Part II

Portrait in Space

'Realize yourself' does not mean merely 'Be a whole', but 'Be an infinite whole'.... The mind is not finite, just because it knows it is finite. 'The knowledge of the limit suppresses the limit.' It is a flagrant self-contradiction that the finite should know its own finitude.... If I am to realize myself, it must be as infinite. F. H. Bradley Ethical Studies (1927) pp. 74 ff.

PII Quod superius sicut quod inferius. The Emerald Tablet, formerly attributed to Hermes Trismegistus (E.U. 159)

Mountain, hill, earth, & sea,
Cloud, meteor, & star
Are men seen afar.

OMV 106

Blake: 'To Thomas Butts'

Pronoeus
Margaret Smith p82

Man, that complex multiplicity
Of air & water, plant & animal,
Hard diamond, infinite sun.

Edith Sitwell: 'Tears', Street Songs.

The human soul has an innate disposition to divest itself of its human nature in order to clothe itself in the nature of the angels & become an angel in reality for a single instant of time — a moment which comes & goes as swiftly as the flicker of an eyelid. Thereupon the soul resumes its human nature, after having received, in the world of angels, a message which it has to carry to its own human kind. Ibn Khaldūn, Muqaddamāt, French trans. Baron M. de Slane, ii, p. 437: quoted in Somervell's Abridgment of Toynbee's A Study of History, i, p. 21

The sun sets and has his perfect polarity in the life circuit established between him and all living individuals. Break that circuit, and the sun breaks. Without man, beasts, butterflies, trees, toads, the sun would gutter out like a ~~[illegible]~~ spent lamp. It is the life-emission from individuals which feeds his burning & establishes his sun-heart in its powerful equilibrium. The same with the moon. She lives from us (primarily), & we from her.... Every existence is relative to other existences. Not only does the life of man depend on man, beast, & herb, but on the sun & moon, & the stars. D. H. Lawrence: Fantasia of the Unconscious, XV p 161.

Part III

Portrait in Time

We long for the Absolute only in so far as in us the Absolute also longs, & seeks, through our very temporal striving, the peace that is nowhere in Time, but only, & yet Absolutely, in Eternity. (E.U. 132) Royce The World & the Individual II, p 286.

Above this visible nature there exists another, unseen & eternal, which, when all things created perish, does not perish. Bhagavad Gita. (E U 155)

God created man to be immortal, & made him to be an image of his own eternity. The Wisdom of Solomon, II. 23

Browning: 'Saul' XIX Excellent passage about angel stars (PV V)

~~Browning Paracelsus (OM V.) Most quote long passage (PV V)~~

M Smith: SEM p201 +++ (PV V)

Bhagavad Gita II. 13 +++ (PV V)
II. 27 ++

13 of 41

The contrast between the static or horizontal aspect & the moving or vertical has been described by Al Ghazzali: "man is capable of existing on several different planes, from the animal to the angelic, & precisely in this lies his danger, i.e. of falling to the very lowest..... Neither animals nor angels can change their appointed rank & place. But man may sink to the animal or soar to be the angel..... The majority of men choose to remain in the two lower stages mentioned above, & the nations are always hostile to the travellers or pilgrims, whom they far outnumber."

Alchemy of Happiness, IV.

"There is no doubt a sense", writes Dr. Inge, "in which it may be said that the ideal is the actual; but only when we have risen in thought to a region above the antitheses of past, present, & future, where "is" denotes, not the moment which passes as we speak, but the everlasting Now in the mind of God." ⊕

⊕ Christian Mysticism (1899), p. 54

~~ooscript~~, p. 311.

great work The Nature of Existence is called "The Futurity of the Whole" — a pregnant title. ~~that~~ I hope to show more clearly as we go on that it takes all time for the Whole to be the Whole. ~~its~~

Body I am, I hope, in oneness
& life of all mankind that
of Norwich: Revelations of Divine Love, II.

Yet we must in the end come round again to where we started.* There is another, & a more fundamental, sense in which this elastic 'specious present' is a true present. Primarily my Now is the home of all time, however it is labelled. Within this infinitely capacious Centre I distinguish Events, ascribe dates to them, & send them to their respective temporal stations. They are not less Now for all that. This Here-Now is the ~~the~~ field or screen ~~upon which are exhibited~~ whose mesh ~~is adjusted~~ so perfectly ~~to what it holds~~ adjusted that it accommodates a Universe as readily as an atom, and a million years as readily as a second. ⊕

⊕ To use Green's phrase, 'The agent of this neutralization of time' is itself not 'subject to conditions in time'. (Prolegomena to Ethics, 65) p. 80

For Spinoza's doctrine that Reason the love of finite object brings sadness, 282
but the love of an eternal & finite object only joy, see his Improvement of the Intellect (Jowett's Trans) ii, pp 3 ff

18.

The threads that were spun are gather'd, the weft crosses the warp, the pattern is systematic.
The preparations have every one been justified,
The orchestra have sufficiently tuned their instruments. the baton has given the signal.
The guest that was coming, he waited long, he is now housed.....

Walt Whitman: To thinke of Time

I am thinking of Theodor Badal, himself seventy thousand Assyrians & seventy million Assyrians, himself Assyria, & man, standing in a barber's shop, in San Francisco, in 1933, & being, still, himself, the whole race.

William Saroyan: "Seventy Thousand Assyrians" in The Daring Young Man in the Flying Trapeze.

The soul of man is widening toward the Past;
He spells the record of his long descent,
More largely conscious of the life that was.

George Eliot: Spanish Gipsy

I have said before
That the past experience revived in the meaning
Is not the experience of one life only
But of many generations....

T. S. Eliot: East Coker

Peace is the serene activity which springs from the knowledge that our 'souls' are illusory & their creations insane, that all beings are potentially united in eternity.

Aldous Huxley: After Many a Summer, p 273.

The soul, like the physical embryo, resumes in its upward progress the spiritual life-history of the race. E. U. Mysticism, p 118.

Man fit

13.

But all these many-dated offices are my own — levels of myself. I function at all levels ~~to at the times of those levels~~ in their own time & their own space.+ I am the temporal equal of my object. Only one whose life-span is reckoned in many millions of years can possibly take an interest in astronomy; Only an ephemeral creature like a man can possibly have distinctively human feelings. To be atomic (& I am atomic) is to enjoy a life-span that makes a may-fly's seem eternal.× ~~To be~~ Something of me is here today & gone tomorrow; something of me is here this second & gone the next; something of me has the immortality of the Whole. But no version of part of me, no matter how brief (in both senses of that word), can be spared from the pattern of my immortality. It is needed to fill out the hollowness of the less brief, to ~~produce~~ get rid of the abstractness that impels the higher grades of being. The higher grades are, taken by themselves ~~in abstraction~~, the shell that lacks a kernel; the lower ones are the kernel that lacks a shell. Together, the higher grades include both kernel & shell: the higher spaces times include the lower spaces times.

To each grade its own time dimensions.• A man who lives five thousand years is a monster as absurd as a man five thousand yards tall. Man in time is superhuman, less of me infrahuman. To grasp this is to grasp the i of this 'merely' human life, with all its seemingly arbitrary & choice details ~~and all its tragic & comic, ugly & lovely, petty & delicate~~. To these details for smaller & less social natures is to disembowel reality, w dismiss all but these details is to skin reality alive. The first is the m our predecessors; the second is ours. Let us try to correct it by seeing the B the Body whose immortality is a process & a structure, ~~of which the base~~ brevity does not mean superfluity. ~~Absolutely~~ Any even those orders which extermina all space & time do in effect still include them in their entirety: For to carry on at any level it is absolutely necessary somehow to get over (so well as to exemplify) the limitations of that level. ~~Land~~ This can only be done by employing as accessories or external organs all the other levels — and an essential extension of myself is ~~to the land~~ ultimately myself. In this sense not, man ~~is~~ man, but ~~all~~ his even more ephemeral* parts, are immortal. ~~immortality of the~~ Whole, every least part, without which the Whole is not itself, finds immortality.

+ "Men calcu[illegible] in the midst of the system [illegible] the farthest star before Adam & after the last man... But all these times & places & occasions are now & here. God himself culminates in the present moment, & will never be more divine in the lapse of all the ages." Thoreau: Walden: 'Where I lived, [illegible]'

CHAPTER XVII

To have been young, & then to grow older, & finally to die, is a very mediocre form of human existence; this merit belongs to every animal. But the imitation of the different stages of life in simultaneity is the task set for human beings.

Kierkegaard: Unscientific Postscript, p. 311.

For if I look singularly to myself, I am right nought; but in the general Body I am, I hope, in oneness of charity with all mine even-Christians. For in this oneness standeth the life of all mankind that shall be saved.

Julian of Norwich: Revelations of Divine Love, II.

To hold fit converse with the spiritual world,
and with the generations of mankind
Spread over time, past, present, & to come,
Age after age, till Time shall be no more.

Wordsworth: Prelude XIV, l. 108.

It is not to disperse you that you were born of your mother & father, it is to identify you.
It is not that you should be undecided, but that you should be decided.
Something long preparing & formless is arrived & form'd in you,
You are henceforth secure, whatever comes or goes.
The threads that were spun are gather'd, the weft crosses the warp, the pattern is systematic.
The preparations have every one been justified,
The orchestra have sufficiently tuned their instruments. the baton has given the signal.
The guest that was coming, he waited long, he is now housed....

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CHAPTER XVII

~~THE HUMAN TIME-SCENE~~

AUTOBIOGRAPHICAL: ~~MAN~~ The human phase

1. My human history.

In the last three chapters I have sketched the main lines for a portrait in space & time; in this & the following chapters I want to fill in enough detail to give the picture body & life. Starting, then, with the familiar & near-to-hand, my first subject is man (as man) ~~as human~~ in his temporal aspect.

The question ~~of what I am~~ is 'What am I?' ~~is inseparable~~ inevitably becomes the question 'What is my history?' ~~I take time~~

I am all ~~my history~~ my life-story — nothing less. Not a day or hour of it, past or to come, can be spared from the whole. The observer who cannot get my childhood, manhood, & old age into his field of view is at the same kind of disadvantage as the observer who cannot perceive the whole of my face at a glance.+ To amputate my time is as fatal as to amputate my space, for (as Chapter XVI makes clear) it comes to the same thing. Cutting a representative slice out of what Eddington calls the my 'four-dimensional worm'° will not do — the whole twisting length of it must be realized. This necessity may be ~~illustrated~~ put down in many ways: — (i) I am as extensive as the field of my purposes: these spatio-temporal patterns (~~spreading~~ equally threading roots into the past & branches into the future) is my life-pattern, my organization, myself — a whole from which the momentary spatial pattern of my body is a bloodless abstraction. And, in actual fact, what that body includes & what it leaves out is a question that can only be settled in the light of my aim in life. What I am *for* (in both senses of the phrase) is the key to what I *am*. (ii) I need explaining, & explanation is the naturalization of missing time-links. Body & mind remain utterly mysterious till they are seen historically. I am full of time: take away all that is not present & nothing makes sense[I] — & nothing remains of which to make sense. (iii) No-one is a made man until he is finished. We see only excerpts from one another. Turning up in the middle of each other's second or third Act, & coming out again after hearing a few lines, we are somehow under the illusion that we have ~~witnessed~~ sat out the whole performance. But really to see anything — ~~acorn~~ plant or, play, or man — is to see it throughout. I am not yet myself. The event which is me has not yet occurred — it is occurring, & this notice of the event is part of its occurring.⊙ (iv) My past & my future are ~~more than~~ not only really me: they are also real. For example, that a certain day of the year is my birthday, & another (possibly today) is my death-day, is true now & for ever.+ Never was there a time, & never will there be, when ~~such facts cease to be facts~~ it was not true that I wrote this sentence at seven o'clock on a July evening. ~~In this sense the whole of my history, & of all history, is eminent in every moment of it.~~ (v) Finally, there is the compelling interest for me of my own antecedents & destiny. It is an important part of what I am that I should be concerned with what I was & ~~will~~ shall be. I desire to know how this imbroglio in Act II arose, & how it will all turn out in the end. Ceasing to care ~~would be~~ is ceasing to live; to be only vaguely interested ~~would be it~~ is to be only vaguely alive.

to my

+ The time-scheme, as takes of people, besides being comparatively unreal, are (out of their proper place) very dangerous. It is easy to ~~commit~~ entertain delusions against abstractions like 'the man in the street' (or 'economic man', or 'enemy personnel', or a set of identification numbers) when against actual human beings. 'Remember he is some mother's son' is a most necessary aid to awareness. Mere word until, but quite like it is a rose.

° The Nature of the Physical World, p. 53.

To amputate my time comes to the same thing as amputating my space.

I On this see Royce: The World & the Individual, i, pp 404 ff.

⊙ As Whitehead says, 'until the death of the man & the destruction of the earth, there is no determinate nexus which in an unqualified sense is the man or the earth.' (Adventures of Ideas, p. 198.)

+ Cf. Plato's Timaeus, 37, 38. Many recent writers, e.g. Royce & McTaggart, have pointed out that present assertions about the past & the future are (pace Aristotle) either true or false, whatever theory as to freedom or determinism is held. See Royce: The World & the Individual, i, pp 402 ff.

□

Relativity, making 'before' & 'after' a question of point of view, ~~seems to counteract support~~ appears to counteract the reversibility of time as the well-known limerick ~~reminds us~~ suggests:

Cleugh { There was a young lady called Bright
Who could travel much faster than light;
She went off one day
In the relative way
And came back the previous night.

Cleugh

~~Presumably~~ Meanwhile, presumably, she saw events happening ~~in reverse order~~ backwards, after the fashion of Nordmann's reversed Battle of the Marne, or Fechner's Vier Paradoxa, or parts of H.G. Wells' Time Machine.X These fantasies are not quite so crazy as ~~as~~ they seem.

"He's in prison now, being punished," says of the Mad Hatter, "& the trial doesn't even begin till next Wednesday: & of course the crime comes last of all."

— Alice

X See Bradley: ~~Appearance & Reality~~ pp. 214ff, on the reversibility of time, & the ~~multiplicity of time series.~~

By Olaf Stapledon (Philosophy & Living (P) p. 411) suggests that the 'searchlights' of individual minds may travel through the time-system in many directions, some opposite to the direction of our travel, so that they experience our universe back-to-front. See also: C.E.M. Joad: Guide to Philosophy, pp. 219 ff. & Mind & Matter, p. 45.

This is bad
Good is this

Ocelot of Valley of Dry Bones
Lords Prayer backwards
P.B. Gospel fundamentalism
secret cons
Buffalo

1
2
3
4
5

2. The symmetrical notation of time.

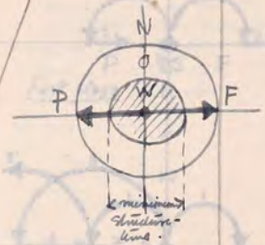
The problem, then, is to notate the time that common sense is always detaching from me. Chapter XII began this work by noting the structure-time (or minimum correspondence-time) which is the irreducible temporal extent of an individual of my states. Between this minimum & the maximum (beyond which I shift to another level) is a large interval that now calls for study. What I have to do is to bring clearly into view that wider fringe of time which lies on the past & the future side of the moment of experience.

Observe that this proposed notation of time is a ~~symmetrical~~ growth about the Now; ~~it is~~ the Now extending, working back into the past & forth into the future, as the vital centre of an inert expanse of time — a microscopic ferment declined to leaven ~~invigorate~~ the whole mass.+ Its thrust is two-directional, proceeding with time future-wards, & against time past-wards. ~~Just~~ Observe that I do not propose to fix upon some starting point in the past for my history, & to work forwards from that date in 'time' chronological order. This for ~~three reasons~~: (i) I can find no real birthday, no real beginning, ~~of mine~~, & any initial date I choose must therefore be arbitrary; (ii) my history, as it actually comes to me, is presented now, & projected thence upon ~~some~~ other times. In my experience there is no genuine ~~time-base~~ date-line, no moment of reference, but the Now from which I think back & plan ahead. Why should I try to reckon forwards from a birth, or back from a death, that others experience rather than myself? (iii) My actual organization in time, as a ~~rock~~ living unit, is a system based on, & symmetrical about, the central moment of experience. In this organisation my future & past are distinguishable but inseparable; ~~the~~ my present is the neck that unites the halves of an organic whole, not the axe that severs them; it is the fulcrum of their reciprocal action. After all, this is no more than common knowledge — the child is father of the man; we reap what we sow; our chickens come home to roost. What can I reasonably look forward to? My past, not my present, holds the key. In the last resort my future & my past are one.

To sink the past beneath our feet, be sure
The future would not stand. +

If we tried

I have perhaps said enough to ~~show~~ suggest that the symmetrical treatment of my history is the right one (rather than an organic one) because it fits the facts. But there is a serious difficulty. If I think back from the Now into the past, do I not put time into reverse, & does not this reversal do far more violence to the facts than any one-way chronology? To live backwards is to ~~be reversed time~~ grow younger every day, disgorge my meals, eat my words, unthink my thoughts, be born from a coffin & die into a womb. Besides committing a million other equally undesirable deeds, I carefully collect all the ink from this sentence ~~manuscript~~ on to the nib of my pen & transfer it to the inkwell. Even more disquieting are the ethical consequences.+ The cut-throat works miracles of healing, the thief is generous by stealth, Ivan the Terrible and Gilles de Retz are kindness incarnate. Saints, on the other hand, are monsters of wickedness, ~~who invariably~~ leaving trails of misery behind. ~~(This is, however, not quite so crazy as it seems.~~ After all, films are shown, & gramophone records are played, backwards; poetry is rendered in reverse — as by C.K. Ogden at the Royal Institution in December 1928; more importantly, there are persons who sometimes speak backwards without intending to do so.+ Moreover, if we reject — as I think we must — the copy theory ~~of knowledge~~ in favour of a theory of direct participation, then the fact that we can & do eventually reverse the train of events tells us something about their real nature: they are, in fact, reversible. The consequences, which are startling, must wait for a later chapter.•)



+ On 'Time as Ideal Construction' see Stout's Manual of Psychology, pp 514 ff. "The apprehension of past & future ...' he writes, "pre-supposes a starting-point in the immediate sense experience of the moment; & an ideal construction in two directions, on the one hand, of what has preceded, on the other, of what is to follow, the actual now."

• "Empirically the past always emerges out of the present rather than the present out of the past," writes E.A. Burtt. "The world as empirically revealed always begins in the present, & remains within it while expanding into the past & the future. This may sound startlingly paradoxical — the opposing view would, however, be much more startling if it were not so fully ingrained in our thought-habits that we never dream of questioning it ..... Real evolution, that is, evolution as empirically discovered, is not a movement from past through present to future (such a process is itself an emergent abstraction from the course of real evolution), it is evolution from the present into both past & future." (Proceedings of the Sixth International Congress of Philosophy. (Art: 'Real & Abstract Evolution'). pp 172 ff.

+ George Eliot: 'Spanish Gipsy': ← check.

+ I mean, of course, the ethical consequences as viewed from this world of time-direction; time-in-reverse would make nonsense of whole moral judgments along with their data. If Through the Looking-Glass were a philosophical treatise, the 'living-backwards' episodes in Chapter II would be quite inconsistent: the White Queen should have ~~walked~~ talked & thought backwards.

Valley of Dry Bones

○ Doctrines of the resurrection of the ~~material~~ body ~~become involved in absurdities of this sort~~. Donne, for example (Sermon at St. Paul's, April 9, 1626), pictures God collecting each man's dust, recompacting, & finally reanimating, his body.

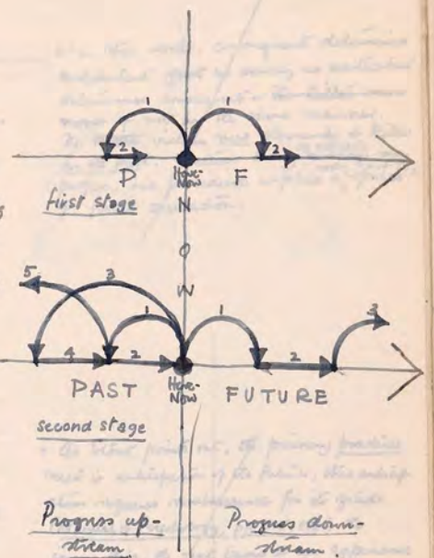
+ C.K. Ogden: A B C of Psychology (P) p 26.

+ Macdonald Critchley: Mirror Writing

• Ch.

