

In order that Time might be brought into being, Sun & Moon & five other stars — 'wanderers', as they are called — were made to define & preserve the numbers of Time When each one of the beings that were to join in producing Time had come into the motion suitable to it, and, as bodies bound together with living bonds, they had become living creatures and learnt their appointed tasks, then they began to move by the way of the motion of the Different, which was absent, crossing the motion of the Same and subject to it: some moving in greater circles, some in lesser; those in the lesser circles moving faster, those in the greater more slowly.

Plato: Timaeus 38 C, E. (Liens. Comford.)

And their appearance and their works was as it were a wheel in the middle of a wheel. ~~when they~~ As for their rings for the spirit of the living creature was in the wheels.

Ezekiel, I, 16, 20.

A living Temple of all ages, I

Within we see
A Temple of Eternity!

All Kingdoms I discern
In me.

Tranmere: An Hymn upon St Bartholomew's Day.

OBMV 81

A circle that knows itself must know that the proper direction of its energy is not outward in a straight line, but that it moves in that way only by external influence; ~~which~~ the movement that really conforms to its nature is round about a centre, a centre which is not without but within it.

Plotinus, Enneads, VI, 9.

E Card
EOT 223

Great nation consists in motion; complete rest is death.

Pascal: Pensées, 129.

From the fact that we now are, it does not necessarily follow that we shall be a moment afterwards, unless some cause, viz., that which first produced us, shall, as it were, continually reproduce us. That is, conserve us.

Descartes: Principles of Philosophy, I, XXI.

The very sun swings itself & its system of planets around us.

The sun, & its again, all swing around us. Wall Whitman: With Antecedents

Mo
Pore
P112

For the being of God is like a wheel, wherein many wheels are made one in another, upwards, downwards, crossways, & yet continually leaven all of them together.

Boehme. (The Compositio of Jacobo Boehme, Ed. W. Scott Palmer)

P. 41.

The swiftness of those circles attribute,
Though numberless, to his omnipotence,
That to corporeal substances could add
Speed almost spiritual.

Milton: Paradise Lost, Bk VIII, l. 107.

If our space is in the same co-relation with higher space as is the surface to our space, then it may be that our space is really the surface, that is, the place of contact, of two higher-dimensional spaces And it may well be that the laws of our universe are the surface tensions of a higher universe.

C. H. Hinton: A New Era of Thought, p. 52.

Consolator of Phil V. VI (p. 403)

For that injustice...



CHAPTER

XV

Time, Motion, & Structure

BRINGING MOTION INTO THE PICTURE

1. Structure-space and structure-time

What am I, in my temporal aspect?

In the last Chapter I sketched a reply to this question in terms (for the most part) of my view out from the Centre. Now I want to ~~reverse the~~ ^{in the first part of this Chapter} arrows & ~~exchange~~ the outlook for the in-look; I want to take my observer's view of what I amount to in time — in order to see how far his story conforms mine, or corrects it & fills it out. (Unless some serious error has crept in, the two accounts ought to agree, ~~since~~ ^{because} my interior aspect is nothing but an organisation of exterior aspects of other individuals — units of my own level — ~~substances~~ ^{from which} that level may temporarily be; it follows that there can be no fundamental difference between the two aspects. Taken in its entirety, the inside information at one level is the outside information at that level; the ~~interest~~ ^{building} differences lie in differing combinations of the same basic materials. These building materials are the perspective views that the various Centres or their nows have of each other at the spatio-temporal range characteristic of the level concerned.)

The question, let it be noted, is: what am I? It is not: what is time? It is not even: what light can a study of time throw upon my nature? The observer is studying me, & studying time only in so far as that is involved in his main task.

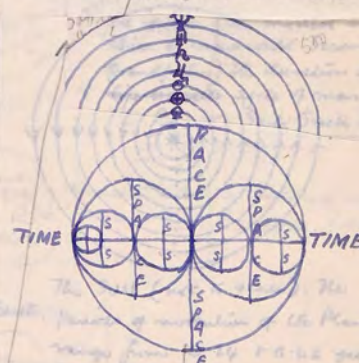
And he finds, as a matter of fact, that time is a very important ingredient of my nature. The observer who, in Parts I & II, brought out what I really was by constantly shifting his viewpoint — by taking in bigger & smaller quantities of my space — was all the while taking in bigger & smaller quantities of my time as well. If his comprehension of my time had not always been perfectly adjusted to his comprehension of my space, he would have registered nothing at all. The rule is that at each higher level my observer has to allow me more time, as well as more space, in which to be myself at that level. ^{* Every grade of being has its minimum} ~~Every grade of being has its minimum~~ ^{point, lacking which it is not.} ~~point, lacking which it is not.~~ ^{I must take my time, otherwise I} ~~I must take my time, otherwise I~~ ^{cannot manifest myself to my observer.} ~~cannot manifest myself to my observer.~~ ^{He must give me my chance; &} ~~He must give me my chance; &~~ ^{to meet} ~~to meet~~ ^{shows the necessary patience, he finds that what I can do is proportional} ~~shows the necessary patience, he finds that what I can do is proportional~~ ^{to the time allotted.} ~~to the time allotted.~~ ^{When he gives me no time, not only} ~~When he gives me no time, not only~~ ^{is the examination} ~~is the examination~~ ^{paper a blank, but the examinee himself vanishes.} ~~paper a blank, but the examinee himself vanishes.~~ ^{"At an instant there is nothing"} ~~"At an instant there is nothing"~~ ^{It is not so much that I perish every moment, because while I am granted ~~moment~~ ^{time}, more than a moment there is nothing to perish.} ~~moment~~ ^{time}

In other words, what ~~is~~ ^{the observer looks at} ~~is~~ ^{to be things} ~~to be things~~ ^{as (whatsoever their level) really events —} ~~as (whatsoever their level) really events —~~ ^{events} ~~events~~ ^{complex & long-drawn-out, or simple & brief, but always events} ~~complex & long-drawn-out, or simple & brief, but always events~~ ^{or histories or occurrences, of which time is an essential} ~~or histories or occurrences, of which time is an essential~~ ^{dimension.} ~~dimension.~~ ^{To divide my time is just as fatal, & fatal in the same way, as to} ~~To divide my time is just as fatal, & fatal in the same way, as to~~ ^{divide} ~~divide ^{my space. Temporal} ~~my space. Temporal~~ ^{division} ~~division~~ ^{comes to the same thing as the spatial.} ~~comes to the same thing as the spatial.~~ ^{division.} ~~division.~~~~



Representing a 'mesh' of individuals in social relations, preserving mutual status by maintaining a standard spatio-temporal range. The arrows representing actual relationships are internal or external according to which individual is being considered.

Cf the statement of Leibniz (which Comte found unacceptable) that the individual motion of each person involves once for all everything that will ever happen to him." Russell HONP G16



* On the Newtonian ~~assumption~~ ^{assumption} that 'dividing the time does not divide the material', see Whitehead: Science & the Modern World, pp. 62 ff.

and that the material is fully itself in any sub-point however short

* Whitehead: Process of Thought, p. 198.

+ "The unity of a body is the unity of a history — it is like the unity of a time, which takes time to play, & does not exist without any one moment." Russell: Outline of Philosophy, p. 116.

Andradite 42

④ Structure space is best described, not in terms of the object's area, but of its distance from the observer. See ch. §.

A diagram illustrating the concept of a 'Season' as a cycle of birth and death. It features a large circle containing several smaller circles arranged in a horizontal line. Above the large circle, a horizontal line with arrows at both ends is labeled 'Season'. Below this line, three smaller horizontal arrows are labeled 'Gamma', 'Guru', and 'Buddha' from left to right, indicating different stages or phases within the cycle.

Structure - space & maximum & minimum. Structure - time. * To these ^{may} be added the principle
(or, rather, the principle of the economy) — maximum & minimum. Structure - number. Twenty players are too few, two hundred are too many. We observe the
principle when we say that 'it takes two to make a quarrel', & that 'two is company, three is none'. 2°

The same ~~thing~~^{idea} ~~of~~^{being} limiting dimensions serve to mark out my levels. More time (provided it is held together in one duration), ~~and more space~~^{and more units (provided they are seen as mere units)} (provided it is held together in one view), ~~etc.~~^{will}, beyond the maximum for a given level, see me through to the next higher level. Less time (or the same time dismembered) + less space (or the same space parcelled out into separate plots of space) ^{+ fewer units} will see me descending to lower levels of being. It is not enough, then, that my ^{haviouring} observer should be winged for spatial flight. He must be equipped, when taking the long view in space, to take the long view in time (significantly, the same expression does for both). + to compress into one picture detail that is unfolded over thousands + millions of years. And he must be ^{prepared} ~~equipped~~, when taking the near view, to shed those remarkable powers of comprehension for powers no less remarkable - for the ability to see me as a phenomenon of incredible gravity. ~~How the problem is of my observer is, an example who takes what I say do a statement. How the one who takes the long looks from before is proportional to the in many times, ranging from the allotted, to from the examples who have been allotted.~~

2. Rotation and Structure-time

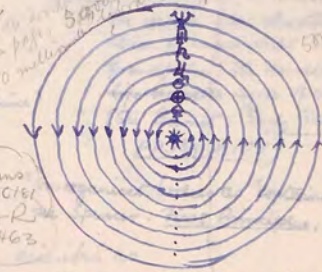
To come now to details, ~~obviously~~^{evidently} it takes more than a day, or even a year (just as it takes more than a mile, or a million miles) for the SUN to be itself. The minimum structure-time of the SUN (I mean that developed Star, the Solar System, of course) is the period required by the outermost Planet - Pluto - to complete its orbit, namely ~~248~~^{more 250} Terrestrial years. The GALAXY's structure-time must be similarly reckoned, ~~in~~^{probably in hundreds of} millions of years, as the period of revolution of its outermost Stars. The EARTH's structure-time is, by the same token, ~~twenty-seven days~~^{or} ~~literally~~^{literally} four hours. Give the EARTH a much greater space of time ^(note the expression) ~~than this~~^{than this} and it becomes an arc and ~~eventually~~^{then} a ring: it approaches solar status both in its spatial & in its temporal ~~dimensions~~^{characteristics}. Give the SUN much longer than the time it needs to be itself, & it too is well on the way to being more than itself - it ~~surpasses~~^{as fantastic pace,} ~~out~~ literally it grows to Galactic dimensions. Thus it is no use asking how big an object is, or what ~~is~~^{you make} its shape is, till it's quite clear how much time you are ~~giving it~~^{giving it} prepared to allow it.

Just as ~~to know~~ ^{as required} more than five niches of me to know a language. ^{or to be honest, or to play} chess, so ~~to know~~ ^{as} more than five niches of me required for these purposes. ~~The higher the~~
~~activity the more of my time & space it takes~~ ^{the more the vocabulary & the grammar of the language}
~~are not~~ ^{are} not essential for me in a moment, & apart from my use of them over a
period of time.



* R. G. Collingwood (The Idea of
Nature, p. 19) uses the terms 'minimum
space' & 'minimum time' but is con-
fusable to follow to where I use the
terms 'minimum ~~space~~ structure-
time' & 'structure-space'. The person I
cannot follow is his usage so that I
do not begin to distinguish those
times that characterize individuals

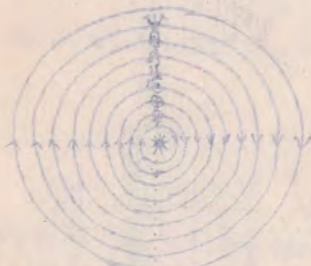
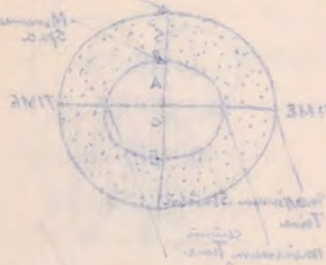
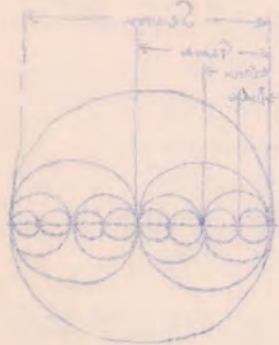
• On the subject of the number of individuals that go to build an individual of the next order, see the $\S$ $\frac{1}{2}$ & on the limits set to the number of individuals that can be viewed as one level see the $\S$ $\frac{1}{2}$.



The SUN (not to scale). The
Periods of revolution of the Planets
range from 0.24 + 0.62 years
(Mercury ♀ + Venus ♀) to 165
+ 248 years (Neptune ♂ + Pluto).
+ The principle was well known to Locke:

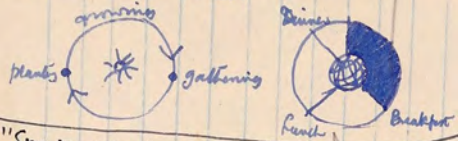
* "For anything that moves round about in a circle, in less time than our ideas are able to succeed one another in our minds, is not proceeding to move; but seems to be a perfect entire circle of that matter or colour, & not a part of a circle in motion."

Texts: An Essay Concerning the Human Understanding, II, XI, 8.



