is internality; B is externalisation; C is externality, — whatever level of myself I am considering.

10. Conclusion

Along the lines I have indicated, the two culminating self-portraits of Part I + Part II — circular + triangular, or spherical + pyramidal — coalesce into a third which is fuller + finer than either by itself. It does not follow that no obscurities are left. On the contrary, they multiply as the picture becomes less abstract. Only the emptiest of schemata are self-consistent. A great deal of what I have just set down in §9 calls for explanation + further evidence. In the rest of the book ~~I propose to develop this third portrait in such a way that~~ some of the difficulties + obscurities will be taken care of.



Yet every answer to a question (common sense interrupts) breeds two ~~more~~ more difficult questions + ~~each more difficult than the one it solves~~ every book must have an ending. Yes indeed. This inquiring is, in my experience, a matter of alternating success + failure, exhilaration + despair. A problem confronts me, such as this problem of the two inconsistent portraits. After much confused effort + long brooding upon the details, the contradiction is suddenly resolved, + all manner of hitherto unconnected data fall into their places in a general pattern — a pattern in which the worst misfits often turn out to be the most valuable features. But my triumph is very brief ~~is short lived~~. It does not take long for the new synthesis to give birth to ~~produce from itself~~ a large progeny ~~crop~~ of contradictions, demanding further efforts. And so the adventure goes on, without much prospect of ~~success~~ reaching finality.

~~The cynics comments~~ Common sense, with excusable cynicism, suggests that inquiring into the nature + destiny of man is therefore futile. That is a matter of temperament. There are at least four reasons why I wish to pursue the task. ~~First~~ The first is that I cannot help myself — to live without inquiring is in what I am is for me a sort of death; failure or success, I must investigate my nature. The second is that my ~~failure~~ unsuccessful attempt to know myself to uncover in myself is, on the contrary, ~~is to~~ great gain. far from being a dead loss: ~~that way I become aware that there is in~~ depths upon depths of hitherto unsuspected mystery at the unknown. I am more difficult more wonderful than I had any idea of. And, to me, ~~the~~ wonder is as valuable as appreciation of the known. It is an experience carrying it

to do, whether it be to come to the intuitive knowledge of the Godhead, or to manufacture self-propelled flame-throwers — that we are able to do, provided always that the willing be sufficiently intense + sustained." Perennial Philosophy, pp 24, 25.

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"The ultimate enjoyment of being actual" (to use Whitehead's phrase*) is for me indistinguishable from enjoyment of the enigma of being actual.

* Religion in the making, p100.

own hall-mark, + no enterprise which gives such an experience is a failure. Thirdly, I conceive it ~~to be~~ as a great mistake to suppose that self-knowledge grows ~~at the expense of~~ or could grow by ousting self-ignorance. The ratio between them remains practically constant. ~~(Here most true language, it is as often said as it is rarely grasped that~~ The measure of what I really know about myself is the measure of what I realize I do not know.⊛ Failure to know, then, so long as it is fully conscious, is cause for encouragement rather than ~~chemerie~~ despair. Lastly, as Plato + Aristotle said, philosophy begins in wonder: it was ~~the~~ sense of the mystery of my own being which started this inquiring going: it furnishes the motive power or fuel for ~~of~~ the whole enterprise. But this fuel, because it does its energy consuming itself, is always ~~being consumed~~. threatening to give out. Then, in fact, ~~I think~~ it does so very often, ~~in all our lives~~, as when I allow ~~at~~ my knowledge of the ~~accident~~ facts of my existence to obscure my ~~wonder~~ astonishment at the fact of my existence. Fortunately, however, fresh supplies of mystery do pour ~~come~~ in, + I am not long allowed ~~to have~~ the illusion that I really know what I am.+ The fuel of the known unknown, though self-consuming, is self-renewing.

⊛ Among the great mystics François de Sales + St John of the Cross were particularly insistent on the importance of conscious ignorance for real knowledge.

+ Partly, this illusion is due to the strange fact that being able to give a name to a thing removes its mysteriousness. "We get the name + fancy we understand something more than we did before; but in truth we are more hopelessly ignorant: for before we felt there was something we had not attained, + so we inquired + searched — now, we fancy we possess it, because we have got the name by which it is known: + the word covers the abyss of our ignorance."

