

CHAPTER XIX COSMIC PHASE

I died a mineral & became a plant.
I died a plant & became an animal.
I died an animal & I was a man.
Why should I fear? when was I less by dying?

Yet once more I shall die as man, to pass
with the blessed angels; but even from angelhood
I must pass on. All except God perish.

Jalal-uddin Rumi: Masnavi (Trans E.H. Whinfield) London, 1898.

May be R.A. Nicholson's
Studies in Islamic
mysticism
pp vii

PP 350

For first we are a mere mass, & in the rank of creatures which only are, & have a dull kind of being,
not yet privileged with life, or prepared to sense or reason; next we live the life of Plants, the life of
Animals, the life of Men, & at last the life of Spirits, running on in one mysterious nature those five
Rounds of existence, which comprehend the creatures, not only of the World, but of the Universe. This is
Man that great & true Amphibium, whose nature is disposed to live, not only like other creatures
in divers elements, but in divided & distinguished worlds."

San Thomas Aquinas: Religio Medici Pri 5 xxxiv.

Something there is more immortal even than the stars.

(Many the Sun's, many the days & nights, passing away.)

Something that shall endure longer even than luminous Jupiters,

Longer than sun or any moving satellite,

Or the radiant sister the Pleiades.

Walt Whitman: "On the Beach at Night."

The world is at once a passing shadow & a final fact. The shadow is passing into the fact, so as to be constitutive
of it; & yet the fact is prior to the shadow. There is a Kingdom of heaven prior to the actual passage of
actual things, & this is the same Kingdom finding its completion through the accomplishment of this passage.

A. N. Whitehead: Religion in the Making, p 87.

The Soul that rises with us, our life's Stars,
Hath had elsewhere its setting,
And cometh from afar.

Wordsworth: "Intimations of Immortality".

The inner clarification & elaboration of man's consciousness ought.... to help him
to burst through the outer strata & penetrate into the depths of time, a penetration
that is really into the depths of his own nature. Only deep down in himself his
own self can man really discover the secrets of time; for there, far from being something
superficial & alien, something imposed & forced upon him from without, represent on
the contrary the deepest & most mysterious strata of his own nature, implicit in himself.

Berdyaev: The Meaning of History, p 23.

By collecting the thoughts one can say & will be born in Heaven.
Heaven is not in the wide blue sky, but the place where the body is
made in the house of the creative.

Tai I Chin Hua Tsung, Ch'ih
(The Secret of the Golden Flower, Wilhelm - trans.)
p. 25

"I am the child of Earth & of the starry Heaven"

Ophe's inscription: (Hamon: Prolegomena,
appendix on the Ophe's
labels)

Christ is the center of time
Sancti Spirit of life
p 41.

GM. 5 Stars p 148

Paracelsus
Nietzsche
on wills
microscopic
p 126, 7, 8

4
CELL

5
CHITRE

6
EXT.

8

12

13

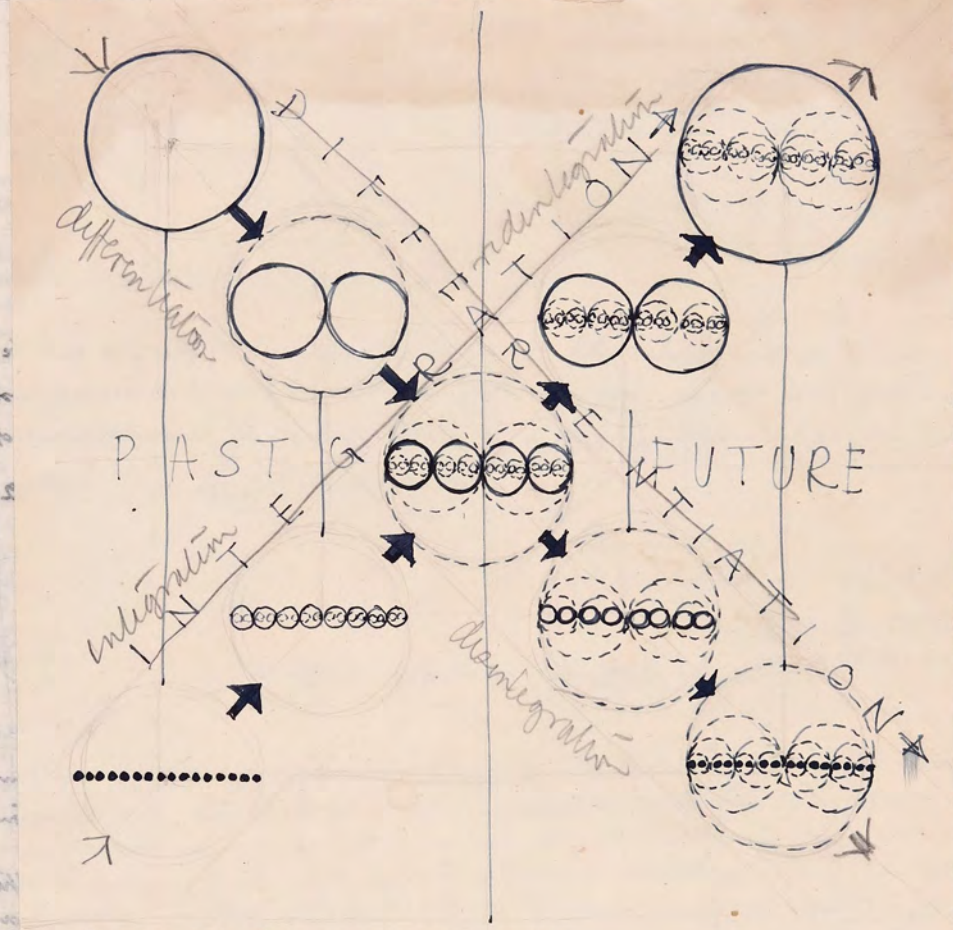
16

Sp.

1. I think a minor & become a plant.
 2. I think a plant & become an animal.
 3. I think an animal & I was a man.
 4. Why should I fear? When was I ever dying?
 5. If one man I shall die as man, I shall
 6. With the thousand angels; but I shall be engulfed
 7. I must know on. The world is not finished.

Notes - within limits: *Macassar* (Thoma F.H. Whitefield) London 1898.

The first we see a man, man, & in the work of creation which every man, & how a state of being,
 not yet finished, with life, or perhaps to come a man; with in the life of plants, the life of
 animals, the life of man, & at last the life of spirits, remaining on in our unperfected creature these four
 kinds of existence, which comprehend the creature, not only of the world, but of the universe, there is
 Man that great & true *Anthropism*, when nature is supposed to live, not only like other creatures
 in divine elements, but in divine & *anthropomorphic* nature. See *Human Form*: *Religio* *Humanis* p. 2 & xxxv.



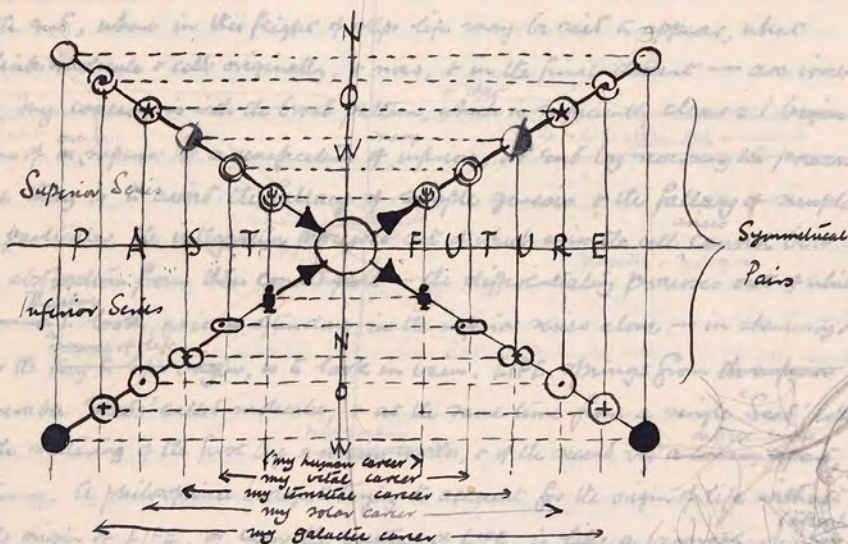
A portion of the sketch-map in greater detail
 Dotted lines represent past units.

CHAPTER XIX COSMIC PHASE AUTO BIOGRAPHICAL: THE PICTURE AS A WHOLE

1. The provisional chart of my fourfold history

I stand as Dante stood, on Good Friday in the year 1300, 'In the midway of this our mortal life', intent upon what lies beyond. Already I have described in outline, or implicit where I have not detailed, the total view as I see it. My crude chart — provisional, subject to endless correction, making short work (as early maps do) of distant *terra incognita* — is not to be taken religiously. The point of it is that half a map is better than no map at all, & that man does not begin to find himself till he begins to find out where he is — till he loses his hands at map-making. It is a pity to be lost in the world. Two kinds of men are in this condition — those who, lacking all orientation, just drift, & those who, imagining they have an *entire* survey of the cosmos, ignore everything that is not marked on it. On the other hand the man, who, though ignorant & perplexed, ~~holds~~ carries in his hand a makeshift sketch sufficiently definite to be getting on with, & sufficiently vague to stimulate further inquiry, is neither lost nor at a loss. He has a task — I would say he has an incomparable, a life-giving task. And what does he need — what does any explorer need? — for the work, but primarily this: some working hypothesis, with compass-bearings perhaps upon a few salient points, & a rough idea of a route. Where would be the object of toiling through country that he already knew as he knows the back of his hand?

Then, then, is the sketch-map:



I stand in the midway of all my mortal lives, having as many 'deaths' ahead of me as 'births' behind me, having as far to fall as I have already climbed, & as far to climb as I have fallen. The earlier a character arrives the latter it goes, a little home on both sides of the ~~board~~ ^{center} brings me to the boundary of my MAN-hood, rather more brings me to that of my LIFE-hood & EARTH-hood, more still to my solar & galactic limits. Ultimately, it seems, I emerge from the void & shall return to the void. Such, stripped of all detail, is my autobiography so far as I can now discern it. In part it is mere conjecture, in part probable, in part nearly certain.

X As an example of the lines of research which the schematic of this book (& of this chapter in particular) opens up, I may mention this problem: what is the ratio between my spatial & my temporal dimensions level by level? It is not sufficient to say: the bigger I am, the longer my expectation of life & the life I have already lived. I believe it is possible to state the relationships mathematically, but I cannot pursue the subject here.

X The function (I unconsciously repeat) of describing the double is to say that organization & environment evolve parallel paths, & diverge & converge.