(A complication must be noticed in passing. While in one sense the lower unit ^{is more ephemeral} has the shorter life, in another sense it has the longer life. Thus the life-span of the atoms of my body — if the mere atom is taken as surviving each modulation of its electrons — ^{is more permanent} approximates to the life-span of the SUN itself. Thus the life-span of the simpler molecules of my body may approximate to that of EARTH. Thus some of the cells of my body, being physically continuous with unnumberable ancestors & descendants, may approach the longevity of LIFE. In short, the inferior member of a Pair has its own brief structure-time, but it may take on the very much greater structure-time of its superior.)

* How is it that so many rhythms occur in my life, & the pattern is here imposed? The answer is that I do not live all I live at any level, vibrating with hows at these rhythms. When I plant in ^{the Spring} to ^{gather in} Autumn, or celebrate Christmas, my rhythm is solar; my meals follow a terrestrial rhythm, my breathing an animal one. Or, to put the matter the other way round, what I persist in, what I make a long-term project, becomes in due course solar.



"Spontaneity, originality of decision, belong to each actual occasion.... When spontaneity is at its lowest, in practice negligible, the final trace of its operation is found in alternations backwards & forwards between alternative modes. This is the reason for the predominant importance of wave-transmission in physical nature."

The essential thing is that I form regular habits: without these, I am, literally, nothing. The routine is never performed mechanically, ^{with} exact repetition, & its apparent uniformity is simply due to the large number of performances considered: it is 'statistical'. At every level my behavior has an element of originality & an element of sameness or repetition: the following sections deal mainly with the latter, but it must not be forgotten that the former is always present.

* On Habit & Mechanism, see Ward: Realms of Ends. & C.A. Richardson: Spiritual Parallelism pp 76ff.

Soal found that the optimum time between reception & transmission in telepathic experiments to be $2\frac{1}{2}$ to $2\frac{3}{4}$ seconds. It is too early, not to ~~be~~ ^{say much} about the significance of this interval, but (G.N.M. Tyrell: *No Personality*, 7 Mar (P). p.126)

Schiffman
N.P.V. 199

There is tendency to regard neurones or groups of neurones as rhythmically active systems rather than as passive conductors. (Weiss: *Proceedings of the American Philosophical Society*, No 84 (1941) P. 53, J.Z. Young: *New Biology* No 1, pp 54 ff.)

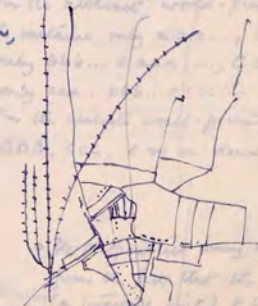
• du Noüy's Biological Time

is an attempt to pioneer attempt to put the tempo of rhythms of ~~the~~ ^{species} on to an experimental basis. See also *The Rhythms of Life* by D.F. Evans-Harris (Routledge, 1929) & C.S. Lewis (Scribner's, 1944) has pointed out.

+ The period of .75 seconds, known as man's optimum time (the interval most easily to estimate correctly according to Wundt & others) is also roughly his pulse-time. How is it to be said for anything that is the basic period of man as such.

+ It may be said that for a man to realize his vital nature requires the time taken to occur, rest or digest a meal; that for him to realize his mammalian nature requires the time taken to breast feed his children; that for him to realize his human nature requires the time taken to be happy, according to Aristotle, requires an entire lifetime. (See *Nicomachean Ethics*, 1098.) & Heraclitus makes 30 years (the shortest time in which a man could become a grandfather) the duration of the life-cycle of man. (See Burnet: *Early Greek Philosophy*, pp. 139 & 155)

"In organized bodies as contained motion" see Spenser: *First Principles*, §103.



What is MAN (the 'creep' of chapter) but the path of man?

These remarks apply, with minor modifications, to the corresponding inferior members of the Symmetrical Pair. Thus the Structure-time of an election is the time of its rotation about its own axis, & of an atom is the time its outermost electrons take to sweep out their orbits. Again, too much time takes the observer above the level he is inspecting, & too little takes him below it.

The non-rotatory individuals, around the middle levels of the hierarchy, are not so easily reckoned with. How long does LIFE need before she is herself? What is the minimum Structure-time of MAN? How shall the observer discover that period in which I am no longer human, but a cell? These difficulties arise not so much from any lack of rhythm or motion, as from an abundance of it. The more recent orders throw to the pulse of the earlier ones, as when LIFE & MAN are deeply involved in the eleven-year Sun-spot cycle & in the seasons (which are solar rhythms), & in the lunar month & the day (which are terrestrial rhythms). Upon such basis the more recent orders build their own more complex temporal patterns.

To take examples of cell-rhythm, organ-rhythm, & organism-rhythm in turn: the cells of the cells lining my bronchial tubes beat at 100 to the minute; my heart beats at 70 to the minute; I breathe at 16 to 18 to the minute; I have a vast system of undulations. The political pendulum swings with a of a rhythm. Analogous rhythms in the cell (most importantly, in the nervous system) are not lacking. MAN's fashions in art, dress, & manners have their day, submerge beneath the surface of his life, & re-emerge in new forms again & again. Theories (such as naturalism & supernaturalism), dogmas (such as immanence & transcendence), tend to alternate. Then there are the great rhythms of history - the cycles of civilization, recurrent conquests, the rise & fall of the human tide. Epidemics have their periodicity. LIFE's vitality, it seems, waxes & wanes. Through the details are obscure, there is undoubtedly no lack of temporal patterns at any level. The problem (lying outside the scope of this book) is to sort out the rhythms level by level, to discover the laws of their interdependence, & to work out, the rationale of their integration & and differentiation.

3. The relation between Structure-space & Structure-time. The former may be looked upon as a curious kind of map-making is going on, in which the map of one level is the cartographer of the next level. Thus, given the time, a molecule circulating in one of my white corpuscles roughly marks out the cell. The cell, given time, marks out the shape of my human body. In the course of my travels as a man I cover most of the tracks of my town, many of the roads & railways of my country, & some of the main travel-routes of the world: I tend to draw the outline of MAN. The development of the human form, from the lowest levels upwards, may be described as a plant's real shape is evident, but the animal's is concealed. To discover it I must trace the animal's way of life, its routine, the track it draws in space, given the times. The animal kingdom, in fact, is at a higher spatio-temporal level than the vegetable: it has a new way of binding time.

What is MAN (the 'creep' of chapter) but the path of man?

A diagram of a cell. It consists of two concentric circles. The outer circle is labeled (ii) and has an arrow pointing to it from the label. The inner circle is labeled (i) and has an arrow pointing to it from the label. In the center of the inner circle is a small black dot labeled (iii) with an arrow pointing to it from the label. The word "Nucleus" is written below the diagram.

body is deceptively ~~too~~ static.
④ The ~~body~~ ^{body} appears ~~static~~ ^{stable}. Actually
every cell is fed by ~~arteries~~ ^{the} blood stream
& it is ~~altering~~ ^{altering} whether one thinks of the
cells as ~~reacting~~ ^{reacting} through an environment
of blood, or vice versa & ~~in any event~~;
either way, ~~there is the circulation~~.

* This falling off was noted & made much of by the Greeks. Thus Aristotle's Premium Mobile moves in a perfect circle because it imitates the ~~uninterrupted~~^{life} activity of God, while the more material planching path is only the imitation of an imitation of God's activity. The nearer things are to God's "activity," the less imperfect they are. Things are closely bound up with their essences.

Abstract matters: Celestial matters
intelligible; terrestrial (or elementary) matters;
in so far as it is left to itself, move upwards & downwards.

The diagram illustrates the visual pathway, showing the flow of information from the eye to the brain. It is divided into two main sections: **Superior units** and **Inferior units**, separated by a horizontal line. The **Superior units** include **The lateral motion units** and **The retinal motion units**. The **Inferior units** include **The retinal motion units** and **The lateral motion units**. The diagram also shows the **cornea** and **lens** at the bottom, and a stick figure representing the observer. Labels A, B, and C are placed near the top of the diagram.

In the abstract world-picture
A contains only $a, a, \dots$, B contains
only $b, b, \dots$ & $a, a, \dots$, C contains
only $a, a, \dots$, $b, b, \dots$ & $c, c, \dots$.
In the concrete world-picture A contains
 $B, B, \dots$, $C, C, \dots$ & so on down to $a, a, \dots$.

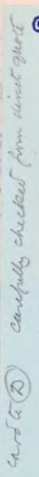
• The difficulties may be estimated from the fact that the day (a terrestrial unit) & the year (a solar one) have no common denominator.

Collingwood
10N
90
↓
Taylor
another
regular
102

I have said above that the earlier rhythms are less complex than the later. This is not at all the same as saying that the rhythms of the higher levels are less complex than those of the middle levels. According to the current world-picture (in which every higher level includes all those that lie between itself & its inferior aspect) temporal complication ^{accumulates} ~~increases~~ level by level.

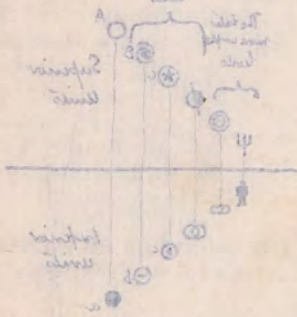
This EARTH embraces within her prism motion all human motions; thus ^{every} terrestrial movement is at once terrestrial, solar, & galactic; thus ~~the~~ the Whole, in one of its aspects, is that Rhythm of which all rhythms are subdivisions. ^{As I say,} It is a matter for inquiry & formulation, in mathematical terms, precisely how these ^{superimposed, independent, &} cumulative rhythms are related; &, in particular, how ^{the} Structural-lines of the members of a Symmetrical Pair are related. ~~Is it~~ What, for instance, (Already it is known that ~~both~~ the Planets circulate about the Sun, & the electrons circulating about the atom's nucleus, 'obey' the same law.) What is the law that connects ^(for example) the period of rotation of the GALAXY with the period of rotation of an electron? ~~All differences are to~~

How that such matters are not arbitrary. There is a huge field for research. What are the laws that connect all the Structures - times into alia, & all the Structures - spaces into alia, and what are the laws that connect the ^{Structure - times with Structure - space} ~~with the~~ S_n at all levels? All ~~the~~ an experience goes to show that, while these questions will probably need re-phrasing, they are not in principle unanswerable. We must believe that Nature is transparent to mind, & ^{that} what looks like ~~an~~ ^a ~~arbitrariness~~ ^{frag of} is really our ~~ignorance~~ ^{mystic}. But man has, so far, hardly noticed even the possibility of vertical transparency.



'Let time shape' says Falstaff, &
indeed all things are the shapes
of time.

II Hy IV, III, 2.
p 456.

[illegible]

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket of the car. I looked up at the sky, which was a deep, dark blue, and I felt a sense of peace. The air was crisp and clean, and I could hear the distant sounds of the city. I took a deep breath and felt a sense of renewal.

well-known doctrine that structure & function are correlative, & the
 This is nothing but a variant of the Aristotelian doctrine that Matter (hyle) & Form (eidos)
 are correlative. An individual of one level is material organism in accordance with a formal
 principle, but it is ~~itself~~ ^{the material} of the next level, thus needing the new formal
 principle of that level.

Accordingly, the basic principle of Structure-time may be formulated thus:
 A unit of one level, given the time of the next higher level, maps its space
 of that level.

$$\begin{matrix} S(a) \\ \text{(Structure -} \\ \text{the space of level a)} \\ S(b) \end{matrix} \quad \begin{matrix} * \\ * \\ * \end{matrix} \quad \begin{matrix} T(b) \\ \text{(Time of level b)} \\ T(c) \end{matrix} = \begin{matrix} S(b) \\ \text{(Structure -} \\ \text{the space of level b)} \\ S(c) \end{matrix}$$

In principle, this is the Aristotelian doctrine of the production of form (entelechy) in matter by
 an agent who ~~substitutes~~ ^{substitutes} a process of motion (kinesis) within the matter.

Time, motion, and space (i)
 4. ~~Time, motion, and space (i)~~
 Through & through my space is temporal. It is time that builds up
 my space from level to level, & it is the substitution of level that demonstrates
 me again. Let me show by means of a model how this is so. I
 am inflated with time as a tyre is pumped up with air. Apart from time,
 there is nothing in me at all. Let out the time little by little & you will
 see me dwindle from a celestial body to a tiny animal, from a living
 animal to an even tinier electric charge, & from that to nothing whatever.
 Let me make this as clear as I can by means of a model.

My observer sees me as a vast, electric fan or propeller, revolving
 so fast that it appears to him as a solid disc. Now my observer takes an
 instrument for subtracting time from what he sees, but he has something that will
 do just as well - the fan-regulator. This he adjusts, till the fan goes slowly
 enough for him to see the single blade. ~~that he can see the blade clearly.~~
 He gets me looking like the regulator till the
 the blades come to a halt. But that is not the end of the story, because the
 regulator, and the fan, are of a curious sort. Further adjustment of the
 regulator shows that what seemed to be the solid blades of the fan ~~are~~ is
 really a large number of tiny fans turning round very quickly. This
 in turn is slowed down & brought to a standstill. Instead of the original
 solid disc, & of the pair of solid blades of the next stage, there is at this the
 third stage a large number of solid blades with empty space between them.
 By further adjustment of the regulator these blades are in turn revealed as
 composed of still tinier blades. And so the story goes on, till the
 whole volume of the original disc has been emptied of contents, & nothing
 whatever remains. ~~Let that 'nothing' fan, by its backward motion, fill out & solidify the whole volume~~
 without remainder.