F.W. Robertson: Ten Sermons: Sermon on Jacob's Wrestling. Quoted by Otto: The Idea of the Holy, p. 226.

To common sense's charge that even here I am being thoroughly inconsistent — in that, whereas I have all along said that man has right of entry to every realm ~~sphere~~ of reality, I now seem to deny as much — I plead guilty. Yet not altogether so, because (as I believe) this contradiction is essential to man's nature. The truth is that it is because he must enter into every sphere of reality that he must increase his ignorance. He must take upon himself the blindness of the lower units if he would take upon himself the vision of the higher units, + he must hold the two together so that the blindness is not mere blindness, + the vision not mere vision. His development from the human axis downwards is towards the perfect ignorance of the Centre, + upwards towards the perfect knowledge of the Whole. ~~He express~~ However small or great his progress, the symmetry is maintained, till the moment of perfect comprehension.⊕

⊕ All depends on what we are out for. As Aldous Huxley points out: "where there's a will there is always an intellectual way. The capacities of the human mind are almost indefinitely great. Whatever we will to do, whether it be to come to the intuitive knowledge of the Godhead, or to manufacture self-propelled flame-throwers — that we are able to do, provided always that the willing be sufficiently intense + sustained."

Perennial Philosophy, pp 24, 25.

I have, then, every encouragement to go on. I admit I am baffled, yet perhaps ~~I would have~~ there would really be more cause for despair if I were not baffled. If I do not yet know what I am, ~~the~~ one reason is that I do not yet find myself sufficiently incomprehensible. If I do not yet find myself incomprehensible, ~~the~~ one reason is that I do not yet know myself sufficiently. In both directions I can record a little progress. And my excuse for not making this double goal is no vain one: it is that to know what I really am ~~I am~~ I must be the Whole, + enjoy the whole's self-knowledge + self-ignorance.

I am. That is the incredible fact. Here, words are my difficulty, + not

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it is little that can usefully be written. I can set down again, in some new order, the expressions I have used so often in this ~~book~~ work, & will use again:- wonder, astonishment, consciousness, awareness, realisation, & so on — but they are in ultimate powerless to convey the mood I have in mind. To one who has never had such an experience, whatever I can say on this score (& indeed the greater part of this book) must be meaningless. To ~~one who~~ the others my words can do no more than evoke a reflection or a dim-mirror of the mood. The experience itself comes unbidden, & does not stay for long. But even the memory of it is enough to make nearly all other moods seem trivial indeed. For "the naked touch of reality, when it does come, is like a flame through the veins, & each time it comes it leaves the blood running a little quicker."+

I am. That (I repeat) is the incredible fact. To realise this, not as a form of words, not in its metaphysical bearings, not discursively, but in a simple act of awareness, is to have enjoyed an ultimate Experience, beyond description satisfying. In some fashion, this experience does answer all my questionings, resolve all the ~~some~~ contradictions, clear away all the obstacles to my self-knowledge. I cannot explain the manner of it, but the restless intellect is here satisfied. In this mood I am to myself the supreme mystery. I own that I know nothing of what I am. Yet (such is the contradictory nature of all ultimate things) it is precisely in this mood that I begin really to know myself.

'Up then, noble soul!' exclaims Eckhart. 'Put on thy pumping shoes which are intellect & love ..... & spring into the heart of God..."(®) pp 153

Is it absurd to suppose that, momentarily, something in me can ~~does~~ gain the Extreme heights? Rather the truth is that I am always there, & very occasionally & very transiently, I cease to ~~forget~~ ~~obscure~~ the fact. ~~To exist is to be aware of reality. To exist is to have passed through every sphere, even the highest, when I pay the price of admission.~~ ~~am present in~~ ~~are linked~~ To have come into existence is to ~~them all~~. Every sphere of reality, even the highest.

That price is my utter transformation. It is I, yet it is not I, who transcend my humanity. ~~So~~ Shaw says: "if you can shew a man a piece of ~~work~~ what he now calls God's work to do, & what he will later on call by many new names, you can make him entirely reckless of the consequences to himself personally" — Or (as I would prefer to say) you can discover him to be ~~a superhuman~~ a superman, ~~make an entirely new creature of him~~, as reckless of the consequences to himself the man, as the man is ~~to himself~~ reckless of the consequences to himself the ape. You stretch him:

"Although there were some forty heav'ns or more,
Sometimes I peer above them all;
Sometimes I hardly reach a score,
Sometimes to Hell I fall.
O, rack me not to such a vast extent,
Those distances belong to Thee;
The world's too little for Thy tent,
A grave too big for me.
Wilt Thou meet arms with man, that Thou dost stretch
A crumb of dust from heav'n to hell?
Will great God measure with a wretch?
Shall he Thy stature spell?