In fact, however, it not such a world, with all values transvalued, that I am not to look back upon. Then precisely how do I recall the past? I do so in series of backwards jumps. I 'throw' my mind back', rather than wade steadily back, to some past event. Recollecting the past is like running down an ascending escalator, & pausing now & again for breath. Or, to take a more apt figure, it is like moving up a river without opposing the current: instead of swimming against the stream (with the consequences noted above), I leap clear of it to some distant spot, drift awhile with the stream, then leap again. In this fashion, by turns immersed in time & out of time, I ascend towards the river's source — without ever breasting its flow. ~~But~~ Thinking ahead is much the same, I live partly in the stream & partly above it: in it I conform to ~~the past~~ its direction; above it, I am free to move as I please. And all my excursions are from the central Now, midway between the river's source & mouth: this is my base, & my lines of communication are never cut. In a sense, I never leave it — I only send out projections.

These projections or excursions into time are ~~much~~ not only roughly symmetrical, they are also the halves of a whole.



Note that, however small the leaps up-stream, there is not swimming against the current. My thinking back, however detailed & continuous, is always a matter thinking forwards & jumping backwards by turns.

3. The symmetrical rationalism of time; ~~[illegible]~~ in practice.

Certain doubts remain. Do not histories, biographies, chronologies of every sort, start with the primitive, work up to the recent, & then go on, ~~probably, to some~~ to some extent, to forecast of the future? And is this not true to life? To make all events fan out from ~~the~~ my Now, as if it were the centre of the universe, is surely to overrate my importance. Objectively considered, time is, (according to common sense) a great one-way river, in which my salmon-like behaviour is quite incidental.

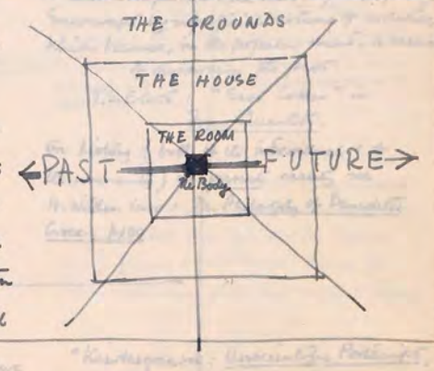
But is it incidental? The manner in which time unfolds in & to me is (as I ~~believe~~ must suppose) typical of the way it unfolds in & to all other ~~sentients whatever~~ individuals; & the differences are simply differences of scope. ⊗ There is no time outside ~~the~~ experience, which must therefore be taken ~~seriously~~ as ~~it is found~~, ~~we find it~~. ~~And this~~ And I do not find it at ~~only~~ one level only: I must never forget that this Now of mine is the temporal focus of a galaxy & a star, no less than of a mammal, & my projections from it into past & future are supra-human no less than human & ~~mothuman~~ infra-human. This ~~is the way~~ — (the concentric, non-chronological way) — is the one that works at all levels, the practical way.

The all-important fact is that I have insight into the ~~[illegible]~~ experience of time at all levels.

• On the one-way property of time in physics see Eddington: The Nature of the Physical World, Ch. IV

⊗ In Denis Saurat's Death & the Dreamer (pp 79 ff) there is the extremely interesting idea that time began at the Incarnation, expanding forwards & backwards from that Centre ~~in such a way that~~ symmetrically, so that events of 200 BC, 300 BC ... correspond to the events of 200 AD, 300 AD ... Time resembles a sound from a gong flowing in all directions through the ear & not from the left, along, & then fading on to the right.

My immediate concern is with the human level: let me then illustrate from this level how practical issues make free with time, without actually putting it into reverse. A man is found shot dead. ~~This is how~~ The detective reasons: the state of the body & the nature of the wound being what they are, the shot must have been fired from there at such a time; the room with its exits & entrances being thus & thus, the killer could only have entered by that window; the grounds outside, with the fences & footprints, are such that he must have ~~to~~ come in from the road at that spot, & presumably at such & such a time ..... & so on, back from the focal deed into the more remote past & the ever wider field of action. But this recollection needs to be balanced by an equal foresight. What benefits are coming to the Killer? How will



According to Berdyaev, the philosophy of history is "the prophetic exegesis of both the past & the future"; ~~they~~ the two must be held together. "A cleavage between them precipitates us into darkness & makes the historical process unintelligible. Such a cleavage is effected by all those who feel themselves to be divorced from the great historical past & who have no knowledge of the great historical future ..... Only a prophetic vision of the past can set history in motion; & only a prophetic vision of the future can find the present & the past into a sort of inverted two-way ~~symmetrical~~ 'prophecy', pushing out of a complete spiritual movement." • It is with this from the Present into both past & future, that I ~~am~~ am concerned in this part of the book.

• The Meaning of History, pp 40, 41.

he get rid of the weapon? What will be his next move, & against whom? In short, one-way chronology is for the detective out of the question, except as ~~a background to his activity~~ the form which his final report may take, and as ~~the~~ an empty frame of reference ~~towards~~ superimposed upon his real activity — the activity itself proceeds upon another plan altogether.°

Detectives are not peculiar; they only do systematically what other men do unsystematically. ~~the other~~ How do I come to think of my childhood? Some event now (~~perhaps~~ the sight of a boy, an old tune, a scent) ~~carries~~ takes me back over the years. How do I come to anticipate my old age? Some present sensation (an insurance agent, more grey hairs, rheumatic pains) invites me to look ahead. All my exploration in time has Now for its base, whether my field of research is my history as man, or as MAN, or as ~~man~~ a unit still more inclusive of time past & time future.+ The chronology of the school history-book ~~does not~~ conceals the great (but carefully executed) backward leaps by which the historian wins back to his remote starting in past time, and it conceals the indispensible counterpart — the great forward leaps by which the prophet, the reformer, & the statist ~~forward to~~ arrive at their equally remote starting in future time. This two-way projection at all my levels is primary; the one-way schema it builds is ~~necessary~~ indispensible, & not in its place misleading or untrue, but it is secondary & derivative.

~~It follows that~~ My history at all levels, as I am used to thinking of it & reading of it, has ~~three~~ four far-reaching defects:— (i) It shows no ~~clear~~ distinction between past & future, or between the direction of my activity in them. In overlooking the ~~fact~~ circumstance that to live is to make & emphasize this distinction (in order continually to overcome it) it is untrue to the facts. ~~— or rather it abstracts from them.~~ (ii) It leads to the choice of ~~some point~~ arbitrary starting-points & finishing points, & so ~~comes~~ giving support to all manner of false notions about my ~~relation to my~~ my mortality & my immortality. (iii) It encourages the disastrous tendency to continuity with the world in time & space, ~~the Now-centre is another of arrows arbitrary notion~~ disown the past, individually & socially. ⊕ ~~time.~~ (iv) The axis of my history is ignored: its symmetry ~~naturally~~ is never suspected, & past & future (in so far as they are distinguished) remain permanently divorced. My real history, on the other hand, is at all levels the symmetrical expansion of my moment of experience or specious present — the prolonging of this already extended period back into the past & forth into the future, in such a way that it remains an organic whole. It is the balanced growth of the Now. For this reason ~~Along these lines, at any rate,~~ I shall proceed ~~in this inquiry~~: the validity ~~of the method~~ must be ~~judged~~ confirmed by its results.

4. The seven ages of man

When I notice that temporal fringe of me which common sense is always trimming, what, in plain terms, do I find?

"By positing as a task the scientific process instead of the existential simultaneity, life is confused. Even where the succession is obvious, as in the case of the different ages in the individual's life, the task is to achieve simultaneity."°

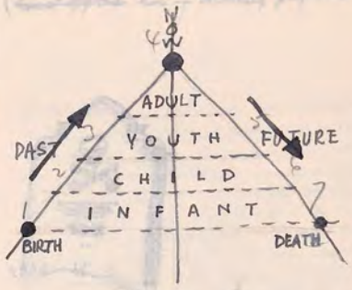
° In other words, consequent determines antecedent just as surely as antecedent determines consequent — ~~the killer man moves~~ if not in the same manner. The ~~victim~~ victim ~~was~~ demands a killer in the past. Whatever theory the detective may profess, his procedure implies a unity of plot in a species of final causation.

+ As Stout points out, the primary practical need is anticipation of the future; this anticipation requires reminiscence for its guide. (Manual of Psychology, pp. 515, 516.) To ignore this, the real basis of our experience of time, is the fatal mistake of the older methods of history-teaching. "The segregation (writes John Dewey) which kills the vitality of history is divorce from present modes & concerns of social life. The past just as past is no longer our affair. If it were wholly gone & done with, there would be only one reasonable attitude toward it. Let the dead bury their dead. But knowledge of the past is the key to understanding the present. History deals with the past, but this past is the history of the present. An intelligent study of the discovery, exploration, colonization of America ..... should be a study of the United States as it is to-day..... past events cannot be separated from the living present & retain meaning. The true starting point of history is always some present situation with its problems." (Democracy and Education, ~~[illegible]~~ [New York, 1917.] pp 250, 251.)

⊕ ~~T.S. Eliot in 'East Coker'~~
It seems, as one becomes older,
That the past has another pattern, & ceases to be mere sequence —
Or even development: the latter a partial fallacy
Encouraged by superficial notions of evolution,
Which becomes, in the popular mind, a means of disowning the past.
T.S. Eliot: "East Coker" in Four Quartets.

On history (both of the individual & of the community) as present reality see H. Wildon Carr: The Philosophy of Benedetto Croce, p. 189.

° Kierkegaard: Unscientific Postscript, p. 311.



Looking in one direction, I find first adult life, with its full range of experience, full acceptance of responsibility, full powers of mind & body; next comes youth, with all these narrowed down in varying degrees, then childhood & infancy with their increasingly restricted scope; finally, all seems to converge upon a point, a blank, or at least oblivion. Looking in the other direction, I find roughly the same series repeated: adult working life ~~with its~~ is followed by the active retirement of what I would call second youth, with its narrowing field of experience, its surrender of responsibility, & its lowered physical & mental ~~vitality~~ activities; next comes second childhood, with all these tendencies enhanced; & finally — oblivion, death.

Cause

I do not wish to exaggerate the symmetry: indeed there is little danger of confusing the first age of man with the seventh, or the schoolboy with the pantaloon. It is perfectly obvious, also, that (reckoned in clock-time) the down-hill run of the second half of my life may be much shorter & steeper than the gradual ascent of the first half: mercifully, second ~~childhood~~ infancy is ~~for~~ ~~commonly~~ often a matter of days or hours ~~or minutes~~. The symmetry is further complicated by the fact that different functions reach their peak at different times: physical prime, for instance, is generally some years ahead of intellectual, & wisdom reaches its peak last of all. With these & similar qualifications (too palpable to need detailing) in mind, I can (using the well-worn symbol*) fairly describe my life as like the crossing of a hog-backed bridge: first, the relatively difficult climb, then progress over the crown of the arch, ~~& finally~~ then the ~~too~~ relatively easy descent on the far side. In short, what I have laboriously acquired I am due to lose. "Naked came I out of my mother's womb, & naked shall I return thither". This is no matter for comfortable evasions & euphemisms: if I do not take the facts to heart now they will in the end be forced on my notice, as they were upon Job's. I ~~am~~ stand at the crown of the bridge, looking ahead; and what I see is life on the decline, the undoing of what has been done, destruction, death. "Involution is as natural as evolution. We sink ~~back~~ gradually back into the darkness, just as we issued gradually from it. The play of faculties & organs, the grandiose apparatus of life, is put back bit by bit into the box."+

The first to ~~come~~ emerge is the last to go ~~here~~. Here animal life is ~~there all along~~ with us from the beginning to the end. Superimposed upon it are such elementary skills as walking & talking & feeding oneself, which are acquired early & lost late in life.+ Sexual potency, & the emotional & intellectual intensity that go with it, is of briefer duration. In general, each function has its own term, long or short, within the ~~total~~ common life, & the whole is roughly balanced about the common axis. The details are coarse & brittle, & can be forced into no ~~pattern;~~ neat well-made moulds; they must be taken for what they are. The over-all pattern is nevertheless quite unmistakable. Man is a palindrome.

* Eg. Geddes & Thomson: Biology, p. 186 ff. ~~The whole chapter is relevant.~~ "But what we need first of all is not the monographer's detailed ~~account~~ description of this or that phase of life, but rather a synoptic view of the whole trajectory — the microcosm of the germ-cells, the developing embryo, the period of youth & play, the crisis of adolescence, the time of sex & reproduction, the strength of maturity, the almost imperceptible beginnings of ageing, the definite senescence & the various forms of death" (pp 195, 196.) The whole chapter is relevant.

+ Amiel's Journal, 5th January 1877.

+ Intellectual ability (as measured by intelligence tests) tends to decline slowly from the age of 20 to 25 on; knowledge tends to remain constant from 20 to 60; alertness declines quickly from 17; (See E.L. Thorndike & others: Adult Learning, & D. Wechsler: The Measurement of Adult Intelligence.) while, ~~and~~ According to Plato, (Republic VII, 539) & Wordsworth (Intimations of Immortality 1. 190) the 'philosophic mind' is one of the late developments in life: ~~also that it or a game with rules~~

Wordsworth ASML 2.221 743

+ "Don't thou grieve that thou dost weigh but so many pounds, & not three hundred rather? Just as much reason hast thou to grieve that thou must live but so many years, & not longer. For as for food & nutriment thou dost content thyself

6. Death into the future.

Concerning the symmetry of this pattern's extremities there can be no doubt. All roads from my Now lead down to darkness & death — death back into the past & forward into the future — the double dark that ~~engulfs~~ engulfs man like a fearful & mysterious ocean. The womb & the grave are realities which it is foolish to ignore & risky to ~~happen~~ neglect. They belong in that

cerious class of things familiar yet unfamiliar, accepted yet unacceptable, believed in yet unbelievable. When, in the full cemetery, do I envisage as appalling fact what I know in harmless theory is going on underfoot? I admit that this is not the only matter in which out of sight is for me out of mind, but there is more than ordinary superficiality here — there is residence. The fact of the decay of this hand is as real as the fact that it is now writing of that decay; the realization is the problem. The truth is that already I am a dying man. Though execution may be put off, I remain, no less than the condemned criminal, under sentence of death, & we will soon be indistinguishable. It is morbid not to think of this: we are not more alive for thinking less of death. It is no mark of 'progress' that, instead of the old graveyard with its death's head and memento mori, we have the mortician's marble evasions; that instead of the mediaeval charnel-house or gardens of remembrance, with their funeral pardons & broadcast organ music laid on at all hours; instead of the powerful demon threatening us with death, the worm, & corruption, we have platitudes calculated not to offend the susceptibilities of the most refined. But the redemeanthers & the embalmers, the lilies & the angels, the flabby sculptors with their delicious dress, and the wooing accents. This inability to face death is itself a kind of death; abundant life has no such qualms. However, the long tradition of death-awareness & death-acceptance lives on — Donne & Pascal have their successors. A man's surface unconcern may well mask a profound anxiety about death, for while the remedy is full awareness of the fact, not a few modern thinkers hold that until man wholeheartedly accepts death, until he lives with the spectacle of death in full view, he hardly lives a human life at all. He can neither understand nor redeem himself. Heidegger, for example (& others of the lineage of Kierkegaard), Rainer Maria Rilke, & Berdyaev, thinkers who disagree about so much, are here agreed. "Death, according to Berdyaev, is the profoundest fact in life, giving life its meaning; it demands that life be raised to a higher pitch. "Struggle with death", he writes, "in the name of eternal life demands such an attitude to oneself & to other people as though both I & they were on the point of death."

If I knew for certain that I was going to die in an hour's time, it would surely come home to me that existing at all is a very odd thing: but, in fact, I may die in an hour's time, & no man has very long to live. This circumstance is not without its compensations: it is no exaggeration to say that only the condemned can really savour the quality of living. Without a term set to all my activity, my life would carry as little meaning as a play whose beginning & end were for ever receding. Limitation — temporal & spatial — is the price of value: an event must have boundaries (though these are not absolute) before it can have determinate quality, & the event which is my human self is no exception. My appointment as a man in the hierarchy carries with it a certain term of office — Methuselahs & Melchisedecs are ineligible. And all my work is relative to that term — it bears the stamp of the temporary official whose motto must be now or never. The remedy for the 'ghastly smooth life, dead at heart' is to put it in its setting of death. 'Human kind cannot bear very much reality,' as Mr. T.S. Eliot says, & it cannot bear that little as it really is, without illusions, in the full range of contrast. The poignancy of life is inseparable from the poignancy of death, & bowdlerised human existence is not human. Plato was right: philosophy is the practice of death.

A fugitive from existence, I pretend to myself that spatial & temporal remoteness are inversely proportional to habits, instead of what they do mean — the exact opposite.

For a contrary view, see W.R. Inge's article in Contemporary British Philosophy (1st Series) pp209 ff.

For a fascinating description, based on fact, see Aldous Huxley's novel After Many a Summer, Pt I, Ch II, & Pt II Ch III.

William James' 'heroic mind .... can stand the universe .... He can still find a zest in it, not by "ostrich-like forgetfulness" but by a prompt inward willingness to face the world with its element of peril there." Principles of Psychology, vol ii, p.579.

In his Sein und Zeit, Heidegger distinguishes between 'authentic existence' (which is living in the light of death, in the heroic & tragic consciousness of the abyss of non-existence that lies past & folds of me) & 'unauthentic existence' (which is forgetting death & losing myself in distractions). I am Sein-zum-Tode, the being who exists in order to die, the death-conscious animal, great in his awareness of his littleness & absurdity.

Dreaming of Man, pp317–331.

Evelyn Waugh

'Hasten, I pray thee, O Death,' exclaims Marcus Aurelius, 'lest I also in time forget myself.' p.106

Meditations IX, III.

On the connexion between limitation & value see Whitehead: Science & the Modern World, Ch XI.

"Don't thou grieve that thou dost weigh but so many pounds, & not three hundred rather? Just as much reason hast thou to grieve that thou must live but so many years, & not longer. For as for bulk & substance thou dost content thyself with that proportion of it that is allotted unto thee, so should thou for time."

Marcus Aurelius: Meditations VI XLIV.

Phaedo, 64

Bonnay Immortality W.S.W. 240

Murder in the Cathedral

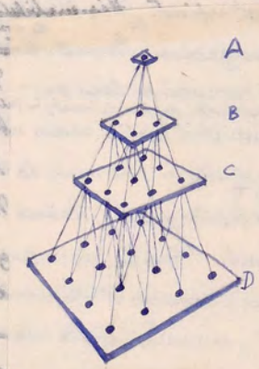
Berdyaev Dr of M. 317

Neither a temporal interval of a few days nor a spatial interval of a few feet, nor absolute or distinct moral.

Q in Stint

Q in TT

Stint T.


A
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D

But my immediate concern is with the facts, not with the consequences of refusing to face them. No metaphysical system, no neat schema (however intellectually or aesthetically satisfying) can exorcise the grimness of death, or subtract from the sordid details of decline, dying, & corruption of the flesh. This, at least, is no speculation & no irrelevancy. To forget it is to forget myself.*

* Mr Olaf Stapledon, in an interesting discussion (Philosophy & Living, pp. 30 ff.) considers the desire for personal immortality to be ~~unadmirable~~ the mere phase of mental adolescence, & the acceptance of mortality ~~as this~~ should in the long run lead to a more secure peace, ~~joy &~~ & greater moral strength. For a vivid contrast, see W. Macneile Dixon: The Human Situation, pp. 270 ff. ~~Gallup Poll. M. the Nurs.~~

6 Death into the past: 'Doth not a man die even in his birth?' says Donne.°

° Sermon at Whitehall, March 8, 1621.

Much of what I have written above is true of that other death of mine — into the past. An earlier age was less squeamish in this matter, if less well-informed. 'While he was yet in his father's loins' was no picturesque metaphor, & the womb was no more hushed up than the grave. Nowadays there is not so much a conspiracy of silence as one of unconsciousness. We find it easy enough to picture ourselves as very young or very old (these penultimate stages are well within the field of common sense); it is what lies beyond that we censor. We talk of embryology, but we do not believe in it. ~~That belief~~ To believe in it is a creative task, & one not to be avoided. I am convinced that the recollection of birth is as necessary as the anticipation of death, that, in fact, they cannot be separated or understood apart. We apply it to others, but not ourselves.