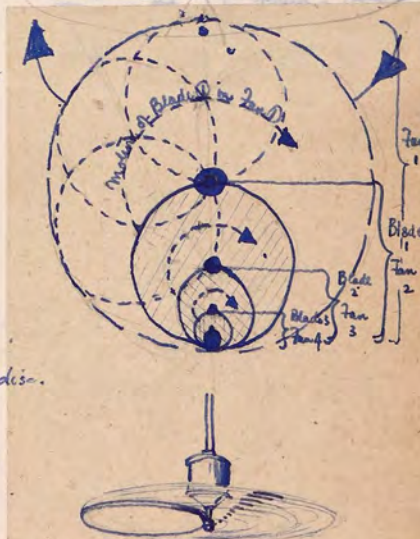
Alternatively, my observer may (adopting a more venerable figure) look upon
 me as a system of epicycles, in which each body, revolving about the centre may
 be analysed (by subtracting time) into a much smaller body, revolving more

800 / 186,000 miles
 22,000

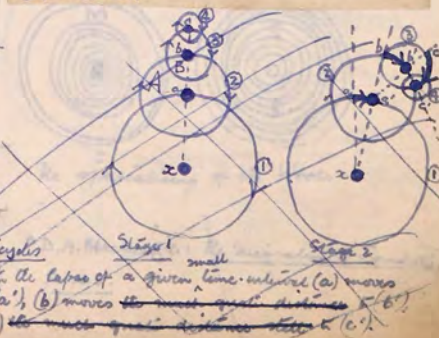


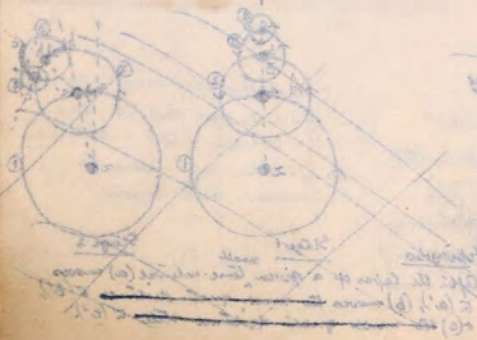
I wish to emphasize rather than
 * ~~to~~ ^{to} emphasize rather than
 the essential distinction between space
 & time. It is because they are fund-
 amentally different that they integrate
 in fashion I describe. (On the importance
 of not confusing them see C.D.
 Broad's article "Time" in the
 Encyclopedia of Religion & Ethics.)
 (Spatial time would, so to say,
 be no use at space. This point is
 brought out in the first
 part of Alexander's Space, Time & Reality
 by Alexander, who nevertheless concludes (with
 that Time is really laid out in Space,
 & is intrinsically spatial." (Space, Time
 & Reality, I, p. 143.)

Burnet: Early Greek Philosophy, p. 139.



The blade of order 1 is the fan of the
 order beneath. Note how the lower order
 is 1/20 on.





* Some psychologists postulate
an original chaotic medium,
or featureless ^{space} receptacle, in which
experience constructs real space:
space is determined ^{later} rather
than primitive. Extent, rather
than build that explains. (See, e.g. James: Textbook of
Psychology, pp 337 ff.) This inter-
pretation is, I think, just as true as
one I am putting forward here: always
on the two sides - integrative,
autonomous, centrifugal, & disintegrative,
submissive, centripetal ^{and} & apart from
Other is an attraction. I am at the
moment concerned with the former.

from Henry of Vicina, XVI etc.

③ "Extension is derivative from process,
& is required by it."
Whithead: Principles of Natural Knowledge,
p. 202, (1928 Edn.)

* The custom is found in many nations, under different forms. In England a procession paraded the parish grounds, which are beaten by boys with pale willow-wands. Formerly, the boys beat themselves on the breast, & part for their pains.

 S

 M
motion
S
M

② I mean in abstract terms:
~~time~~ Time : time
the duration of all things
so far as they imp.
contain a trace of nature
which lasts to the
Eternal Time needs
Motion & space to
be itself. ~~Reverse time~~

T
M
S
X

→ It's a third a minute heart rate
Redwood hollow
and very.

• Natural History of Trees, p. 83.

[illegible]

My MANI level is in the making, in space & time are here integrating as motion, ^{which is} caught in the act of coming out ~~in the manufacture of~~ the space of the higher level.

My supra-human levels are still to make;
~~Through somewhere in time they are somewhere in~~
~~space. This time~~ Their spiritual aspect has
 yet to be turned out by ^{7. peak levels,} ~~the~~ motion. They exist
 in space.

• Natural History of Man, p. 183.

Superior levels { L t t t t
 M t t t (M)
 N t t (M) s
 Inferior levels { O t (M) s s
 P (M) s s s
 Q s s s s

The path of my receding observer

o D.A. Mackenzie: The Migration of Symbols.
p. 123.

① → and ~~the~~ ~~constant~~ ~~of~~ walking & dancing is essential to the right in order to stimulate the Great Power to evolve properly. ~~for any rate~~, Men of all lands & ages have attached great importance to walking & dancing in a circle: all manner of benefits are supposed to follow. At any rate it is certain that

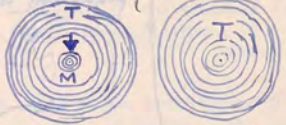
② human the speed of a jet of water sufficiently, & you can hammer it as if it were a nail bar. Turn the flywheel fast enough & if ~~the bar~~ the wheel is true, you cannot tell which way it is turning. whether it is turning at all. maine book H. 5. 338

again we find that the whole is ^{the inclusion of all space, the itself spaceless} ~~not an~~ ^{spaceless} ~~spaceless~~

+ Alexander: Space Time & Deity, I, p. 44.

o The Presentism view that matter ^{there} tracks all duration, ~~is incompatible with~~ ^{is incompatible with} space-occupancy, is true only of the ultimate substantium - which is infinite. Hence I think it is misleading to say (as H. W. Carr does in Philosophy of Change, p. 72) that a simultaneous cross-section of the universe would reveal the whole, ~~of matter~~ but without mind.

T



The temporalisation of the whole

⑤ "Space is not a ground on which real motion is posited; rather it is real motion that deposits space beneath itself." p. 90.

also
See ~~ing~~ H. W. Carr: Philosophy of Change,
pp. 10 ff.

pp. 10 ff.
secondas products



+ To pass from the analogy to the closely allied fact, I am matter: & matter is (it is spinning) radiating. Boiling radiation, energy ties up. My evolution is the binding of motion in ever more inclusive complexes, with cliffhanger kinds of bonds at each level. This has been well brought out by A. Korzybski in his Manhood of Humanity. He finds that planets (by photomotion), 'bind energy', animals (by locomotion), 'bind space' ^{as well as energy}, & man (by intelligence) 'binds time' as well as energy & space. My point, however, is that all three kinds of binding ~~don't~~ meet at the bottom & go on all the way up the scale.

o The literature is enormous, but
 especially James' Textbook
of Psychology, pp. 337, ff., on the
 'construction of real space'. More
 recent psychology, ~~the~~ notably the
 Gestalt school — takes the view that
 the ^{real} ~~can~~ ^{cannot} be
 patterns, +

5. Time, motion, + space (ii)

Support for ~~this~~^{our} threefold division comes from all manner of sources. The

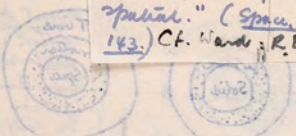


manner of sources. The
~~the~~ the act - that
 press as compromised
 the battle. There is nothing
 to the year the people
 at the time the
 have not the question the

1. What is the purpose of the study?
 The purpose of the study is to determine the effect of the independent variable on the dependent variable.

This chapter
 (book) / am
 by J. S. S.
 is really

* To the criticism that in this chapter
(& indeed throughout the book) I am
operationalizing time, I reply, in
Alexander's words, "Time is really
laid out in Space, & is intrinsically
spatial." (Space, Time & Being, I, p.
143.) Cf. Ward: R.E. PP 395, 396.



The first of these is the
 fact that the
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main movement transport
 facility is aspect of hierarchy
 what was time is now only space.
 would get smaller = spatialisation

primitive tendency, as Spencer & others since have pointed out, is to speak of distance in terms of travelling-time. In many parts of the world still, as in biblical times, a place is so many days' journey off. Everywhere the rule is: when referring to motion that belongs to a higher level (& even to motion that is counted only just beyond one's scope) turn it into time; when it belongs to a lower level, turn it into space. The external is temporal, the internal is spatial. The self and its body are predominantly temporal. The 'organism' (on this view) may be defined as that part of the world which has been rendered contemporaneous; its 'environment' as that part which bears different dates. Thus, while I speak of Reigel as removed from me by 500 light-years, & of Edinburgh as five hours away, I do not dream of saying that my hand, or my dog, are very nearly contemporary with me. And if anyone, wishing yet further illustration of the process of mental substitution, will observe to what an extent he has acquired the habit of thinking of the spaces on the clock-face instead of the periods they stand for — how, on suddenly discovering it to be half an hour later than he supposed, he does not distinctly realise the half-hour in its duration, but scarcely passes beyond the origin of it as marked by the finger; he will be enabled still more clearly to conceive that the use of co-ordinates to symbolise sequences, which in their complex cases has become so habitual, has in the simplest cases become organic. Evolution (by which I mean advancement to higher levels of the hierarchy), in turning environment into organism, turns time into space, and that is why men begin by expressing "space in terms of time, & ... afterwards, as a result of progress, ... come to express time in terms of space." It is at any rate certain that man has progressed in his ability to measure time, & this measurement is itself a turning of time into space. In fact, what (since science is not interested in the past & the future as in before- & -after order) the Scientific world-picture leaves relatively temporal, & is already in principle thoroughly spatialised. Invention — growth of mind & growth of space is not a bit but ascends helter-skelter. Modern devices for time-spatialising, radar is perhaps the most perfect. The lapse between the transmission of a 'pulse' & reception is translated into a measurement of the object's distance from the radar. And though the pulse travels with the speed of light, distances can be measured correctly to a few yards — which is a space corresponding to a small fraction of a millionth of an inch. But I need not go so far afield to find out how time becomes space. I cannot take in all of this page, or of this room, at a glance: my field of view covers only a part of such object at any one time, & other parts earlier & later on. These temporally aspects I am not content to leave separated in time; I bring them together in a more comprehensive space than that which one time reveals. And the integrating factor of time what was many-dates & predominantly temporal, becomes one-date & so predominantly spatial. (So thorough & so 'unconscious' is this spatialisation, that it comes to me as a shock that I perceive clearly only a tiny part of it with at once. For instance, when I gaze at one letter on this page, I find that I can read the letters around it without moving my eyes; think of a distance of a mere inch or so; but I had no idea of this limitation, &, until I had actually looked at it, I could have sworn that I saw the whole of a page, or a face, or a building's facade, quite distinctly.)

Principles of Psychology, §66.
 See also A. H. Basson & D. S. O'Connor in Philosophy, April 1947, p. 60, who rightly comment that the lack of distinction between spatial & temporal remoteness in primitive languages is of importance for philosophy.

* Other familiar examples of spatialisation are the calendar, the medical temperature chart, and such expressions as the 'structure' of a symphony & the 'pattern' of a man's life.

Spencer: loc. cit. Nicholas of Cusa, has centuries before said much the same thing. PP. 213.

Compare yourself. Cf. the saying that the damned are in perpetual motion; men are sometimes in motion sometimes at rest: God is perfectly at rest. The punishment of Paolo & Francesca is unceasing movement.

See Denis Diderot: The Idea of the People, p. 41, for notion of a continuous underground, beneath that space is much more important than time.

Nevertheless (as is well known) the ultimate criterion in time-measurement can only be the direct perception of short durations as equal. I cannot know that pendulums & astronomical bodies mark off equal times except by, appealing, in the last resort, to my subjective appreciation of time-lapse.

See, e.g. Sullivan: Basis of Modern Science, p. 74.

For a non-technical account the H.M.S.O. pamphlet Radar (1945) is recommended.

Psychological aspect — mental of the spatial — physical movement of transport, growth with all that is part of it.

The literature is enormous, but see especially James' Textbook of Psychology, pp. 337, ff., on the 'construction of real space'. More recent psychology, notably the Gestalt school — takes the view that the movements of the eye cannot be divorced from the retinal patterns, & that the total bodily responses must be taken as a 'holistic' pattern or gestalt.

222

Yes but

(to use the well-worn but
apt metaphor)

⊕ On ^{the} reiteration ~~as~~ as the organism's
recovery of self-identity, ~~then~~ ^{& the basis of its} enduring
individuality, cf. Whitehead: Science & the
Modern World pp. 130, 131.

• "There is no essential difference between the light & the movement," says Bergson, speaking of wave-motions. "Provided we refuse to movement its unity, indivisibility, & qualitative heterogeneity denied to it by abstract mechanics; provided also that we see in sensible qualities contradictions effected by our memory. Science & consciousness would then coincide in the instantaneous." Matter & Memory p. 36

See also pp 239, 268 ff.

"What we have really got to do" says Hegel "is to get rid of every time-determination The world ~~is~~ as temporal is just the region of contradiction, the Idea in a form inadequate to it." (Philosophy of Religion II (1840) Romanes p. 252)

Clearly the situation where a proposition is ~~is~~ (e.g. it is raining) is sometimes true & sometimes false needs resolving. For the time series must be substituted a time less self-contradicting. As this is McTaggart: Nature of Existence 31 ff.