~~It is not my own doing~~ My nature is not of my own making, & I am bound to say with George Herbert "Yet take Thy way; for sure thy way is best: ~~George Herbert concludes~~ Stretch or contract me..."•

+ R. L. Nettleship: Remains, I, p94.

"With men of a speculative turn there come seasons, meditative, sweet, yet awful hours, when in wonder & fear you ask yourself that unanswerable question: Who am I? .... Pity that all Metaphysics had hitherto proved so inexpressibly unproductive! The secret of Man's Being is still like the Sphinx's secret: a riddle that he cannot resolve."
Carlyle: Sartor Resartus I, VIII

® pp 153

of consciousness'
: Or as James puts it, this room contains many thoughts, some of which cohere mutually (in groups called my thoughts, & your thoughts), & some which do not cohere. ~~Textbook p153.~~ The touch between my thoughts & yours is "the most absolute in nature." Textbook p153 ®.

ordinarily self as a centre of the ocean, illimitable & indefinable psychic personality." Psychology & Religion pp 47-49. (This personality is often supposed in insight or knowledge to the conscious. L L Whyte: similar cases — discovery.

× Cf James: Textbook of Ps. pp463ff.

• "The Temper"

The 'compounding of consciousness': objections & replies

Common sense's main ~~objection~~ difficulty so far may be put in a nutshell: the self is violated. I shall therefore conclude Part II by summarising the answers to this objection.

Objection 1. Selves, + the contents of selves, are incommunicable. Whether we are a million miles apart or sitting at the same table makes no difference: your thought ~~does not~~ cannot mingle with my thought, nor your feelings with my feeling.* Each of us carries his own load of memories. Everything considerations goes to show that our consciousnesses cannot be compounded to yield a higher synthesis, as if they were chemical substances. The analogy does not hold. It is impossible, ~~says~~ as McTaggart truly says, that ~~two~~ selves should overlap, or that one should form part of another.×

James's view was that "many complex mental facts are separate psychic entities resulting upon a lot of other psychic entities which we commonly called its parts, & superseding them in evolution, but not literally containing them." ~~This~~ He called ~~which we now call this~~ opinion ~~which~~ "the atomistic opinion."× This was going too far: he was quite right to insist upon the incompatibility of one level with another — each must be taken for what it is & no more — & wrong only in so far as he implied ~~that~~ that there is no continuity between levels & that any level is inaccessible to the self.

× P.U. pp 205 – ff.

× Cf. Ch. XVIII §2b.

Answer 1. So much for theory. What are the observable facts? ~~Telepathy provides~~ Series* ample laboratory evidence for telepathy of the transfer of thought from self to self without the normal physical mediation. Many other psychic phenomena point the same way. Jung, & afterwards Freud, were obliged to postulate a racial unconscious.+ There are also many instances of simultaneous but independent discoveries & inventions, mass movements, crowds hysteria, & so on, to be accounted for. The artistic work of genius seems not the revelation of religious symbols or the prophet to reveal me to myself, as if the artist were one who realises for us all a common higher level of consciousness.× These are only hints & indications, but they all confirm the empirical evidence collected by the ~~that the self is not~~ ~~mutatatis~~ psychiatrist: the facts force him to speak of the patient's self dividing, of the two selves overlapping more or less, & of their reuniting. If consciousness can be compounded in one case of schizophrenia, that is enough for my argument.•

Objection 2. Most of the phenomena seeming to point to the merging of selves or their contents are probably due to particular, subtle types of sense-experience. Mind & mind communicate through matter, but ~~not so~~ not always in a way that we can detect.•

Answer 2. Again, let me appeal to experience. A pain in an injured finger seems to be directly mine, by participation more immediate even than sympathy. When I handle this pen, it is a single object for me, yet numerous sense-organs 'appreciate' as many separate aspects of the pen.× Is there no 'compounding' going on here? And if not what other explanation of perception is forthcoming? Similarly, if I have no direct way of 'getting at' the selves which constitute my organism, how am I able to ~~make~~ move my arm so as to write down the fact? Is not this action the clue to all interaction?• ~~Now facing~~ Historically, the story is important. For if, as an infant & a foetus &