X It is worth noting that Bergson, approaching the human situation from a very different angle, ~~finds~~ ^{finds} it necessary to insist upon man's 'eternal' part, from which he has fallen: he argues that only in the light of man's pre-temporal history can his destiny be seen. But Bergson neglects the lower half of the X-scheme, as much as most of us neglect the upper half.

I ideally it should be supported by many chapters - not to my volumes - of careful argument, guarding against all manner of lurking errors & ambiguities. But here I must confine myself to a summary of the main phases - human, vital, terrestrial, solar, & galactic - of my quadrupartite history. If the following statement fails to carry conviction, I doubt whether a more elaborate one, however technically superior, would do so.

2. The main phases of my history

I. The human phase. In the previous chapters I have already discussed in sufficient detail the four movements of my human life (two ascending & two descending, two past & two future) with their subdivisions & their symmetry about the vertical & horizontal axes.

From the vital to the terrestrial phase

II. The vital phase. I do not propose to add much to what has already been said about this phase; some notice of its beginnings & endings is nevertheless needed here. My vital boundaries are, of course, fourfold: - (1) While as EARTH I developed new internal distinctions & identified myself with ^{myself} ~~part of myself~~, LIFE, (2) as molecules I overcame old external distinctions & identified myself with more than myself, namely the cell; (3) while as ~~EARTH~~ ^{cell} I shall expand again to EARTH as molecules & cells I shall contract again to molecules. The details - the chemical steps ^{what were the} ~~by which~~ ^{by} which life climbs & descends which life will go down in the end, where in this flight of steps life may be said to appear, what metamorphoses link molecule & cell originally, & now, & in the final descent - are irrelevant here. My concern is with the broad pattern, which is sufficiently clear: I begin as a duration of a superior & a unification of inferior, & I end by reversing the process. The essential thing is to avoid the fallacy of simple genesis & the fallacy of simple decline. In particular, the integrative processes out of which ^{arises} the cell cannot be understood in abstraction from their counterpart - the differentiating processes out of which LIFE arises. ^{Therefore} to look, as is so often done, in the inferior series alone - in chemistry & physics - for the ^{source of life} ~~key to life~~ origin, is to look in vain. LIFE springs from the innumerable 'seeds' called molecules, & at the same time from a single 'Seed' called a planet; & the maturing of the first by a coming together, & of the second by a coming apart, are one maturing. A philosophical biologist trying to account for the origin of life without reference to the origin of LIFE, or even the existence of LIFE, is like a biographer who ^{here} ~~has~~ ^{for} a set of equations or a congeries of chemical substances, has some difficulty in his characterization.

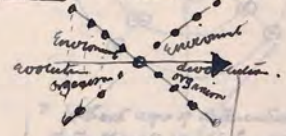
L. J. Henderson & others have collected many facts which go to show that vitality is macroscopic as well as microscopic, that it is a function of ocean, & atmosphere, & soil, & planetary conditions generally (as then come together in the Biosphere) no less than a function of molecules & cells. It is true that Henderson speaks of the fitness of the environment where I would speak of the fitness of LIFE (or the fitness of the superior organism ^{for the inferior & vice versa}) but at

I propose now briefly to review the phases of my history

One of the points upon which the Deformists insist - the unity of the living & non-living - is strongly opposed by ~~the~~ vitalist thinkers. For example H. Wilson Carr (Change Background in Religion, Albion) says there is 'nothing in common' between cosmic & vital evolution; they seem completely independent. (pp. 43 ff.) ~~the other hand~~ ascending & descending movements are discerned, but the first is 'vital', the second 'material'. This I hold to be an oversimplification. L. J. Henderson, on the other hand, makes cosmic & biological evolution one, a single orderly development. ~~History of the Universe~~, pp. 278 ff.



X The familiar (& insufficiently explicit) way of describing the duality is to say that organism & environment evolve pari passu, & devolve likewise.



Fechner (Ueber die Seelenfrage, 1861) almost alone in his time, sees the origin of life in its larger aspects. He describes the planet developing the substructures earth, water, air, & then still more notulated systems - individual organisms, organs, & so on. But the actual doctrine, in some form or other, is perennial. For instance Basil Valentine says: "The quickening power of the earth produces all things that grow forth from it, & he who says that the earth has no life is flatly contradicted by the most ordinary facts. For all herbs, trees & roots, & all metals & minerals, receive their growth & nutriment from the spirit of the earth, which is the spirit of life. This spirit is itself fed by the seas." The Twelve Keys (in The Hermetic Museum, vol. i, pp. 333, 334.) Paly & Leavelle & Lawrence Henderson have told other versions of what is the same thing - a refusal to divorce life from life's conditions.

The old doctrine of earth giving vitality. How the Deformists have been misled by the appearance of the living & non-living.

[†] Op. cit., p. 300. ^x p.

(40 C.D.) the gods,
Tumaeus: He denounce addresses
the heavens (both): "In order, then, that
mortal things may exist & this All may be,
truly all, born according to your own nature, in
the making of living creatures, imitating your power
in generating you... bring them to birth, feed them, &
carry them to grow; & when they fall never turn back again."
and, indeed, let the earth
bring forth the living creatures after his
kind, cattle & creeping things, &
least of the earth after his kind:
& it was so. Gen. I. 24.

X. Without ages of differentiation, the materials of the planet would be entirely practically, indistinguishable to man: ~~they would~~ metals would be indiscernible. As things are, according to primary rocks ~~found~~ geological formations must tend to support thriving collections. Less than the relatively undifferentiated primary formations. See Gregory: the Making of the Earth
pp 92 ft.

X
Lungwort
Anch. for
Ref. to books.

Sun

Heaven
Knee
South
Mass
Artemis
Jupiter
Saturn
Uranus
Neptune
Pluto

The ~~relative~~ order & relative sizes
of the Sun & planets: distances are
ignored.

a person who
 summarizes in a few
 moments the
 14

normally be assumed.

Evolution has
 been a process with
 two aspects - a demand, & an
 answer.

- An spelled death
 but a, when a

[illegible]

III The terrestrial phase. The MAN is a man (usually its highest part of his being) who takes a good of his development, so in LIFE it will be a man, while it is in the state in the context there is a lot of the simple chemical compounds and formed, the next stage of the evolution is the planet. The development is two paragraphs - from the inorganic material of particles is sufficiently reduced - it allows the formation of very large & complex molecules - various molecules of molecular matter. And once more the evolution of the inorganic material is the differentiation of the inorganic matter: the progressive evolution out of the planet's material and growth, with their many different layers & interfaces, gives chemical evolution its shape. After all, the organization of molecules goes into the great interface where the water is, & governs the water. & contains the form EARTH material inside LIFE cells can grow.

Like the planet's birth, its death is uncertain as to time & manner. Perhaps, after many thousands of millions of years of steady radiation, the Sun will rather suddenly reach the white Dwarf stage of stellar evolution, & the planet will die of extreme cold. If, on the other hand, the Sun explodes into a Nova the planet will immediately die of heat, & may even be engulfed by the Sun. In any case it is a reasonable assumption, I think, that a dying EARTH will merge with a dying SUN, & the present differentiation, microscopic as well as macroscopic, will eventually disappear.

There is much evidence to support the view that stars pass through the Main Sequence (with increasing temperature & density, but falling luminosity & mass) to the white Dwarf stage (with very high temperature & enormous density) & this evolution is correlated with the making & unmaking of the atoms. Indeed it is impossible to understand the history of a star apart from the history of the atoms.

"Perhaps," says Jeans, of the progress of astronomy in the decade 1933-1943, "the most noteworthy single episode has been the discovery that the physics of atomic nuclei can not only give a satisfactory account of the radiation of the sun & stars, but can also explain many hitherto puzzling stellar characteristics; the largest & the smallest ingredients of nature - the star & the atomic nucleus - have met & thrown light on one another, to the great improvement of our understanding of both." Then as two possible sources of solar radiation - the synthesis of atoms of the lighter elements to form heavier ones, with the resultant release of surplus energy, & the annihilation of electrons & positrons. "We now believe," Jeans says in another place, "that the sun obtains its energy for its radiation from sub-atomic rearrangement of its substances, light elements combining to form heavier, so that its chemical composition is continually changing..."

Whether this process is sufficient to power the sun is not also annihilated, or another question, & to what extent solar winds is derived from this source, & what extent from the annihilation of matter, is a question one that does not concern me here. What is probable is that the SUN is the source of my atoms, as the EARTH is of my molecules & LIFE is of my cells. The atom-factory has to be in full production for ages before starting up its chemical branch & the molecule-factory, & its sub-branch (the cell-factory): heavy or basic industry is the indispensable precondition of light industry & the actual finished goods, though the latter are the reason of the entire industrial world. When I ask when an article was made, I must make clear which phase of manufacture I mean. So it is with myself. As molecules I am planetary, & probably not more than two or three thousand million years old; as atoms I am solar, & very much more ancient. And I take it that (as the finishing touches of an article soon wear off, while the basic material outlasts all else) my basic solar phase will outlast the chemical & the vital. "We are children of the stars & elements" as Boethius says, & as such our speculation of life is very great.

But "there is really a piece of divinity in us, something that was before the elements, & owes no homage unto the sun." This phase of mine is still more exclusive. What speculations has science to offer her? One hypothesis starts with a primordial gas, uniformly distributed, & extremely tenuous. Somewhere & sometime there is a disturbance. It spreads; condensation, due to gravitational attraction, begins, & with it rotation. The mass of the bodies that result is determined by their tenuousness: the rarer the gas the greater is the minimum mass it must have.

"It is said to say that we all have one infinite identity in the sun. Not in the rush & swirl of death we pass through fiery ways to the same sun... the sun is the centre of our infinite being in death with all the other souls of the cosmos: & in that great central station of travel, the sun, we meet & mingle & change trains for the stars." P. H. Lawrence *Fantasia of the Unconscious*, XV, p. 146. Also q. in *W. G. Sebald's* *Wanderings*.

*For a useful summary see Sir H. Spencer Jones' *General Astronomy*, Ch. XVI.

• Preface to the 1943 edition of *Hellmuth's* *Around Us*.
• Op. cit., p. 275. See also Jeans: *Myriad Universe* (P) pp 94, 95, & EOS, on the *Solar Aspect of Cosmogony*, pp. 30 ff.

The question whether solar energy is derived from the annihilation of matter or from the transformation of Hydrogen into heavier elements is also discussed by Eddington in *Expanding Universe* (P) pp 82 ff. & at greater length in *Internal Constitution of the Stars* (1926). On Bethe's theory see Skilling & Richardson: *Astronomy*, p. 194.

• The ancient connects the metals (as we say, the metallic elements) with various parts of the solar system: iron with Mars, lead with Saturn, tin with Jupiter, quicksilver with Mercury. However arbitrary the details, the idea of looking to the system of which the planet is a part, for the origin of her materials, was sound.