(Ch. XIV § 11)
+ I have already noticed that, while
monetary repurchase is subject to
regional modification, it contains
elements that survive increase of temporal
range: it without the continuity, such cloud
supply, memory must not be itself - its
own source lies in its timelessness. (Thus I must
rightly claims that it is possible "obtenir, isolé
immobilité - la durée d'un éclair -
ce, qu'il n'appartient jamais; un peu
de temps à l'état pur.")

Just as no light comes in
indirectly to the intellect
of man.

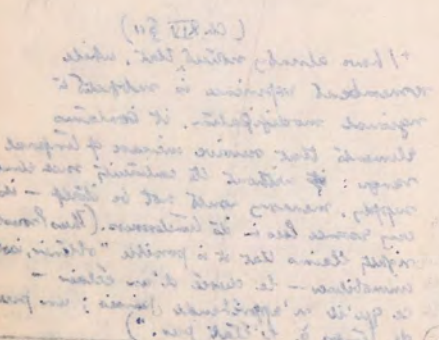
At the higher levels these patterns are not so obvious to us. Thus we overlook the fact that the seasons of the year, the ~~many~~ ^{many} anniversaries of public & private life, & the Christmas calendar, all weave what is (even literally) a pattern in space which over its ~~more~~ ^{manifest} manifold values to repetition the ~~same~~ ^{same} solid quality of Christmas arises & its rhythmical coming to pass & ceasing to be, precisely as, at a lower level, a colour or sound arises out of a wave motion. Whether they are called habits, or traditions or rituals, or laws of behaviour, it is such rhythms which, at every level, ~~are~~ ^{sup} ~~sup~~ ^{maintain} the qualities that belong to it. 

The cycle of human birth, marriage, & death, the cycle of civilisation itself,

The cycle of human birth, marriage, & death, the cycle of civilization itself.

Obviously space cannot really be restricted to ^{the} past or present. When I make an appointment in London tomorrow, I am not behaving absurdly: indeed, my status may be measured by the hole I have in future space. What, then, do I mean when I call the future predominantly temporal? I mean that, just as past time leads a hidden existence, so does future space: in both instances it takes the travelling observer (who is really myself) to bring the submerged dimension to light. I ~~can read off~~ ^{can name} the years to come, but not how they will affect the spatial peculiarities of this ~~sheet of paper~~ ^{desk}. I ~~can read off~~ ^{can name} these ~~peculiarities~~ ^{present facts} but not when past years gave rise to them. In the first instance the time is certain & the space uncertain because I am looking future-wards; in the second, the space is certain & the time uncertain because I am looking past-wards. ^{the past proposition works that way.} Nevertheless I do not doubt either the spatial future or the temporal past ^{now} of the

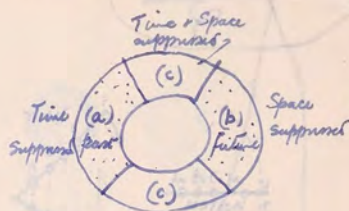
A hand-drawn diagram illustrating the concept of spacetime. It features a circle divided into four quadrants by two perpendicular axes intersecting at a central point. The top quadrant is labeled "THERE NOW". The left quadrant is labeled "PAST" and has an arrow pointing to it from the label "Temporal aspect Submerged in space". The right quadrant is labeled "FUTURE" and has an arrow pointing to it from the label "Spatial aspect submerged in time". A curved arrow starts from the bottom of the circle and points towards the "FUTURE" quadrant. Another curved arrow starts from the top of the circle and points towards the "THERE NOW" quadrant. The entire diagram is surrounded by faint, illegible handwritten notes.

[illegible]

[illegible]

- Consolation in Philosophy
(last part ---)

* See

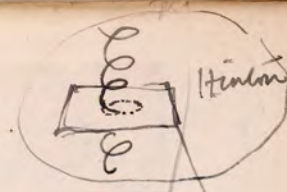


* T.S. Eliot: Burnt Norton

A. The Whole / B. The Centre
 All motion contained / all motion excluded.
 The Spinning Top (I suggest) attempts to
 attain A (the maximal aspect) by attaining B
 (the minimal). See p. (end of this Chr. note)

He others
S-t in me,
not mine

make ends meet
Left in debt
Pulley - broken arcs - incompleteness



and functional. My observer sees me divided into these zones. While ^{this} is not the only picture of me, it is an indispensable one. Like a good cryptogram, the letter makes sense before you fold it & discover that the real message lies in the superimposition of the halves. To reunite the scattered members in this fashion is for my observer to rely upon his memories of all my levels, (or upon the accounts of his fellow-observers) so constituting himself an all-levelled super-observer. He throws out the solid inferior layers & condenses the vaporous upper ones, reducing the whole to a flux - to Motion. ^{Then the EARTH was larger} ~~more without my moving, & I no longer move without my cells moving: motion accumulated from level to level.~~

It is then possible for him to reduce to the study of one level the level where motion is apparent - ^{my} picture the entire many-levelled Motion ^{on world-line becomes} a coiling coil, or spiral that is itself building out of smaller spirals. The centre about which a unit is moving is itself moving about a more distant centre, so drawing out that unit's orbit from a series of ~~concentric~~ congruent circles or ellipses into a helix. In this way the motions of levels are cumulative. * (Thus to the movement of the Moon around the Earth must be added the movement of the EARTH about the Sun, & to the latter must be added the movement of the SUN about the galactic centre.) My envelope of space takes the form of ever more elaborate spirals - or rather, each new spiral wraps & complicates the earlier ones. The lowest, most primitive, curve is the most complex, since



+ For Bergson ~~the motion~~ motion is real, & structure, or what is at rest, is a simply a ~~practical~~ mental snapshot of reality taken for the practical purpose of acting on reality.

I think this view ~~is apt to write off as~~ ^{is apt to write off as} a useful illusion, what are really ~~crucial~~ ^{crucial} elements in the process at every level.

On world-line see Jeans: Mythical Universe, ~~pp. 111-112~~ ^{Ch. II}

* Motion accumulates up to the level of the whole, where it is transcended. Equally, it may be said, ~~that~~ ^{that} the universal highest level imparts motion to the lower ones, through the proper channels. ^{Let us use the phrase of Ch. XIII.}

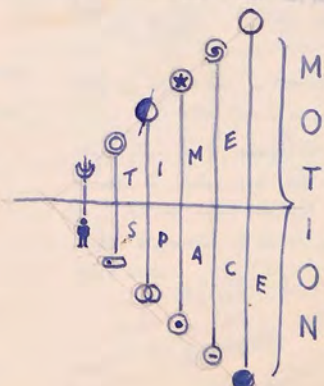
becomes pp. 311-312. C.H. Hinton (The Fourth Dimension) pictures the spiral as ~~rather~~ ^{rather} a film moving passing through the film of a liquid, & being visible to the eye as a point moving in a circle. "In the film the permanent existence of the spiral is experienced as a time-series - the record of traversing the spiral is a point moving in a circle." ^{Also Goussier 70}

10 Total motion & the coiled coil.

I am a man, having evolved to that level by way of ~~the~~ ^{the} lower levels. Behind me lie the spatial realms (~~spatial in the more distant~~ ^{spatial in the more distant} above) of the infra-human; ahead of me lie the temporal realms of the supra-human; here, in the region of my humanity, lies the buffer-state where time & space come to terms in motion. Such, at any rate, is the story of my observer who ~~keeps~~ ^{keeps} to his human range. takes up a human range. X

Total motion and the coiled coil.

What my observer does, ~~first~~ ^{first} when he sees me at the human level, is to bifurcate the Symmetrical Pairs, attributing space ^{& pastness} to the inferior & time ^{& futurity} to the superior members. Now it was ~~stated~~ ^{maintained} in Chapter XII that the two members of a Symmetrical Pair are really two aspects of one thing. Apart, they are abstractions. Here then, is further ^{support} ~~evidence~~ for that theory: - the members unified are motion; ~~separated~~ ^{divided} they are time & space. But (it is necessary to add) this division is no mistake: it is necessary



Mr R
208/9

- On world-lines re Jeans: Mighty
Universe, Ch. V

A.E.T.
89

C.H. Hinton (The Fourth Dimension) pictures the spiral as photo of a film moving passing through the film of a tear, & being visible to the viewer on the film as a point moving in a circle. "For the film the permanent existence of the spiral is expressed as a time-series—the record of witnessing the photo as a point moving in a circle."

Diagram illustrating the process of DNA replication, showing the replication fork and the synthesis of the leading and lagging strands. The diagram is labeled with numbers 1 through 5, corresponding to the following components:

1. Replication fork
2. Leading strand (synthesized continuously towards the fork)
3. Lagging strand (synthesized discontinuously as Okazaki fragments away from the fork)
4. RNA primer
5. Okazaki fragment

Handwritten notes in a bubble on the right side of the diagram:

also of
comparing
70

Only the whole has a permanent unmovable Center (a). The lesser unit's Center shifts from (a'), ^{when} ~~starting at the~~ beginning, ^{or units} ~~of it~~ to trace out ~~its~~ shape, to (a'') at the completion A''. (a' → a'') is ~~the~~ a portion of the curve of the next order. *Path of one*

The circular ~~under~~ ^{path} of one
level, added, ~~this~~ ^{the next} integrative
with the ~~to~~ ^{next} level, becomes a coil
of the next ~~as~~ ^{coil}
this, integrates with the ~~whole~~ ^{coil} of
a still higher level becomes
a circular coil; &c.
on.

Here, then, are four pictures of me, (not to mention the innumerable possible combinations) ^{or, more exactly:} (i) the middle-range picture of me as half space & half time, with motion to hold the halves apart (ii) the ~~closest~~ ^{furthest} picture of me as total space, ^(that cannot be space) at the level of the abstract whole (iii) the ~~nearest~~ ^{nearest} picture of me as total time, in its ~~last~~ ^{last} aspect,

actions) ~~the~~ (i) the middle-range picture of me as half space & half time, with motion to hold the halves apart (ii) the ~~closest~~ ^{furthest} picture of me as total space, ^(that cannot be space) at the level of the abstract whole (iii) the ~~nearest~~ ^{most} picture of me as total time, in its ~~last~~ ^{last} aspect,

Spartanogaster, considered as a new
the progressive and more of space, increasing
Dendroica ~~the~~ *spectabilis* which tend to be
a 2. clava *Gon.*

Spartanogaster, considered as a new
the progressive and more of space, increasing
Dendroica ~~the~~ *spectabilis* which tend to be
a 2. clava *Gon.*

(that ceases to be time) at the level of the abstract Centre, & (iv) the all-level picture of me as cumulative, helical motion. How shall I choose between these ^{portraits} of myself? Or must I ~~be content to~~ autograph them all?

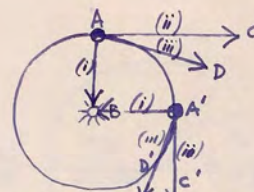
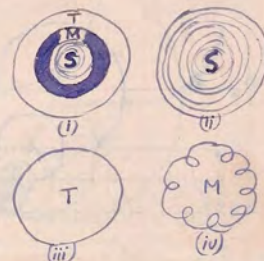
The answer is, not that one is a better likeness than another, nor that they are all equally true (as a series of portraits ^{of one man} by different ^{photographers} are all true of him) — it is rather that they must ^{all} be taken in together, in one glance. I am the living process of which these are the aspects. The separate ~~portraits~~ ^{stills}, though needing study in turn, must eventually be run through a cine-projector, to reveal what I am really like. When this is done, I appear as that world-embracing two-way metabolism, in which the ^{arms-head of} motion works constructively outwards from Centre to Circumference (condensing ^{armature of} & solidifying exterior time into interior space) & in which the same motion works destructively inwards from Circumference to Centre (dissolving & vaporizing interior space into exterior time). Apart from one another the two opposed ^{vertical} currents, anabolic & katabolic, are nothing: it is their thorough interpenetration which makes them & their horizontal manifestations possible. The coiled coil exists because it is for ever uncoiling & re-coiling itself.

^{The fact} (that motion, wherever it manifests in the hierarchy, is of this ~~double~~ double nature — ~~that is~~, both constructive & destructive of space, on its way both to the whole & to the sub-element — ~~is~~, I think, sufficiently clear from what I have said in ~~sufficiently known~~ Part II.3: ~~that~~ At the human level, the destructive action or analytic action, that offsets the constructive or integrating, needs no underlining. At the astronomical level, circular motion is the product of centrifugal (anabolic) and centripetal (katabolic) 'forces'.)*

1175. Circle into spiral: the ~~unavoidable~~ gap

Too a source, the circular ^{motions or cycles} regions of this book, & all ^{the} closed curves whatever their type, are ^{the products of} abstractly — shapes from which the 'vertical' ^{or radial} element has been expunged. Properly speaking, only the ^{highest curve} whole may be regarded as ^a ~~the~~ ^{perfect} ~~the~~ ^{whole} like a circle; & this is fitting, seeing that only the whole is a true individual, ^{no self-containedness a mistake} ~~all other~~ ^{are broken and} ~~give up some of their integrity to their superior. Ultimately, I cannot~~ ^{very good} be self-centred, for the reason that my centre is itself other-centred; it rotates about the centre of the next level, which in turn rotates about the centre of the level next to that, & so on to the Centre. It is impossible for me to be only myself (if I may be excused the ~~pass~~ contradiction); that ^{is} in me which is not of me is essential to me. I ^{begin to be} ~~begin~~ as a circle; I go on to discover that I am a

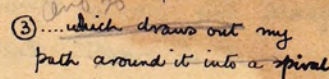
^{• teleological} ^{to become plane-beings} ^{the geometric methods of explanation are the} ^{revelation} ^{of a time-thickness, just as the} ^{the explanation of the surface phenomena observed by} ^{a 2-dimensional being would be the revelation of the 3rd dimension.}



The circular motion (AD, AD'...) of the planet is the resultant ⁽ⁱ⁾ of ABA'B... (gravitational ^{own} ~~force~~) & AC, BA'C... (the ^{own} ~~force~~ tangential motion): ⁽ⁱ⁾ ~~or~~ Katabolic, ⁽ⁱⁱ⁾ anabolic, ⁽ⁱⁱⁱ⁾ metabolic.