James did not, however, consistently stick to ~~Later, however, he withdrew from~~ this extreme position. See Psychological Review 1895, vol ii, pp 119, 120. And in A PU (Ch V) he definitely moves over to a doctrine of the 'compounding of consciousness'

* Or as James puts it, this room contains many thoughts, some of which cohere mutually (in groups called my thoughts, & your thoughts), & some which do not cohere. Textbook p153. The breach between my thoughts & yours is "the most absolute in nature." Textbook p153

× N of E, §§ 401 – 404. ~~A market of~~ Note that ~~philosophical consciousness~~, McT.'s ~~doctrine~~ dogma that no fragment of spirit can fall within more than one self leads him to a kind of atheism, & ② that he admits this dogma cannot be proved. Cf. H. W. Carr. ~~The of Monads p. 27.~~

* H H Price (Mind) Jan 49.

+ W. E. Hocking (The Self: Its Body & Freedom p.115) points out the error of speaking of (more or less) unconscious drives & impulses ~~in the third person~~, as if they were not manifestations of the self.

• LL Whyte: Wellcome.

× Urban makes 'inner truth' the proper criterion of value, & this means the ultimate identity of the subjective will with a more than individual will. See Valuation, Its Nature & Laws (1909): pp 400 ff. Conger 410

• Jung ~~tentatively~~ suggests that the conscious personality is part of a more inclusive one, & that the ego is "subordinate to, or contained in, a superordinate self as a centre of the total, illimitable & indefinable psychic personality." Psychology & Religion pp 47 – 49. (This personality is often superior in insight or knowledge to the conscious.

LL Whyte: similar cases — discovery.

× Cf James: Textbook of Ps. pp 463 ff.

• Cf Lotze Metaphysic § 69 ff. for the view that 'transeunt' interaction is unintelligible as such, & is really immanent operation. To interact selves must be one. Causation implies monism. James Pl. Hum 57

For a discussion of the part of consciousness in intelligence see Whether the unconscious mind is prime, or a kind of ~~[illegible]~~ of the great mind is in fact ~~[illegible]~~ or a kind of ~~[illegible]~~ mind apart.

If any doubt should remain, I have only to recollect that in claiming for myself my ~~entire~~ body & instincts, & in admitting total responsibility for my behaviour, I am identifying myself with the entire past in which these are rooted. I ~~claim for~~ grant the rights of this self with every ~~self which~~ ancestral self that sways me. × (× This point is taken up in greater detail in Ch. XVII §15.)

an embryo & a single cell, I was ~~in any sense~~ a self & if that self is somehow continuous with my present self, then my growth must have involved the merging of increasing numbers of cell-selves. But once grant that the stream of life has two sides — a physical & a psychical — & my psychical continuity with my parents & forbears, with all men & all animals & perhaps all life, is admitted. × We are all tributaries of a single river. ~~My travelling in time & space~~ The difficulty is not to explain how we merge, but how we can appear not to merge.

× Russell ~~defines~~ has a definition of a mind as "all the mental events connected with a given mental event by "experience", i.e. by mnemic causation." This "experience" is "all those mental events which can be reached from the given event by a mnemic causal chain, which may go backwards or forwards." (Outline of Phil pp 298 ff) The difficulty (or rather the improbability) is to show that ~~continuity~~ the 'mnemic causal chain' runs unbroken alongside the physical. One can only say that on theoretical grounds it is extremely likely. In that case, according to Russell's definition, all men, & even all mammals, are "one experience".

Objection 3 That a man is en rapport with his subordinate organisms does not imply that he is also en rapport with superior organisms.