• *Confessions* (Ed. W. Scott Latham) p. 84.
• Sir Thomas Browne: *Religio Medici* p. 11, 51.



X That of Sir James Jeans, as given in *The Universe Around Us*, pp 216 ff.

Other
W. G. Sebald's *Wanderings*
p. 146

→ Eddington puts more content that the universe should accomplish some great scheme of evolution, ... lapse back into chaotic changelessness, than that its purpose should be banalised by continual repetition." Nature & the Physical World, p. 86.



Q 8 51 (14) XX

The universe is a system of parts which are interrelated in a coherent way.

...the universe is a system of parts which are interrelated in a coherent way.

...the universe is a system of parts which are interrelated in a coherent way.



Star-gazing Net - the sky. The sun both the sun.

...the universe is a system of parts which are interrelated in a coherent way.

...the universe is a system of parts which are interrelated in a coherent way.

...the universe is a system of parts which are interrelated in a coherent way.

...the universe is a system of parts which are interrelated in a coherent way.

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...the universe is a system of parts which are interrelated in a coherent way.

It is very necessary to distinguish the evolutionist's organization of wholes & parts from the physicist's organization of energy. For instance, an uninhabited star is in the second first sense less organized, & in the third less organized, than a man. The physicist sees a universe moving from a condition of maximum energy-organization to one of minimum energy-organization, whereas the evolutionist sees the universe, in certain localities & up to now, moving from a condition of minimum structure-organization to one of maximum structure-organization. This does not mean (as some imply) that evolution is a counterweight to increasing entropy, an ascending trend which balances the downward. It is merely a way of taking advantage of a law which is statistical. It is true that life reverses entropy here & there (as when Earth's scattered materials are sorted & then concentrated for life's use) but there can be no minor postponement of that final condition when both kinds of organization - the physicist's & the evolutionist's - come to a common end. Temporarily, the one kind of organization pushes upwards while the other falls; in the end, it is dragged down with it.

* Much has been written on the two tendencies. Bergson (Creative Evolution pp. 256 ff) makes life "an effort to remove the incline that matter descends." It cannot stop, but it delays the downward course of material change. Matter is the inverse movement of life. Millikan has called the building process a winding-up of the universe, but Edg. points out (Expanding Universe, p. 117) that this winding-up is the general "winding-down" of the universe. ... and that Eddington's up- & down-are not the same. See also H. Levy: More Science, London 1939, p. 203, & G. N. Lewis: Analogy, p. 126. The most illuminating discussion is in Joseph Needham's In Time the Refracting. My own view is that up to a point (A) the increase as energy organization decreases.



to survive as a gravitationally stable unit. In fact, a kind of struggle for existence occurs in which the bigger & better-adapted rotating bodies absorb the smaller & less well-adapted, & the cosmos resolves itself into hundreds or thousands of millions of globular nebulae consisting, it is supposed, of widely scattered electrons & protons, yet so gigantic that each nebula contains the raw material of thousands of millions of suns. Further shrinkage of the nebula results in increased speed of rotation, & this in a flattening of its shape, which becomes lens-like & eventually a disc revolving about a central globe. Now the gas forming the disc of the shrinking nebula, being less tenuous than the primordial gas out of which the nebula arose, is capable of forming (indeed, as calculations show, must form) new condensations of the order of the stars in mass. And so the stars are born of the galaxies, & at the same time (or perhaps) atoms are born of electrons & protons.

2. The Fate of the Physical World

What is the outlook for these celestial systems? Sir James Jeans answers: "With universes as with mortals, the only possible life is progress to the grave." The 'main process' of the universe is the transformation of energy of high availability (in the nuclei of atoms) into unavailable heat energy, by radiation. The famous Second Law of Thermodynamics is inescapable. However ingenious life & mind take advantage of the statistical nature of this law, & increase the availability of energy here & there in the universe, they can only do so at the cost of decreasing availability elsewhere. ^{Evolutionary advance} Ascending organization of life only hastens the general disorganization, which is bound to drag life down in the end. Nothing can seriously delay the increase of entropy, & the end of all things is the 'heat-death' of sameness, when the cosmic pack of cards has become completely shuffled, when organization has ceased & neither matter nor energy are concentrated anywhere. If the Whole may be said still to exist, it will be as a featureless thing, & the question is whether such a Whole is not Nothing. "When at last", says Eddington, "by entropy, the universe again reaches undifferentiated sameness, that is the end of the physical universe." Time's arrow (whose direction was given by increasing entropy) does not know now which way to point, & time comes to a stop.

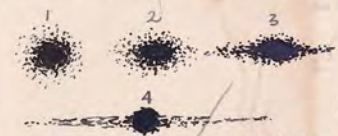


Once more, then, in this the ultimate phase of my history, the familiar fourfold pattern is repeated. In the beginning, the Whole becomes less than the Whole, while its other aspect - Nothing - becomes more than Nothing; in the end, what is more than Nothing becomes Nothing again, while what is less than the Whole becomes the Whole. And once more the superior & inferior members of the Pair eliminate one another. If (to use Berkeley's words) "The earliest part & the final future come together in the idea of Paradise", then Paradise is even more vaporous than our Sunday-school concept of it.

It is scarcely necessary to add that this autobiographical sketch is incomplete in some places & uncertain in others. At best it includes & gives shape to a large selection of facts & well-founded hypotheses belonging to all levels, & is not markedly inconsistent with modern science at any point, and agreed with the findings of this enquiry so far. (The particular, it is felt, in the hierarchical organization of Chapter 13. The history of that organization seems not to be more or less symmetrical in its final, or in any other sense, nor is it uninteresting. It is, I believe, what might be expected. It begins with a founder & a staff of office boys. Some of the latter earn a living by furthering the promotion, & the founder appoints his own deputies to administer them. Further promotions to still higher rank mean the appointment of further ranks of supervising officials, till the gap between the lowest & highest officials is entirely filled with grades of functionaries. The organization is now at its climax. Decline sets in, & the first to be discharged are officials of the middle & most recent grades. Retrenchment continues, & demotions along occurring in order of seniority - till the organization is back where it started. A history of such a process would not be unlike that which is the history of human organizations is not surprising, since they are all very much the same.

See also: Sp. Sci., p. 219. See also Eddington: *Expanding Universe* (P), pp. 57-58.

+ On the masses of the Nebulae see Hubble: *The Realm of the Nebulae*, p. 178.



A sequence of types of nebulae showing increasing flattening with age, due to rapid rotation.

Eddington's 'winding-up' of the universe. See p. 89.

See also: *Millions of Worlds*, p. 280.

See also: H. Levy, *Modern Science* (London, 1939), p. 203. G. N. Lewis, *Chemistry of Science* (July, 1936), p. 178ff. See also: *Time & the Retrospective View*, pp. 213 ff. Biologists point out that what they mean by organization is...

Dr. Millikan has called the above-building process a 'winding-up' of the universe, but (as Eddington points out in *Expanding Universe*, p. 112) this 'winding-up' contributes to the general 'winding-down' towards thermodynamic equilibrium. Here 'winding-up' is not the antithesis of 'winding-down'.

* In this subject see Jeans: *The New Background of Science*, pp. 267 ff.

* *The Expanding Universe*, (P), p. 59.

See also *The Nature of the Physical World*, p. 83.

Cf. also the suggestion of Eddington that, instead of regarding the universe as expanding, we may take up the point of view of a cosmic being who, regarding his body (the intergalactic space) as constant in size, sees its contents shrink, in the end, they are nothing. (*Expanding Universe*, pp. 88, 89. Or, as I would put it, the final state is the Whole, & its other aspect, Nothing. On the possible connection between the expansion of the universe & the expansion of the mind, see op. cit. p. 116.

E.g. the quantum theory, or wave-mechanics, wave-mechanics are linked with the recession of the galaxies, & the cosmical constant with the mass-rates of the proton & electron. "I believe that this wedding of great & small is the key to the understanding of the behaviour of electrons & protons." Eddington: *Expanding Universe* (P), pp. 90-93.

The first
of
grades

Samuel Butler
on rats as his d
love f



being near of a good bird;
being without is a death

(2) C of the doctrine of Roberto Ardigò (La
formazione naturale nel lito del sistema
solare (1877) that the ^{organic} articulated totality
 (l'indivisi^{on}) of the sun coexists along with
 the parts into which it has differentiated, & is
 the ground of their interaction. This is an instance
 of ~~the same~~ ^a universal law, governing
 thought as well as nature.



* See



lack of
x The inconsistency of the between the
various theories of the after-life found
amongst primitive & civilized peoples,
is, after all, no defect. Henders
Petrie / Religion & Conscience in Ancient
Egypt (1898), pp 49 ff.) comments on
the three contradictory Egyptian doctrines
— the Earthly, the ^{Chal} Elysian, & the Solar: ~~apparently~~
— the Egyptian. The fact is that our future
is based on ~~the~~ ^{the} ~~earthly~~ ^{earthly} plane.
The Egyptians had three quite different
ideas of the dead — the Earthly, the Elysian,
& the Solar (Petrie: Religion & Conscience in
Ancient Egypt (1898), pp 49 ff.) and the
Hebrews had Sheol (the underworld, originally
the nation of Chthonic gods) &, as a later
development, the heavens. (Robertson Smith
Religion of the Semites, pp 198 ff.) Cf.
x 11, 15: "God will redeem my soul
from the power of Sheol, for he shall deliver
me from Sheol." 2008

How does the planet recapitulate her solar-atomic fuel? I will give two diverse examples. First, then an innumerable ~~catenation~~ ^{descending} processes (the decomposition of water & carbon-dioxide in green leaves, by solar radiation, is one) whereby terrestrial molecules are broken down into their atomic constituents. (This is a step on the way to new syntheses in which new molecules are formed

You have ^{to a} ~~make up~~ ^{make up} ~~part of~~ ^{part of} ~~the~~ ^{the} ~~last~~ ^{last} ~~time~~ ^{time}.
 The last time.
 What you ^{at} ~~eat~~ ^{eat} ~~food~~ ^{food} ~~does~~ ^{does} ~~quicks~~ ^{quicks}.
 What you ^{by} ~~do~~ ^{do} ~~ing~~ ^{ing} ~~quicks~~ ^{quicks}.
 The organ ^{is} ~~one~~ ^{one} ~~of~~ ^{of} ~~its~~ ^{its} ~~members~~ ^{members} ~~stomach~~ ^{stomach} ~~down~~ ^{down}.