* I must make some reference to the work (A New Era of Thought & the Fourth Dimension) of that strange genius C. H. Hinton suggested that our space is the surface of a higher ^{dimensional} space, & ~~the laws of our space are the~~ ^{the laws of our space are the} surface tensions of that higher space. (A New Era of Thought, p. 52.) ~~For~~ ^{think} it is legitimate to look ~~on this as not realising the motion~~ ^{for me, any object in 3-dimensional space is the surface (or rather the cross-section) of that object} ~~that~~ ^{that} ~~given its time. In other words, we do in so far as we regard the past & future as unreal~~ ^{the same ideas have been taken by P.D. Ouspensky in} ^{Technique of Organs, p. 52ff}

Ouspensky
T.A.
50



(... dA, dB) ...
 (ii) ...
 (iii) ...

[illegible]

The first of the three is the
 most common, and is the
 most common of the three.

loop in the circumference of the circle next in size; I got by discovering that there are no circles short of the whole, because there are no circles short of the Centre.

in this form ^{the closest} approximation of non-invasive procedure to the ^{per} surgical procedure

Is not this subordination of the part to the whole perhaps too drastic? Surely
a compromise of some sort is possible — ^{perhaps the answer} the compromise that I have, in fact, adopted
will consist, — ⁱⁿ of allowing both ^{central} movement & circular space to the all units?
But the only way of ^{thus} combining ^{he alludes to} moving centers with closed circumference is
to suppose that the centers, stay still long enough for these circumferences to
complete themselves, then jump to new positions. (~~This at such an attempt~~)

to make the best of all worlds in common enough. ^{worldly} But a ^{or if nature does make} All the signs are, however, that the world does not go round thus in jerks. — ^{perhaps as part of the} ~~jerks~~ ^{or if nature does make} ~~then certainly~~ are, but from level to level, or orbit to orbit, not from one station in an orbit to another station. ^{not of this sort.} My behaviour as a man is not for a period self-contained, ^{being} while the influence of higher centres ~~is~~ ^{is} ~~tell~~ ^{tell} temporarily in abeyance, & then suddenly & miraculously brought round & over-ruled. They do their work in me ^{without intention & magnificence} smoothly & continuously, whether I like the idea or ^{of their co-operations} not. And I have the choice of ^{ignoring} resisting these influences (& being bent to them in the end), or recognizing them & accepting them. ^{the latter} ~~There is~~ ^{is} more than graceful ^{automatic} resignation to the inevitable: it is making over another centre, ~~my~~ & eventually ^{the} ~~the~~ ^{center} mine. ~~then~~ ^{overruled by} ~~coverings & bindings of any~~ My acts are then ~~left~~ ^{no} ~~no~~ ^{no} alien will, but by highest levels of my own will. Hence I must be content with the bare statement: the evidence will accumulate.

PROVIDENCE

PROVIDENCE

Let me ^{put} ~~state~~ the matter ^{another} ~~rather~~ more precisely. At no level can my ^{true} curve be plotted without reference to ^{some} higher centre: A's path is based on B's moving centre, whose path is based on C's moving centre, & so on to the Centre. Until the positions & motions of all centres between ~~that~~ my immediate centre & the Centre are taken into account, my motion at A level is indeterminate.

Evidently the formula $S^{(a)} \approx T^{(b)} = S^{(b)}$ through approximation, ~~is an over-simplification, meaning that~~
 $S^{(a)}$ & all the levels $C, D, E, \dots$ have to be dragged in. If lower levels build to higher
 levels by a ~~successive~~ ^{solidification of time into space} ~~indagation~~ of space & time, that is only because ~~the~~
 the motion which does this work is ~~space & time~~ forms the very stark saturated with the action of the highest
 levels. Is this a case of that 'level-mixing' which I have so often deprecated?
 I do not think so. The higher unit can act in the lower over the briefest
 period, but it cannot exist as such in the lower unit (or anywhere else)
 no less than its ^{own} minimum Structure-time (till it has had the opportunity
 of sweeping out its Structure-space), by which time the lower unit as such is
 transcended. ~~It cannot~~ ^{The problem is to} find a way of avoiding ^{also} the confusion of levels (or the
 fallacy of inequality) and the insulation of levels (or the fallacy of horizontality):-

Given the structure-space of ~~unit~~ unit A the structure-unit A, given the structure-line of level B, makes out the structure-space of level B."

~~18~~ 19

All other
centres ~~that do not~~ shift while
~~the~~ states about the 9 & so break
my circle, converts of fine small
foreign & self contained to
smaller vertical &
incomplete!

* See

This model assumes that each centre stays still long enough for the circumference to complete itself, & is then translated to its next station.

The same, with all centers (except the ultimate center X) moving. Note (how curve A , given the time, traces out the curves of levels $B, C, D, \dots$)
 (i) how curve A , however brief, still passes respect to levels $B, C, D, \dots$

Schematic only -  coil

• a complete treatment of ~~this~~ the topic of this chapter would involve ~~some~~ a discussion of acceleration: thus the effect of the 'higher centres' ^{may be approached in terms of} in a body's acceleration, or change in a property or intrinsic velocity, this idea is so convenient of velocity, ^{as} ^{it} cannot, however, be kept this book within reasonable bounds, & to avoid mathematical technicalities.

Pharm
OAP
122

[Handwritten notes:]

all the angles connected with it
has been maintained on the
basis of a metaphor
Is this the highest
level best method?
t. analysis enters
analogy = last: character in the individual

— this concept of the bending of the track, and the opening of the space, of one individual, by the subtle action of a higher individual, is just what is needed. It is in this fashion that the superior official in the hierarchy sways his subordinates without sinking to their level (& so ceasing to control them), yet without remaining altogether aloof (& so not starting to control them).

The gap that the moving centre opens in the curve is of capital importance. It is an insurance against the premature infinity of the circle it shapes the me ~~indefinite~~ out of a fruitless self-union, ensuring endless cross-fertilisation; it provides for continuity between ~~every~~ all phases of one individual, between myself ~~as an individual~~ & all others, ~~all individuals of the same grade~~, & between all grades — and this without any abruptness; it is the guarantor of progress — give any curve time & it will mark out the lines of the whole; it does sufficient justice to the ~~individual~~, granting him neither too much nor too little distinctness from his colleagues; it gives the higher centres ~~their appropriate~~ ^{purchase upon me} influence ~~on me~~; it creates in me the need of all others, ~~for my gaps are not filled save by them~~ ^{individuals} all as constituting the whole — the whole, which at long last brings all spirals round full circle. This temporal hiatus, this trade my centres play on me, is the knife which cuts all my incipient vicious circles, & goes on cutting them till they are all formed into one virtuous circle. ~~this elusiveness, this ambiguity, of every centre short of the centre of the whole, is fundamental: it makes sure that I shall not, not content half-way house to my goal.~~ ^{the value of ultimate one, at the end}

But that function of the gap which, ~~particular~~ ^{is of} interest here is the way it stands for ~~offering~~ ^{for} my mortality, & yet provides for my immortality. Let me explain the manner of this also. ~~Confronted by the trailer of a future performance~~

~~Look back on the past~~ — or passed — events of my life, spread out behind me (note these spatial expressions, which I use designedly) along my ~~own~~ spiral world-line. Thanks to the gaps that prevent this line from returning into itself, my prospective view of the past lengthens continually, ~~with consequent~~ ^{with consequent} ~~with the result~~ ^{with the result} ~~I have described above.~~ A second ~~consequence~~ ^{result} is that I do not find myself returning on my tracks, & reliving my past. Circular movement would mean isolation from other individuals, & ~~the endless~~ ^{the endless} for ever doing the round of my own little stock-in-trade of experience; presumably each of us, like Leibniz' monads, would mirror his own version of the universe in perfect insulation from all other versions, with perhaps a divine intervention producing in us some semblance of that intercourse which our self-sufficiency precluded. Spiral movement, on the other hand, ~~it~~ makes for a very

Ch. III. 30

cf. Wordsworth's ~~Hyperion~~

Large Eng. Mgmt. 200

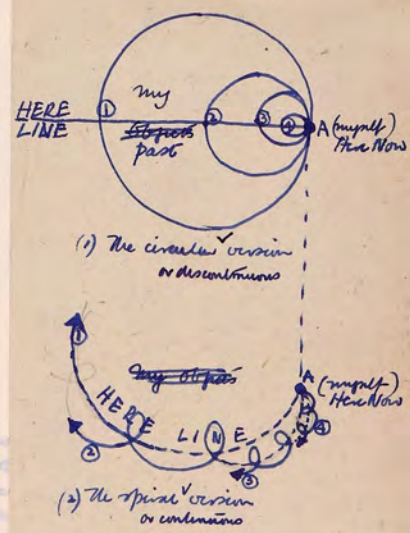
Upholder of the tranquil soul,
That tolerates the indignities of time,
And, from the centre of eternity,
All finite motions overruling, lives
In glory unimpaired.

Prelude II. 117.

* Way to the end is through
improvement

The astronomical level
of the ~~formal~~ ^{formal} ~~matter~~ ^{matter} ~~the middle levels of~~ ^{the middle levels of} ~~the whole~~ ^{the whole}

the higher the curve
the wider the gap, &
the more the need of
the whole



The difference between version (1) & (2) is that in the former A is the point where all four curves coincide, while in the latter A is the point on the fourth curve, which contains all the other curves potentially.

But in the life of one man, never the same time returns. Sees the earth, shaketh the scale. Only the foot, fixed in his folly, may think he can turn the wheel on which he turns.

T.S. Eliot: Murder in the Cathedral

M. Anselmo. Andolt

compounding of

* Spiral is an
hope: one
incompletion

different order of things, ^{exemplifying} that universal continuity in which each unit imperceptibly merges with the next. Curves die into one another; they pass on to new curvatures which are the death of the old ones. The gap cuts the throat of my individual life, interweaving it with the more general life. Only the Whole closes its own gap, & in so doing, closes mine & all others'. And in thus returning upon itself the Whole is self-conserving* (in precisely what sense will later appear), so that no particle of it is lost or passed over, beyond recall, but instead all is eternally established. Only the whole is immortal, but the immortality of the whole involves the immortality of everything that is, in itself & at its own level, necessarily mortal. The very mortality is the condition of its eternal immortality. Thus Emily Brontë's noble lines:-

Though earth and man were gone,
And sun & universe ceased to be,
And thou wert left alone,
Every existence would exist in Thee.

Q might

12 Rotation & temporal parallelism

Common sense warns me that I am here going far beyond what the facts warrant, & that my phrases are imprecise & my meaning vague. So be it. Let what I have written above stand as the ^{almost} formless germ that will later take on definiteness, or (to vary the figure) as the trailer of a future performance, that is no more & no less adequate than such things usually are. Meantime, I return to the subject-matter that belongs more properly to this chapter.

Space exists only in time. The existence, even of the tiniest volume, is spread over a period. My observer sees me as a man because he gives me credit for what I used to be & for what I will be. He takes me on trust. His respect for my past & his faith in my future are so far beyond doubt as to be unconscious. And it is as well they are: to refuse to go beyond the present evidence concerning me would be to refuse to recognise me at all, or himself either. In fact his status is fixed by what he makes of me, and this is fixed by how much of my past & future he takes into his reckoning.

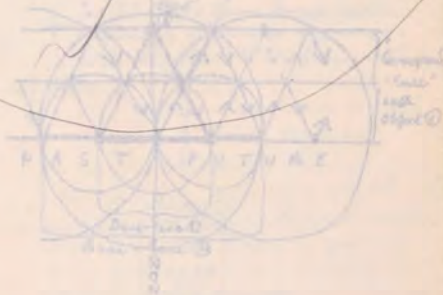
I say to him: 'it is true I am now at B, but please make allowance

* If once minds & solids, there is no fear
that it will ever change. Marcus
Aurelius (Meditations, BK VIII, 40) Echoing
Aristotle's De caelo (1027a, ii. 287)

E.g. the ancient notion of the Great
Year, in which the heavenly bodies
return to their original positions & start
again.

F.H. Bradley: Appearance & Reality
p. 213.

Athenians L.O.U. 45
+ the Vedic Divine Period of 2000 of which
make one Day of Brahma, or World-cycle.