What is the point of ~~being~~ living at all? it may well be asked. 'We rips & rips, And then from hour to hour, we rot & rot.' And (some of us it may be added), ~~we~~ protest & protest. The temporal limitation which guarantees my definiteness & individuality is ~~just what I cannot bring myself~~ terribly difficult to accept, no matter how dear to me its gifts. For, having once put in an appearance, I feel that I ought to be absent from no time; ~~significantly,~~ I find a large part of me my non-existence in the world beyond my birth & death ~~seems~~ to be somehow an outrage.°

° To think that the sun rose in the east — that men & women were flexible, real, alive — that everything was alive,
To think that yesterday I did not see, feel, think, nor have our part,
To think that we are sunshine & leaves our part.
Walt Whitman: "To think of Time"

This is ~~comic~~ enough, but (to make matters worse) even the tiny span of life that I do enjoy is in many ways ridiculous, absurd.+ ~~For example,~~ It is quite arbitrarily circumscribed, built upon & demolished by the utterly trivial, as subject to stray chances as if it were of no more account than an animal's life or a plant's.° When I am in danger of taking myself too seriously, I have only to consider how I came to pass. What settles whether one's parents shall meet at all? Very likely some petty accident — the fog-bound train, the employer's indigestion, the shower, the gust of wind, the dropped newspaper — it is upon events like these, ~~upon the concatenation of myriads of them~~, that my coming into existence hangs. And I am liable to be ~~a bubble of air in the blood, a drop of water in the brain, or a man is out of gear, his machine falls to pieces, his thought vanishes, the world disappears from him like a dream but running, on what a spider thread is hung our individual existence!~~"⊕. lended out of existence just as unceremoniously. Either the chances which see me into the world & out again are fantastically disproportionate to my nature, or I am indeed of little account. Here is a side of myself that I have not so far noted ~~here~~: it is nevertheless of first importance. If further indication of my nothingness ~~is needed~~ (as noted in earlier chapters) were needed, here it is: What can that creature amount to who is obliged to ~~some~~ a bagatelle of the matter, ~~a twinge of pain, a slip of the tongue or hand~~, for his coming to pass? ~~Such considerations~~ — to say nothing of the chances he takes in the world of germ cells & chromosomes & genes? Whitman's description of my arrival on the scene, as some long-expected distinguished visitor, is belied by the facts: if ever there was a last-minute ~~gatecrasher~~ I am that man. Such considerations deny man

+ ~~To the Camus: The contemporary writer who must insist upon the absurdity of man & his life is perhaps Camus, after his Sartre.~~ The French existentialists, & particularly Camus, make a great point of the absurdity of man & his life.

° The point is well brought out in Aldous Huxley's novel ~~Illidge in~~ Point Counter Point. Illidge explains how the accident ~~that made Wright's tuberculosis~~ of Wright's illness led to his living in Illidge's village, & ~~at this date~~ to Illidge ~~[illegible]~~ staying in Wright's coaching — but for which the former would have been a cobbler. The bacilli in Wright's glands are thus responsible for what Illidge comes to be. "And that's the sort of thing one's life hangs on — some absolutely absurd million-to-one chance", ~~says~~ Illidge comments.

⊕ Amiel's Journal (27th October, 1868)

~~deny him~~ all dignity, even the dignity of cutting a tragic figure in the world. All that remains is the heart-endingly absurd, the trivially macabre. Man is neither high tragedy nor low comedy. He is just a flop.

S/L 728

Check from Arithmetic Textbook

How can I count on another life to put right the anomalies of this one. If I make no claim to human existence before birth, what reason have I to claim it after death? That this body of mine (or anything like it), ~~rises~~ should rise, on the farther side of the grave, to some improved version of human life, is no more likely than ~~the resurrection~~ rising that it should rise, have ~~existed~~ lived ~~on~~ as a separate human life ~~on the company of the ancestors~~ on the farther side of the womb, ~~to live a ghostly~~ as an inexplicable & embarrassing stranger. This present human life, & this alone, is my human existence. ~~There is no other~~ I can imagine no resurrection for my dog or the fly on the window, & I see no reason for putting myself in a totally different category.+ The truth is that I am ephemeral – more ephemeral than many of my fellow-animals & plants. That is what comes of being a man.

Woodworth PSM 47 113 Considers + ~~what makes the after-life of~~ an idiot who is too stupid to ~~learn that a flame burns, & must~~ keep his hands out of the fire, & to avoid an inviting motor, and even incapable of learning to eat & drink ~~– what makes his after-life a certainty & the life of~~ after-life ~~of a tool-using chimpanzee an impossibility?~~ (See A.F. Tredgold: Mental Deficiency ‡, on the more extreme types of idiocy.) And then consider Köhler's tool-using (& even tool-making) apes, & the chimpanzee who learns to ride a bicycle & roller-skate with the almost skill – to say nothing of smoking cigarettes with relish. What, I ask, is it that makes the after-life of the first ~~an~~ certainty, of the second an impossibility?

Robinson MM 56

And of course cancellation itself is ~~suddenly~~ organized into group patterns – of habits, of concepts. ~~It takes us~~ Take only as we choose.

7. Death into society: the individual and the community.

It is only common sense to admit the brevity, the precariousness, & even ~~the~~ the element of absurdity, that mark human life. The fates are cruel & arbitrary, & all creatures are their victims. ~~corps~~. Nevertheless man (common sense goes on) is a victim of a unique order:– first, because he knows it; second, because (in spite of that knowledge) he proclaims himself, his self-identity, his integrity. In the face of 'the wrath & tears' here and 'the Horror of the shade' beyond, he dares to announce, with a defiant gesture, his unconquerable soul. His refusal to be cowed by his circumstances, not the circumstances themselves, are the really significant thing about him.

Henley

Henley's claim to self-mastery, though overstrained, has a certain nobility. But how does it stand up to examination? ~~Not very well, for the sober truth is that neither he nor I, nor any~~ Other man, can call his soul his own. Mine protesting, my thinking, even my perceiving, are ~~social~~ functions:– "And the independent reality of the individual, when we examine it, is in truth mere illusion. Apart from the community, what are separate men? It is the common mind within him which gives reality to the human being, & taken by himself, whatever else he is, he is not human."• ~~It~~ The situation is not that (if only ~~I~~ we could feel & see & think for myself, instead of at second-hand) I could achieve objectivity, & a fresh, direct, & genuinely personal outlook; it is that there is no such thing as a genuinely personal outlook.+ I am social through & through. It is not I but MAN who looks through these eyes, hears with these ears, ~~writes these~~ & now records the fact with this hand. Outside the organized group there is ~~no moral authority~~ no moral will. (cf. Hastings & Rand-Dudley) My standards of taste & conduct – what are they but the standards of this time & place, of this species & this community, which I have put on as uncritically as I have put on my clothes? When I seek to reform these standards, it is in their name that I do so; my aim is their greater self-consistency & further application. ~~So often as not,~~ the rebel is ~~[illegible]~~ galvanized, the conservative is generation resting. Any ~~[illegible]~~ pronouncement of mine – what is it but the voice of the ~~times~~ age, with ~~their~~ its preoccupations & limitations? The truth is that what I have to say is only

Cooper 187

Perry 149

White ~~"The demonstrated fact is that,~~ Professor A.D. Ritchie says, "that we see & hear little directly, immediately, & for ourselves, but mostly at second, third, fourth or n^th hands ..." (Civilization, Science, & Religion, (P), p. 36) ~~But I think it is really misleading to say that the individual man sees & hears anything in his strictly private capacity.~~ The truth is rather that we see & hear nothing in our strictly private capacity.

(Radhakrishnan POUS 2)

•F.H. Bradley: Ethics & Reality, p. 435.

+ ~~F.M.~~ Thrasher, studying many hundreds of American gangs, found each to be a world with its peculiar mental climate; ~~the~~ individuals removed from the gang were unable to adjust themselves to the codes of normal life. The conclusion is that the ~~only~~ way of ~~making them~~ reform is through the group. (F.M. Thrasher: The Gang.) – A telling illustration of the fact that the individual as such is a fiction of atomistic thinking.

(Mannheim: Ideology & Utopia (c Woodworth PSM) 194

What is original in [illegible] and not barrable to the group?

Group adherence is objectively to the denial of the personal

If I seek the origins & criteria of all my [illegible] I find that they have meant [illegible] & issues in this community, now while I live, [illegible] too sad to be funny.

What is the self apart from all the roles, [illegible] Who is it that [illegible] and be the [illegible] self-consciousness?

valuable (& indeed, only real) in so far as it proceeds from a wider source than that private person for whom the Greek word is idiotes. COED ° "Society", says Marcus Aurelius, "is the proper good of a rational creature. For that we are made for society, it hath long since been demonstrated." ×

What of my inmost urges, the instincts — are not they, at least, truly mine? My surface ambitions, & the actual shape my endeavour takes — these are doubtless settled by the social environment; but my deeper impulses, the more or less inchoate psychic forces — these, surely, I can claim as my own? The answer is that, on the contrary, it is precisely these fundamental drives (life-force, libido, instinct — call it what you like) which are racial & more than racial. + Either way, then (whether the social mould, or the material run into that mould, is emphasized) this 'self', a 'soul', or individuality, will not bear inspection. My primary urges are the secondary less private, less mine in the narrow sense, than social forms they take.

Am I not (common sense suggests) emphasizing nature at the expense of nature, instead of arriving at a just balance between the two? Clearly, I would be a different kind of person now if my parents had emigrated to Australia before I was born, & still more different if I had been adopted by (say) a Chinese or an Arab family. But whatever my early history I would not (according to common sense) have turned out altogether unlike this actual person: for, first, I would at all events be a man, with all that implies, &, second, I would be a man with strong broad traits of character which I now possess.

This is a matter for observation, not argument; & unfortunately the nature of the problem makes the collection of relevant evidence very difficult. Still, evidence of a kind does exist. Consider the story of Kamala.• This potentially normal child of Hindu parents (living in a village not very far from Calcutta), was at a very early age carried off by a she-wolf. Some eight years later she was discovered running with a wolf-pack, & eventually captured. For the next nine years, Kamala was looked after in an orphanage where there was full opportunity to study her behaviour. At first, she lapped food like a dog, dozed all day & prowled about at night, howling wolf-fashion at regular intervals & running on all fours. In many other ways she behaved like a wolf; at first, her only 'human' characteristics were bodily ones, & even her muscular-skeletal system was modified by a quadrupedal habit of life. As late as two years after the date of her capture (in 1920) & the start of her re-education, Kamala was caught leaving out & eating the entrails of a chicken she had trodden down & killed.◎ Kamala, indeed, was no Mowgli.

MOWGLI

There have, of course, been many other stories of feral children (from Romulus & Remus to the grass-eating Bedouin boy who was recently reported to have been found living with a herd of gazelles in the Syrian desert), but none I think so well attested as the case of Kamala.‖ It can scarcely be doubted that, at the time of her capture, she was nearer to being a wolf than a human. She took on wolf nature almost as thoroughly as the latter would have taken on human

° Dewey, pointing out the social nature of all thinking, remarks that even Spencer thought the Kantian categories a native endowment, whereas they are probably acquired socially. (Reconstruction in Philosophy, N.Y. (1920), p.140.) Durkheim makes space & time 'collective representations' — products of social experience arising out of common action, & the fundamentals of logic & the concept of truth are immediately social. Yet all these are immanent in men as well as transcendent: they belong to a plane of thought. (Formes élémentaires de la Vie religieuse, p.18.)

× Meditations, V, XV. p.50

+ Freud divides the mind into the Ego, the Super-ego & the Id, the last of which is so named (the 'it') because we tend to look upon it as outside the self, though it is, in fact, the reservoir of those instinctive energies from which all our conscious desires spring. See The Ego & the Id, (1923).

• Arnold Gesell's Wolf Child and Human Child (London, 1941) gives a full & fairly accurate account & photographs. It is no longer possible to maintain (with McDougall: Energies of Men, p.108) that the development of a normally-endowed infant is not greatly affected by its removal from all human influences, as has been adequately discussed. Other instances (such as Dina Sanichar, the wolf child of Sikandra, & Victor, the wild boy of Aveyron) are authentic, but there is far more doubt about the potential normality of the child.

◎ Such facts are in curious contrast with the Philosophus Autodidactus which human imagination has conjured up: e.g. the 9th Century romance of Ibn Tufail in which the hero, cast on an uninhabited island as a child, grows up in wisdom & holiness by the mere contemplation of God's works. When at last he comes across the Koran, he finds that book only confirms what nature has already taught him. Cf. Rousseau's doctrine (see Emile Bk III, The Confession of Faith of a Savoyard Vicar)

+ The Daily Mail of Aug. 22nd 1946 published a photograph of the goodness of natural man, & in general, the Romantics' myth of the noble savage.

And in the second place it is ~~that~~ (that aged yet youthful 8000-mile Sphere, that all-important Specimen which Darwin probably never dreamed of, much less dreamed of studying) — it is this creature who alone has slowly mounted from the vital to the human plane. And no wonder: who else has the physique & the length of life for such a task? Still we believe, & will doubtless go on believing for centuries to come, that man as more man has risen to human stature: which only goes to show that, while the soundest doctrines dressed up in religious (or even philosophical) clothes are ~~thrown~~ cast out on principle, the worst are entertained as a matter of course, provided they have ~~wear~~ any old kind of scientific rag ~~with which~~ to cover their nakedness. Hegel ~~was~~ certainly ~~might have to make~~ made religion ~~the~~ a function of the nation or the church or humanity, & of the individual only in so far as he identifies himself with them; ~~MAN~~ the community is ~~intelligent~~ finite religions, ~~scientific~~ & philosophical: a man ~~the (if such an abstraction could exist)~~ is none of these. ~~is all~~ the individual as such is nothing of the kind. ×

such as the 'unhappy consciousness'

× Phenomenology of the Spirit: Hegel does allow, however, certain unsatisfactory forms of religious experience to be private.

nature. Obviously her behaviour (if only on account of her physical difference) was not the same as that of her foster-parents; 'still less was it like her parents'. Nor does this conflict with expectation: From Aristotle to Jung, observers have pointed to the resemblance between the infant's mental condition & the animal's.+ Potentially, the infant is human, but this potentiality counts for little or nothing outside the community which alone makes it actual. In Aristotelian terms, the 'matter' (the individual basis, particularly the specific brain-structure) & the 'form' (the social basis, particularly language & tools) are equally essential to human nature. I am like a seed that, planted among oaks, turns out an oak; among cabbages, into a cabbage, — all that is settled from the start is that, if I grow at all, it will be into some kind of plant. In brief, there is no such creature as a man — only MAN is human.° More precisely, humanity is bi-polar; it is the dynamic MAN-man relationship; it is the two aspects (minimal & maximal, or inferior & superior) that are distinguishable but inseparable. Humanity is the characteristic of a Symmetrical Pair.

'A man is other men' says a Bantu proverb.° Here is one human mind, & one human body, but both have a plural aspect. The connexion between the unitary & multiple aspect has to be taken up & realized ~~by actual incidents~~: it does not exist of itself. That is to say, ~~that MAN's~~ Humanity's mind & body, & his categories & his organs, are mine to make mine, not mine automatically. I am less than human till I grow human organs (clothes, tools, buildings, books, & so on) & arrive at human dimensions — & by 'growing' I mean, not mere accretion, but developing along with this gradual body the ability to use it freely.* To call the baby a 'little man' is really nonsense: he is nothing like the gigantic creature, of ~~continental or~~ global dimensions, that he will become. The caterpillar is immeasurably nearer the butterfly than the infant to the ~~man~~ adult, the metamorphosis immeasurably less drastic. The grandfathers who derided the theory of man's ascent from the back of the brute were rather more in the right than their opponents — the trouble was that they were right for wrong reasons. For in the first place the individual man has not risen from the animal plane at all — he skips that.

8. Conversion

It seems useless, then, to look for ~~Apparently, then, it is impossible to find~~ anything in me which is original, ~~personal~~, or underived. Discount what I owe to my forbears ~~on the side~~ behind, & to my contemporaries in space in the other, & what have I? ~~I have nothing left~~. A sufficiently able observer could take any mannerism of mine, any bodily peculiarity, any prejudice or habit, & point to its double source in the social matrix. And even supposing he failed, supposing he hit upon some inexplicable character in me, without roots in the ~~supra-personal~~ society, would such a character do the work that common sense requires of it, & establish my self-sufficiency ~~and~~ or originality, or restore my captaincy over my own soul? Certainly ~~not~~ it would not; instead, I would be seen as the habitation of unpredictable & meaningless ~~elementals~~ spirits or demons, ~~un~~accountable to no-one, least of all to me. Even madmen are not as mad as this.

~~This is the~~ For common sense, this is just so much theory: the practical issues

writes: "the child develops out of an originally unconscious & animal-like condition to conscousness; first to a primitive, & then slowly to a civilized consciousness."
(Brennan SOP 78. Taylor 22)

+ Aristotle: History of Animals viii, 1.
Jung: Contributions to Analytical Psychology, (1928), p 317. (Cornwell ESP 189)

° Professor George H. Mead (Mind, Self & Society, pp. 224, ff.) distinguishes between 'the partially social view of the mind' (~~mind as a native endowment that needs the society to find expression~~) & the ~~similar correct view that~~ ('the social process presupposes & in a sense is the product of mind') & the correct view 'that mind presupposes & is the product of the social process'.
Niebuhr: Nat & D of M. 60

° Quotes ~~from~~ by T. J. Haarhoff, Hibbert Journal, July, 1945.

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* The space & time of a man, & the categories of his understanding, & therefore the world he lives in, are (as Kant showed) not his as a mere man. When I open my eyes I open the eyes of all men; with me they look out upon the world; ~~without them~~ apart from this partnership in my seeing I am the lowest grade of idiot in the lowest grade of idiots' world.

° James Ward saw clearly that the gulf between the human & the animal is really a gulf between society & the animal, & it is a testimony to the living unity of the social organism. Through this objective mind, then, pervading all its members, & not through any infusion from without, each one in being social becomes human."
(Realm of Ends, p. 124.)

Berdyaev on Personality

St. Augustine, himself apparently unperturbed at the thought of unbaptized infants ~~wailing~~ wailing for ever in Hell, was never tired of denouncing the barbarities of the old religion.

are what really matter. After all, it is not as if we had been born into some static, primitive culture below the scientific level, where custom & superstition are unchallenged. On the whole, Society as we know ~~it is reasonably organized~~ + is a reasonable nurse, not the least of whose merits is that she only rules us so that, in the end, we shall rule ourselves & even her. ~~it it imposes its forms upon the individual only to give him, in the end, freedom from them~~

So speaks common sense, plausibly. But what are the facts? How much more reasonable, how much more practical, is my life than the savage's? He mutilates his body? So do I, every morning, at an aggregate cost in time & discomfort incomparably greater than his. He practises curious rites, for which he can give only fantastic explanations? No doubt; but can I give any explanation at all of my objection to the number 13, of my Christmas trees & Easter eggs & birthday candles, ~~or~~ of my behaviour in the presence of ladders & black cats & spilt salt? ⊕ How many footballers ~~know~~ suspect that they are ~~the reincarnation of the~~ the latter-day representatives of Life & Death, fighting over the dead King's heart, & how many patriots see in their flag the ~~conventionalized~~ royal umbilical cord, conventionalized? + ~~The rites remain, their reason is forgotten.~~ To keep the rites ~~& forget them~~ & lose the reason is no great advance.

But (common sense reminds me) the savage's life is hedged about with innumerable petty & useless restrictions: everything has to be done just so, because it always has been done just so. Our superstitions, on the other hand, are little more than picturesque survivals, that do not seriously hamper us. Again, what are the facts? I have reached the middle of a not particularly sheltered life, yet I am sure I have not learned all my table manners (from ~~the~~ how to eat asparagus to how to pass the port), + & the right shape of glass for which kind of drink, & precisely how to ~~address~~ end a letter to a bishop, & ~~the badges of rank of a~~ how much gold braid a vice-admiral wears; + whether his titles precedence over the younger son of a baronet, or a million other things it is almost criminal not to know. As for explaining why these things are so, & why they are reckoned so important — that is entirely beyond me. Why on earth is belching so much less polite than nose-blowing? Why precisely, at a social meal, this sequence of grimaces & jerkings & specifically mechanical noises (so intricate & subtle that they can never be really taught), & no other? ~~Just~~ Why this elaborate pretence (which everybody keeps up & everybody sees through) that our bodies are deformed? And why are ~~the~~ organs that ~~in animals~~ are so carefully hushed up in us, in plants specially cultivated, & then amputated & used for decoration? ⊕ X ~~And so on, indefinitely. Let anyone who believes that civilized society is less arbitrarily ordered & less irrational than the primitive, glance at the Table of Precedence in Burke's Peerage, and see if at the foot of the Order of Precedence, [illegible] in Burke's Peerage, "Sporting Baronets" [illegible] sharing the [illegible] of our metaphysicians."~~

The savage's science, his notion of causation, his cosmology, his tools & techniques, are all childish? This is partly true, & partly ~~(as I hope to show)~~ an illusion. But let us not overrate ourselves. Left to our own resources, how much of this boasted scientific & material culture could each of us reproduce? My knowledge of how even this pen & ink & paper are made is of the vaguest. The proportion of adults who ~~know can distinguish~~ know the difference between a star & a planet, or between an atom & a molecule, the proportion of those who, besides grasping the facts with the surface mind, are also deeply aware of them, is very much smaller still. who have any inkling of the facts of embryology, is surely very small. On the other hand, two in five in this country are reported to have some faith in horoscopes, & in the U.S.A. there are some 25,000 registered astrologers — not to mention palmists & the like. ◇ But it is unnecessary to labour so

⊕ As W.E. Hocking points out, ~~that~~ evolution-ary progress involves limiting the organism's range of objects. The higher animal reacts discriminatingly; Society ~~a fortiori a human society~~ continues this process by prescribing more & more detailed behaviour. (Human Nature & its Remaking, p.177) ~~that is why (I must add)~~ The joke (I add) is that we imagine we are less taboo-ridden than the savage: what would the Polynesian make of the Order of Precedence in Burke's Peerage?