Answer: To assume one set of laws ~~within~~ for the world within my body × ~~another~~ (or for the world of life), & ~~another & totally~~ a different set for the outside world, is a desperate device. Let us see how far we can get without resorting to it. The intellectual ~~development is~~ growth involves taking up the point of view of other & alien observers to supplement my own. I am so good at combining different observers' experience that I overlook my own self-transcendence — witness the ease with which I see myself as a body with a head, & the difficulty with which I revert to experience as a headless body. I am better at using other men's eyes than my own! I am more alive to my experience in them than in my original self. Note that I become broadminded by ~~assuming~~ taking on other mind, not by stretching this. ° And throughout ~~this growth~~ there is the underlying implication of an all-knowing, all-inclusive Mind, towards which all ~~intellectual growth~~ finite experience reaches. × What else is the Truth, which we all assume exists, if it is not the content of this crowning Intelligence? +

"Entering into the spirit of a thing" & "become of one mind" with my fellows

× On 'God's sense-experience' as combining the sense-experience of finite subjects, See C.A. Richardson: Happiness, Freedom, & God, p.157.

+ Cf. Royce: W & the I, i, pp 397 ff: ~~& Christ was free to point for a time.~~ & John Caird Intro to Phil of R pp 190 ff.

° ~~An example of~~ the contrary & (as I believe) mistaken view, that the 'collective mind' is of another nature than the individual's (& therefore manifests disencarnelighly) is taken by Durkheim: Année Sociologique, ii, pp 29 ff.

Objection 4 The merging of selves ~~would~~ makes nonsense of morality.

The merging of selves is our whole task, & if we find such merging absurd or impossible we are thinking that task. Our difficulty is not intellectual but moral.

Answer: It is morality's very raison d'être. What can Duty mean but the claim of a higher self of mine against a lower? × The 'must' of force would replace the 'ought' of moral responsibility if man were an undivided simple self, dominated by an alien authority. These things indubitably exist — authority, duty, & selfhood — & the only known way of reconciling them & holding them together in one active system is to place them within a larger self, which is now polarised. In virtue of the upper pole I live a larger, freer life, yet without ceasing to live the restricted life of the lower pole: the tension or discrepancy between the two is the very stuff of living. ° Self-sacrifice ~~is~~ ~~consists that~~ is the opening up of the lower to the higher, more inclusive self. Is not death the final demonstration (if one were needed) that the one-level self must ~~sooner or later~~ shift to other levels, or rather that the one-level self is a mere abstraction? Neither pole is anything without the other. × Religion insists: "By worship & self-surrender you repudiate & reject your badness, & will & feel yourself as one with the supreme goodness." + "You cannot be a whole unless you join a whole" ° Man as man is only half this, a fragment.

"Dharma," says Tagore, "is according to Tagore, our is asking for granted "that our self is the ultimate truth, & that we are not all essentially one." ~~but rejoice not for his own separate individual existence~~ Sadhana, V. Dharma says Lindy, "It is an act within the power of humanity, to mediate a passion out of one act into another, & to elevate pressure." Rel. Mind II v.

× John Caird says of the family, humanity, & such ~~higher communities~~ organisations of selves, that they are "more truly me than my private self. Apart from them I have no real self, or only the false self of a fragment taking itself for the whole." Intro to Phil of R pp 264-5. And Royce: "My Ought is my own will more rationally expressed than ... I as yet ~~am~~ consciously realise." W & the I, ii, p 32.

× "Can there be a ... creation more contradictory than man, (asks A.C. Bradley) "who, being a pin point of species, & ignorant of his true self unless he desires, & [illegible] God?" Of Religion p.263

+ Luke XV. 4.

× "We are at once ourselves & another, ourselves & several others, ourselves & all others, ourselves & the universe, ourselves & infinity." Maeterlinck: Mountain Path

° Bosanquet: What Religion is, pp. 10 ff.

"You cannot ~~hate~~ forget this self with this self, or hate this life if there is no other." + "This above all, to thine own self be true" is a subtle advice if my life is simple & undivided, without higher & lower modes?

Objection 5. The real objection to the merging of consciousnesses is that it is only another name for annihilation. Nirvana destroys all who reach the goal.

Answer. That is an over-simplified, abstract, one-pole view. Merging is only half the story. The most individual man is the least individual; the ~~most~~ genuinely distinguished ~~in the~~ man has ~~most~~ the maximum of common humanity in him. He who does not surrender his own point of view has no point of view to surrender. No merging of will, no will. If is the ungenerous, unimaginative mind, unwilling to lose himself in ~~a unity, or an~~ amalgamation, in reality means dissociation into real individuals. a wider self, that is least a person; such is demonstrably the case in this life, but what of the next? If the past is done with, then indeed death means annihilation. But if (as in ~~the next~~ Part III I shall maintain) the past is indestructible, then the lower pole of the self, & every level of the self's ramifications, survive, & the ~~the~~ other life is no different & in principle from this one.[x] On the other hand, an "immortality" which abolishes the past instead of including & 'saving' it, is hollow,[•] unreal, & no immortality at all. Indeed it is absurd to suppose that anyone, in this world or the next, can be saved by merely abolishing himself in a higher whole, or by merely refusing to be lost in a higher whole.