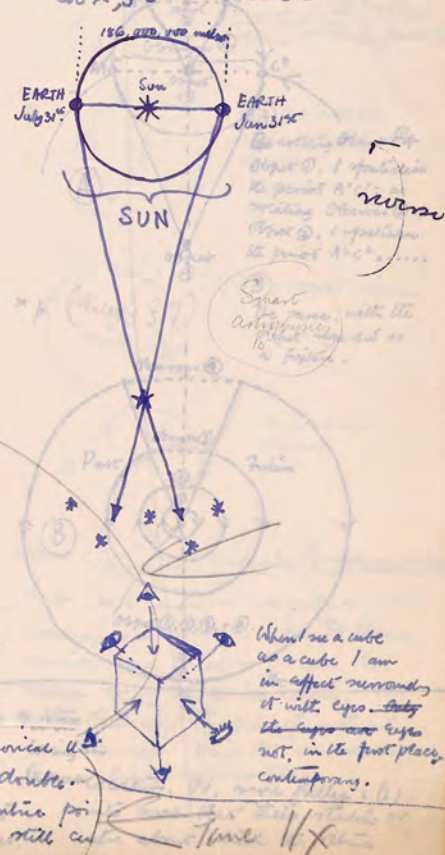


+ The common-sense view is that when
as it is up to me how long I observe an
object, it is the object's size & shape
are not (in anything like the same degree)
under my control: in other words, its
space is 'objective', its time 'subjective'.
The fact is, however, that the first is
dependent on the second, & is therefore
made equally 'subjective'. Grant that
my object's time is up to me & you
grant that its status in the hierarchy
is up to me. ~~Time is in my gift~~
to give a whole, & time - & time alone
will tell what a thing is; time makes all
the difference.

My view out, no less than my observer's view in, is a question of venturing forth from the present. Now I am blind. I want to see + I will see. And the ~~further afield~~^{more} my vision is ~~removed~~^{removed} ~~removed~~ a thing of the past + of the future, the ~~more~~ further afield in space does it penetrate. ^{The status of my object is a question of its} ~~This I call my~~ temporal parallel. From A, B + C I get three different angles on the world of my signals, thereby determining the space that, holding us apart + holding us together, is the locus of our social intercourse. (Without mutual range-finding no mutual exchanges, + without mutual exchanges no existence.) But - this is the point - I must integrate the three (or rather the innumerable) bearings I take of my object at the different stages of my orbital progress. Apart, these bearings tell me nothing: they must be brought together, and the higher my station the further removed in time are the readings which I must unify. My temporal base-line, no less than my spatial, must broaden with the depth of my range. Only a Star can see a Star as such, because only a Star can register and combine perspectives sufficiently wide apart in space + in time.

The diagram shows a train moving to the right relative to a platform. A lightning bolt strikes both ends of the train (A and B) and the platform (A' and B') simultaneously in the platform's frame. An observer on the platform (O) sees the light from both strikes at the same time. An observer on the train (O') sees the light from the strike at B' first, then the strike at A'.

Office
* Ch X 86 + Ch XIII 89



13 The regions are rotational.

20. Rotation about an indirect approach

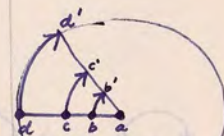
Why am I, why is the world, built after this strange model, as a sort of universal merry-go-round? What is the explanation of this fabulous world-clock whose wheels within wheels mark time only to ~~destroy~~ ^{devour} it? Is ^{not} this frantic & unimaginably involved effort of making the world go round ~~a little~~ ^{strained} — what shall I say? — "breathless, over-wrought"? Surely something a little less like innumerable business men, rushing ~~about~~ ^{about} in small circles # trying to be in several places at once, would have done?

Rash. Though I have been in these pages, I am not rash enough to under-
take an 'explanation' of the plan ^{to which I am built} ~~of things~~. I do not know whether another
sort of ^{plan} ~~sort~~ altogether is possible (whatever that may mean) and it would be
manifestly absurd to suggest alternative designs. What I can do, however, is to
sketch the plan as it is, & admire the way its elements fit together. When I do ^{so} ~~that~~,
I find this basic motif of rotation linked in all manner of ways with
the other motifs of the general pattern. The discovery of these links is a
satisfying experience, & the emergent patterns (so ^{dimly} ~~fairly~~ glimpsed, so
suggestive of endless & ever more fascinating vistas) ^{are not without beauty.} ~~are beautiful~~. It is
possible to see in them that ^{elegance & adaptation} ~~beauty of fitness~~, or functional aptness, which, at
a different level, is admired in the swallow, the racing yacht, the aeroplane,
& the leg. I ~~work~~ ^{work} - at ~~all~~ ^{many} levels - and, ^{for me} to miss ^{all} the grandeur and
Exquisiteness of the way I work ^{as regards to} is irreparable.

Rotation (I continue to use this term in the broadest sense) is the leit-motif. By rotation I state my claim in space & hold on to it; only so do I ~~come~~^{amount} to anything in the world. By rotation I absorb & transmute time; I encompass immutability. By rotation I continue to remain myself yet vary my behavior, to retain identity in diversity & diversity in identity. By rotation I get differing views of the same things, so that ~~they~~^{it} becomes a solid, placed object. And by rotation about this object — by maintaining a constant range — I preserve a consistent estimate of what my object amounts to.

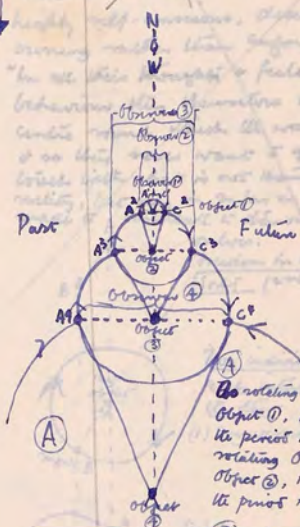
IP This last point is one I made a long way back,* but its importance is such that I must notice it again here. My continued existence at any level is the work of ~~static relations~~ ^{relations} between units of ~~that~~ that observe each other as belonging to that level: a steady opinion of what ^{one's} companions are worth, & then steady opinion of what ^{oneself is} ~~one's~~ worth, are indispensable. Such opinions are a question of ^{steady} range, & steady range is a question of rotation. And rotation (as I have said above) is a question of compromising between the tendency to fly off at a tangent (so increasing the object's range & ~~limiting~~ ^{limiting} status) & the tendency to gravitate

⊕ Rotation - movement along a path curved about a centre - is essentially regional, & the regions of this look an essentially rotational. They constitute a giant Wheel, more actual & less metaphorical than the Buddhiots', possessing the three main regional features of (i) centrality, (ii) range status, & (iii) double location. Or, more fully: (i) a Centre, itself without motion, space, or time, as their foundation; (ii) a system of ~~opposite~~ ^{relative} eccentric points such that their status or speed is governed by their distance from the centre, & (iii) such that each may be taken as the still centre about which the others are moving.



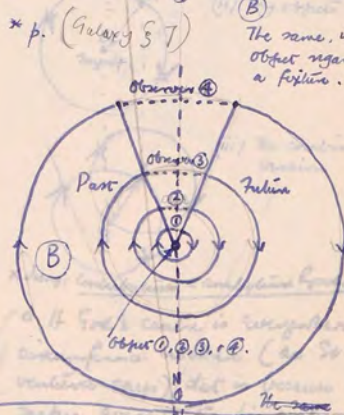
In time t , b moves to b' , c to c' ,
 d to d'

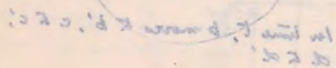
* See T.S. Eliot's poem "Burnt Norton"; particularly the passage beginning: "At the still point of the turning world."



② rotating Observer ② of
Object ②, 1 spatial in
the period $A'C'$; as
rotating Observer ③ of
Object ③, 1 spatial in
the period $A''C''$

(B) The same, with the object regarded as a fixture.

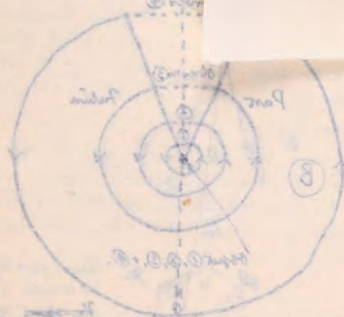


[illegible]

See T.S. Elliot's poem "Prune Juice" + particularly the phrase "beginning" - "the very point of the turning world."

if I am aware at all of my orbital path, at any given time - now ^{on a orbit} I am nothing, but from that nothing my status ^{advances} ~~grows~~; & to that nothing it ~~again~~ returns. The doctrine of equality holds, but it is not a doctrine of mere equality, or of steady equality. But the important point here is that the status I achieve in my own eyes is a by-product of it that I enjoy any status at all.

My concern with my object; it is thanks to it that I enjoy any status at all.

[illegible]

+ Cf. the Neoplatonic doctrine that
the natural motion of the soul is
circular. The cosmic gods, planets
or defects ~~to~~ⁱⁿ ~~the~~^{the} body ~~are~~^{bring} from
its otherwise straight path. See
Tollinton: Alexandrian Teaching on the
Universe, p. 110.

✠ In the words of Die Theologie Germanica,
"So long as a man seeks his own
highest good because it is his, he will
never find it."
Image X M 8

Diagram illustrating the process of binary fission in a unicellular organism. The organism is shown as a circle with a central nucleus (star-like structure) and two small circular structures labeled "Germes" (likely representing centrioles or contractile vacuoles) positioned near the nucleus. The organism is shown in the process of dividing, with the nucleus and the two "Germes" structures visible.

Two individuals,
each individual in
the other:

(i) my version



(ii) my object's version



(iii) the combined version



Xiang: Contributions to Analytical Psychology, p. 164

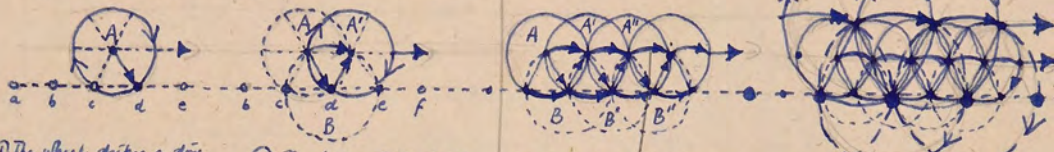
x Jung: Contributions to Analytical Psychology, p. 44

o If God's centre is everywhere & His circumference nowhere (as St Bonaventura says) that is because He makes every centre His centre. Not even God can do ^{His} Himself without losing Himself. He is ~~for~~ all selves because least self-centred.

Head + hand
change places.

Rotation & correspondence

⊕ This mutuality is well illustrated by the correspondence, or social intercourse, which I enjoy with my equals at every level. If I think of myself as a strong road over which my correspondent wheels, think he is at the hub, I am at the tyre, & the shocks that pass up & down the spokes are my messages to him & his to me. How, then, as we equals, each establishing the regional or circumferential status of the other? In this way: I am just as much a wheel as he is, for every stone upon the road is a hub about which his hub must rotate as a tyre. Truly speaking, the road is a system of wheels exactly equal in radius to all the wheels that pass over it; only so can the traffic get along at all. It is a vehicle travelling along its traffic by transforming every hub into ^{its own} tyre, & every tyre its own hub, & every spoke its own spoke.



① The wheel strikes a stone (d). (I get A's message so furnishing him with regional status.)

② The wheel rotates about stone (d) which becomes my hub. (A gets my reply dA' so furnishing me with equal regional status.)

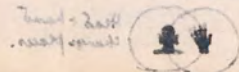
③ The wheel's traffic & its wheel road. (A & B contact upon one another)

④ The larger wheels built out of the smaller ones. (The lower correspondence is an element in the higher.)

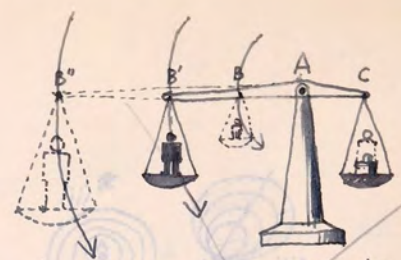
but this only makes comp
use of structure time



⊗ If God's centre is circumference & his circumference is centre (as it were) - (circumference being) that is because the circumference is his centre. That is, the circumference is his centre. That is, the circumference is his centre. That is, the circumference is his centre.



I cannot grow to the size of a pine-tree by my own ^{unaided} exertions. Again & again, in every department of life & thought (or almost every one), this truth emerges: the direct method is the wrong method. As the navigator, reckoning for ~~extra~~ ^{extra} wind and currents leeway, makes for a spot that is not his destination, & as a sportsman ^{sight} ~~aim~~ ahead of his quarry, so one who grows does not aim at his own growth. I construct my own space by constructing the space of others. I establish my own immobility by locking their time into space. Every one of my regions is the consequence of my providing others with similar regions.



I am of no moment at A, of little moment at B from A, more at B' from A. ~~Distance of B' from A...~~ In every sense, what I am is determined by the range of that centre or fulcrum which I attach myself. To Perodig Galileo I may say: give me a lever long enough, & a point ~~spot~~ ^{point} where to rest it, & I will be the world.

14. Centre-shifting and growth.

Principle: How is my Centre (the Centre of my regions) related to my centre of rotation?