+ Edward Carpenter: (Pagan & Christian Creeds, pp. [illegible]) [illegible]

Samuel Butler.

In considerations of this sort have been remarked by many modern writers, e.g.: ⊕ ~~Dr. Inge, in his Outspoken Essays, and Jung~~ Jung (Modern Man in Search of a Soul, p.173.), James Harvey Robinson (The Mind in the Making, pp. 56 ff. [Thinker's library]). Edward Carpenter: (Pagan and Christian Creeds, p.195.)

+ According to G. Elliot Smith "all ball games" are the modified survivals of the Osirian competitions in which the representatives of the nine parts struggled for the mummy of the King-god or his head, the ball." (Human History, p.311) For the derivation of the flag from the King's umbilical cord see pp. 331 ff. of the same book.

+ "In many regions it is a terrible insult to tread upon a person's shadow, & in others it is an unpardonable sin to scrape a scalskin with an iron knife instead of a flint one. But let us be honest. Do we not think it sinful to eat fish with a steel knife, for a man to keep his hat on in a room, or to greet a lady with a cigar in his mouth?" (C.G. Jung: Op. cit. p.147.)

◇ See Daily Mail, March 27, 1946; Robert Eisler: The Royal Art of Astrology, p.13.

X Sir Thomas Browne (Garden of Cyrus, III, 23) notes "the open & visible testicles of plants", & Fechner (Nanna oder das Seelenleben der Pflanzen), in accordance with his view that the vegetable ~~plant~~ is the animal turned inside out (so to say), observes that the crowning glory of the plant is the shame of man. Is there here some kind of compensation at work? within LIFE's unity? ~~For~~ Are Man & the plant-world complementary in this minor respect, as well as in so many more important ways? Fechner's supposition is that the sensuous life, being the highest of which the plants are capable, is pure & beautiful in them, while in us it is a threat to the highest, & therefore under suspicion.

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obvious a point — that on the whole, as individuals we are pre-scientific.

The savage mind (we are told) is divided into idea-tight compartments, so that he is capable of the wildest inconsistencies. But are not those of us who talk freely of human sacrifice, bathing in blood, & even drinking blood, precisely those who are most shocked at the milder "heathen" practices — to say nothing of the taurobolium & the Bacchic orgies? Again, are not those of us who reckon a man is scarcely a man till he can wear (& like wearing) a device for inhaling fumes, & drink (& like drinking) specified doses of dilutes poison without actually collapsing — are not the very people who are particularly apt to despise the 'native', their initiation ceremonies are, in some instances, so painful, like torturing & damaging? Is the manufacture (in preference even to the necessities of life) of instruments of slaughter & agony, the training of millions in their use, & their public parading — "the soldier, wearing openly, & even parading, his butchering-tools" — is this entirely consistent with the official religion of the Gospels? Is there no describable difference between the professed code of meekness, poverty, & cheek-turning, & the practised code of manly self-regard & proper pride? Let this is no matter for surprise: a moral rules are unimportant, & it is far better that he should recognize this (consciously or not) than that he should repress them altogether.

It is time we were honest with ourselves, & confessed that there is hardly a vice which, practised on a wide enough scale, does not count as a virtue; hardly a crime which, committed universally, is not reckoned social service; hardly a madness which, so long as it rages in the right quarters, is not seen to be their common sense. "Alike in mentality & morals, modern man is still substantially identical with his palaeolithic ancestor. He is still the irrational, impulsive, emotional, foolish, destructive, cruel, credulous creature he always was."

To say the very least, common sense's claim to be merely practical, to stand for no non-sense, is itself the most egregious nonsense. Our human conduct (in so far as one can see it objectively at all) is grotesquely impractical; in a million ways it seems to bear no necessary relation to what we 'intrinsically' are. So far from finding it essential to organize our thinking, our lives, & our revenge, as we have found it necessary to organize our bodies, we find them organized out of all recognition for us. But there is another side to the picture. The last thing I want to uproot, contention as such; only the ineffective thing to de-bunk every tradition the moment it appears to be irrational, forgetting that the underlying reason is possibly all the broader-based for being less accessible. Fortunately "for the most part we accept it as axiomatic that we cannot refuse allegiance to our social traditions without mutilating our lives."+ The soldier who sees in his regimental colours only a rag at the end of a pole is, as Dr. Inge has reminded us,° not particularly admirable. Let him take care what convictions he destroys, seeing that in destroying them he destroys himself. We are the very incarnation of social custom; remove custom, & nothing remains at all: and "It remains as true now as in the first century B.C. that" of all the ways of ordering the life of man none is more emotionally satisfying than Ritual."+

But (just in case the least scrap of selfhood should be left to me, any poor fragment that I could cling to & call my own), psychology moves in to the attack, each school with its own weapons. One describes me as a veritable museum of ancestral traits.° Another confronts me with the consequences of mass hypnosis & suggestion. What I am told often enough comes to have the quality of perfect obviousness. "When, therefore," says Trotter, "we find ourselves entertaining an opinion about the basis of which there is a quality of feeling which tells us that to inquire into it would be absurd, obviously unnecessary, unprofitable,

To debunk & abolish every ancient institution, the moral, it seems to be what social, is only [illegible] of the better part of mankind — for the worse.

I am reduced to a bundle of reflexes, a wisp out of the wilderness of the tribal, a puppet I did not choose with an environment.

Carpenter P.C.C. 108

St. Augustine, himself apparently unperturbed at the thought of unbaptized infants suffering for ever in Hell, was never tired of denouncing the barbarities of the old religion.

+ Edward Carpenter: (Pagan & Christian Creeds, pp 40, 44, & 66 & 108) has much of interest to say on this subject.

(5) Carlyle: Sartor Resartus ii, 3.

Cf.
° Cf. L. T. Hobhouse: Mind in Evolution, p.380 (with his common sense)

° "It is forbidden to Kill; therefore all murderers are punished unless they Kill in large numbers & to the sound of trumpets." Voltaire: (Philosophical Dictionary: Art. "War")
(Durant SOP 276)

(6) F.C.S. Schiller: Tantalus, p.39.
(Tyrrell: PoM II through the eyes of an animal, 'species')

° Samuel Butler: Erewhon, Ch. XII.

° Burke: Reflections on the Revolution in France

+ Nicoll: Psychics, p. 35. On the next page this writer speaks of "the closure of those who fail in piety to their gods or their religious tradition is exile from the ancestral wisdom of their race."

+ The Record of Rites, by Tai Shen, II. 281

° Thus Jung: "Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals & displays numerous relics of earlier evolutionary stages going back even to the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, shows countless archaic traits."
(Modern Man in Search of a Soul, p.144.)

undesirable, bad forms, or wicked, we may know that that opinion is a non-rational one, and probably, therefore, founded upon inadequate evidence." ° It is such beliefs, & not enlightened self-interest, that bind society. Man does not ask for comfort, security, happiness, freedom to go his own way, but rather for participation in the group-respect pattern, even though this should mean loss, pain, death. "To obey that injunction", says Mr. Gerald Heard, "to have the sense that that command has been fulfilled is sweeter than life itself, than any physical reward." + Nor are these merely external inhibitions & compulsions: Freud discovers working in me the Super-ego (with its instrument the Censor) whose uncomfortable 'morality' is ~~more unmanageable, than anything~~ more severe, than the external convention would seem to require. ° There is not a single achievement of the human spirit (whether in religion, or art, or speculative thought) which is not capable of being explained (which for many means being explained away) as the sublimation of unconscious urges, or as compensation for those renunciations of crude 'instinct' which the Super-ego demands. ♦ Intellectual thought & feeling are a myth. I am swept along on a tide utterly beyond my control, & all my apparent striving against it is just an eddy of the current itself. Remorse, resolve, blame & praise, are all beside the point. ~~This book for example~~ The work of genius (& the more extreme Freudian at any rate) is an exhibit in a case-history, a pre-determined sublimation of the unconscious drives which found this the line of least resistance: any claim ~~to insight~~ ~~merits~~ to objectivity, any appeal over opinion to the facts, is therefore ~~illusory~~ discounted ~~rather~~ from the start.

To sum up, Walt Whitman's words are terribly appropriate:—

"Smartly attired, countenance smiling, form upright, death under the breast-bones, hell under the skull-bones,
Under the broadcloth & gloves, under the ribbons & artificial flowers,
Keeping pace with the customs, speaking not a syllable of itself,
Speaking of any thing else, but never of itself." +

Man is a dummy, a lay-figure, who cannot speak of himself because he has no self to speak of. When he claims, as man, to be anything more, he is merely being ridiculous. ⊕

9. The continuity of the self: (1) physical.

Attacks upon my self-hood assume that there is something to attack. The question: what ends I? supposes that the word "I" stands for something, & is not entirely meaningless. What, then, is this I, or ego, or self? The Buddhists declare it is a fiction. ° Hume could not find it: wherever he searched he came upon ~~impressions & ideas~~ 'impressions & ideas' but never any substance to support them, upon ~~objects~~ simple & continuous 'self', but never any ~~subject~~ to whom they were presented. Does it follow that the "I" is a myth? Is there nothing which ~~unites~~ survives these states and objects & ~~makes~~ unites them, no temporal continuity, no self-identity as between different states?

C.S. Certainly there is an abiding self, whose basis is the physical body.

And indeed, what self, what continuous identity, has he to speak of? Condition, first, the physical body.

° The Instincts of the Herd in Peace & War, p. 44

+ Pain, Sex & Time, p. 292.

° The Super-ego is generally conceived as having a phylogenetic or racial basis, as well as a basis in the moral attitudes of parents & others ~~who are~~ from whom the child learns ~~good from~~ to distinguish good from bad behaviour; it is firmly established at a very early age & is less lenient than the surface 'conscience'. Freud's way of putting the matter ~~the~~ that man "is far more moral than he has any idea of."

♦ See especially Freud's The Future of an Illusion, & Civilisation & its Discontents ‖; & also ~~this impossible, in a few lines, to do not to misrepresent him~~ Beyond the Pleasure Principle, p. 52., where he denies any impulse in man towards a higher perfection; the seeming evidence for such an impulse merely arises out of "that repression of instinct upon which what is most valuable in human culture is built"

+ "Song of the Open Road"

⊕ "Every psychological pattern is determined; & within the cage of flesh & memory, the total swarm of such patterns is no more free than its members. To talk of freedom in connection with acts which are in reality determined is madness." Aldous Huxley: After Many a Summer, p. 272.

° "The Buddhist says: 'There is no "same I," i.e., identical I, even during one life, during even two consecutive days of one life, much less in two successive planes of being.'"
Mrs Rhys Davids: Buddhism, p. 132.

US. The permanence of all physical things (as Heraclitus pointed out 24 centuries ago) is an illusion, & in living matter the rate of change is particularly swift. My body's material is constantly being replaced, so that I can hardly be said to be (or to have) the same body as I was (or had) an hour ago, or a year ago, to say nothing of thirty-five years ago.° I live by being taken over, by a perpetual reinstalling. Through me, ~~to be eaten is to not oneself; the first one of my dinner devours the last~~ the soup devours the dessert — in the sense that some of the atoms of the ~~supper~~ first are already functioning as integral parts of the brain & muscles that ~~are~~ dealing with the second.+ It is not that I am obliged to change places with the world in order to live: the life is in the change-over. Death is claiming something for my own; it is a traffic-jam in the thoroughfare. ~~Hence~~ My failure to find a ~~permanent~~ self is evidence of my success in living: my success in hanging on to things is ~~dying~~, evidence of my failure, ~~in living~~.

Perlundra

CS. Then it is the continuity of the life, rather than of the matter, that counts.

US. Show me the life, & I will keep tabs on it. Meantime, what is evident is that a man's cells bear roughly the same relation to ~~the~~ his cells at birth, as he bears to his ancestors.◎ Literally the child is nearer to being the father of the man than to being the same person, & we rise on stepping-stones of our dead selves in that we die cell-deaths every moment. Nor is there necessarily any continuity of cellular descent — I may have received repeated blood-transfusions, or even grafts from another's body, at any rate (you say) there has been no real break in my physical existence. And how (I ask) is this known? I have not been watched all the time, & certainly I have not kept an eye on myself. Bertrand Russell calls the common-sense belief in permanent bodies "a piece of audacious metaphysical theorising; objects are not continually present to sensation, & it may be doubted whether they are there when they are not seen or felt."⊕ What is my continuity if not continuity for some observer, & what observer ~~is capable of~~ concerns himself with such a task? And ~~if~~ even if my continuity at one physical level or at all of them were nevertheless a fact, that fact would be ~~so~~ really to beside the point, seeing that it is neither what is meant by self-identity, nor sufficient to establish ~~anything of the kind~~. ~~establish my~~ Aristotle, the kind of high, ~~the~~ or self-evident thought he, this C.S claims for me, for plus must bring ~~them~~ to memory.

10. The continuity of the self: (ii) ~~psychical~~ memory & aim.

C.S. ~~The real basis of self-hood is memory.~~ Certain past experiences are available now, and present experience is linked with them. This availability & this linkage are the framework of the self in time. In plain words, I am ~~what holds together~~ this private stock of ~~memories~~ experience.+

US. But again, the stock is always in process of replacement, & much of it passes through my hands so quickly (so to speak) that it is never taken on to the books at all. Compare the tiny fragments of the remembered with the vast bulk of the forgotten. I am commonly supposed to dream all the while I am asleep, but I ~~seldom~~ rarely remember a dream; my earliest recollections do not go back beyond the age of three, & some later months (or perhaps years) seem

This ~~for~~ hasty appreciation

What is good dress & good ~~[illegible]~~ to be

Nevertheless, C.S points out.

are also? by cells digest! ~~It which~~ now are all ~~Why not~~ necessarily ~~not~~ all continuous with the original of course.

the earlier courses devour ~~[illegible]~~ the later courses for the & make way

° See Stevington: Man on His Nature (p.32)

+ "Traces atoms" of phosphorus, nitrogen, etc., have been found functioning in the protein of brain & muscles a few minutes after emptying the body. "In the living body, atoms are constantly "stepping out to lunch"..... from the molecules of which they are part, while others step in to hold the fort." Joseph Needham: in This Changing World.

◎ While some cells perish ~~[illegible]~~ in a matter of days, others (some of the nerve cells) are as old as the organism. ~~[illegible]~~ Stevington 97, Moore, ONL 45. L.U.

⊕ Our Knowledge of the External World, p.102. ~~Mr. Rhys Davids writes: "The Buddhist says: 'There is no 'same self', i.e., identical I, even during one life, during even the comparative phase of one life, much less in the successive planes of being.'" (Buddhism, p.[illegible])~~ James says: "The greatest common-sense achievement, after the discovery of one Time & one Space, is probably the concept of permanent, existing things. When a rattle first drops out of the hand of a baby, he does not look to see where it has gone. Non-perception he accepts as annihilation..." Selected Papers on Philosophy (E), p.224.

+ See James: Textbook of Psychology, pp 157 ff. "When Peter & Paul wake up in the same bed, & recognize that they have been asleep, each one of them mentally reaches back & makes connection with but one of the two streams of thought that were broken by the sleeping hours."

* The richer my nature the more numerous & diverse are the characters I assume. Both in fact & in fiction, the difference between the flat & the rounded characters ⊕ is the difference between the man whose self is ~~many~~ the clash of many selves (with all the attendant agonies & exultations) & the man who is at bottom a paddock-full of tame selves. But it is essential that the selves & actions do not develop into internecine warfare.

⊕ The distinction made famous by Mr E.M. Forster in his Aspects of the Novel, Ch. IV.

As L.T. Hobhouse points out, ⊙ it is a scientific fact that the business man who has spent the day beating his rivals is ~~a different~~ not the same man as the father who plays with his children in the evening. ~~In extreme cases, the result of them~~

* In extreme cases, the personality splits into two alternate phases — a primary phase, & a less permanent & less complete secondary phase, marked by very different aims. In the primary phase the individual forgets what he has done in the secondary; in the secondary he generally remembers what he has done in the primary, but he attributes it to another person. ⊕

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⊕ See McDougall: Outline of Abnormal Psychology, pp 482 ff.; & Morton Prince: Clinical & Experimental Studies in Personality, for an account of the famous Beauchamp case.

⊙ Mind in Evolution, p 339.

k be unimpaired altogether. At all events I only remember one thing by the expedient of forgetting few. The difficulties for self-hood made by these commonplace facts are much increased when ordinary forgetfulness gives way to amnesia, & important phases of one's life are detached. There may be a division into two or more 'personalities' each with a set of memories that the other lacks: are there then two or more selves? And then there is the possibility (to say the very least) of others' experience intruding directly in mine — whether the intrusion be described as telepathic, or clairvoyant, or mediumistic. (No one who examines carefully the recent work of Rhine, Carrington, Soal, & Hettinger, with an open mind can deny the existence of telepathy). The emergence in consciousness of ancestral archetypes, & a fortiori of memories of past lives, may well be doubted, but not the emergence of 'instincts' (particularly the sexual) which are nearly more racial than individual. In short, it cannot be denied that the self is liable to invasions, nearly always without its consent & without its knowledge, to an indeterminate degree. To admit this much is to complete the self's disposal. First, I am not all there; second, not all that is there is me.

CS. Forgetfulness, & even minor intrusions, are perhaps not insuperable difficulties provided there is some persistence of aim, some overriding purpose to pull a man's life together.

VS. "He that hath not one & the self-same general end always as long as he lives, cannot possibly be one & the self-same man always" says Marcus Aurelius.° Agreed, but where shall such an end be found? My aims now are strikingly different from my aims as a boy, which again are different from my aims as a baby (in so far as I can be said to have any them). Even fundamental physical needs or urges are not necessarily constant — witness the soldier risking his flesh, the ascetic mortifying it, & the suicide destroying it. I have more in common with my friends of the present than with 'myself' of fifteen years ago. "We are so accustomed each to consider his past self as his own, that it is worth while to reflect how very largely it may be foreign. My own past is, in the first place, incompatible with my own present, quite as much as my present can be with another man's ..... And my past not only may differ so as to be almost indifferent, but I may regard it even with a feeling of hostility & hatred."° Religious ~~conversion of an adolescent~~, or religious-political conversion in youth, & a rather less drastic reversal of habit, interest & opinion in middle life, are so common as to be reckoned normal.+ Such metamorphoses are ~~relatively~~ so common, described ~~metaphorically~~ in terms of rival 'centres' within the personality. ~~Pathologically, these centres become dissociated as quite incompatible 'selves' striving for dominance. One group of tendencies (it is said), unable to arrive at a modus vivendi with the other, represses it, till the latter accumulates sufficient energy to accept contact & repress the rival. The ~~change over is marked by a reversal of policy~~.~~ Mere abnormal cases are only the normal exaggerated: just as a well-constituted country has a rhythm of governmental change (not so violent as to undo the past, or so insignificant as to leave it unchanged) so a well-constituted man

If, as Whitehead says, 'the character of a mind must be something common to each occasion of its route'° then my character is indeed bloodless & ghostly.

(only partly true)

(the words do not cohere in each other)

(my life is a succession from moment to moment, so that frequently I am not myself, or not my usual self; put me in new surroundings, & I am a different person. These are no mere terms of speech.)

(complexes indeed behave like secondary or 'partial' personalities in possession of a mental life of their own.)°

* J.B. Rhine: Extra-Sensory Perception after Sixty Years (1940), W. Whately Carrington: Proceedings, Society for Psychical Research, Vol. XLVI, pp. 34, 277., S.G. Soal: ibid. Vol. XLVI, p. 152, & Vol. XLVII, p. 21., J. Hettinger: Exploring the Extra-Perceptive Faculty (1941). See also G.N.M. Tyrrell: The Personality of Man, Chs. IV & V.