Objection 6 Selves are not the kind of things that can merge.

— so completely that 'merging' is really a misleading term.

Answer They ~~are the only kind~~ merge as nothing else can. I am nothing & you are nothing but accommodation for an object. And nothing cannot hold aloof from nothing: it is neither equipped for nor needs weapons to resist invasion by another like itself. All we have to do in order to find identity is to find a common object.[⊗] Our points of view are bound to be somewhat different, but in so far as they overlap ~~to~~ we overlap. In learning more of the world I add new selves to myself; in forgetting, I shed them. To become aware of all is to be the all-inclusive Self. It is because selves have nothing mysterious about them, no private property to which they can cling, no opacity,[x] that they are ~~so~~ capable of ~~endless~~ ~~perfect~~ unification, ~~a unification~~ ++ so perfect that it passes ~~altogether~~ unnoticed. But if you should say that the subject is not nothing in itself, but an unknowable something, I ask how you can know it to be incapable of union with its fellows.

Objection 7 The arguments may be for merging, but the instinct of men everywhere is against it. "The God of our popular Christianity is but one member of a pluralistic system. He & we stand outside of each other, just as the devils, the saints, & the angels stand outside of both of us."[+]

Answer ~~On the contrary~~ Yet men desire to merge just as much as they desire to maintain their separate self-hood, & the paradoxical nature of reality is such that it answers to this paradox of human nature. Our health & happiness, our sanity & our

x Even Dionysius, the most uncompromising of mystics, insists that in the 'Super-essence' all things are "fused yet distinct". On one side the soul merges with the Godhead, on the other it persists as itself, & its very being consists of this paradox. C.E. Rolt: D. pp 29, 30.

• To say that subjects ~~can~~ merge is not to say that they contain parts, or are to say divisible. ~~To say subject~~ It is ~~not~~ ~~the~~ ~~unity consists~~ that ~~of other~~ subjects ~~it~~ has many lines, motives, & branches, than to say that it consists of other subjects. Cf Richardson S.P. p 144.

⊗ In thinking truly, says A.C. Bradley, I think what is the same for all who think truly. For my thinking as true are exactly the same, & together we transcend our particular selves: what thinks in us is a universal self. But this universal thinking subject is not ~~another mind~~ a separate mind, or another subject than you & I. Ideals of Religion pp 253 ff

x "They see themselves in others for all things are transparent, & there is nothing dark or resisting, but every one is manifest...." says Plotinus of the realm of the Nous. Enneads V, 8, 4.

+ Wm. James P.U. pp 110, 111

++ "Here sometimes sat looking at a comrade, speculating on this mysterious isolation of self from self.... And then it has fallen on me with a shock — as when one thinking himself alone has felt a presence — that I am in thy soul. These things around me are in thy experience. They are thy thoughts; when I touch them & move them I change thee. — I can imagine no contact more real & thrilling than this; that we should meet & have identity, not through impalpable impenetrable depths (alone) but through the backgrounds of common experience." GMK 563

H.E. Hocking: The Meaning of God in Human Experience.

practical effectiveness, all demand the bi-polar self, merged above, separate below. Religion insists on little else. The identity of the self of every creature with the Self is the grand theme of the Upanishads, of ~~the~~ Buddhism, of the Sufis. The New Testament exhausts metaphor & simile in the effort to bring home this the fundamental law of ~~life~~ our life.° "I am in my Father, & ye in me, & I in you."+ What can be made of such a statement if we are impervious to one another? The branches are the Vine, & the Vine is the branches.† We are members of a spiritual body, & of one another, so that if one member suffers all the members suffer with it.× What is the function of the Holy Spirit if the believers to whom it is promised can only be influenced indirectly, through sense-experience? What has the Logos to do with impregnable, self-contained selves, once these are created? One side of the truth is that though we must "work out our own salvation with fear & trembling" it is God who worketh in us "both to will & to do of His good pleasure."* Our miserable human ambition does not stand in the way of our becoming "partakers of the divine nature."° And countless souls — the majority quite simple & unlearned — testify to the working truth of the doctrine. Man (as Eckhart said) deliberately becomes to God what a man's hand is to a man. When ~~the~~ saint becomes like God he does not copy ~~them~~ God, but realizes Him as the ~~upper pole of himself~~ 'Head of the soul'.× "God is not proved or known by anything foreign to His own being." If such "knowledge of is, in one point of view, man's knowledge of God, it is in another God's knowledge of Himself."+