The answer is that ~~my centre of rotation at a given level is my Centre at the next level~~. I grow by attaching myself to ever smaller centres, while still remaining based on this original Centre. Let me try to make clear how this can be so, by distinguishing three stages ^{*} in my growth from level to level.

Stage (i) 'Pre-Ptolemaic'

Stage (ii) - ^{Self-centred} ~~egocentric~~

(The 'Ptolemaic' view of the object as rotating about oneself.)

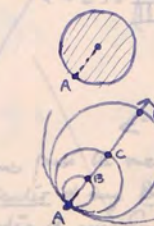
- (a) A is wholly wrapped up in himself, without an other. A is not yet observing.
- (b) A observes B, a wholly alien object, passing by.
- (c) B comes under A's influence & starts to rotate about A. A dominates B, but B remains outside A.

Stage (iii) ^{Other-centred} ~~Allo-centric~~

(The 'Copernican' view of oneself rotating around the object. This is not truer than (ii), but simply another version of the same situation.)

- (a) As before (I say above) A is without an object.
- (b) A observes that he is moving in the neighbourhood of B, a wholly alien object.
- (c) A is deflected from his path to move about B. B is now A's centre.
- (d) A really has incorporated B, not by dominating, but by being dominated by B. The price of this growth is that A is now eccentric, has lost self-identity.
- (e) In the same way ~~the~~ ^A goes on to centre itself on C, D, E....

* These are the same stages that I described in Ch. I § 10, Ch. II § 14, & Ch. VII § 14.



Platonian-Copernican
Stage III B Two-centred

(The combined view that both parties are in motion: this also is a perfectly 'true' version of the same facts.)

(a) The defect of Stage (II) is that whereas A remains central there is no growth, & the defect of Stage IIIA is that whereas A grows it becomes progressively off-centred. ^{A becomes (as it were) more insignificant & remote appearance of what is.}

(b) The remedy is to combine II + IIIA, realising that both are correct as far as they go. A remains at the centre, yet shifts its centre to B; A dominates B's behaviour yet is dominated by B; A grows to B yet does not grow.

(c) A is in motion about B, which is itself in motion. As the circles which an evolving plane describes about the world plane are drawn out into a spiral, so are A's motions drawn out into a ^{loopy} ~~loopy~~ figure (a spiral returning into itself) whose 'centre' is A & whose circumference encloses B.

Thus A ~~it~~ remains centred upon itself at A', ~~it~~ yet grows to include B, ~~it~~ & even advances to the next level C. (Equally, of course, ~~it~~ may be regarded as centred yet

(leaving no incorporation B)

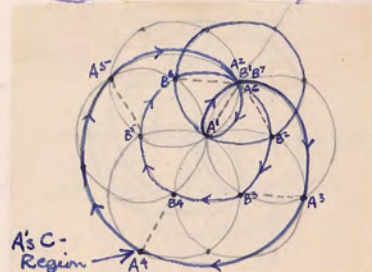
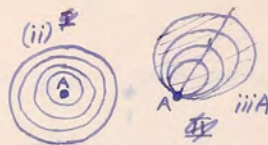
(d) But A₁ is self-centred once more, & its growth to C level cannot be consummated till C is first approached

go an alien object. The ~~three~~ stages are repeated:

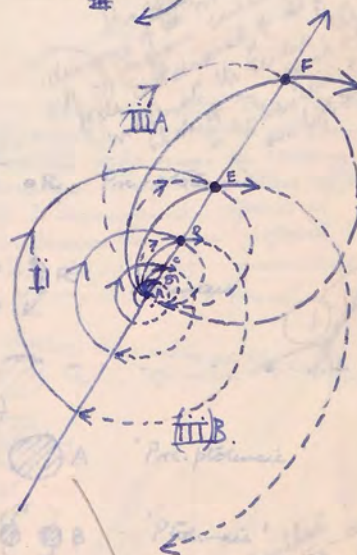
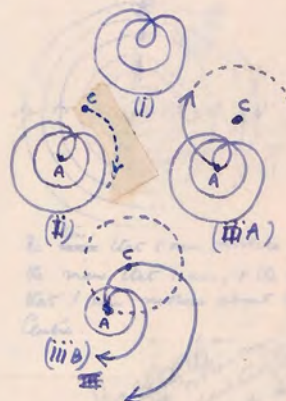
(I) A rotates about A (Platonian stage), (II) A rotates about C (Platonian stage), (III) A rotates about a rotating C (Copernican stage).

(e) And so the process goes on from level to level, involving all three stages, I, II + III at every level.

Such, in outline, is the manner of my incorporation of space, or spatialising of time. Each successive spiral, reaching out for more space & taking more time to do so, is based upon two centres — one moving, other than myself, ever more remote, the other fixed, my own, the Centre of my region. Essentially I am bicentral. At no level (not even at the highest, where my grasp of space & time are at their maximum) do I escape from that original Centre when I grasp no space or time. I grow by increasing the spatio-temporal interval between my primary Centre, & my secondary centre, — not by giving up the first, nor by confining my attention to it, but by using it as my base of operations. Merely to travel is to get nowhere, because I take this nonentity, myself, wherever I go. Merely to sit at home is no good either: I remain



The range AB is constant. I show six stages: A' is contemporaneous with B', A'' with B'', etc.

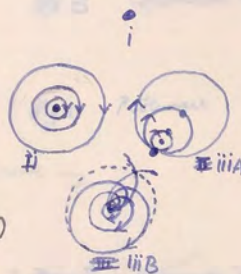


Donne puts the matter thus: "Earth is the centre of my Body. Heaven is the centre of my Soul." Donne, II.

What does this mean?

that up with the mortality. The only sort of travel worth while is the sort that leaves one half of me at home; then travel is more than travel - it is progress, the incorporation of time, & the further afield I go, the more time I incorporate. But (this is the important point) however wide the scope it must begin & end at the original Centre.

To put the whole matter as short, as possible, I am first, ^{still} in the hub of many ^{moving} rims, ^{then} second in the ^{reading} rims of many hubs, ^{then} ^{finally} ~~in~~ ^{both} rims and hubs, & in the spokes (they are spiral spokes) as well. Or (in more familiar terms) I am first ~~in~~ ⁱⁿ the spokes, then I observe to dominate, then I observe to be dominated, & finally, I both observe first observe it is to dominate, then to be dominated, & finally to combine the two.



15 My motion and my observers

To each of my levels its own motion. (I do not speak of the ultimate level.) As EARTH I have one motion, as SUN another, as man a third, and so on. And, to say the least of it, what I do at each level is a very important part of what I am there.

What means in original terms:

What does the last paragraph really mean; in particular, where do I execute my EARTH motions & my SUN motions? Evidently not here at my timeless & spaceless Centre. The only possible answer is that I rotate in my EARTH-region & my SUN-region, and that I rotate ^{there} in & for my observers. * Where else, indeed, could I observe as EARTH ^{except} in the place where I am EARTH - namely in my observers of equal status? The Sun & Planets? Where, unless in other Plans, can I conduct myself as a Plan? At the Centre I am still; all my movement is regional. My here-now is the hub of all my wheels. ~~This is the naive Ptolemaic version of G7, but it is none the less true for that. I really am a Centre about which the whole world rotates. Of course the Copernican version is true too, but it is true because it is, after all, only the Ptolemaic version shifted to another Centre. Taking up the point of view of one of my observers, centring myself upon him, I attribute motion to the Centre I have just come from. But this is Ptolemy's story all over again. The fact is that, wherever I am, that place is the motionless Centre; my motion is always elsewhere, there from here. In the last resort there is no such thing as the Copernican version, & Ptolemy is never superseded.~~



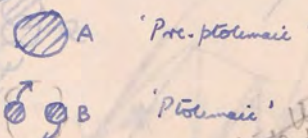
The ~~fact~~ that I am revolves about the man that I am, & the man that I am revolves about the Centre.



To make it clear, consider what happens to my approaching observer. (This story is, anyhow, due for revision by bringing in the time factor.)

(i) First he sees me as a ^{solid} unit of level A.

(ii) Then he ^{glances} ~~sees~~ me as a unit (or units) of level B, moving very swiftly in A; at the same time A vanishes.



Of course it is true that I am capable of leaving this Centre, but only by leaving it for a new Centre which is, in its turn, still closer to the first Centre's motion.

(iii) (i) He follows the motion of one of the B units so as to bring it under inspection. ^{for He can only make out what I am by accompanying me.} In effect, by keeping pace with me, he brings me to a halt. ~~He can only make~~

⊙ B Copernican = Pre-Platonic.

(ii) Next he ^{glimpses} me as a unit (or units) ^{hints} of the lower level (C), moving very swiftly in B; at the same time B vanishes.

⊙ C Platonic

And so on to D, E, F... My motions are first mine, then my observer's. He has to absorb them, in order to make out what I am. That I may become a well-conditioned example of my class in him he ^{cannot be} first ^{contact with me} takes me on as a rather nebulous & swiftly-moving body, ^{but must} as it were ~~the~~ apply the brakes gradually to me & bring me to a halt. This means a transfer of motion from myself to him. He takes on my movements because the only way to make out ^{no character} what I am is to make them ^{change over} at his own. This exchange of beats is only complete when the parties come ^{near to being} perfectly in step. (An illustration may help here. Suppose my friend is walking diagonally across a descending lift in a line ^{steaming North}. To join him I must take on ^{first} the line's horizontal motion, then ⁽²⁾ the lift's vertical motion, then ⁽³⁾ my friend's horizontal motion ^{say N.E.}. To make his beat mine I must make his triple motion mine.)

To make his beat mine, I must make his triple motion mine. (In the name of Chapter I) My motion is, then, just one more of those regional characters of mine which are ^{really} characters of my observer; it is ^{he} that projects this motion back on to me at the Centre. In his ^{advance} through my regions he goes on absorbing more & more of my motion ^{leaving behind him} till, at the Centre, there is none left to take in. Pushed far enough, ^{his} command "stay still a moment for me to see what you are like" distorts the thing ~~into~~ under inspection. My observer has put all my regional motion, physical, vital, & human, behind him, & myself with it.

Consider, now, the experience of the observer who retires from the Centre.

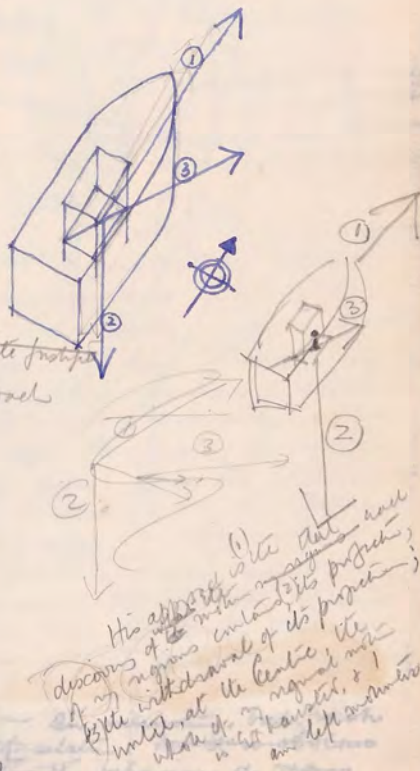
(i) He sees me as a unit R of level R (r).

(ii) He sees R (or several Rs) ^{fade & break apart} ^{units R} ~~draw themselves~~ gather speed, drawing themselves out into worm-like shapes.

(iii) (i) He is obliged to relax his attention, & cease ^{trying to pursue} ~~to follow~~ units R. The Unit Q of the next level appears

(ii) Unit Q gathers speed...

In this case my observer ^{again & again finds himself incapable of} ~~progressively gives up the task of following~~ my motions. Before, his effort was to jump on board ever swifter vehicles;



⊙ R Pre-Platonic

⊙ R Platonic

⊙ Q Copernican = Pre-Platonic.