+ Jung (Psychology & Religion, pp. 13 ff.) distinguishes between complexes repressed from consciousness, & those which have never been conscious till they invade consciousness in the guise of an obsession. No wonder, he comments, that 'There is a recent fear of the unknown "perils of the soul"..... This fear ... is only too well grounded.'

° Meditations, XII, XIX. Bradley similarly speaks of the 'soul' 'endeering "only so long as a particular purpose holds."' (Appearance & Reality, p. 304)

+ Emerson: 'The Over-Soul'

° F.H. Bradley: Appearance & Reality, p. 256.

+ Gerald Heard compares such 're-births' to the metamorphoses of insects: (See, e.g., The Creed of Christ, pp. 155, 181.) ~~It might above be if I may be excused the expression~~ the child is the larva of the youth, who is the pupa of the man. On the phenomena of conversion see James' Varieties of Religious Experience, Ch. ; on the normality (or even the necessity) of conversion see William Brown: Mind & Personality, p. 262.

° Jung: Psychology & Religion, p. 13.

° Religion in the Making, p. 108

In any case, the remarkable fact about so much of this experience is precisely its aimless imbecility, its lack of ~~aim~~ unity, its miserable wastefulness. On & on, over & over, I mumble the silly thoughts that make up my lifelong day-dream — the squalid nonsense which James Joyce reports so faithfully in *Ulysses*. × — broken now & then by wakeful intervals, but never interrupted for long. Where, in this absurd soliloquy, ~~is the much-vaunted self?~~ this revue in which ideas just take their course, coming & going unbidden, is the evidence of any over-ruling self? or continuous self?

× Aldous Huxley has drawn attention to the need for overcoming this wasteful & damaging wool-gathering in *Grey Eminence*. (pp 57 ff.) See also James Harvey Robinson: *The Mind in the Making*, II, 3. "We find it hard to believe that other people's thoughts are as silly as our own, but this probably is."

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tion by appropriate changes of government. It is essentially a democratic society, whose members come into power & go out of power without excessive disturbance; the continued tyranny of one aim over the others is just as dangerous as a deadlock between them. But if this is so, what justification have I for using the word "I"? Instead of saying 'I think', 'I write', 'I experience', I should say that there is ~~an~~ a thinking, a writing, & an experiencing, & leave it at that. ⊙

⊙ As Bertrand Russell argues in his *Outline of Philosophy*, p. 171.

The fact is that, however I look at myself (whether as physical material, or as experience passing over into memory, or as aim), what I discover is change, flow, rhythm — never anything permanent except change itself. "There are ten men in me, according to time, place, surrounding, & occasion; & in this endless diversity I am for ever escaping myself." °

° Amiel's *Journal* (23rd December, 1866) 126

II. The continuity of the self as the continuity of a field.

C.S. It is important to distinguish between ~~an experience-chain~~ a "stream of consciousness" which is disrupted or interrupted or invaded, & one that branches. My specious present or moment of experience may well be continuous, yet divergent. Cf. as Bradley suggests, ~~a things~~ a thing's, identity lies primarily "in the avoidance of any absolute break in its existence" + this identity may be said to survive the gradual division of the thing into two or more centres of experience. If I am a view out upon the world, then for this view to cease is for me to cease; its bifurcation, on the other hand, does not destroy me. The screen, ~~so to say~~ (cinema) is always there & always lit, though several films, having no obvious connexion, may follow one another upon it; though what is ~~present~~ shown may from time to time, ~~to~~ reduce to no more than a featureless flicker; & though the screen itself may ~~itself~~ (temporarily) divide into two or more screens. ° Though all this may happen, the performance is not stop. In other words, my continuity is the continuity of the field (the field of the previous chapter). + What Whitehead calls 'the present moment of realisation' goes on ~~also~~ unbrokenly.

+ *Appearance & Reality*, pp 73, 74. See also, on the subject of the continuity of 'consciousness' or subjective life, James' *Textbook of Psychology*, pp 157 ff.

° There is an entertaining discussion of 'branching specious presents' in J. B. S. Haldane's *Possible Worlds* (pp 263 ff): what happens, (for instance) to the 'specious present' of a Platonism cut in half, that thereafter lives as two Platonisms? ⊙

+ James (*Varieties of Religious Experience*, p 231) suggests that the unit of mental life is not its 'ideas', but the 'bits of consciousness' ever changing in its scope.

US. A plausible view. But how does it apply to the man who can write a column of figures while keeping up a lively conversation? It may be said with that ~~Either~~ the contents of his field (~~seeing~~) are two-fold & the field unity, or the field has temporarily divided. ~~So be it.~~ Then consider automatic writing: a person is engrossed in a book while his hand is writing coherent sentences of which he is (at the time) unaware, & which betray knowledge not his own. Whatever their interpretation, ~~the facts are now beyond reasonable doubt.~~ How quite do actually occur, here, presumably, are two quite distinct fields, of which the secondary apparently does not derive from the primary. ~~rather it seems to have~~ These are abnormal experiences, ~~you object.~~ Then consider sleep. "I perceive myself persisting through time," says McTaggart, "for a perception lasts through a specious present" + — but what (I inquire) happens to this perception of myself, & this specious present, when I fall asleep? For all I can know, the Hindu teaching that dreamless sleep does occur may be correct, ° or at all events the gulf between the waking world & the dream world is wide enough. —— Incidentally, how astonishing that to keep my wits I must nightly lose them, that to ~~live in a sane world I must~~ remain conscious I must nightly fall into a deep trance, that to live in a sane world I must nightly live in a crazy one.

+ *The Nature of Existence*, § 395.

° See Max Müller: *Indian Philosophy*, p. 229. Berkeley wrote: "In sleep & trances the mind ~~thinks not~~ ..... To say the mind exists without thinking is a contradiction, nonsense, nothing." (*Works*, i, p. 34.) "Why have we not the courage to say that as often as this (dreamless sleep) happens the soul is not?" asks Lotze *Metaphysics* (Eng. trans.) ii, p. 37. See also Richardson: *Spiritual Pluralism*, pp. 166 ff., for the argument against 'gaps' in experience.

Radhakrishnan PoP 31, 2

Webb op. cit. p 67

~~If~~ If the field ~~what~~ is bits ~~it take~~ ~~What to mean by a featureless what can it look the objects~~ How can it look the that appear in it?

But so have bits, so far that so consistent, so one-track-minded, ~~that his~~ that he cannot say with Amiel. but accuracy what & process unavailable probably unknowable

"If you were to tell a man", writes Al-Ghazzali, "who was himself without experience of sleep that there are people who at times swoon away so as to resemble dead men, & who in dreams get perceive things that are hidden, he would deny it." • ~~To which I would only add that, if so, we are put in such unfamiliar (but even the less true) terms~~, you have only to put the ~~two~~ familiar fact in unfamiliar words for men to ~~deny the fact~~ see through that it never was a genuine fact for them. At most, ~~we~~ I dream that ~~we~~ I dream. In what sense, then, am I this dreamer?

• Quoted in James: Varieties of Religious Experience, p. 405.

And how astonishing that this is not astonishing! + Anyhow, who is this madman-magician — up to every kind of childish absurdity, flying through the air in his nightclothes, committing as many crimes as miracles, to whom I am seemingly tied for life? ~~Even the heathiest of us is, truly speaking, a multiple personality, & every D.~~ "Jekyll ~~has his Mr Hyde~~.

+ Schopenhauer was among ~~the astonished~~ Carlyle ~~is one of~~ the few who woke sufficiently to notice what they make from: 'Upwards of five-hundred-thousand two-legged animals without feathers lie round us, in horizontal positions; their heads all in nightcaps, & full of the foolishest dreams.' Sartor Resartus, i, ch. 3.

And of sleep Schopenhauer writes: "It is our Eleusis for; even when we are awake it possesses us partly. After all, what is to be expected of heads given the wisest of which is every night the scene of the strangest & the most senseless dreams?" The World as Will & Idea, ii, 333.

Durant SOP 342

CS. ~~But~~ My point is that the dreamer's experience is (at least in part) available to the waking man, & vice versa: there is accordingly some kind of continuity, ~~then~~. Besides, not only do I feel this morning as if I were the same person as went to sleep last night, but I have no hesitation in identifying myself with this incredible dreamer — notwithstanding his unmentionable behaviour, & notwithstanding the fact that (more often than not) ~~then I do not take up in waking where I left off on falling asleep, & my dreaming~~ my last thoughts on going to sleep & my first on waking, & the dream sequence that separates the two, have no describable connexion.

blanks

"How much difference there is", St. Augustine exclaims, "between myself & myself, within that moment wherein I pass from hence to sleep, or from sleep return hither." ⊕ Confessions Bk X, Ch XXX.

And Lewis Carroll goes one better:

US Vague intuitions of self-identity do not make it a fact. "I could tell you my adventures — beginning from this morning..... but it's no use going back to yesterday, because I was a different person then." There is nothing except intuition to contradict Alice, & a very great deal to back her statement. Whether (with Berkeley) (with Descartes) we speak of thinking substance; or (with Locke) of the 'unity of consciousness'; whether we speak of 'soul'; or 'spirit'; or of the thing-in-itself, of the bare self, 'consciousness'; of the permanent subject, or ego, or I, or even of an unbroken long-drawn-out 'moment of experience' — in all instances we are speaking the language of faith, & entertaining a set of very remarkable beliefs in the teeth of all the evidence. ◉ But the real problem (in this welter of vagueness) is to find out what common sense means by the intuition of self-identity.

+ Cf. James' famous Essay "Does Consciousness Exist?" in Essays in Radical Empiricism.

• See, eg., Creative Evolution, pp 3, 4. Professor Broad distinguishes between two main types of theory of the self: (1) the 'central theories', ~~the metaphysical~~ that involve a central enduring ~~self~~ something to which experience happens, & (2) the non-central theories which involve some kind of unity of experience without a unifier.

◉ McTaggart: Nature of Existence, § 382.

CS. To think, to hold, to exist, is to make unjustifiable assumptions. And of all assumptions this one is surely the most necessary & the least arbitrary. ~~The~~ Besides, I have a sort of inside information on the subject. "The quality of being a self is a simple quality which is known to me because I perceive — in the strict sense of the word — one substance as possessing this quality. This substance is myself."

US. Let us then postulate this continuing self, & see whither it leads. It leads back to my birth. But I did not arrive out of the blue. If I am continuous with the person who bore my name last year & thirty-five years ago, then, by the same token, I am continuous with my parents, & with their parents, & so on back till I live in the greater part of the population of this country & of many countries. ⊕ And in the same fashion I may advance into the future, in the persons of my descendants, till I re-merge ~~again~~ with the race. If physical & psychical continuity is a fact, it will not do to allow just as much of it as suits our convenience, & deny all the rest. Either I am not the man I was a year ago, & two years ago, or I am that man & all his ancestors & descendants. Common sense can take its choice. Either way the separate ego is destroyed — by contraction in the first case, by expansion in the second. The assumption of continuity is, in the end, as destructive, ~~in the end~~, of the common-sense self as the assumption of discontinuity. It is the old story — once my self-inspection ceases to be casual, I always find myself shrinking to nothing or expanding to all things, with the consequence that the "I" has to be progressively re-estimated.

I am a temporary contradiction in the racial network.

• Dostoevsky was notably alive to this necessity. For him it is our common misery & 'original sin' ~~[illegible]~~ enables us to realize our brotherhood, & the pride of self-sufficiency, ~~is the greatest enemy. [illegible]~~ Raskolnikov, ~~and~~ finally a man ~~who~~ when he confesses his crime to the prostitute Sonya, is for him the type for all men.

Ch. Hollis. Listener Sept 11/47

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'Despair is not', says Kierkegaard, 'something which may happen to a man, like a disease.'

◉ "You see no deeper into the fact that a hundred sensations get compounded or known together by thinking that a 'soul' does the compounding, than you see into a man's living eighty years by thinking of him as an octogenarian, or into one having five fingers by calling us pentadactyls. Souls have worn out both themselves & their welcome, that is the plain truth." • James: A Pluralistic Universe, p. 209.

ard von Hartmann. Schopenhauer's disciple in gloom, has no difficulty in showing ~~the~~ this to be the worst of all possible worlds, in which every pleasure quickly palls, while pain bores nothing by repetition.* (Rowne: Pessimism 253 Conger 126)

* Philosophy of the Unconscious (1869)

12. Summary, & conclusion so far.

The results of this chapter ~~thus~~ so far may be summarised thus:— I am my whole history, extending symmetrically about the Now into a past & future that may not be divorced; but when I come to follow this history more closely, I find that my ~~continued~~ existence in time 'as myself' is (1) hopeless, (2) arbitrary or absurd, (3) distorted ~~out of recognition~~ (if not ~~destroyed~~ indeed impossible) by external pressure, & (4) doubtful (if not illusory). More fully:—

(1) My ~~continued~~ existence in time 'as myself' is hopeless, inasmuch as it leads in both directions to loss of powers, imbecility, & death — death into the womb & the grave.

(2) It is arbitrary & absurd, inasmuch as the most trivial circumstances conduct me into life, settle its quality, & dismiss me from the scene.

(3) What it takes to be itself is really the pattern ~~imposed upon~~ given it by the social milieu in which it happens to occur.

(4) It is doubtful or illusory inasmuch as nothing proper to myself, over & above my objects & states, & surviving them, can be found.

"For to assert," says F. C. S. Schiller, "that death is the end of all things, is to renounce the ideal of happiness, to admit that adaptation is impossible, & that the end of effort must be failure. And it is to poison the whole of life with this bitter consciousness & futility, it is finally to renounce a faith in the rationality of things, which would hardly be re-asserted against so wanton a waste of energy as would be involved in the destruction of characters it required so much patient toil & effort to acquire." (Riddles of the Sphinx, p. 330)

Tyrrell 20

The ~~assault~~ attack has, if anything, succeeded too well, & gone on demolishing me long after anything was left to demolish. Very much more, of course, could be said this way & that, but I think it is sufficiently clear that my biography at the human level leaves no room for self-complacence. Here is nothing in it to give ~~me~~ (this particular human me) any confidence — only perplexity, hopelessness, confusion. If anything, the picture is blacker than I have painted it: the long tale of personal failure, stupidity, & downright wickedness cannot pass without mention. It is bad enough to be unreal; to be just real enough to discern one's unreality is worse. It is bad enough to be the plaything of silly accident, to be under sentence of idiocy & death, & without a soul to call one's own — but to become aware just to be aware of this, & to resent it, is surely an excess of misfortune. "The horrible thing about looking for truth", said Remy de ~~[redacted]~~ Gourmont, "is that one finds it." I find that I am one of the succession of silly mortal men ..... who likewise shall shortly die, & even while they live know not what in very deed they themselves are." ×

Gourmont Wtf. p. 89

"I gazed into the great implacable abyss in which are swallowed up all those phantoms which call themselves living beings. I saw that the living are but apparitions hovering for a moment over the earth, made out of the ashes of the dead, & swiftly re-absorbed by eternal night, as the will-o'-the-wisp sinks into the marsh. The nothingness of our joys, the emptiness of our existence, & the futility of our ambitions, filled me with a quiet disgust." Amiel's Journal, 18th March 1869.

× Marcus Aurelius: Meditations iii, x.

p 24

The fact that there is a way out (as I shall go on to show) ~~out~~ of this miserable condition, no more does away with the condition itself than rescue from drowning abolishes the sea. What some call my natural or unregenerate state, myself in my private capacity, my separate exclusive character, is ~~[illegible]~~ not outgrown. True, it may be seen in a new context which changes its whole meaning & so saves me from myself; the two conditions of this salvation are, however, that I shall ~~first~~ appreciate to the full what I am being saved from, & that the saving shall be renewed continually. What I must realise at this stage is that, humanly speaking, I am lost in every sense of the word, & the fact has to be admitted on no other reason than that it is a fact. Until I have discovered my own emptiness, & been horrified by the discovery, I am a stranger to myself. Until I have been filled with despair & anguish at what I am & am not, I am a fugitive from reality, living in a world of make-believe, & a partner in "the universal conspiracy which exists for hiding the sadness of the world, for making men forget suffering, sickness, & death, for smothering the wails & sobs which issue from every house, for painting & beautifying the hideous face of reality." + No wonder, as Schopenhauer remarks, Dante made a very proper hell, but had some difficulty with ~~his~~ heaven — this world ~~[illegible]~~ is so full of materials for the first, & so lacking in materials for the second. ♦ But the Cloud of Unknowing ~~[illegible]~~ "All men have matter of sorrow; but not specially to feeleth matter of sorrow that knoweth & feeleth that he is. All other sorrows in comparison to this be but as it were game to earnest."

As an ordeal I must get rid of this fantastic illusion of self-sufficiency. ○ ~~This~~ What I must realise at this stage is that,

○ Dostoevsky was notably alive to this necessity. For him it is our common misery & "original sin" ~~[illegible]~~ enables us to realise that brotherhood, & where evil arises is the pride of self-sufficiency. ~~is the greatest enemy. Sonya is not~~ Raskolnikov, only fully a man when he confesses his crime to the prostitute Sonya, is the type for all men.

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♦ "Despair is not, says Kierkegaard, something which may happen to a man, like fortune & misfortune. Despair is a description of his innermost being — so far down, so deep, that neither fate nor events can reach it ..... Fortune & prosperity can conceal it; misfortune & adversity, on the other hand, do not, as a man thinks, make him despairing, but rather, reveal the fact that he was in despair all the time."

Amiel's Journal, loc. cit.

+ Nietzsche as Artist & Thinker, p. 346

Regan 474

Works & Days, p. 34.

P.P. 46 also Grey Sunrise 63

18

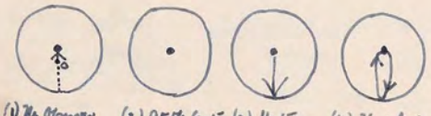
CWA4 Cloud p. 15b

1. "When I gazed into their Stars," says Carlyle, "have they not looked down on me, as it were, with pity, from their serene spaces; like Eyes glistening with heavenly tears over the little lot of man! Thousands of human generations, all as noisy as our own, have been swallowed-up of Time, & there remains no wreck of them any more; & Arcturus & Orion & Sirius & the Pleiades are still shining in their courses, clear & young. .... Poharn! what is this paltry little Dog-cage of an Earth; what art thou that sittest whining there? Thou art still Nothing, Nobody..." And this, he adds "was the CENTRE OF INDIFFERENCE I had now reached; through which whoso travels from the Negative Pole to the Positive must necessarily pass." + The Stars themselves, so long-lived & vast, are also Nothing & Nobody — that is why they are Stars in me, & I am a Star in them. It is not only, I who am wretched, mean, ephemeral, to the point of extinction: everything whatever that is, is because it is utterly brought to naught.

+ Sartor Resartus, ii. VIII. p126

2. Are Plato[x] ~~Aristotle~~ & the Upanisads[*], Descartes[+] & Berkeley[o] ~~& Hume~~ and all the other defenders of the lesser Vehicle[◊] & Hume right?

To this question there is no short answer, because there is no clear issue. What, after all, is the difference between the Platonic Soul[+] (indivisible, incorporeal, unextended, simple) ~~& immortal~~, or the Atman of the Upanisads (the self of myself, who can never become my object) on the one side, and the Buddhist No-soul or Hume's 'bundle of perceptions' on the other? What, in other words, is the difference between that which is by definition incapable of being experienced, & nothing? If (as is surely the case) a ~~something~~ entity ~~reality~~ inaccessible to experience is ~~nonexistent~~ as a non-entity, there can be no difference worth mentioning. What distinction there is may be described, in regional terms, as follows. The mistake of the advocate of the substantial Soul is that he stops just short of the Centre of my region, & tries to discern in it ~~something or other~~ a Divine ~~Spark~~ Spark, a Thing-in-itself, a Emptiness something or other. Boldly completing the journey, the advocate of No-soul avoids this mistake, only to commit another: he stays facing the goal which his attainment has made void, ~~by~~ instead of turning round & facing the world that fills it. Looking at me he ~~finds~~ sees nothing, but room; looking with me he would ~~find that everything~~ see what I have made room for. The reason why I cannot call my soul my own is not that it has suffered invasion, but that I have still to discover the extent ~~completeness~~ of the invasion. I possess my soul when I realize that, looking one way, there is nothing in it, & looking the other, there is nothing outside it.



(1) The Observer looks towards the Centre for a substantial soul (2) At the Centre he finds Nothing (3) He turns round & finds the world (4) The whole thing, from which (1) (2) & (3) are mere episodes.