3. The general theory of recapitulation.

One very important & somewhat complex simplification of the schema must be made at once. ^{I hold this as if it were an umbrella.} My long-drawn-out fourfold history, occupying as it does the whole of time, is only, so to say, the ^{opened-out state} of innumerable shorter histories — outlines of history & outlines of outlines of history. By a variety of means my biography is epitomised, as it for the convenience of the busy reader, my vast life-story (future as well as past*) has been shrunk to handy dimensions, without sacrifice of such essentials as the main phases which I have already discussed. And each phase has its appropriate degree & means of abbreviation: the ^{long-winded} earlier & later phases call for far more drastic cutting than the more compact middle phases. Let me briefly ^{record} the various modes of abbreviation.

I Recapitulation — the human phase (e.g., education).

In the nursery, the school, & the society at large I compress within my human lifetime of a few score years my entire past & future history as MAN: ^{my education begins by reviewing history & continues by anticipating it.} This aspect of recapitulation has been sufficiently described in Chapter XVIII.

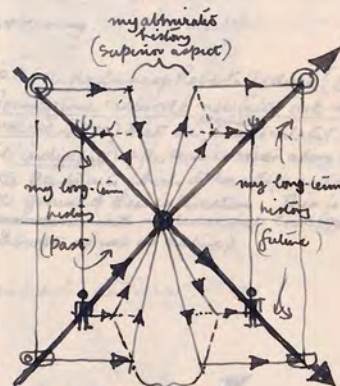
II Recapitulation — the vital phase (e.g., embryology).

I compress within my own lifetime as a single organism (beginning before the birth, & ending after the death, of the human self) my entire history as LIFE. Here, since so much more history has to be accommodated in so much-briefer a period than (I), the cutting out of detail is more drastic. But the whole subject, at this level, has been dealt with in the previous chapter.

III Recapitulation — the terrestrial phase (e.g., metabolism).

The general rule (as regards my part) is that I divide into two streams of events, ^{the first} one of which goes on developing steadily, while the other ^{remains as a whole} ~~marked time~~, maybe for ages, & then, very swiftly, making up for lost time, reforms the first. My future is similar: one side of me crawls on at the world's pace, while the other, impatient for what shall be, goes on far ahead, & then has to wait for the world to catch up. Thus after my long refusal (as germ-cells in my human & sub-human ancestors) to grow up to the multicellular & human stages, I arrive almost at a bound; even more suddenly do I anticipate the ~~in~~ my dying the racial future. The molecular-planting phase follows the same pattern. I eat & drink & breathe, & 'dead' molecules rise once more to cell-hood & manhood, but this time how swiftly! I expell the waste products, in anticipation of my future solidarity with EARTH & her molecules. In fact, I ^{exist} ~~live~~ by a metabolism which is a rough- & ready recapitulation of my entire terrestrial history, past & future. ^{the first} ~~For this~~ life is epitomising — the simultaneous telling of one story in many versions. My fourfold ascent-descent, covering hundreds & thousands of millions of years, is telescoped into a few years, or weeks, or hours. The food on my table is marked out for quick promotion. ~~From~~ LIFE & cells take ages to emerge from EARTH & molecules, but once they arrive they live by conferring life on EARTH-molecules continually; it is a slow & painful process for MAN & man to raise the merely vital to human status but, once done, it becomes quick & easy. Again, dying in its racial & individual aspects maybe slow & painful,

* We come, as Emerson puts it, "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"



Once I was ^{myself} ~~planted~~ by ^{and still I am} ~~planted~~ ^{disseminated} Earth-body, ^{and now I want to be:} ~~and now I want to be:~~ ^{lies} ~~around me~~ ^{around me} ~~as a whole~~ ^{as a whole} ~~the dead molecules~~ ^{the dead molecules} ~~catch up~~ ^{catch up} ~~with me~~ ^{with me} ~~allow vital & human~~ ^{allow vital & human} ~~as a matter of molecules~~ ^{as a matter of molecules} ~~my aging evolution~~ ^{my aging evolution} ~~into abstract notions~~ ^{into abstract notions}
 * Benjamin Moore, writing of the dependence of the cell upon non-living crystalloids & colloids, says: "It forcibly calls to mind that laws of the evolution of the higher animal which records that the higher embryo passes rapidly through some of the lower forms of its ancient ancestors in its individual evolution. So, probably, living matter is still unable to dispense with those simple inorganic substances by means of which it first arose from inorganic nature." (Origin & Nature of Life, pp. 155, 156.)

as a whole of the
 that they are
 less of appropriate which
 type

* Ch XV §

o See Eddington: Expanding Universe (P) p. 79.
He suggests that "cosmic radiation is a museum — a collection of relics of remote antiquity. These relics are stamped with an inscription indicating the dimensions of the world in its earliest ages." Or (as I would say) cosmic radiation is a 'mode of arrival' & recapitulation. It links me now with my earliest phase.

x See ch (Sample) DMK

• See Ch.
The truth is that, precisely as I become
human only by responding creatively to
heaven, so I become a ^{self-developing} self-conscious
EARTH + SUN + GALAXY only by
responding creatively to my equals at
those levels. The development goes on
at all levels simultaneously, but they
~~interact~~ interact. I could not
develop ~~as~~ as new without developing also
as EARTH + SUN, but I forget how much,
in this way, I owe to the planets + stars
who are my higher colleagues.

Once more, then, there is on the one side a steady evolutionary advance, & on the other a very long period of waiting. In the primordial GALAXY ^{rotating, contracting} ~~the~~ a vast cloud of gas becomes distinct from its neighbours: the one Nebula becomes a crowd of stars separated by ^{with all their radiance utterly lost, as one another.} enormous spaces, ~~to all appearance of~~ ^{at the very least} no importance to one another. But eventually one ~~of these stars~~ ^{stars} becomes ~~self-conscious~~ ^{aware} of his companions, ~~unites at~~ ^{begins to} ~~becomes self-conscious~~ ^{regards} himself 'through their eyes', & a social life, a shared life (which is the only kind of life there is) begins — thanks to light. Thus the GALAXY, ^{from} which the SUN has seemingly ~~become~~ independent, becomes in the end ~~a~~ ^{it} not a necessity of life, at least a necessity of Solar life. ^{self-image} ~~For other terms~~ ^{the conservative} ~~the~~ ^{while} ~~side of me stayed behind in the~~ GALAXY, refusing all progress, ^{the radical side} ~~while another~~ ^{became} became involved in solar evolution: then ^{at last} ~~at last~~ ^{almost} in the fulness of time, the conservative, recapitulating in a flash the radical's age-long advance, carries that advance forward to its goal. Patience & perseverance are suitably & jointly rewarded.

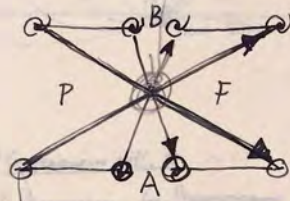
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~~conclude~~. In this instance, the recapitulating agency is what we call (glibly, as if we knew what it is) light, traversing regions of space. And a very perfect ^{efficient} metabolic and epitomizing agency it is. For example, suppose I am observing Galaxy A, which is in turn observing me, B. I am when A, having graduated from nothing at A's centre, through ~~all~~ its regional stages from electrons to stellar, at last becomes a galaxy ^{for} me. This evolution-by-light occurs at my expense, since it involves my devolution-by-light from galactic status ~~at A~~ to nothing here, so that I become mere accommodation for ~~BA~~ A. The one movement is metabolic & anabolic, or ~~progenia~~ ^{progenia}, or integrating, for A, katabolic, or retrogressive, or differentiating for B. And the return journey from me at B back to A is, of course, anabolic for me & katabolic for my object. This much has been said at greater length earlier on: the point I want to make here is that this ever-present two-sided activity, without which galaxies cannot be said to exist, recapitulates their history ~~into~~ ^{up} ascending & descending, ~~into~~ ^{its double} past & future. In a few million years, say, light tells the whole evolutionary story from start to ~~finite~~ ^{its double} finish — or at any rate almost the whole of it. It begins with the ^{incomparably} ~~immensely~~ large & the incomparably minute; they converge, the first ^{to} thinking & the ^{to} next ^{meet} revelling; in the end, they have changed places. That is to say, ~~it takes~~ my entire galactic history, reduced to convenient dimensions, is involved every time I glance at a spiral nebula. ~~The social relations at any level on the history of that level in miniature, and~~ ^{to his own sphere} ~~in all their intercourse, galaxies (like the other grades of being) galactic intercourse, like the intercourse of the other tiers, is abbreviated galactic history.~~

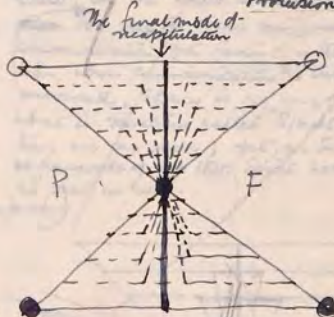
Light is far ^{freer} ~~freer~~ ^{freer} than all the ~~other~~ ^{freer} modes of recapitulation which I have described; it gets as near to ~~pure space~~ ^{freer space & time}, as near to ~~reaching time to an infinitesimal~~ ^{reaching time to an infinitesimal}, as is physically possible. But in this matter a miss is as good as a mile, & I am entirely out of touch with what is going on at present in even the nearest regions of my space. Only my ~~then~~ ^{now} is now, & that is because it is sub-spatial. ~~But~~ In another respect light fails me: it can reveal a ^{group of} galaxies hundreds of millions of light years distant and, at its other end of its scale, the path of a β -particle, but it cannot reveal the whole ^{its surrounding} or the center. Finally, light is liable to fail me in a third sense: I may go blind. Nevertheless I should not, ^{for that reason,} ~~in that event~~ ^{in that event}, necessarily cease to be aware of all grades of reality & all stages of my history. ^{the existence of} ~~However~~ ^{However} Muller's famous sonnet 'On His Blindness' is itself sufficient ^{to show} ~~to show~~ that vision is ^{the} ~~that~~ ^{that} one talent which is death to hide." *

② What I am metaphysically what I was & shall be: my parts tell the story of my genesis. I am a hierarchy the order of whose being & the order of whose genesis is the same order.⁺ In truth there are not two processes of wholeness & parts — one that is myself in time, in evolutionary sequence, & another that is myself in space, as I now am — but one process, internally differentiated. Leave out my past & future, & I am nothing; leave out what I am, & I have no history. The X & the I are inseparable.

* See Ch II, §



Herbert Read, m. 1880, Vol. III.
x ~~7~~ Of that more far-reaching talent
Melton himself ~~discovers~~ says "This, my
hears, is to live in every period of the world's
history, & to be exclaiming: "what delight it
affords to the mind to take its flight through the
history & geography of every nation & to observe the
changes in the conditions of kingdoms; races, cities,
& peoples: to the increase of wisdom & righteousness.
This, my hears, is to live in every
period of the world's history, & to be as it were
coeval with time itself."
Producciones Ortolana



* Cf. Dante's 'unbosied', 'intellectual' light,
of the Empy rean. (Paradiso VIII) p 427
The light is more,
Sane that which cometh from the pure source
of his distinct ether: for the rest,
'tis darkness all... (Paradiso VIII) p 379

+ This has been noticed by many writers:
e.g. Lloyd Morgan: Mind at the Crossways
p. 13.