Objection 8. The real objection is not to the unity of all selves in a supreme Self, but to their progressive unification on their way up to Him. Where is the evidence for nuclei of consciousness intermediate between man & God?

Answer: Where is there not such evidence? Life is a ceaseless cyclical movement between higher & lower ~~extents~~ grades of the self. One second I am feeling for my friends.× the next for my country, the next for my aching tooth. In a split second I shift from a heliocentric ~~viewpoint~~ outlook to an atom's, or from extremes of objectivity to extremes of subjectivity. And if, coming to my senses, I actually attend to what is happening, I can feel myself growing and shrinking with my Object. The self's ~~boundaries are a fiction~~ walls are always falling & rebuilding. My observer, varying his range, confirms my story. To deny the reality of what I experience myself to be, & what others observe me to be — to deny this in favour of some a priori theory about what I can & cannot be, is sheer superstition. Let us then "be true

To our own only true, deep-buried selves,
Being one with which we are one with the whole world."* OBMY 234

"God is not external to anyone" said Plotinus; He is the soul's Root, & the mind's Centre. Jones MR 72

"And there are diversities of operations, but it is the same God which worketh all in all..... But all these worketh that one & the selfsame Spirit, dividing to every man severally as he will." 1 Cor XII. 6, 11.

If God is Love, does he not invade us? ~~He is~~ Recently a Dean of Norwich ~~says~~ "God is all that is good, as in my sight, & the goodness that each thing hath, it is He;" also "our Reason ~~[illegible]~~ is in God." Lect. D. L. pp, 18, 199.

If not ~~above~~ to the discovery ~~of~~ that two are one, what is it? What is wrong with selfishness, what is the meaning of unselfishness, if selves are as external to one another as billiard balls? "When thou recovest the soul in another thou art receiving thyself," is the message of Plotinus. Jones MR 74

Tennant's great mistake is that for ~~[illegible]~~ alone the truth-seeks against only ~~[illegible]~~ inspiration. Nothing could be further from the truth than his doctrine that ~~we~~ I cannot know what is going on in the hearts & minds of others. They are mine, myself. ~~[illegible]~~ + James P.U. p169

° On the conjoined life of God & man, & the solidarity of mankind, as taught in the New Testament, See Rufus Jones MR pp 3-18.

b As Dr. Inge has said, the idea of impervious spiritual atoms is flatly contradictory to Christianity. The New Testament gives an absolutely fluid concept of personality. ~~Image~~ Personal Idealism & Mysticism pp 94 ff

+ John XIV, 20. Cf also X, 30, & Mat XVIII. 5: "And whoso shall receive one such little child in my name receiveth me."

† John XV

× Rom. XII, 5; 1 Cor VI. 15; 1 Cor. XII. 12; Eph. IV, 25. Cf the Nicene Creed: "The mystical body of thy Son, which is the blessed company of all faithful people."

ODQ

Clark, Rel. 90

◎ Malebranche is one of many who have believed that we apprehend ideas by mystical communion with the divine consciousness, & so see all things in God. Benn HMP 37 Cragg 103

* Phil. II, 13.

° 2 Pet 1.4 It seems as if man is always forgetting either the immanence of God or His transcendence, & then over-compensating for his error.

× Cf. St. Augustine: Confessions Bk X. Ch VII

+ John Caird Intro to Phil of Religion, p.48

× Inge PIM 94

× Nettleship believed that if we all felt always towards one another as we occasionally do to those we love best, individuality as we now know it would melt into a universal being in & for one another, which consciousness of another would be consciousness of oneself.

The Vine & its branches, the body & members, the house & its stones

"Matthew Arnold: 'Empedocles on Aetna'"