"What does the self include? Everything of which it is conscious. What does it exclude? Equally-Everything of which it is conscious. What can it say is not inside it? Nothing. What can it say is not outside it? ~~Nothing~~ A single abstraction. And any attempt to ~~destroy~~ remove the paradox destroys the self." ° Nevertheless, as Royce has shown, the self is a process which must express itself in these mutually contradicting points of view: the contradictions proceed from its own nature, & not from the ineptitude of philosophers. +

* Brihadaranyaka Upanisad, VIII.
+ Discourse on Method IV. p27
° Principles of Human Knowledge XXVIII p126
x ~~See Plato~~ Phaedo, passim, also Timaeus 89,90.
Benn: H&MP 67
Royce: M.I. 43
◊ ~~Gotama, the original Buddhist prophet~~ Whether Gautama himself taught the doctrine of No-soul is doubtful). (See Mrs Rhys Davids: Outlines of Buddhism on this question.)
° ~~Aristotle~~ Bradley ~~with the~~, name for it is: "this wretched fraction & poor atom, too mean to be in danger." Appearance & Reality, p.81
° McTaggart: Studies in Hegelian Cosmology, 27. (Radhakr. Pol 32)
+ Lectures on Modern Idealism, p.95.

Dr. J. B. Watson: "that belief in the existence of consciousness goes back to the ancient days of superstition & magic ..... the spirit to which most of us are still throughout with a savage background is almost unbelievable." × Behaviorism, p. 2.
— strong words, which need much qualification that Dr. Watson fails to supply, nevertheless they contain a profound truth.

"The Ego that pretends to be anything either before or beyond its embodied psychical filling," says Bradley in a famous passage, "is a gross fiction & a mere monster ... ... a metaphysical abscess, which, in no sense existing, can do no work; & which, even if it existed, would be worse than useless." ⊙

13. The way out: back to the headless body.

Such conclusions about myself should be no matter for surprise. They are only the old conclusions arrived at by a new road. Of course I amount to nothing in myself — has not that much been plain almost from the start of the book? Of course the self is elusive — how can that be grasped whose essence is to grasp, or be accommodated whose business is accommodation? Of course the self is discontinuous — how can that which is a dimensionless knife-edge dividing time be anything else? Of course I am conformed to the social pattern — to be the screen on which all patterns unfold is precisely my function, & any intrinsic peculiarity of the screen could only be a blemish. Of course I die — innumerable arrows of process find their mark in me, & every one is fatal; the least tremor of remaining stability would be enough to kill the life that others live in me. What I have done in this chapter, then, is to underline & illustrate the law that others come to themselves in me by bringing me to naught. We are the death of each other, & resurrection. In the realization of this law of elsewhereness lies the way of escape from the human situation as I have sketched it. In failure to realize it lies frustration, despair, & perhaps madness.* To realize my nothingness — that is the sovereign remedy. Having known the storm of separate existence, I am prepared (as the Cloud of Unknowing says) to receive that joy, the which cometh from a man all knowing & feeling of his being.

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PP 46

Consider the mystery of the continuing self. What saves me from my own instantaneousness, what lifts me out of that Now which is below (& not above) time, is my object. It takes its time — at the very least its structure-time — to be itself here & now in me, whether that period is reckoned in billionths of a second or in billions of years, or in something between the two. Thus I have in (or give to) my objects what I can never have in (or give to) myself — continuity, self-identity over a stretch of time. Now is this self-identity a static, dead thing, a merely passive registration here & now of antecedent fact. On the contrary, & as the very word object implies, it has an active, creative, intentional aspect: I am the theatre of the real, full-blooded drama of life, not of puppets & shadow-plays. My object is aim, half achievement; it possesses in me, besides past time & established meaning, what is inseparable from these, namely future time & prospective meaning. This temporal asymmetry about the Now ensures that it is up & doing, not done for. Here in me it leads to museum existence, without strain between the 'real' & the 'ideal', without contradiction or effort, but that regional & only genuine life which the gods cannot lead. This is the life that I enjoy, so long as I am content not to claim it as mine, & the only limit of this life-in-me is the limit of my hospitality. I can have as much of life, & the continuity in time that goes with it, as I can find room for. "A person is a mirror of reality, real only as regards that which he reflects, not that which he is in himself."°

That, at least, is one side of the picture. The other is that I change places with my object, reducing him to nothing so that I can build up to something in him. But this seeing myself through his eyes (as I have already said) is no escape from my nothingness, but simply its transfer: the price of adopting my observer's estimate of me is that I shall, along with it, adopt his own nothingness. Therefore I come to see that awareness of a continuing self which regulates all my conduct.* But it is the peculiar glory of man to realize his nothingness. Or, as Pascal says: "The greatness of man is great in that he knows himself to be miserable. A tree does not know itself to be miserable. ..... In proportion as men possess light they discover both the greatness & the wretchedness of man." • Pensées, 397, 416.

• This chapter so far has a good deal in common with the Buddhist criticism of the substantial ego, & my conclusion is analogous to the Buddhist theory of the no-soul, which rejects an unchanging something underlying the transient phenomena of experience. "Anything whatever within called soul (atta) who sees, who moves its limbs, etc., there is not," says Buddhaghosa. See Mrs Rhys Davids: Buddhism, Ch. III passim, & p. 79. The ego is an illusion which it is impossible to destroy, & the novice's training is directed to this end. See Marco Pallis: Peaks & Lamas, & Alexandra David-Neel: Buddhism. (Walker, D & M 109) on the modern application of this doctrine in Tibet.

⊙ Appearance & Reality, p. 89.

* Aldous Huxley, in After Many a Summer, describes one kind of madness as "thinking of oneself as a soul, a coherent & enduring human entity. But between the animal below & the spirit above there is nothing on the human level except a swarm of constellated impulses & sentiments & notions; a swarm brought together by the accidents of heredity & language; a swarm of incongruous & often contradictory thoughts & desires. Memory & the slowly changing body constitute a kind of spatio-temporal cage, within which the swarm is enclosed. To talk of it as though it were a coherent & enduring 'soul' is madness." (p. 271)

° "Both other selves & my own self", says Bradley, "are intellectual constructions." (Appearance & Reality, p. 337.) They certainly are constructions (in the sense that they build up from nothing-in-themselves to themselves-in-each-other) but much more than intellectual constructions. The more general statement which he makes on p. 76 (the idea of a thing lies in the view which you take of it.") is not open to the same objection.

• "Nicodemus": Renascence, p. 106.

+ On this aspect of self-consciousness see L. T. Hobhouse: Mind in Evolution, p. 349.

My nothingness is my safeguard, my insurance against the hell within my breast. "If any one in heaven look upon himself to call anything his own, he would straightway be thrust out into hell. If there were any person in hell who should get quit of his self-will & call nothing his own, he would come out of hell into heaven." Theologia Germanica, p. 193. (James M. P. 293)

• Pascal: Pensées, 323

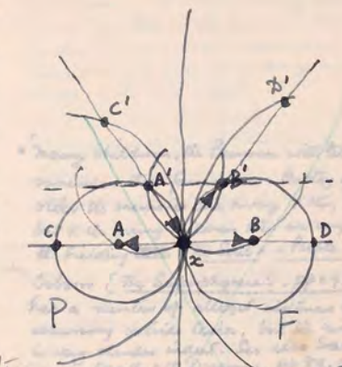
'soul', when I love, what do I love? Not an empty name, nor the world that fills it, but the loved one's true self in me — "for it is impossible & would be unjust to love the soul of a person in the abstract" •

The syllogism: 'all men are mortal, I am a man, ∴ I am mortal' is wrong as to fact in the minor premiss: a headless creature is not a man! Or, if he is, then these headless ones are not men.

When I do this (& I am always doing it) I know 'myself' as a man, with all that manhood involves — the absurdity & weakness & decline, the pressure of circumstances, the mortal span, the double death — as overwhelming, in fact, except the Knower himself. The continuity is there & it is true continuity, but it still attaches to the other, the not-self. This ~~fragmentary~~ object that answers to my name, that so recently emerged from chaos & will so soon be a mass of corruption, whose life-story is at best a tragi-comedy — this thing I confess I am. Yet the impression is enough to prove that this thing is emphatically not myself. It is my object, what is over against me, that I say all this — the speaker himself is irreclaimable because he puts up no resistance; he can lose nothing because he has nothing to lose; he can fall no further because he has never left the bottom of the scale. My two-way decline & death is ~~this~~ the history of one out of my megaweds of objects — a privileged object, no doubt, but no more than an object, ~~for~~ to be conscious of decline, to gauge my imbecility, to ~~observe~~ consider my deliring & dying & corruption, is, quite obviously, to ~~attribute them to another~~ think of them as another's. It is always the other man who is mortal: this one is below mortal (in himself) & above mortal (in the totality of his object). ~~to~~ This doctrine ~~this~~ is ~~nothing~~ not obscure: the only trouble is that it is too straight-forward for common sense. The truth is staring me in the face. I have only to look to see that other men have bodies to die, & that I have not. What I have in place of a skull are mortal animals & mortal men, mortal Sun & stars, mortal universe, & the immortal Whole.+ To say that other men die is a statement for which I have a sound ~~observational~~ empirical basis, to say that I (who am as different from them as could be conceived) die also, is not only the wildest guessing-work — it is in the highest degree unlikely, ~~seeing (?)~~ since it is that what is nothing and everything is surely both below & above death.① At the same time I am in the middle of death. Real death is wading death. Memento mori is life's secret, & I have the perfect memento always with me: ++++ a headless body, than which nothing could be more dead or more alive!

Moreover it is obvious that all talk of ~~any~~ invasion ~~of all kinds~~ by alien influences ~~My protest against distortion by exterior social influences, is thus seen to~~ rest upon a fundamental mistake — the mistake of supposing that ~~these events~~ have nothing peculiar to me, ~~something here that bears no this-label~~. Everything is foreign to me, yet for this very reason everything is native to me: as a traveller is no foreigner in uninhabited country, so nothing is alien to one who is nothing.° I have no alternative to offer; a void is in no condition to call any matter common or unclean, or an empty vessel to ~~pick & choose~~ refuse what is poured into it. To ~~reject~~ reflect the social pattern for the individual is to abolish everything, for all pattern is social, & all social pattern is potentially mine. The remedy for invasion is more invasion. The cure for 'distortion' by the external is homoeopathic — more & more 'distortion' this way & that till my object is completed & harmonious. I must accept the external, ~~first~~ because it is all I have & am. ~~there no alternative, & second because~~ And, after all, it would be rather grasping to want more.

Awareness is my task. What I have to do is to consider ~~from outside~~ my human life, supplying it (as object) with all it lacks (as subject) of meaning & continuity.

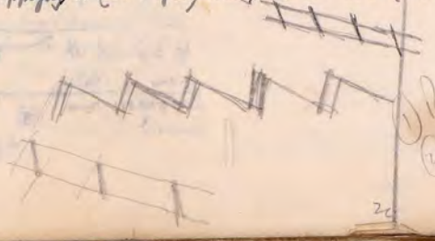


My own birth at A & death at B, & ~~are present to me at x in exactly the same way as~~ another man's birth at A' & death at B', are present to me at x in precisely the same fashion. ~~but in the~~

+ See Chapter I. § 2.

~~Surplus~~ ① Sankara (8th Century A.D.) taught the absolute distinction between the ego & the non-ego, & the danger of transferring the attributes of the second to the first. 'I am tired' is falsely supposed supposed to say something about the "I" itself. ~~Sankhya (Parth 86) taught much the same doctrine~~ (See Max Müller: Indian Philosophy, p. 199; also p. 326, on Sankhya's similar teaching.)

° Cf. Plato's doctrine of the Receptacle or Locus, (Timaeus 49, 50.), which receives the transient images of the Forms — "that in which all of them are always coming to be, making their appearance & again vanishing out of it." The Receptacle is "that nature which receives all bodies. It must be called always the same; for it never departs at all from its own character; since it is always receiving all things, & never in any way whatsoever takes on any character that is like any of the things that enter it." (Professor Comford's translation.) See also Whitehead: Adventures of Ideas, Ch. X, § XIX, where he makes the Receptacle a generalized version of personal unity.



① Priestley
② Old people - swollen
aqueous
horrible
a corpse
They are not wrecks at all, but
Chrontosaurus and all the other characters
which are human figures

Paradoxically, the more I realize my present bondage to the past the freer I become. Thus, I inherit many tendencies of which I disapprove, a clear understanding of these tendencies is the beginning of their control. (anticipating Freud) Spinoza says: "Every one has power of understanding himself & his emotions, if not absolutely at least in part clearly & distinctly, & consequently of bringing it about that he is less passive to them." ~~the psycho-analysts~~ +

+ Ethics V IV.

✧ J. B. S. Haldane has speculated as to whether ~~our nervous systems could be (when our this is come~~ (when our knowledge ~~is advanced enough~~ of their growth is sufficiently advanced) our nervous systems could be developed before birth in such a way as to carry over into [illegible] state. (Possible Worlds, p 276.)

14. A la Recherche du Temps Perdu.

Self-awareness (I mean awareness of that privileged object which, amongst all the rest, I label 'myself') is my aim in this book. What I have to do, then, is to put myself in the position of my observer, in whom I have (as object) all that I lack here (as bare subject) of meaning & continuity. From this new viewpoint many of the old problems are solved or solvable; thanks to the interval that gives me original status, I have the objective character which belong to that status. In particular, I have a wholeness in space & time which encloses or comprehends my forgetfulness, inconsistencies of aim, the discontinuities of dreams & sleep, & (in short) all those limitations which go to make a man of me. Men are one another's tasks: each nails into the others that spatio-temporal unity which makes men of them. And each, putting himself in the place of the others, does the same for himself. The unity is in the eye of the beholder, from his object. +

'Very old are we men' — & very unaware of our age. 'Few, few only are there left, with whom the world of memory is during present.' ◉

The task of building myself up as an object in time is as necessary as it is hard. Its importance has been asserted by schools of thought that seem to have little else in common. (1) Buddhism, for example, teaches that emancipation comes only to him who, starting from the Now, works back through his past, bringing more & more of it to full consciousness. ✧ ◉ (2) The historian, the anthropologist, the palaeontologist (& even the astronomer) are busy warming over the cold expanse of my time, re-vivifying it, claiming & reclaiming the unconscious past & future for consciousness, carrying out a sort of natural repetition upon that vast body of mine whose temporal extremities are always threatening to go dead. To me as man, history is impartial information; to me as MAN and as LIFE, it is memory. A man without the historical sense is a case for amnesia. ✧ (3) The psycho-analyst is engaged on what is essentially the same work, nearer to the outer centre: certain elements in my past (& certain aims dependent upon the future) are a threat to my present integrity, & by ceasing to forget or 'repress' them I am restored to wholeness. Again, the threat is not so much from the thing itself as from my refusal to admit it, my failure to own up. ✱ My task is to remind myself of what I am; ✱ by becoming more alive to what I am, to become more alive. ✧ (5) And, as many have pointed out, the psycho-analyst is in this respect the modern equivalent of the priest: the one insists upon ~~speaks of~~ conviction of sin, confession, & repentance, as the prerequisite of salvation, while the other says much the same thing in a more palatable (though perhaps not a more scientific) idiom. Anyhow, the perennial truth will outlive all its variations. In general terms, it comes to this: I must be realistic about myself, which means: ✱ (a) bringing to light progressively the past & the future, ✱ (b) recognising them as mine, & ✱ (c) enjoying the status to which this recognition entitles me. As the timeless receptacle of all time, any excluded event leaves in me an aching void: what I disown will continue to trouble me till I confess to it. Fullness of life (as Dr Fordham has said) is a question of developing a past & a future tense. ~~I seem to say~~ 'I was' & 'I will be' cover more & more time, but both are spoken now: every tense is also a present tense. ◉ To deny one's past is a mania form of insanity. ° ° On this see Berdyaev: M of H. pp. 73, 74

15. My responsibility for MAN.

To remember & confess my own sins & limitations (or to raise above the threshold of consciousness the repressed memories responsible for conflicts) — this, says common sense, is enough or

• 'Many children, the Burmese will tell you, remember their former lives. As they grow older the memories die away & they forget, but to the young children they are very clear.' Fielding: The Soul of a People, p. 329.

Osborn (The Superphysical, pp 271 ff.) has a number of alleged instances occurring outside Asia, but the evidence is very slender indeed. See also Sauvat: Death & the Dreamer, pp 89, 90 (Stevens p. 58) Tyrell.

+ See Williams: The Ideas of the Fall & Original Sin, pp. 123 ff. & Grensted: Psychology & God, p 22.

◉ Plato: Phaedrus, 250

✧ Confucianism, with its emphasis on ancestors, has a somewhat similar teaching: 'The man of refinement letting his thoughts back to the past, goes back to his origin, & does not forget those through whom life has come to him.' The Record of Rites, II. (p. 279)

° Dr William Brown writes: "If a person asks himself what to really is, he finds himself faced with the need of analysis. A good way to carry it out is to get analysed over a long period, in which we worked over all one's past..... a sort of long death-bed repentance or METANOIA (change of mind), facing one's past as something not entirely past & done with..... The temporal aspect as such falls away." (Mind & Personality, p 302)

✱ Primitive man does not distinguish as sharply between the Now & the Then as we do. There follows a stage in the evolution of civilization when dating becomes important: Dr Frankfort believes that the modern dating of monuments by the Egyptians marks a radical change in time-sense. ~~There is now~~ The Now becomes quite distinct from the abyss of time (as the Here from the abyss of space) & man ~~has~~ shrinks to a point-instant. (See Gerald Heard: Pain, Sex & Time p. 102.) The third stage ~~is that the Here-Now is realised to be the nothing~~ literally nothing if not (which we have yet to attain) is the realisation that ~~the Here-Now is the only~~ there is nothing in the abyss that is not Here-Now — or rather, that does not come to itself Here-Now

✧ The business of education is to cure me of this amnesia & show me that I am immensely older & more experienced than I had realised. ✧ (2) Plato, in his doctrine of anamnesis, attributes not recognition of the truth when we see it to prior experience which we have temporarily forgotten: the real business of our teachers is to remind us of our long past in the world of being. ◉ ◉ Meno, 85, 86., Phaedrus, 250.

✤ J. B. S. Haldane has speculated as to whether ~~our nervous systems could be (when we have in time~~ (when our knowledge ~~in advanced biology~~ of their growth is sufficiently advanced) our nervous systems could be developed before birth in such a way as to carry over into infancy some memories of the ante-natal state. (Possible Worlds, p 276.)

more than enough. Surely my personal history is all I need recall & take responsibility for.

This view sounds more reasonable than it is, & on the whole it is one which Tradition rejects. The Buddhists, for instance, hold that a man can & should ~~[illegible]~~ think back beyond his infancy to the life he lived in the womb,✤ & beyond that to previous incarnations;+ numbers do (it is said) actually recollect in great detail their earlier lives.° (The evidence may, of course, be questioned first as to its facts, & second as to their interpretation; the point here, however, is the prevalence of the belief.) ~~The Hindu as well as Buddhist~~ The doctrines of Karma and Metempsychosis are less fantastic than unfamiliar, & ~~we are so for~~ the unremoveable that they never having caught on in the West is nothing against them. Perhaps we are evolving our own variation on the theme in the Jungian racial unconscious (adopted ~~with modifications~~ by Freud in his later years) with its archetypes — an unconscious which is to the individual (or, as some would say, the Pauline+ & Platonic) unconscious as a river to its deltaic streams. At all events we have the Christian dogma of original sin, the ~~sin of Adam, the~~ 'flesh', or that common unregenerate nature ~~which we all share~~ which we all need to confess & be saved from, just as much as we need to confess & be saved from our own particular share in it. (The Fathers taught that we really did sin in Adam, & not by a legal fiction; we were present in Adam's loins.°) And those who would reject all these ~~ancient~~ beliefs as outmoded are at least obliged to admit the biological equivalent — supplied by Mendel, Weismann, & the rest — of the doctrine of Karma. As fast as man loses his basic belief (as he thinks for good) he rediscovers them under new disguises; what is unceremoniously hustled out by the back door is presently admitted, with the deference due to a distinguished stranger, by the front. The higher levels of life involve a turn-over of or metabolism of ideas, just as the lower levels involve a turn-over or metabolism of material & of sense-impressions: ~~but it gets~~ & so less but the Adelphi debt is to repetitions.