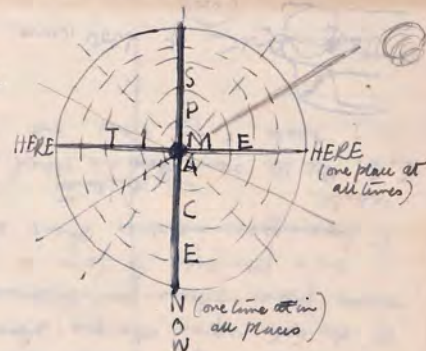
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Whitehead assumes that temporal process is not confined to a 'single series of linear succession', but is a group of such series. In support of this assumption he instances: (1) the fact that events of the universe ~~are~~ (of different dates) are parallel to our series now, & (2) the fact that we ~~know~~ ~~are~~ can think of what is happening now all over the world. ~~The~~ (Science & the Modern World, p. 156, See also Concepts of Nature Chitt.) (1) & (2) correspond to my last two modes of recapitulation, but there are many differences between Whitehead's concept of process, & ~~mine~~ in so far as I understand it, & mine.



* Jennings: In Memoriam, XXVI.

*See Ch XIV, §2.



*See ch XVII, § 2

The final mode, replacing time & space, in one mass absolute space also. We say the world gets smaller as communication gets faster: in the limit, then, when communication is instantaneous universally, space is over come. This is sometimes called 'Spirit' space & here are no more; yet, as the scaffolding, or framework of all that Spirit holds, this is as real as love.

for electrons
brief, is

"Then all things are as they have ever been:
For space is none to bound; nor pole divides
(Paradise: Cant. 8th)

(^{In this sense} We "see all things in God," ^{as} says Malebranche ^{sup} ~~is~~ in ~~our~~ present terminology, the whole's mode of recapitulation is the basis of all

The respective modes of recap may be summarized as (1) thought, (2) light, (3) metabolism, (4) animal growth, & (5) human

~~and~~ includes those that follow.

Once the grass in the field & I were indistinguishable, & shall be indistinguishable again; now the grass is an ancestral branch of myself, left behind in the evolutionary advance — not capriciously, but so that it will maintain my human self. I am what I am only because I am what I was: I outgrow nothing. I live the route of my invasion, with garlands, who keep open my lines of communication — my life-lines. I leave behind me not disjecta membra, but vital organs, my living body. The cow munching the grass & I were once identical: ~~the grass~~ ^{it} ~~was~~ ^{is} ~~now~~ ^{is} ~~mine~~ ^{is} ~~the~~ ^{is} ~~grass~~ ^{is} ~~becomes~~ ^{is} ~~more~~ ^{is} ~~myself~~ ^{is} ~~than~~ ^{is} ~~ever~~.

superimposed upon, & does not supplant, this basic metabolism, this my human activity & development is something over & above all the rest.

(b) The modes of recapitulation are modes of maintenance. The rule is that only by the unremittent recapitulatory revival of my total past & my total future do I exist now. Every moment of my history lies for backing the whole of it, & I am able now to record the past only by virtue of that strange thing I was, & shall be, millions & billions of years from now. My early phases do not wash their hands of me, nor is my future indifferent. (To put it rather the other way round) I do not disclaim responsibility for, & do not cease to concern myself with, the ~~the~~ ^{my} ~~past~~ ^{past} ~~whole~~ ^{whole} of me. Thus my present thought is of past or future prospects — ^{make good} ~~these~~ ^{these} & I do not think at all. Thus every time I look skywards I look into what I was & shall be — to see at all is to turn the march of time into a lightning flash. Thus every breath & every mouthful of food demands a fresh & streamlined model of my planetary evolution & devolution. Thus I can never rest on my laurels; if I can claim to be a man (or a star or an atom or what-not) I can only maintain that claim by continually becoming him & ceasing to be him. I have already shown that human behaviour ^{which} becomes habitual & medley human, which is no longer the product of evolutionary stirring through lower phases, ceases to be human at all. Goodness, truth, & beauty are perishable goods, ^{quick to decay into nothing} ~~which they are~~ ^{which they are} ~~not themselves~~; they must be like the love of God 'new every morning', rising, through conflict with badness, untruth, & ugliness, ^{fresh} ~~renewed~~ ^{renewed} for each occasion. If we mount to higher things, it is on stepping-stones of our living ~~renewed~~ ^{renewed} ~~which~~ ^{which} ~~are~~ ^{are} ~~not~~ ^{not} ~~themselves~~ ^{themselves} both present & past at once.

(c) The modes of recapitulation involve 'focalisation'. The price of recapitulation is distortion, but not hap-hazard distortion. It conforms, generally speaking, to the pattern described in the previous chapter under the title of 'focalisation'. At other levels besides the biological, recapitulation is largely a question of avoiding the blind-alleys of full-scale history; it no longer goes into details that have become irrelevant to the movement as a whole. The zig-zag path is straightened, & the swifter the mode of recapitulation the nearer to a straight line that path becomes. Indeed the epitome may be called an improvement upon the original (the so-called original, ^{which} ~~that~~ ^{which} ~~is~~ ^{is} ~~not~~ ^{not} ~~actually~~ ^{actually} the by-product): it is the original stripped of the relatively futile & relatively meaningless. My projected past & future histories are not the only standards by which all else may be judged, any more than my projected morning & evening shadows are the only guide to my height.

The manner in which each tendency, in the course of vital & human evolution, is pushed too far before it is corrected by the opposite tendency, the manner in which recapitulation, avoiding these extremes of specialisation, still manages to get in the end much of what has been forgone on the way, are subjects that have been fully dealt with in the previous chapter. The question for consideration here is how far this 'twofold frenzy', & its moderation by 'focalisation', can be discerned at other levels than the vital & the human.

As J. H. Woodger has shown, the form of an organism is simply a short time-slice of a single species' temporal activity: there is not a spatial structure with temporal activity, dangling from it, but a complete spatio-temporal structure-activity. But this this structure-activity consists of a number of strands, so to say, which must be carefully distinguished.



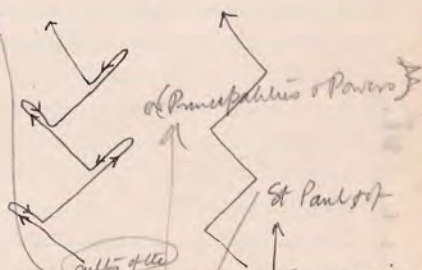
Plato makes our 'guiding genius' left us "from earth towards our celestial affinities, like a plant whose roots are not in the earth but in the heavens. And this is most true, for it is to the heavens, where the soul first came to birth, that the divine part attaches the head or roots of us & keeps the whole body upright." (Timaeus, 90. Trans. Cornford) In this world, we cannot altogether cease to be what we used to be.

* See Ch XVII §16

"They... that live according to the laws of Heaven... may truly be said to have begun Heaven, while they are upon the earth."
Whitcomb: Apocrypha, 282

On our desire to batten my past achievement as if merit did not lie in effort & constant renewal of the past. See Bergson: Morality & Religion, p. 135. Strictly speaking, we inherit nothing, & are all self-made men. Or (if you prefer) our heritage is that to be made & remade continually. As Alfred Noyes has written:—

"Hence, now, the eternal miracle is renewed;
Now & forever God makes heaven & earth."
Holmes: Age of the Earth



The Redemption doctrines of Gnosticism & many other Hellenistic sects are very fine examples of 'recapitulation'. The Divine Saviour descends from Heaven through all the stages of the Archontes & Kosmokratores to save the souls of men. He is allowed to pass because he is disguised (he conforms to the reigning thought which he passes) & of 1 Cor II. 8ff) suffers & dies, & ascends to the Father again, leading the Archontes captive. (Col II. 15.) One salvation consists in recapitulation (believing on, appropriating, or realizing) this redemptive process.

* Biological Principles (London, Kegan Paul, 1929) ch VII.

discussed behind closed doors, the Empire Scientific Conference was thrown open—even the informal discussions, after-hours, at Cambridge and Oxford. The fact that there was virtually no reference to the atomic-bomb had nothing to do with M.I.5; it was merely irrelevant to the fundamental problems of nuclear energy, which were under discussion. Uranium fission is a back number to academic scientists. Breaking down heavy atoms to release energy is so much cruder than the processes of the sun which releases the energy by building up the lighter elements. And anyway, scientists want to know a great deal about the nature of the nucleus which they split open, and they want to develop methods of producing artificially heavier and heavier particles. That is why they crowded the discussion on cosmic rays, those particles which constantly bombard the earth from Space—some say from the sun and the stars; others from the Space between the stars. We heard a lot from Prof. J. D. Cockroft, the head of the Government Atomic Research and Development Station at Harwell, and others about the mammoth and costly machines which are being built in this country to try to produce such particles. And about Professor Blackett's plans for flying laboratories, stratosphere aircraft, intercepting the cosmic rays and from that brilliant young Indian, Professor H. J. Bhabha, about the experiments which he has already done at that height above the Equator at 40,000 feet.

Finally two further complications must be noted, though justice cannot be done to them here. 1. The over-development of the inferior member is the counterpart of the over-development of the superior member of a symmetrical pair. (For example, the over-development of the individual human & of society are two sides of one medal.) 2. There is a downward socialisation as well as an upward. Necessarily so, because the condition of the individual is socially established & maintained, & the superior member is the ^{inferior} social ^{inferior} aspect of the inferior member. 3. There is a downward socialisation as well as an upward, some aspects of which have already been described.* At every level there are individuals who have participated their descent to the level below, & so removed themselves from the main downward flow. At each turning there are, in fact, two cul-de-sacs — one the blind-ally of excess & elaboration, the other the blind-ally of defect & over-simplification. The madman & the idiot, the too big & the too small stars or planets, the over-complex & the under-complex cell, — these are unstable. The law is, again, the golden mean — the golden.

XCh 18 p end

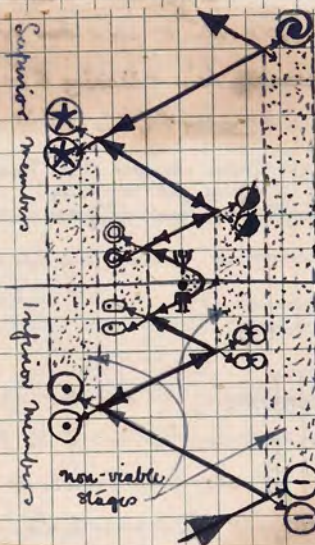

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as ~~was~~ ^{outlined} ~~the~~ ^{and} ~~here~~.