⊙ Q

⊙ Q

⊙ Q

⊙ Q

⊙ Q

⊙ Q

⊙ Q

⊙ Q

⊙ Q

⊙ Q

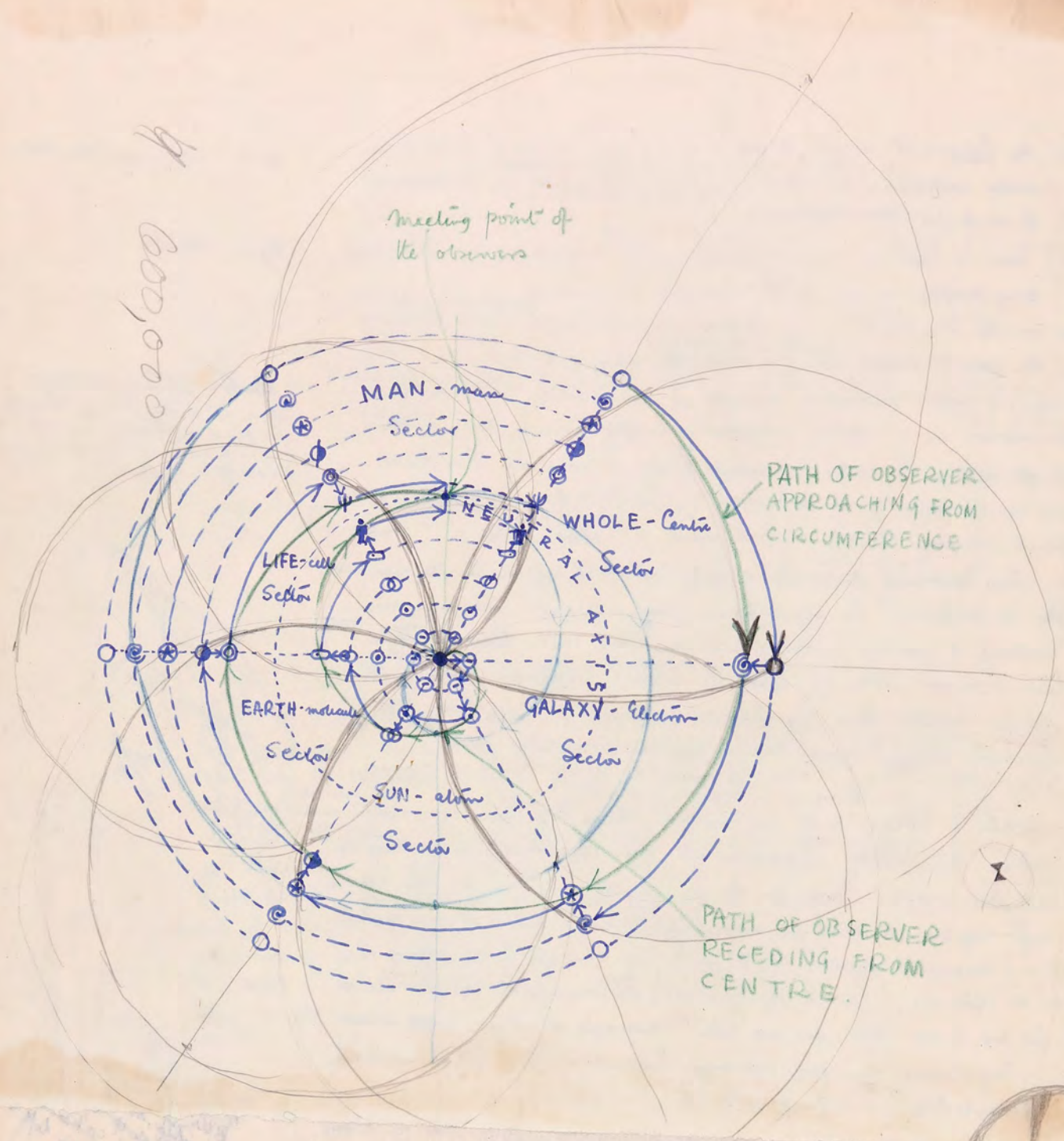
⊙ Q

When I finally
reach my 0.5 cm mark
I stop still and
be surprised to
find myself in
the middle of
a large group of
people.

has appreci-
ated my character-
istics & has
taken the upper hand
in particular, & has
been known to take
on the object's charac-
teristics & make
it his own.

4
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6
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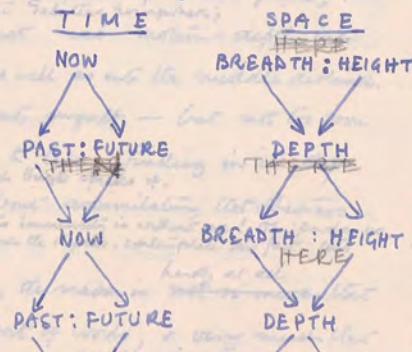
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...the observer who is ...
(i) He ...
(ii) He ...
(iii) (i) He ...
(ii) ...
...the observer ...
"Gai" phenomena of life ...
...of ...

29

Depth is essentially the work of projection: it is actively discovered. This is at least as true of motion-depth as of the other two sorts. I do not have to attribute movement to my object as I have to attribute, say, luminosity or roundness. It is up to me to distribute motion — own motion — between myself here in the brain & the house over there in the distance: sometimes I ~~place~~^{put} it there, sometimes here, sometimes in both places. ^{In great, the ~~position~~ three families} These stages may be distinguished: (i) I ~~do not~~ ^{not definitely place the motion} ~~not sufficiently interested in the motion to place it~~; (ii) Attending to it, I impute it to my object; (iii) I change my mind, & impute it to myself. These stages may be called ~~the~~ (i) the 'flat' or pre-^{Ptolemaic} astronomical, (ii) the Ptolemaic or projective, the stage of depth, & (iii) the Copernican, in which the depth (i.e. the motion) of the object is absorbed by the subject. These are nothing but another form of the stages already ~~found~~^{noted} in what I call the spatialising of time: ~~the~~ motion & stillness, the observer's chase of his object & his winning of the race, depth & flatness — these alternate in his original progress.

[illegible]

world deep in space & in time? Must my vistas be animalist? Or rather (since, if what I have ~~seen~~ ^{written} above is true, they are not vistas till they are animalist) is the vision in them as important aesthetically & emotionally as it is in other scenes?

Indeed it is. Why is the sea so satisfying to watch, if not because it is the very embodiment of motion - unending, intricate, vast. Then there are the other elements - fire, & air. The fascination of the fire-side is that of the sea-side on a more intimate scale. As for air, what would a windless landscape, whose clouds were a permanent balloon barrage that never sent a shadow racing across the ^{hill-sides} ~~ground~~, whose trees & grasses never had a leap or a ^{flurry} ~~flourish~~ out of place - what would such a landscape hold for me? Would exquisitely carved statues of animals & children, & flocks of stuffed birds of paradise ^{hung on wires}, ~~etc. etc.~~ ^{with the gradually commonplace but ever-radiant scene of the garden} ~~the tenderness & openness that entwine my view~~. Of course they would not.

And the reason is clear. To exist in a world of waxworks is to be a waxwork.

Life is not just a certain order of movements - movements organised up to a certain pitch -

but it is the also ^{the active} ~~the~~ ^{of such movements} ~~the~~ ^{in the} ~~discovery of these movements in one's environment~~. We are all Pygmalsions. ~~To love, find life.~~

Tell me where you find life, & I will tell you the quality of your own alive you are.

Here, too, equality is the great law. At my own level I perceive ~~movement~~ action;

at other levels, inaction. These in whom my interest lies, those with whom I

keep up incessant correspondence - those alone are animate; the rest, in

practise if not in theory, are just a lot of dummies, & flat cardboard dummies

at that. ^{When a Spinning Dervish} They have gone dead on me. If I would live a full life & a deep one, I

must ^{I must annihilate Galatians wingedness;} set all levels of reality in motion. I must reach motion-depths into

the background & the foreground of my panorama, as well as into the middle distance.

No doubt I must ^{by a genuine motion} eventually take up this depth into myself - but not too soon.

My task most of the while is to bring the Universe to life. Finding in it ^{living} ~~depth~~

abyss after abyss of otherness. ^{even that sort of sacred horror which Hugo speaks of,} Before I can think about assimilating that otherness.

"What! I, a worm of the earth am possessed of an intelligence, & this immensity is without me! Oh, pardons us, Algos of Infinity! But whatever you may be, gaze on high, search the depths, contemplate this fact, this

principle, this dizzying, this dizzying, this dizzying - the Infinite!" ^{hardly at all}

If I live in a flat, dead, meaningless world, the reason is ^{hardly at all} ~~not so much~~ that

I have genuine intellectual doubts about the other sort of world, & very much that

I have weak eyes: I suffer from ^{middle-distance blindness} ~~other-level blindness~~, a kind of

scotoma of the eye-lens which prevents me from accommodating my eyes to the near

& the far. It is my seeing rather than my thinking that is shallow - though both are at fault.

I perceive animals & men behaving, not planets & stars: for the latter I need in-

struments, careful observation, records, & above all the creative energy to project

what I find. In short, I have a great deal to do. It is easy to find life & move-

ment in the scene outside my window, not at all easy to find them carrying on

- let alone increasing - as the scene recedes. The reason is ~~that~~ ^{that} what I find on

sort of laziness. I see ^{living} ~~men~~ because I ~~can~~ help to make them live: I play my

part in becoming ^{becoming} ~~a mere heli~~. Right in my navel I can feel, says a Western Spinning Dervish,

"The centre of the world's great wheel."

+ John Ruskin Proust, speaking of the parallax movement of objects which I see when walking, says: "Then the delicate adjustment of foreground & background is the most perfect imaginable; for the foreground changes every second; while the background changes so slowly that we scarce can see it change. This is exactly what we desire in life; a ritual of human alternation in the foreground, & in the background the great planetary processions & cycles." Philosophy of Solitude, p. 147.

Hell & Motion
PP. Paolo & Francesca

+ What I am describing is not altogether unlike the Brahma-Vihara of the Pali Buddhist scriptures (or four-fold Ecstasy) of the Pali Buddhist scriptures. Man is bidden to contemplate successively the four quarters of the earth, & 'effuse them' with thought, accompanied by amity, pity, joy, balance or pride, & void of enmity, 'even in all ways, by wholeness, as having all.' This bringing of the world to life, should be practised also upon those men who need the vitality. Mrs Rhydderch calls this an exercise in lateralisation, which exercises at a distance. See her Outlines of Buddhism, pp 32, 33.

• The Spinning Dervishes of certain Sufi sects perform a pirouette on the left heel, with eyes closed & arms outstretched, thus practice (accompanied by the correct preparation & accessories) is said to produce a state of ecstasy in which the soul enters the sphere of unity with God. Edward Dowden's ode "The Secret of the Universe" (By a Western Spinning Dervish) in the Oxford Book of Mystical Verse, p. 341, is an attempt to describe the dervish's experience. My own suggestion is that, in making the entire world revolve about himself, the dervish becomes uni-central; the reducing himself to the new centre, that in so doing he may attain to the whole.

X Victor Hugo: Intellectual Autobiography, (Postscriptum de ma Vie): "Things of the Infinite."

by means of infinite needs to the domain of a heavenly body; above all I need the projective energy of such a being

A Living Temple of all ages, I

Within me

A Temple of Eternity!

Today: "An Oration upon St. Bartholomew's Day"

part in their ceaseless rising from the dead, as they play there in mine. ~~But~~ when it comes to this I am less cooperative. They are flat, without past or future, motionless, & dead, till I galvanize them. Is common sense the idea that I can raise the dead to motion & life in their madness. In actual fact, it is only reasonable. The dead cannot awake till they awake in me & in others like me: there is no other sort of waking. Slaves, like everything else, live & move ~~from the living~~ in each other. Depth, motion, life, are joint products.

Yet it was the deadness, & not the motion, of Keats' slant that ~~excited~~ excited his admiration. From every point of view, slantness & flatness ^{however} are an essential to motion, & depth, they are ^{more} essential, since the ultimate goal is the overcoming of all thickness & all thinness. But this is not, if I may say so, a flat flatness or a still stillness: it is instead a ~~flatness~~ ^{plane} that contains all depth, & a stillness that contains all motion — not Aristotle's Unmoved Mover who stands aloof, but ~~in~~ ⁱⁿ a ~~stillness~~ ^{immobility} that is really lower than all motion, but an Unmoved wheel's still because stillness is ^{the calmest} ~~higher~~ ^{of all} than the motion, on which it is based. That is a level not attained till the last remaining while there remains a depth that has not been granted its full measure of otherness.

What I need, then, is a room with a threefold view — of distant places, ^{distant} ~~action~~ ^{action}. Such a view is no ~~backcloth~~ ^{scene-plumb} of which I am the ~~viewer~~ ^{designer} — ~~that would destroy the whole point of it~~ — nevertheless it cannot be drawn without my ~~looking out~~ ^{looking out} ~~at~~ ^{at} ~~the world~~ ^{the world}. The world is deep & alive — inexpressibly so — but my own capacity ^{shallowness} ~~(with the world)~~ limits its life in & for me. A ship with a hundred-fathom sounding-line never sails deep seas.

Am I in this book reading into the Unborn what is not there? Of course I am. Depth is not there, motion is not there, life is not there, ~~then~~ — all are here-from-there & there-from-here, now-from-then & then-from-now. What is there is — Nothing! Neither is ~~there~~ anything here, or then, or now. Yet — such is ~~the~~ the inexorable nature of things — the product of their Nothingness is everything.

After all as one although the sphere exists all at once. Either the sphere exists ~~before~~ the eye, which is looking at it, or the eye must go round the sphere. In the first case it is the world which unrolls, or seems to unroll in time; in the second case it is our thought which successively analyzes & re-composes. For the supreme intelligence there is no time; what will be is.

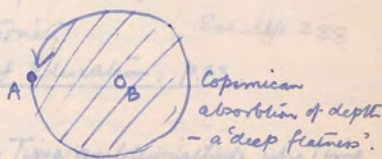
Amiel's Journal, (275 Oct 1864)

Also of the
"This is neither better expressed than by Tolstoy in '86 to Defusion': —

Obelisk! the rectitude but what we give, And in our life always does Nature live: Ours is her wedding-garment, ours her shroud! And would we aught behold, of higher worth, Than that incessant cold world allowed To the poor doleless sun — any wise crowd, Ah! from the world itself must issue first A light, a glory, a fair luminous cloud Enveloping the Earth....

A. Pro-Platonic flatness

A. Platonic depth



Pauls & N

+ Thus it is true, as Emerson says, "that a spiritual life has been imparted to nature; that the solid seeming block of matter has been pulverized & dissolved by a thought; that this feeble human being has penetrated the vast masses of nature with an informing soul, & recognized itself in the harmony, that is, reigned the law." Nature [1836]. VI, 3.

p41

Journal 41
G.A.P.