Whatever ~~forms~~ ideas they may temporarily assume, two ~~concepts~~ — heredity & responsibility — are our permanent possession: (i) what I am is rooted in human history & in world history; & (ii) I am praised & blamed, & I take the praise & the blame, for what I am. Now these two ~~concepts~~ notions (which everyone accepts in practice) are as ~~quite~~ irreconcilable, & furnish a striking instance of how contradictory beliefs live together fairly happily in the not-regulated minds.° Which of the two must be rejected? Am I responsible for my glandular balance, my I.Q., my my force-brain, my tendency to succumb to this or that disease, ~~[illegible]~~? It is nonsense to suppose I am — & equally nonsense, therefore, to blame me for the failures & ~~successes~~ praise me for the successes which arise out of my native equipment. But in that case, ~~all that has ever been said & done~~ science makes nonsense of conscience; there are no criminals, no saints, no heroes — but only the unfortunate & the fortunate; self-sacrifice, self-control, & self-indulgence are worse-than-meaningless words; martyrs & prophets & moralists are the victims of a great ~~illusion~~ hoax; justice is a myth, social life itself rests upon an ~~[illegible]~~ illusion which is all the worse for being a necessary lie.

Si necessitatis est, peccatum non est,' ~~says~~ as Pelagius truly says.

There is one (& only one) way out of this dilemma, & it is admittedly not an easy way. Heredity & responsibility are irreconcilable unless I am all of that which in time & space ~~that~~ contributes to my present condition,+ & unless I am a responsible agent throughout. When I condemn myself for showing some tendency which is obviously ancestral I ~~am blundering~~

'I am free,' Spinoza tells me, when I act in accordance with my own nature. But my nature was thrust upon me (I reply), therefore I am not free. Hoffding NP 263

Royce: Modern Idealism 39

The Kantian practical reason by which I (the 'ethical I') claim to be the author of my deed, having gone so far, cannot ~~stop~~ profitably stop there.

my inherited weaknesses of character. 22

+ See Berthelot: Transmigration of Souls, p 74, who quotes the Buddha as saying: ~~"In such a frame of mind, [illegible]~~ "I directed my mind to gain knowledge by recollection of earlier states of existence. I remembered many former states as one life, then as two lives ..... then as a hundred thousand lives: I remembered the times of many creations & many times of decay, of the world & death ...."

° 'Many children, the Burmese will tell you, remember their former lives. As they grow older the memories die away & they forget, but to the young children they are very clear.' Fielding ~~[illegible]~~: The Soul of a People, p 329.

Osborn (The Superphysical, pp 271 ff.) has a number of alleged instances ~~of [illegible]~~ occurring outside Asia, but the evidence is very slender indeed. See also Sauvat: Death & the Dreamer, pp 89, 90

Tyrell.

+ See Williams: The Ideas of the Fall & Original Sin, pp. 123 ff. & Grensted: Psychology & God, p 32.

° Cf. Cardinal Newman's famous lines:—
'O wretched love, that flesh & blood
Which did in Adam fail ....'
and the ~~common idea~~ argument in Hebrews VII, 9, that when Abraham paid tithes, his great-grandson Levi (though still 'in the loins of his father') was involved in the deed, & 'paying tithes in Abraham'.
Many passages could be quoted ~~to show that~~ from the Old Testament to illustrate this supra-individual idea.

° ~~Note the implication in~~ Some of the sayings of Jesus imply that a man is responsible for his diseases, which are a kind of sin. (E.g. Mark II, 5 ff., but see also John 9, 2 ff.) For the view that the body comes to rack & ruin from beyond ourselves see Hocking: Types of Phil., p 294.

° This is only another version of St. Augustine's dilemma. "What I did against my will, I saw that I suffered rather than did, & I judged not to be my fault, but my punishment; whereby knowing, holding Thee to be just, I speedily confessed myself to be not unjustly punished. But again I said, Who made me? .... Who put this in me, & implanted in me this root of bitterness?" Confessions. Bk VII, Ch III. See also Bk X, Ch XXX, on the question of his responsibility for unchaste dreams.

+ The effort we can put forth is, ~~for James, the~~ according to James, what we really reckon ourselves to be, what we take credit for; all the rest is what we carry. (Principles of Psychology ii, p. 577)
But this 'effort' (like Schopenhauer's Will) is clearly more than personal; it must be referred back to ancestral sources. What is more personal (our actual achievements) is felt to be less ourselves! A King can add little to that ancestral achievement for which he is honoured, & a woman is given more credit for the beauty she inherits than for the beauty she cultivates.

KEITH = Conflict from warring tribes = Analysis

(The best discussion of the ~~question of~~ freedom of the will known to me is T.H. Green's.[+] ~~in Prolegomena to Ethics, Bk II, Ch I.~~ He concludes: "when we say that the character of a man, & his subsequent action, as it at any time stands, is the result of what his character has previously been ..... we must assume, as the basis of his character throughout, a self-distinguishing & self-seeking consciousness ..... No response to circumstances of a being which has not, or is not, this consciousness, will account for its coming to have or to be it. Such a being could not be father of the moral man affiliated to it .... No time development will be possible of the moral man from the state of being from which he is said to have been developed, because no time thread of identity can be traced between the two states. In its primitive, no less than in its most developed form, the self-determining consciousness as little admits of derivation from that which has or is it not, as life from that which has or is it not." ~~But Green makes the Here Now, in effect. Green is but the whole chapter should be read.~~ Or, as I would say, what I am now demanding ~~is indefinite~~ is unlimited extension in time)

+ Prolegomena to Ethics, Bk II, Ch I., ~~&~~ particularly § 114.

X I cannot agree with Jung (Psych. of Relig.; p 12) that our feeling of responsibility for our psychical condition (as distinct from the physical) is of recent date. ~~to Samuel Butler~~ though obviously it is irrational to accept blame for our mental but not for our bodily diseases — as ~~to~~ Samuel Butler made very clear in Erewhon.

① on Pelagius, Etc.
② Melbourne M.C.T. 2/6
Baldwin NSW Aug 29

The only other solution (that I am, in company with all 'sane' men, quite mad) is hardly one which would justify my going any further with this book.

For criticisms of Mr Wisdom's argument see Miss Helen Smith's article 'Pre-existence & free will' in *Analysis*, Jan. 1936, pp 40 ff., & Susan Stebbing: *Philosophy & the Physicists*, Ch. X.

am answering for my race, though I do not realise it. — A noteworthy conclusion to draw from such conservative-looking premisses, but one that is, I think, irrecapable. "What blame requires," writes John Wisdom, "is that, however far back we go in setting out the causes of your act, we shall never come to a time at which a set of purely external circumstances, i.e. not involving you & your will, formed a complete cause of your act." [1] When I accept full responsibility for my behaviour (& generally I do) I can only mean that there is no part of my nature which has been merely thrust upon me, & in the making of which I have no say. When I take the responsibility for my present action I take upon myself the whole burden of my past, for it is from nothing less that my action issues; I imply self-determination from my beginning, which (coincides in actual fact with) ~~is identical with~~ the beginning of all things. I have only to discover one ill-act of mine which does not spring from a previous ill-act, to destroy the whole structure of freedom & morality, & render much, if not all, of my human life meaningless.° Here, then, concealed in the assumptions I live by, implied in alike in thought, word, & deed, is the admission that I transcend this individual man & even MAN himself — an ~~unexpected~~ unexpected confirmation (from an unexpected source) (if one were needed) of conclusions already familiar in early chapters.

Every aspect of my life (as soon as it is really examined) gives the lie to that most persistent illusion of ~~me~~ — that I am only this man who answers to my name. I am also MAN. I am as capable of his objects as of my own, for they are my own. I am more, not less, myself for taking on his outlook. But ~~it is not enough that I~~ I cannot think MAN'S thoughts & enjoy his degree of freedom, to expand to his dimensions in time & space, without paying the high price of taking upon myself also the whole weight of his moral responsibility. Lacking this last, there not would be no more than a flattering but empty ~~fattering~~ fancy. No freedom without responsibility — still, but how seldom realised. Just as I am not man till I am answerable for my bodily members, so I ~~am~~ do not transcend man till I make myself answerable for my fellow-man, & for all that MAN is in me.[1] I cannot grow without adding to my responsibilities; it is a lesson I have to re-learn & re-learn in mental states (which) that I cannot rise to higher levels without broadening my base. If there is a level of myself at which I am MAN, & if MAN excludes no man, then I exclude no man. If I am to make good my claim to ~~manhood~~ MAN I must deny nothing that claim involves. While It is a familiar & a fine saying that all that the best & the worst men have done finds an echo in every human heart; ~~but~~ unfortunately it does not go nearly far enough. I must assume personal responsibility for all that men do — not because that is a meritorious or advisable attitude to take up, but because it is no more than the recognition of a fact that is (in some sense) a fact whether I recognise it or no. It is a cowardly flight from reality, an attempted escape from my own real nature, when I deny that I am answerable for ~~MAN to the world~~, precisely as I am answerable for ~~the behaviour of this~~ this sentence my hand is now writing, & for the behaviour of my whole body, & of my family, & my country. 'A man is born into the world that he has made,' says the Brahmana of a Hundred Paths. Wisdom of responsibility is denial of my nature. I can no more pick & choose what in MAN I shall admit to & what disown, than I can dissociate myself from all the evil I do while taking credit for the good. Or can ~~announce~~ give amnesty to all my misdeeds ~~of five or more years ago~~ committed before ~~a certain date~~ some arbitrarily chosen date.° One phase of a split personality either conveniently forgets what the other does, or, if he remembers, disclaims all responsibility; ~~at MAN-level~~ we are all ~~so long as we~~ ~~we become alien to our original human phases, & our up to what they are & do. The mind is a mere receiving from schizophrenia~~ wash our hands of each other. Fear, hate, distrust, & indifference are all symptoms of schizophrenia.

Carpenter Loaf 217

Stebbing: Philosophy P. 175

[1] *Problems of Mind & Matter*, p. 118.

° Gobron (*The Supernatural*, p. 297.), defending the hypothesis of reincarnation, writes: "If we insist that individuals should be held responsible for the consequences of their actions, then as actions are determined by the character of an individual, he can hardly be responsible unless he also has exercised some formative influence over the character with which he was born."

Brodrick 51

° Part of the difficulty of the view I am presenting springs from the mistakenly absolute distinction commonly made between 'heredity' & 'environment', between 'the intrinsic' & the extrinsic. In actual fact, the extrinsic of today is the intrinsic of tomorrow. Or (more accurately) I am & have nothing intrinsically. My heritage is not anything in itself: it is itself in commerce with past environments, that live on in me. What I am now is that living commerce. (On false distinctions between environment & heredity see Francis B. Sumner: 'The Organism & its Environment' in the *Scientific Monthly*, Vol. XIV, pp. 230 ff. Dr Sumner contends that the organism & its environment constitute an inseparable whole; that if we could detach all environmental elements from this complex, there would be no organism left.')

◊ W. E. Hocking (*The Self: its Body & Freedom*, pp. 118 ff.) makes the important point that for the new self to accept being, to live, is to accept ~~the price~~ its age-reaching origins. "The very conception of a beginning of conscious life carries with it a paradoxical reference to something prior to that beginning — as it were a sort of Platonic reminiscence. It thus lies in the nature of the case that as we examine our own duration in time, tracing our memory backward to the utmost, we can find no wall of partition between self & prior-to-self. I never know by introspection how old I am, or that I have a finite age. If the impulse which is I is a "racial impulse," there is no reason to ascribe age to it: it is presumably, like energy, always new as on the first day."

° The doctrine of Karma & transmigration, which is really a doctrine of unlimited extension of personal responsibility, does in fact for millions mean just the opposite, as Bishop Gore points out. (*Philosophy of the Good Life*, Ch. III §1.)

We that believe in God act as if we do. We act as if we do. We act as if we do. We

16. The vicarious, ~~the insanity~~, & the sense of responsibility.

Common sense suggests a distinction. That the sins of the fathers are visited upon the children is doubtless a fact: it is not therefore a fact which man is bound to approve. All decent human feeling is revolted at the appalling sufferings that heredity inflicts upon ~~—~~ countless innocent victims. ~~of the innocent that are involved~~.

Precisely. ~~Not to be appalled is to~~ To be appalled, at the sufferings of others, is to begin to suffer with them, so demonstrating the underlying continuity.+ Active sympathy is eloquent of the levels of the ~~common~~ supra-individual self, but again we find it almost impossible to realize the fact that ~~all~~ our behaviour implies. Rather than consciously accept mens' unity in MAN (with the corollary of vicarious suffering & joy, vicarious) I am for the most part content to live in a world that is rather worse than meaningless — in a Hell of insulated selves that are not really insulated but keep up the pretence that they are. In other words, the principle of vicarious suffering (or rather of vicarious experience) must be accepted for the simple reason that it is not vicarious at all, seeing that there is as experience so remote, that it is not, as one level, my own. ~~a lust of myself which embraces the remotest experience & makes it mine.~~ Neither Sadism nor ruthlessness make sense at the merely human level. That I should suffer for my parents' mistakes is no more absurd ~~or unwilling~~ than that I should suffer for my mistakes of yesterday.° True there is a level (& I ignore it at my peril) at which we are all individuated into isolated human selves, & there is the problem of the practical justice proper to it: ~~this level~~: to discount the claims of this level is to ~~discount the claims of~~ disloyalty to all other levels. (it not as widespread) History shows that the antinomian heresy is a real danger — as real, ~~indeed~~, as ~~the~~ the opposite heresy of supposing that morality needs no sanctions beyond man. Reality is stratified, ~~but~~ not sliced up, & to bring to make this ~~human~~ particular stratum self-sufficient is both damaging & ridiculous; in particular, the meaning vanishes. The only way to do justice to any one grade is to recognise all the others. But the vertical connexions must be recognised too. Vicarious suffering is an empirical fact which can only mean one of two things; either the world is unbelievably monstrous, or ~~we are not separate selves~~ the selves it contains are not ultimately separate.x

Common sense, neither ignoring altogether the other grades nor accepting them, contrives to make the worst of both worlds & is nothing if not inconsistent. If it is inappropriate that I should be punished for my forebears' failures, it is equally inappropriate that I should profit from their successes; if it is inappropriate that I should either lose or gain anything by their behaviour, it is equally inappropriate that my head should ache because my stomach is upset, or that the stomach of my ~~a~~ bad tooth should benefit ~~pull down~~ the whole body.+ Making the punishment fit the crime would mean executing sentence, like Rehlmes, upon the offending organ. But the way of common sense is to take just so much of a principle as is convenient, & leaving nothing to do with the rest.°

It is recognised (everywhere ~~sup~~ common sense replies) that I cannot be held responsible for my own actions while insane; still less can I be held responsible for others' actions, sane or insane.

The answer is simple — insanity is declining the responsibility proper to the grade ~~level~~ under consideration: it is relative to level. In respect of his cells & molecules ~~tissues~~ the madman is sane enough, & in respect of his supra-human levels the sane man may well be mad. The commonness

the sacrifice ~~value~~ lies in the passage little next level

in child

Stomach-ache is not less a ~~possible~~ Stomachache for bezoars a man-ache be discarded

Roger

° Schopenhauer's teaching that ~~the~~ my body is ~~the organs are objectify~~ the objectivity of my will, & my organs the visible expression of my desires, is surely profounder that the view ~~which~~ of my body as ~~a mere in less alien vehicle~~ part-worn equipment issued to me for the duration. ~~It is a question of temper~~ I am responsible for my face & expression in the same way as for its expression, if my will is traced back far enough.

+ The test of my sanity is: do I feel in that part, am I sensitive there? (See Ch. I, § 9). I am as much of the world as I ~~am sympathetic to~~ sympathise with — & there is no limit set to that ~~expansion~~ widening sympathy: its 'tide-marks' are my regions. ~~+~~ The outward flow from the Centre is not so much my expansion as ~~my~~ the realization of what I already am. For me as man, a pain in my toe is my pain because I have realized myself that far afield, but a pain in another man's toe is his. As MAN, all human pain is mine; as LIFE, all animals' pain, & so on.

• Radhakrishnan: Philosophy of the Upanishads - p.85.

° Buddhism's answer to the question: "Lord, who did sin, this man or his parents, that he was born blind?" would be that the man had 'sinned' in previous lives. (See Mrs Rhys Davids Buddhism, p.124) Mrs Davids comments "when we say "injustice of nature," & speak of compensation terrafter as divine justice, we are thinking of & explaining everything by (1) this life, & (2) future life, only. The Buddhist is thinking of the third great factor or tertium quid — he is thinking of the immense past, & how natural justice as to that past is working itself out here & now." (p.136)

x Dr Inge makes a similar point in Personal Idealism & Mysticism, p.177.

+ I do not find it half so difficult to take on (as it were, to sign for or underwrite) my ~~out~~ present infra-human levels, as to take on my past; actually, however (as the sequel will show) my total constitution in time & my total constitution in space come to the same thing.

° "We expiate the sins of our fathers, & our grandchildren will be punished for ours. A double injustice! cries the individual. And he is right if the individualist principle is true. But is it true? That is the point. It seems as though the individual part of each man's destiny was but one section of that destiny."

Amiel's Journal, 15th March 1881.

4 CELL

5 CENTRE

6 EXTR.

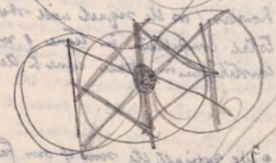
8

2

15

4

16 Sp.



"I cannot detach myself from the wickedest soul", says ~~Bhakatin~~ Gandhi,* with a sanity beside which the 'hard-headed realist's' is raving madness, & Jacobi teaches that the way to ~~the~~ identification ~~of the will~~ with God's will is through treating all other wills as determinants of one's own will.[x]

"Now may I be denied identity with the most virtuous."[+]

of the saying that we live in a mad world is evidence, if any more were needed, that we are not right in the higher part of our minds: humanly sane, we are cosmically mad, though (in actual fact) complete sanity at the human level mirrors sanity at all the others.* I am not whole & healthy while fear or retaliation or ignorance or hate separates me from anything, & hinders me from taking upon myself the total responsibility that is mine to make mine. Lunacy is egoism,++ a partial infection of the principle of vicariousness — partial, because total infection would amount to total annihilation. I am completely sane when I stand by ~~the~~ my whole past & future, but to hold me responsible for this, before I hold myself responsible, is the equivalent of trying ~~a pig~~ animals in a court of law, or inflicting corporal punishment upon lunatics (~~& other similar follies that men have too often committed~~ atrocities which men have committed); the reason I do not punish or reward my dog for something he did last week is that my dog does not himself establish the necessary kind of continuity between his experience then & now. By the same token, I ~~am only~~ am only so responsible so far as I undertake responsibility. ~~But~~ This I do by three stages:—(i) I bear in myself unawares ~~the~~ effects that flow from a larger self, (ii) I become aware of these effects but not yet of the larger self they imply, & (iii) I become aware of this larger self, assuming full responsibility for it. In the second stage, protests against 'injustice' (~~& now particularly~~ in the shape of strenuous attempts to even up the social distribution of advantages & disadvantages) are quite indispensable ~~essential~~, but their real meaning & true sanction are to be found only in the third stage. And there is, ideally, no limit to the past & the future I can make mine in this way, giving it the meaning that it ~~lacked at the time~~ otherwise lacks; for each of my higher levels is potentially myself with a ~~larger~~ more developed sense of responsibility.◆ For this reason it is true, as D. Inge says, that vicarious suffering is "for all alike a condition of perfection, not a reduction of atonement of victims."° Ultimately, vicarious suffering & its correlate vicarious joy, are not vicarious at all. Every moment I receive the good & bad consequences of others' actions, some of which consequences seem to be alien to my will. "If I can adopt them as mine," says Hocking,

17. The interval between the act & the intention.

So to part the commission of the deed from awareness of it is (according to common sense) quite inadmissible: or rather the awareness leaves the deed as purposeless as it ~~was~~ found it, & is pointless to raise its status. No unintentional event can, retrospectively or prospectively, become the work of a responsible agent.

intrinsically automatic or accidental

Yet all I do is done NOW

This common-sense view, so obvious on the face of it, is quite mistaken. ~~For the truth is that~~ For the truth is (in a manner of speaking) no one is responsible for his actions at the time, but only in prospect or in retrospect.+ I do not mean that all deeds are ~~are done~~ inadvertently ~~unconsciously~~ executed, & then (like the Good Duke Alfred's victims) posthumously ennobled, but rather that no deeds are ever done at all, at the actual moment & centre of action. There is no action except at a point removed from the focus of action, & awareness means time-range & space-range for the simple reason that, without such a range or interval, there is nothing of which to be aware. What is, is invariably somewhere & somewhen else. ~~It is no good objecting that the~~ It is not a question of our awareness limping along after reality, & never being quite up to the mark: ~~being~~ becoming conscious of an event, & accepting responsibility for it, do not involve copying or reproducing the event in any way — they are simply aspects of the developing event itself, coming into its own.° There is, therefore, nothing odd at all in the assertion that I have

"it can be only by way of some extremely hospitable ingredient of my will which I do not find on the surface. It would have to be a trait of will which establishes some community of destiny between me & these other wills, whose consequences nature bears to me. I believe that there is such a trait...."⊙

+ The Mahatma wrote this in 1924, when he fasted for 21 days to promote Hindu-Muslim unity.