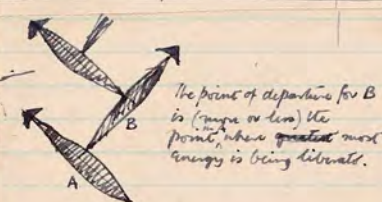
'Fortaliation' turns out to be a less inappropriate ~~word~~ ^{term} than at first seemed. For each level is the adult form of the one beneath, + foetus (or larva) + adult (or imago) are relative terms. The universal anabolic process is a growing-up (at many rates) of the central Seed, through all the foetal-adult forms that encase + mother it, to the one true Adult, or General Parent. My own growing awareness is an ~~except~~ ^{aspect} from this process, + the danger that besets me is that I shall mistake one or other of the my larval stages for absolute, instead of relative, metonymy.

Alternatively (following Ch. 12 § 5) the situation can be described in terms of energy-developments, as ~~they are~~ ^{it is} repeated level by level. The rule is that the integration of units up to a certain degree of complexity liberates energy, but beyond that point absorbs energy. (Conversely, when it comes to breaking down these units, the disintegration of the more complex liberates energy & that of the less complex absorbs energy.) There comes a time in the history of a level when the needs of self-maintenance leave less & less energy for outward activity: the ~~level~~ ^{level} is working itself out, becoming old & straggly, & no longer viable. It is in the more youthful, externally-active stage of integration that leads up to the next level. Examples are the energy-liberating integration of Hydrogen & Helium atoms in stars followed ~~perhaps~~ (it is sometimes conjectured) by the energy-absorbing integration of heavier atoms; the integration of molecules (as in ^{food} combustion) gives energy for many terrestrial uses, including the disintegration of

more complex molecules (as in smelling); amongst animals of many
widely separated groups ^{great} increase ^{has} generally meant ^{failure} extinction (as in
the coryphæids, the labyrinthodont amphibians, & the reptiles of the secondary
period); amongst humans, there is a point beyond which more possessions
mean less energy. & ~~amongst~~ ^{for} ^{due association} ^{all kinds} human ^{beings} ^{also} there is probably
an optimum ^{at any one stage of history} ^{to the stage of technological evolution}
beyond ^{integral} ^{the reproduction of individuals &} that rise requires more & more energy at the
expense of rational action. In all these, & countless other
instances, the law of ~~fortification~~ ^{if you} holds: - do not seek at this
level what belongs to the next ^{if you} going further energy will sooner or
later bring you to a halt; seek the highest level while you are still
at your prime on this one.



the principle of 'anticipation'
(Incidentally, footnoting, throws light upon the displacement of inferior units from their superiors. Atoms forming in those portions of a nebula which are not yet differentiated into stars, molecules forming on the surfaces of stars of spectral types K & M, man according to the State the honours that are properly MAN'S) — then are examples of the tendency for the inferior members of a Pair to ^{creep upon} ~~understate~~ the superior. Here again though, after a definite fashion, the attempt is to get the advantages of a level without going to the trouble of attaining to it. Success is very partial.



* E.g., when two already large business organisations merge, they may require more staff, & become still less efficient; on the other hand, when two smaller organisations amalgamate, there may be much ~~more~~ many economies made, leading to greater total effectiveness.

~~Spider - K. S. P.~~

On the whole, the indications are that no restraint pays, & that nothing succeeds like a moderate degree of failure. Who, at the last, inherits the earth, (but the meek men of the Gospel, the self-sufficing men of the Tao Te Ching, the poor wise men & the feeble wise animals of the Sissian Literature, or the little but ingenious animals of negro folklore? The too "complete, too grown-up, too self-sufficing" ^{man} ^{or a cell organism} ~~man~~ ^{needs} to transcend ~~himself~~ ^{himself}. As the over-developed single cell is debarred from becoming multicellular, so, amongst molecules & atoms, complexity of certain kinds, taken too far, ~~prevents~~ ^{leads} away from life. Hydrogen, Oxygen, & Carbon are relatively simple atoms, low in the table of elements, yet ^{these} ~~their~~ ^{compounds} are the basis of ^{all} ^{the} protoplasm. ^{The} ^{ultimate} ^{Carbon} ^{is} ^{the} ^{last} ^{not} ^{calculus} ^{of} ^{elements} ^{- hence} ^{the} ^{phenomena} ^{success}. Most of the higher elements & their compounds are left on one side by the living. But, once more, nothing is lost by waiting: in LIFE ^{these} ^{not only} ^{atoms} ^{deliberately} ^{incorporate} molecules & particles of a complexity quite unknown outside, & MAN ^{turns} ^a ^{new} ^{element} ^{- Plutonium}. ^{So far from anything being} ^{lost} ^{by} ^{fortification}, ~~it~~ ^{it} is the only way way to make ~~the most~~ ^{the} of the lower level - is to run that nothing is lost. The principle - & it is one of the utmost practical importance - is that the goods of the lower level can ~~beyond a certain~~ ^{only} be had in their entirety by ~~seeking~~ ^{turning} away from them to a higher level, when they are gained by the way, albeit ^{much of} ^{the} ^{art} ^{of} ^{living} ^{is} ^{to} ^{recognise} ^{that} ^{point} ^{when} ^{the} ^{direct} ^{approach} ^{ceases} ^{to} ^{be} ^{an} ^{approach}, & begins to lead away from the object.

The snare is that the lower plane produces, with surprising versatility, the achievements of the higher. Hence the ever-present temptation of side-tracking. The good is the enemy of the best; ^{more than this,} ~~and, what is fact,~~ what is painfully to be had at the old level may ~~not~~ be ^{generally} superior, at the first, to what is painfully acquired at the new. He takes some examples, each ~~higher~~ ^{lower} level of atomic organization (as brought out in the Periodic System of the elements) repeats in a rough fashion the characteristics of the ~~higher~~ ^{higher} level above; the 'lability' or 'mobility' of its giant colloidal molecule, responding delicately to ~~the~~ ^{alterations} subtle changes in the environment, taking in its proper 'food' & no other, having its cyclical changes, are all ^{orthotic} ~~highly~~ ^{typical} of its character of the living cell; the mobile single cell, furnished with ^{habits like swimming of plants} ~~the~~ ^{long} flagella or pushing forth temporary limbs (pseudopodia), outcrops ~~are~~ (in the complexity of its behavior as a whole) hosts of ^{primitive} multicellular animals; almost every animal recalls primitive man at something; very often the man who is out of touch with the higher levels of consciousness is, in important ways, the superior of him who is ~~too~~ ^{too} ~~recently~~ maintains contact with them — the common-run ~~plants~~ ^{plants} are not only safer & less exposed to extremes of mental climate, but they offer so much that is excellent that further ascent seems foolhardy. Who would go on climbing if disasters lower down did not force him upwards? Man's curse is that he is pursued by necessities & defeat. His remedy is escape by ascent, so turning the curse into a blessing.

For health, we need
a trace of iodine & copper,
traces of (sodium) iron
& calcium. Iron & sodium
also occur in the human
body. Some species of
plants need aluminium,
molybdenum & gallium,
& it is thought that all
plants need manganese,
Zinc & copper. See
Hollis Stiles: 'Trace Elements
in Plants', New Biology I,
1965. (P)
P. 15. Diagram of Iron & 2.

Though the number of 'trace elements' found in organisms, & necessary to their healthy functioning, is surprisingly large.

Sherrington supposed that every new type of living thing involves the production of some unique chemical compounds.

Man on his Nature p. 8

+ Cf. Mark 8, 29.30: "There is no man
that hath left house, or brethren, or
sisters, or father, or mother, or wife, or
children, or lands, for my sake, or the
Gospel, but he shall receive an
hundred fold now in this time, and
life everlasting."

X Henderson suggests that the periodic rhythm is (so to say) a fossil of the ~~rotation~~ period when the chief corner process was the rotation of the elements.
Reviews of the Geomorphologist, p. 303.

11. ^{48.} (parasitic Chalcid wasps)

(e.g. the frog, *Phyllodactylus limbalis*)

o In the matter of size also there is ^{much} difference: there are ~~many~~ winged ~~insects~~ ^{insects} smaller than the Pinnarous owens, a Protogon larger than the Malacca vertebrate, & also (e.g. von Meenen's) no larger than the Earth. The Table of Comparative Sizes, in Haldane's & Huxley's Animal Biology, is the greatest interest in this connection.

Range increases with muzzle-speed. As in Gallitides, so in recapitulation: the swifter the mode the longer its reaches, & infinite speed gives infinite range. Slower modes recapitulate only the nearer part and the nearer future, & deal only with the near-human planes. Thus light, which compares with thought moves at a snail's pace, does not penetrate beyond stars & nebulae to the whole; thus metabolism (I use the word very broadly) is far slower, & EARTH-bound; thus individual growth, in the womb & outside, is slower still, & is confined to the vital & human planes. ^x

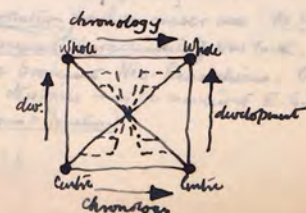
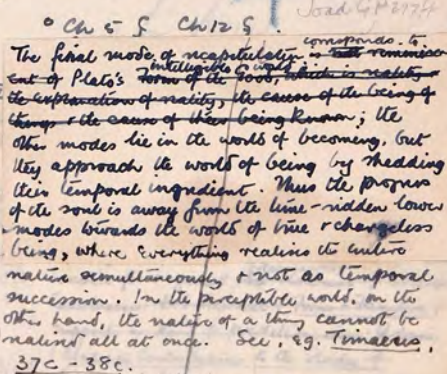
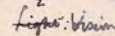
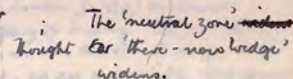
But with this: to deprive me of consciousness, is to deprive me of my only means of communication with the whole & the Centre, except for my original evolutionary departure from them & final evolutionary merging.^{BB} No anabolic process in me builds right up to the whole; & no catabolic one breaks down all the way to the Centre — some stop short at my molecules, others at my atoms, ~~and on, leaving them intact~~; none gets down to the core of me. I am in physical touch, through recapitulation, with all other levels. But ~~with the ultimate~~ I am out of all physical touch with the ultimate Pair, rare at the beginning & the end of time. But, as has been made abundantly clear, in all my interaction with other individuals the whole & the Centre are involved — the only way to get at me is to come here, to the Centre. It follows that this interaction dates back to the beginning forward to the end of time, ~~to other words, the~~ ultimate terms of the general two-way process are out of time altogether.

I have descended, ^{my} provisionally, as a ^{basis} for further research, the outstanding ^{scale} ~~effects~~ of my ^{manifest} self-neopitulation ^{first}, with its ^{scale} ~~manifest~~ epimutation. I have said what these ~~effects~~ ^{scale} are, not why they fall out thus. What is the explanation of development & its reverse, of the ascending & descending arrows? Clearly the ^{causal} procedure is, historically, different from level to level, & different again for each mode of neopitulation. Visual perspective and the evolution of species (discussed under such terms as ^{head-ro} mutation, ^{hybridism, natural} selection, socialisation etc.)

Or (to put the matter another way) while all intermediate levels are subject to temporal dualisms (or double-driving) distinguishing chronological age from developmental, the ultimate levels are subject to no such distinction - for ~~there~~ is neither retardation nor being ahead of one's level. We have arrived in Parmenides' changeless universe, where only falseness of Being exists, & those contradictions of the universe of discourse - 'what-is' & 'what-is-not' - are abolished, leaving only 'what-is'.

o Charles Hartshorne (Philosophy & A.N.)
Whitehead, Ed. Schieff, p. 545 points out that
 God is provisionally exempt from the instability
 to which his creatures are subject, a unique cosmic principle
 is eternal, of light signifying, to reference
 the contemporary world. (in that case it is not
 true without qualification that contemporaries
 are causally independent, & not immanent
 in each other. The divine I would add that
 'light intellectual' (whose speed is not limited
 to 186,000 mph in a second) is one, &
 is no exclusive non-divine.

notice that the evolutionary development
of the nose from bruch to hearing & smell
& from bruch to sight vision is an vast
extension of the organism's range - an
extension which the intellect & faith
push still further into the objective world.
Faith is like a new nose.



seem to have little in common. The metabolism of the animal body, & the coordination of
 muscles & stars by gravitational instabilities, ^{obey} ~~resist~~ any form of discipline which is valid
 for both. The departments of science — it is certain — have not yet progressed so far at each
 level that the over-riding laws uniting all levels can be framed. ^{indeed my theme is that} ~~Nevertheless~~ the lack of
 great inter-level hypotheses may itself be one of the main factors delaying specialist
 advance: there comes a ^{moment} ~~point~~ (I suggest) when the further elaboration of one level requires
 that it shall be put in its place, seen from afar, related to its setting in the whole.

It is a question of alternation. The ^{magnificent} ~~great~~ medieval system, becoming ^{in the end} ~~unable~~ to contain the
 growing body of truth, burst all its seams. ^{At present} ~~we~~ we lack so much as the ^{shape} ~~range~~ of a
 system with which to cover our nakedness. ^{but at least we are kind of pretending, with logical positivism, to be} ~~reduced by conviction.~~ The day will come when the habitments we
 are now grasping after — & this book is part of the grasping — will prove threadbare or a misfit,
 & we shall follow the rest into the rag-bag. ^{Again the truth will be too big for this rag-bag.} ~~Yet, before this alternation, something permanent does~~
~~remain, & grows.~~ At all events, the subject of this inquiry — my whole self — demands
 that I look for over-all, "multi-level," vertical characteristics. This is no place for niggling.

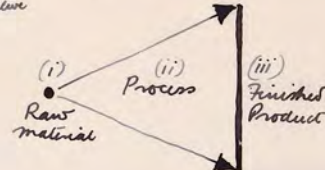
^{develop. & evolve, advance — in all sorts of directions?}

How, to the first of all, how do I grow? The 'explanations' may be reduced to three: (i)
 All I become is potential in the original 'matter' (germ-plasma, genes, particles, ^{factor, seeds, of} ~~factories~~
 one sort or another) out of which I sprang, ^{upon} ~~in~~ ^{circumstances} ~~circumstances~~ ^{influenced by selective elimination.} ~~not controlled.~~ (ii) I am conditioned by my environment which in turn I condition, but
 to a smaller degree. (iii) My becoming is governed neither by my starting point nor by the
 circumstances I meet on the way, but by the goal (or final form, or Entelechy) ^{which} ~~towards~~
 which I am making: what I shall be rules my becoming. The first 'explanation' refers
 to the past, the second to the present, the third to the future. The first gives all the credit to
 the centre, the second to the radius, the third to the circumference. * Weismann, Darwin,
 Aristotle.

Which of these three is valid? I say that all three taken together are valid, & that none
 by itself is valid. For they are three moments of a whole that is essentially regional &
 essentially dynamic. ^{essentially social.} ^{for correspondence} ^{the} ~~Intended~~ — cultural for process — is ^{action} ~~essential thing~~, & it is a trinity-
 in-unity. Growth, in fact, exemplifies the familiar principle of ^{action} ~~whereverness~~: it is
 always then-from-here & here-from-there, always then-from-now & now-from-
 then. Nothing is simply located where & when it is. No wonder growth is
 mysterious. Wherever we look we are referred to another place. Inspect the Centre,
 or neb, or original matter, & it is manifestly impossible that it should produce the
 organism — ^{an egg-cell;} ^{in manifest} ~~ex nihilo nihil fit~~. ^{but on examination} ~~inspect the circumference, or final pattern, & it~~ ^{is} ~~is~~
 obviously powerless to work upon the past: ^{final causes are, in Bacon's phrase, like sterile virgins, dedicated to God, barren.} ~~inspect the radius~~ We are driven, then,
 to look to the radius, to the organism ^{actually} ~~developing~~ in commerce with an environment: but
 developing from what, & towards what? Again we are referred back to the Centre & forward
 to the circumference. How difficult — & yet, by one of those paradoxical twists which are
 becoming so familiar, the difficulty itself is the key to the puzzle. This reference back

Look
 To take a topical case: this ~~is~~ ^{now going on,} ~~is~~ nothing without the initial intention to write it, the
 actual work of ~~making~~ ^{it}, & the envisaged whole. ~~It is all there-in-one~~

On lack of Weltanschauung, as due to lack
 of intelligence rather than excess of it, or as due
 to moral rather than intellectual defic-
 iency, see Jung: Contributions to Analytical
Psychology, pp. 145 ff. In Jung's view "it
 is always false to have no Weltanschauung."
 Albert Schweitzer (Civilization & Ethics
 (1923) Black, London, p. viii) accuses
 recent philosophy of having "led us into a
 position where we are devoid of any world-
 views at all, & as an inevitable consequence
 of this, of any real civilization."



For a brief modern version of finalism
 see Viscount Haldane: 'The Functions of
 Metaphysics in Scientific Method' in
Contemporary British Philosophy (Ed. Lewis-
 Head), 1st Series, pp. 131 ff.

Then these 'explanations' 'moments' ^{are} ~~conceived~~
 as comparable with Aristotle's 'Matter',
 Entelechy, & the 'Energeia' (or process by
 which the Entelechy is manifested)

Headman, E.E. 279
 X Advancement of Learning, Bk. II.

Bridg 165
 (see The Germ Plasma, Eng. trans. 1893)

Weismann's theory that the germ-plasma
 remains unaffected by the body-plasma, &
 implies that all evolutionary advance
 is pre-determined by the composition of
 the original protoplasm. ^{Much has been} ~~written for & against this doctrine of biological~~
 Calvinism. E.S. Russell (Form & Function)
 supports a kind of pre-determinism; Adami
 (Medical Contributions to the Study of
Evolution) finds acquired character to be
 inherent amongst bacteria, & MacBride
 (Evolution) & Kammerer (The Inheritance
of Acquired Characteristics, New York, 1924)
 are prominent Neo-Lamarckians. On
 the other side may be mentioned E.S. Russell
 (Form & Function)

Add Haldane: Evolution

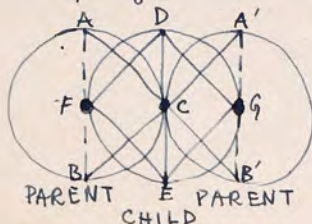
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Science utterly different
~~biology~~ has two kinds of cells, one of which is as superhuman as the other is subhuman. While the second is capable of (in some instances anyway) of learning a few very simple behaviour-lessons, the second performs miracles past human conceiving - let alone human imitation. Consider what these master-cells are said to do. They translate myriads of electric pulses arriving from the sense-organs into this astonishing world of mine, giving it unity, vividness, completeness, reality; they have the art of reducing this world to ^{imprisoned} form, capable of storage, of keeping myriads of these memories unchanged throughout the unending flux of their own substance; they know how to produce at lightning-speed just that one memory amongst billions which the situation (or the virtually unknowable outside world) calls for; untutored & unasked, they mix the right ingredients of memory with the right ingredients of sense to produce percepts; they work out vast intellectual constructions, philosophies, religions.

all this, & very much more. These tiny animals, ~~blind & deaf~~ blind-deaf-mutes incomparable in organisation with a housefly, do to perfection. It defies comparison; it defies clear description (I do not know what their words 'memory', 'sense', 'percepts', 'storage' & so on mean). ~~It is~~ The story, it wields than any fairy tale, is matched only by that other scientific story of the ~~sex~~ ^{germ}-cells, whose abilities put them in the same superhuman class as the brain-cells. ~~It is less than a millionth of a cubic inch~~ ^{It is less than a millionth of a cubic inch}

These Mendelisms (ignoring the whole organism in connection with the whole environment)
Genetics
crowds a man's all that a man is into a ~~single~~ ^{minute} cell - even into the nucleus of a cell. The human being, so compact already, is magically imprisoned in ~~the~~ some ~~thousands~~ of billions of times smaller than himself, where he leads an invisible & altogether mysterious existence. • Going one better than Blake, the geneticist finds the world in less than a grain of sand, & heaven in the seed of a wild-flower. But such overcrowding is nothing new to this inquiring: in Chapter II, the physicist & the oculist, & the neurologist, between them, located the world I see in ^{the cells of} my visual cortex. Then, as now, the mistake lay in putting two things where ~~there is~~ ^{there is} room only for one should be. * There is no room among the particles of my brain for the man I am looking at; therefore, ^{my} the particles must go, & likewise there is no room among the particles of ^{particles} ~~the~~ ^{organism's} ~~own~~ ^{cell's} nucleus, for the developed organism; ^{again, I say!} therefore, the particles must go elsewhere.