~~Quoted by~~ S. Hobhouse, Hibbert Journal, April, 1916, p. 194. The whole article is relevant.

x Zend-Avesta, i, pp. 396ff.

* Mr Propter, in Aldous Huxley's After Many a Summer, regards 'the strictly human level of time & craving' as incapable of good, which is to be found only on the levels above & below. Our sanity depends on our keeping open the communications with those other levels. "If we were consistently human, the percentage of mental cases (in others) would rise from twenty to a hundred. But fortunately most of us are incapable of consistency — the animal always resuming its rights. And to some people fairly frequently, perhaps occasionally to all, there come little flashes of illumination — momentary glimpses into the nature of the world as it is for a consciousness liberated from appetite & time..." (p. 121.)

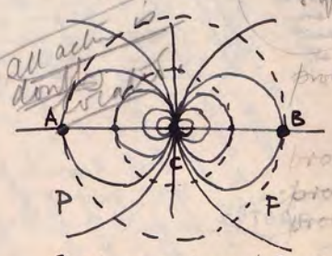
◆ R.G. Collingwood's ~~view of~~ interpretation of history as an ~~discovery of~~ entering into the thoughts, volitions, & sentiments of the men of the past, ~~& collect they reveals to ourselves~~ implies a common humanity, & goes some part of the way towards the position I take up here. See his Idea of History. Hibbert Lecture, p. 84.

+ ~~an Autobiography~~, Ch. X.

& the re-enactment of past experience,

° Christian Mysticism (1899), p. 314.

+ See Chapter XIV. §7.



There is no action at C from C, but there is action at C from A+B.

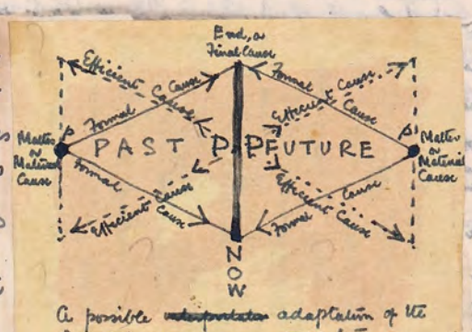
° Thoreau says truly: "The oldest Egyptian or Hindoo philosophers raised a corner of the veil from the statue of divinity..... it was I in him that was then so bold, & it is he in me that now receives the vision." (Walden: Reading.) Human solidarity means human time-range, with its vast intervals between act & meaning.

⊙ Re Self: Its Body & Freedom, pp 131ff.

(i) [illegible] wrote to Lee.

[illegible]ology, in which a Form or Entelechy [illegible] Making remarkably free with [illegible]rgeia. ~~without too much bursting of~~

(ii) [illegible]y past (or future) may be ~~[illegible]~~ described as [illegible] some event become P in & for me now [illegible] would say involves temporal range & [illegible]rgeia. The present Form or Entelechy P [illegible] p, just as the completed statue 'in the [illegible] production of the statue. As the sculptor [illegible] am I responsible for the development of the [illegible] now. ~~At any rate the type of teleology~~ ~~which I have to Paley's.~~ My action is intentional, [illegible] cause is the idea of the final result, to which idea



A possible ~~interpretation~~ adaptation of the four Aristotelian causes to the temporal scheme of this book.

And indeed there is nothing ~~strange~~ so very unfamiliar about the interval between the intention & the act — an interval which enables the careless observer to suppose that the act is unintentional, ~~or~~ mere habit, or mere mechanism. For instance, as I ride my bicycle now, ~~making~~ I make innumerable balancing movements with a minimum of present awareness. But the awareness is still a fact: it belongs to the period when I was learning to ride, & had to make every movement deliberately. A man learning ~~to do~~ any skill ~~experience supplies~~ achieves the intentionality which covers or takes care of ~~all~~ his subsequent 'automatism'. Or consider hypnosis: the decision made days or weeks ago in a state of trance & now forgotten is perfectly exacted. I ~~decide~~ determine to wake up at six, dismiss the thought, & go to sleep: at six I promptly wake. But examples could be multiplied without end.

Conscious decision now. Needed to get result A in fut. A lost sight of — the details of action. The decision is what matters. The first sets off a train of events.

to make myself responsible now for what I was not (or will not be) responsible for all the time — all responsibility is like that.+ All my self-control is remote control — sometimes very remote indeed. But whether a week or a million years separate the unconscious + unintentional act from the original intention, + whether that interval lies on the past or the future side of my NOW, makes not the slightest difference to the principle. To recast our three stages, it is right for me, (i) I am unobservant, but (ii) to appreciate the past + future events of my career as they manifest in me here + now from their own centres, + (iii) to appreciate them as factors in my own history, to acquiesce in them, to accept full responsibility for them, to confess + them, to take them over, to make them fully intentional. In so far as I do this, my own history (+ with it increasingly comprehensive sections of world history) ceases to be trivial, absurd, contingent, blind, but becomes instead the concern of one who stands by it + takes the consequences. And this task of mine, which is nothing less than calling the whole of my vast career (so much of it seemingly dead, lost, + accidental) to mind + to intention now, is neither hopeless nor unnatural. It is simply an extension of what I cannot help doing all the while. No event in my history has intrinsic meaning, or lacks extrinsic meaning here-now. No moment in my history need be out of control, except this moment. "And so pass into his mind," says Emerson of the scholar, "in bright transfiguration, the great events of history, to take a new order + scale from him. He is the world; + the epochs + heroes of chronology are pictorial images, in which his thoughts are told." x

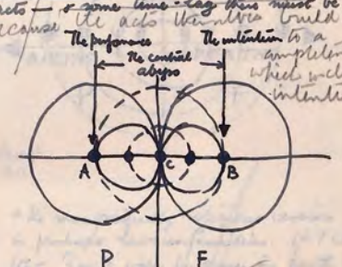
x Literary Ethics.

Nor is this a one-sided acquiescence in what is accomplished. Instead, my acceptance of responsibility for the past is balanced, symmetrically about the Now, against my intention for the future. It is a misleading abstraction to separate the fact that, as a man, I am liable for my actions of a year ago, from the fact that I am also capable of planning my actions of a year ahead. At higher levels I push further in both directions. No doubt it is just as difficult (+ perhaps more difficult) to intend or will the things that will happen, as to own or have the things that have happened. I know that I shall die + MAN will die, just as I know something of our birth + racial history: that knowledge means a big advance in time-grasp, corresponding to the second of our three stages. In itself, however, this second stage is the least satisfactory of the three: I am still the helpless plaything of alien forces, become aware only to discover my miserable condition. But this discovery (which is more like a shrinkage than an expansion) is the prerequisite of the true growth of the third stage, in which I first accept, then welcome, + finally intend, my history past + future. In the end, I must come to mean this past + this future — this series of double deaths, each with its broader life beyond. "For," said Nietzsche, "it is only he who does not live who does not [illegible]." x

(The above has something in common with the Aristotelian [illegible] is realised in Matter, by the process which he calls Entelechy. Aristotle's doctrine, in terminology, an event p as it exists in a potentiality. Matter (i.e. mere potentiality, nothing in itself); if-deception: I may talk myself into as the completed form; the process (which I mention is not genuine + All other alternatives, perspective) that connects p with P as means to an end is the 'final cause' of the original event in my mind. The sculptor's mind' is the 'final cause' of the [illegible] thing it is. On the other hand, there is responsible for that production, so, a critic of necessity; + many more who [illegible] event p to its final realisation as P remains immortally [illegible] (and all the others [illegible] imperfectly [illegible] which I have in mind is closer to Aristotle's [illegible] as for what it is + (for all its hardness) found to be more which means that the ultimate efficient P the Matter p is 'sensitive'.

+ ~~A clarifying instance is the~~ The rule is that a situation arises which, after a time, can no longer be ignored: either it must be positively intended by deliberate acceptance, or negatively intended by deliberate rejection. Thus laissez-faire precedes + then demands its planned employment; accidental interference with all manner of national aspects makes further deliberate interference, increasingly necessary; sanitation, housing, public health, humanitarianism, if pushed, must eventually mean either eugenics or racial decay; the economic interdependence of nations, having arisen undeliberately, demands "that" now we must either affirm their relationships on the intentional plane + so create a world-wide community, or we must repudiate them" — as John Macmurray says in The Structure of Religious Experience, p.76. Whitman sums up: "it is provided in the essence of things that from any foundation of success, no matter what, shall come forth something to make a greater struggle necessary." Song of the Open Road

What is true socially is true of the individual: ~~this not so~~ I find it necessary, sooner or later, to become responsible for my acts — + some time-lag this must be. Because the acts that I do build up



a completeness which includes intention.

When I accept responsibility for the performing A in the past, I admit the intention B in the future — both really being here at C from A + B. Between A + B is the 'abyss'. (See Ch XIV, §7) (Pensées, 194)

x Pascal need not have been so puzzled to find that the same man who spends so many days + nights in rage + despair for the loss of office, or for some imaginary insult to his honour, is the very one who knows without anxiety + without emotion that he will lose all by death." The explanation of this "incomprehensible enchantment" is that men desire to die.

End or Final Cause

closest of the universe. [illegible] FUTURE

effect." ('The [illegible]

Tao Book, III. P186

C.C. Lewis
P. P 75
infra

This is all on will, esp C.5. so far as

18. Intending the future.

What I am does not make sense till I take up my entire world-past. But that is only half the story. The other half is that what I am does not make sense till I take up my entire world-future. Free-will in one direction from now is not enough — it ~~must~~ be is a symmetrical growth. Let me explain how this can be so.

Just as previously two common-place ~~facts~~ considerations (moral responsibility + heredity) demanded a third (the ~~fro-both of~~ my cosmic past) which was far from common-place, so now two equally ordinary-seeming facts lead to ~~a very~~ an equally extraordinary conclusion. I foresee my fate as man, species, planet, + so on, + at every stage the prospect is hopeless: there seems not chance of conserving what has been gained, ~~let alone~~ let alone of indefin-ite progress. + "All parts of the world — must of necessity at one time or other come in connexion." X. That is the first fact. He seems as that I live on, positively welcoming life even on such conditions. Astoundingly, I am an optimist, + life is sweet. What underlies this glaring inconsistency? It is, of course, equally true that I can, of course, say that all sane men sooner or later kill themselves, + the rest of us are mad. The other answer (+ I need hardly excuse myself for preferring it) is that my apparent madness is really a deep-seated wisdom or instinct — my will-to-live is a will to live this kind of life, with its widening circles of death. I do more than put up with my fate, making the best of a bad job. For it is when I am most myself, when I know that I am at my best, in those moments of insight which carry a full conviction, ~~more immediate than sense-experience~~ — it is then that I endorse my whole future, personal, terrestrial, cosmic, whatever it may hold. ~~I intend it~~ I deliberately intend it; I run out to meet it, + embrace it with both hands; amor fati is no longer a catch-phrase, but a burning reality. Such moods are all too rare, yet I have reason to think they do not accurately represent, but express lucidly what I mean vaguely all the time. I do not descend from these occasional heights to a normal level of desperation or despair; a certain background of cheerful acceptance remains — + not least in those of us who are most entirely aware of its implications. Even when we complain of the fatality of going on any longer, + existence is ~~all~~ gall + wormwood, it is not our words, or even our surface moods, that are eloquent of our deeper convictions — but our lives, our will-to-live. When that fails, no amount of pep-talk can ~~help~~ save us; while ~~it~~ that lasts, no pessimism is quite sincere. Suicide is not as easy — one need only relax one's attention; loss, disease, pain, disappointment + death are not secret ~~& unavoidable~~ weapons that fail to warn us of their impending action. In short, all the arguments are against life; yet it is life that we choose ~~& find sweet~~ — + the deaths which are the setting of all life.+ And the more alive we are the more of this past + future life of ours we take upon ourselves — there is no other source of vitality.

To common sense, of course, this sounds like self-deception: I may ~~count~~ talk myself into intending what is now + accepting responsibility for inevitable, but the intention is not genuine + All other alternatives, being out of my reach, are sour grapes. Indeed this may be so, + my premature welcoming of what is within my reach may well be expressed by events as the ~~[illegible]~~ feigned thing it is. On the other hand, there are men who do in the very best sense make a virtue of necessity; ~~+ perhaps with most sense~~ + many more who ~~have the~~ morals in which the ~~sour~~ grapes of merely formal immortality ~~are sour~~ really (and all the other sweet-seeming impossibilities) ~~really~~ are genuinely sour, + reality ~~is~~ is naturally taken ~~for what it is~~ + (for all its hardness) found to be more

+ "I cannot understand how anyone with an adequate knowledge of physics, biology, psychology + history can believe that mankind as a whole can reach + maintain indefinitely an earthly paradise. Such a belief is a sign of amiability in the young but of imbecility or wilful blindness in the mature." C.D. Broad: Proceedings of the Society for Psychical Research, XIV, p160. (Tyrrell P.O.M. 15. 223)

X Marcus Aurelius: Meditations X, VII. p121

* Powys 241

o The most specifically religious version is perhaps less unfamiliar. If I will that God's will be done in earth as it is in heaven, then I will what He does there. In the hands of such an Agent, my blank cheque is presumably safe enough. Tennyson's 'Our wills are ours, to make them thine' is important, but equally important is: ~~the fact that~~ Thy will is thine, to make it ours.

+ Nietzsche's formula for greatness is amor fati: "The necessary must not only be endured; still less is it to be concealed; the essential thing is to love it." Hebb J. July 46

+ We come, as Emerson says, "to the centre of the world, where, as in the closet of God, we see causes, + anticipate the universe, which is but a slow effect." ('The Over-Soul')

Tzu Book, ~~etc~~ III. p186

C.C. Lewis Po P 75 infra

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satisfying than the smoothest of wish-fulfilling illusions. If this were an isolated mood that found no analogue in the rest of experience, that was not the extrapolation of a curve already well-established, then indeed the mood would be suspect. But in fact it is just such an extrapolation.

TP Consider, for example, sleep — that 'death of each day's life'.* I register here & now the fact that I dies this death in miniature + last night & shall do so again tonight; further, I meant the first & mean the second. The circumstance that sleep is a 'law of my nature' seemingly beyond my power, makes no difference whatever to my intentions with regard to it. I feel in no way constrained; the law is no longer externally applied; I experience freedom. Now consider that larger death — the death of my human life. I register here & now the fact that I was born & will in essentials die. Here again are 'laws of my nature' seemingly beyond my power, ~~that~~ & not ~~at all~~ differ-ent from the 'law' that I must sleep tonight. Then what ~~is it that~~ hinders me from intending my birth & death, instead of (at best) resigning myself to them? ° Nothing, unless it is my natural resistance to my natural growth. If I intend one thing that is proper to my nature (& in that sense inescapable) why not another? As I child, I resisted my nature, & often did not want to go to bed. The cemetery takes the place of the dormitory — both are literally sleeping-places. As a man, ~~it is not~~ my resistance to my nature has shifted a point. the day's grave is welcome enough, while the years' grave takes on new terrors: As MAN, my concern is that he shall not perish from the Earth, + & I the man am well content to die. Or rather, ~~I see~~ seeing the necessity for my death (room must be made for new life, & the temporal limits of this level are the price of its very existence) I come to intend it as I intend to go to sleep tonight. In such a mood, & at such a level, I die because I want to die, just as I go to sleep because I want to go to sleep.X But these are simply words ~~unless~~ unless, losing myself at the level of man, I find myself at the level of MAN; unless my death is also a resurrection into a more capacious life, ~~& so~~ — a life that is mine, not in some distant & future heaven, but here & now in the depths of my own nature, so that I can say (with R. L. Nettleship) "To live is to die into something more perfect." The reason why this day's frame of sleep is most welcome is that the day's ~~drives its~~ meaning comes from what lies beyond ~~that frame~~ itself — from that larger setting which the child, with his smaller time-grasp, overlooks. Similarly, the only ~~more~~ adequate reason ~~why~~ for welcoming my human mortality is that, ~~it is~~ so far from destroying me, it ~~not~~ clears the way for what is even more truly myself. ~~In other words~~ Growing up is the willing acceptance of the temporal & spatial limitations proper to ~~the various grades of being~~ each successive psychological level. As an adult, I cease wanting a pleasurable experience — a play, a meal, a concert, a day in the country, — to go on for ever; I begin to find reality in the brevity, & to look for permanence where it belongs. ◎

"When he happened to come, it was the right time for the Master. When he happened to go, it was the inevitable course for the Master. Find your place in the right time: Make your home in the inevitable." ◘

~~Then~~ So said Chuang Chou, more than twenty centuries before Schelling discovered freedom as necessity became conscious.

My common-sense objections ~~to this doctrine~~ are very strong — & so they ought to be, for the doctrine, if true, should revolutionize my life. To accept such a point of view without an initial struggle (followed by a constant wrestling with the great one-level illusion) is to refuse to take it seriously at all. Nevertheless the doctrine itself, so far from being new to this inquiry, is simply the translation from spatial into temporal ~~language~~ terms of much earlier parts of the book. The three stages of development in this chapter ((i) ignorance of simulation, (ii) ~~knowledge of the not-me~~ its discovery, & (iii) its assimilation) appeared, for example, in my treatment of MAN: — I am (i) ~~the~~

* ~~The~~ When I sleep & dream I ~~do~~ die as an adult modern, back into my primitive childish stage. It is generally agreed amongst psychologists that dreams to a primitive phase of psychic life. See, e.g., Jung: Psychology of the Unconscious, pp. 26ff, & McDougall: Energies of Men, p. 248.

+ "Every night's bed is a Type of the grave..... Miserable and, (though common to all) infamous posture, where I must practise my lying in the grave, by lying still, & not practise my Resurrection, by rising any more." Donne: Devotions: The Patient takes his bed. (p. 223)

° "It is a rebellious thing not to be content to die, it opposes the Law," says Donne; it is ~~& not only rebellious, but also seditious,~~ & also uncivil to not willingly "to give way by death to successors." (Sermon at Whitefall, March 8, 1631) Honeywell 602

"~~So~~ S. Paul could not tell which to wish, Life or Death ..... and then, he comes to his Cupio dissolvi, To desire to be dissolved ...." (Sermon on the Penitential Psalms 1627/8?) 634

◆ And the ~~fact~~ thought that MAN is doomed ~~just as much as man~~ causes me (when I ~~think of MAN~~ attain his level) more acute anguish than the thought of merely ~~mere~~ personal mortality — as Berdyaev ~~says~~ notes in his Destiny of Man, p. 331.

"What is our life in the infinite abyss?" asks Amiel. "I feel a sort of sacred terror, not only for myself, but for my race, for all that is mortal." (Journal, 22nd July, 1870) 174

X Emerson writes: "I was lately told of young children who felt a certain terror at the assurance of life without end. 'What! will it never stop?' the child said; 'What! never die? never, never? It makes me feel so tired.' And I have in mind the expression of an older believer, who once said to me, 'The thought that this frail being is never to end is so overwhelming that my only shelter is God's presence.'" ~~('The Over-Soul')~~ ('Immortality')

◎ Cf the ~~teaching~~ pessimism of Schopenhauer, & his doctrine that deliverance is ceasing to will to live, release from all striving, the renouncing of one's separate individuality: the drop ~~in the ocean~~ ceases to insulate itself from the ocean. As for the Buddhist basis of this teaching, modern scholarship tends to make the real teaching of Gotama far less negative & nihilistic. (See, e.g., Mrs Rhys Davids: Manual of Buddhism, & Outlines of Buddhism.)

◘ Tzu Book, ~~ch~~ III. P186

(29)

I am free (Kant said) to do my duty.

ignorant of society's claims, (ii) then subject to them as imposed from without, (iii) finally, I intend them — I grow to include them, attaining the level of MAN; and again, in respect of the EARTH, (i) I am unaware of her motions; (ii) I discover her path about the Sun; (iii) I make her motion along that path my own motion at EARTH level, & deliberate: I take over responsibility for her behaviour. And the same difficulty arises concerning the remoteness of the intention from the act itself — a problem whose solution I have now, at last, indicated. All intention is at-a-distance, since there is nothing here & nothing now to intend. On the other hand, there is nothing then which is not potentially manifest in me now, with the status due to its time-range, & with all the intentionality it is capable of attaining in me.

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man, All Too Human, II.

who learns my lesson complete?
(Horneckr Edition, p.259)

in the sea.
upsodes. (Burnet [illegible] Diogenes, p.223)