To make the point quite clear, I will phrase the argument a little differently.
A scientist ^{is} ~~is not~~ ^a ~~an~~ ^{unbiased} ~~impartial~~ ^{observer}.
~~Two scientists offer to explain a child to his parents.~~
The first says: "He is a product of your sex-cells."
The second says: "He is a product of your brain-cells."
Together they say: "~~Let you have seen~~" ^{imagined + new + immediate -} "this smile, this peculiar glint & sheen
of hair, this characteristic flit & eye & ear, this shade of complexion & little trick
of manner — all these & a ^{host of} ~~million~~ other peculiarities ^{& your child were somehow ~~different~~} ~~were being living and encased~~
in microscopical & sub-microscopical particles of your bodies." Now the scientists
are right, & they are wrong — right in inferring the object to the Centre
where it attains its status, wrong in failing to clear those Centres of all obstructions.
They are right in finding the child where common sense finds his parents,
wrong in failing to find the parents where common sense finds the child.
Hence, if "biological memory" & memory proper are basically the same: the child remembers & remembers his parents because he is where they are themselves.
But since ^{that occurs as strange to} ~~the law of clear-headedness~~ ^{the law of clear-headedness}, ~~they makes the worst~~
Hence, if "historical memory" & memory proper are
of both worlds, flouting both common sense & reason by refusing to go more
than half way with either.



The child is a child $AB, A'B'$
in its parents, + nothing (C) in
himself. The parents, nothing in
themselves at $F+G$, are themselves
at DE in their child.

- As Hestling points out (The Biological Problem of Today, p. 11), Weismann's theory is really a disguised version of the Lox theory of the germ as a homunculus.

He comes away from them to where in space & time they are.
~~The spacetime interval that arises between~~

On the impossibility of storing memories in the brain, see Bergson: Matter & Memory pp 8 ff, also H. W. Carr: Philosophy of Change, pp 157 ff. Carr also ~~points~~ ^{points} out the limits which these sparks of the past of the race as existing in the germ cells. (p. 172).

* On the mistake of putting two heads on one trunk see Ch II § .

OBX.V

Tracheme ("The Salutation"), speaking of his limbs,
 & legs & hands & cheeks when he was a child, inquiring
 "when have ye been? Behind
 what curtain were ye hid from me so long?
 where was, in what abode, my speaking tongue?"

X The classic ~~work~~ work is H.S. Jennings: Behaviour of the Lower Organisms (Columbia University Press, 1910). Jennings found that certain protozoa, e.g. *Stentor* are teachable. *Bendy 432*

(*) This indicates, to note that while it has been ^{is sometimes} noted that, as soon as conditions permit, matter matures into higher forms & life must appear (E.g. Benjamin Moore: Origin & Nature of Life, p. 187), it has never been claimed (so far as I know) that, as soon as conditions permit, ~~matter~~ the matter of the brain must produce higher forms called 'images'.

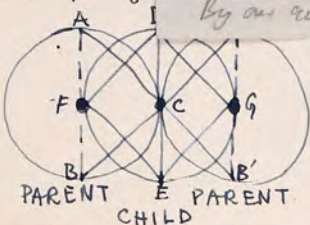
Teleology is nothing unique, or specially mysterious. It is simply a case of exemplification of the Law of Else-when-ness. Hegel puts it in another clearly stated way that "in teleological activity the end is the beginning, the consequence is the ground, the effect is the cause, a case of becoming is a case of what has become..." (p. 11). (as I would prefer to say to avoid all confusion) the end is nothing else is in the beginning, the consequence is nothing else is the ground, &c on.

Ward RE 167
 @ Logan III, p 228.

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To make the
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together they may
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of manner - all
contained

in mid-noon
are night. & then
where it attains
they are night
wrong in failing
Herdie, or biological memory, & not
but since it is not the
Herdie, or biological memory, & not
of both worlds,
than half way



The child is a child AB, AB' ,
in its parents, & nothing (C) in
himself. The parents, nothing in
themselves at $F+G$, are themselves
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Science ^{activity different}
~~Biologists~~ has two kinds of cell, one of which is as superhuman as the other is subhuman. While the second is capable of (in some instances anyway) of learning a few very simple behaviour-lessons, the second performs miracles past human conceiving - let alone human imitation. Consider what these master-cells are said to do. They transmute myriads of electric pulses arriving from the sense-organs into this astonishing work of mine, giving it unity, vividness, completeness, quality; they have the art of reducing this world to form capable of storage, of keeping myriads of these memories unchanged throughout the unending flux of their own substance; they know how to produce at lightning-speed just that one memory amongst billions which the situation (in the virtually unknowable outside world) calls for; they mix the right ingredients of memory with the right ingredients of sense to produce percepts; they work out vast intellectual constructions, ^{phenomena, things} all this, & very much more. Then tiny animals, ~~blind & deaf~~ blind-deaf-mutes incomparable in organisation with a housefly, do to perfection. It defies comprehension; it defies clear description (I do not know what their words 'memory', 'sense', 'percepts', 'storage' & so on mean). ~~It is~~ The story, ~~it~~ wilder than any fairy tale, is matched only by that other 'scientific' story of the ^{germ} cells, whose abilities put them in the same superhuman class as the brain-cells. ^{into his hand a millionth of a cubic inch} ~~It is~~ ^{in a millionth of a cubic inch}

OBXV

Tracheme ("The Salutation"), speaking of his hands, eyes & hands & cheeks when he was a child, inquisitively "when have ye been? Behind what curtain were ye hid from me so long? where was, in what abys, my speaking tongue?"

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▶ Teleology is nothing unique, or specially mysterious.
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 cause-and-effect. Hegel puts the matter clearly
 when he says that "in teleological activity, the
 end is the beginning, the consequence is the
 ground, the effect is the cause, a case of becom-
 ing is a case of what has become..." (6) Or,
 (as I would prefer to say to avoid all confusion)
 the end & nothing else is in the beginning, the
 consequence & nothing else is the ground, &c.
 on.

Ward RE 167
 © Logan III, p 228.

to forth, these projections + reflexions of obscurerness, what are they but Exempts fromt
therefore clues to) the dynamics of the tripartite whole? The ~~essence~~^{nature} of the whole is that the part
is not even a part in itself, but only in the other parts. 'Not here, but over there; not now,
but then' Each one cries. Non nobis, domine. The final pattern of the ~~organization~~^{flower} at the cir-
cumference really is effective in the seed at the centre — the essence of the seed is that it
does not oblige itself, but
finds accommodation for the flower that is elsewhere. But move over to the flower at the

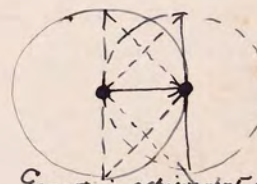
~~They are all wrong in turn, taken separately.~~ It is always the other two that are right. And I say that in combination, as a dynamic, inter-referent system, the three types of theory are valid. Here is at least the foreshadowing of a general theory of development. ☒

6. The general theory of the two-way process. (ii) The main characteristics.

(a) At point y I am where $\{t \text{ when } x \text{ is an acorn}\}$. Moving to point y' , which is twenty yards & as many years from y , I find x becoming first a seedling, then a sapling, & finally a full-grown oak. I say that the acorn has 'grown'.

(c) At point ^{instant} q , I am so close in time & space to p that we are alone. I move to point ^{instant} q' , some million q 's million miles ~~to million's of millions of q 's~~ from q , which I now rule is a celestial body. ^{If my journey takes me many billions of million's of years,} I say that I have evolved, meaning that a spatio-temporal, interval sufficient to raise us to our present mutual status, has arisen between us. If my journey takes me a right minute, I say that ~~to~~ I am tracing the course of water whereby I see the Sun: again, it is the spatio-temporal interval which

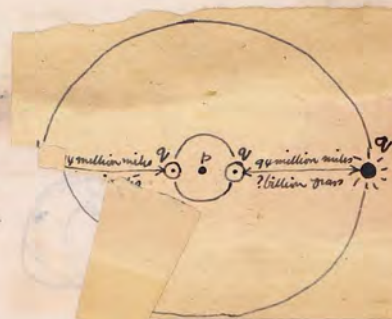
The object A ~~but~~ is observed originally, to be a cell
B ~~as a single cell~~, at t_1 as (say) a pair
of leaves attached to a stem, at D as



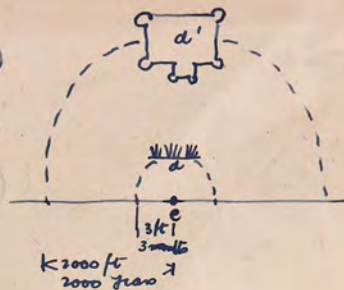
Growth is achievement of status in an observer who is of similar status: it is always social, always in the other.

* Science & Philosophy of the Organism,
London, 1908, G.M.K. 576 see especially
Vol II, p. 318. Driesch's eutelechy is neither
creation nor mechanism. Hoffmann MIE 37

o See Creative Evolution pp 394ff., where Bergson rejects both 'radical mechanism' & 'radical finalism' ~~for~~ in favour of the creative movement of life.
+ unopposite



(c) At point-instant (d) ^{the farmer is} ~~where~~ when (c) is this year's growing corn. Ascending with the archaeologist to in an airplane
(d) with the archaeologist to point-instant (d') he is where (c) is ~~now~~ ^{ancient} ~~little~~ the outline of some settlement or earthwork thousands of years old. (Important discoveries have actually been made this way in Egypt, Palestine, & in England, especially round Avebury.)



As an instance of a spatial whole, take this pattern:



Woodworth
PSM 444

One or more dots may be attended to, or the whole pattern, but ~~not~~ ^{not} in which case the dots will be seen to constitute a fresh version of the pattern every few ^{seconds}. X In other words, when we think of the man as ^{constituted} ~~constituted~~ ^{simultaneous} ~~simultaneous~~ of organs, cells, molecules, atoms, etc. we are ^{proceeding} ~~proceeding~~ the ultimate mode of recapitulation. If time is taken ^{mindfully} ~~mindfully~~, then ~~it is illegitimate~~ a man has no such parts: we make them by killing him. Only by getting rid of time can the two modes ^{mutually} ~~mutually~~ be compatible.

• Space has Dict II, p. 346.

finds it easier to think of
Common sense ~~may~~ ^{may} ~~deals~~ ^{deals} ~~with~~ ^{with} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~as~~ ^{as} ~~a~~ ^a ~~spatial~~ ^{spatial} ~~whole~~ ^{whole} ~~admittedly~~ ^{admittedly} ~~determining~~ ^{determining} ~~its~~ ^{its} ~~parts~~ ^{parts} ~~as~~ ^{as} ~~a~~ ^a ~~temporal~~ ^{temporal} ~~whole~~ ^{whole} (where the whole succeeds the parts) ~~cannot~~ ^{cannot} ~~do~~ ^{do} ~~so~~ ^{so}. ~~My~~ ^{My} ~~failure~~ ^{failure} ~~to~~ ^{to} ~~draw~~ ^{draw} ~~this~~ ^{this} ~~distinction~~ ^{distinction}. But such a distinction (I would reply) can hardly be maintained. For the observer, the whole is either subsequent to the part (if he is receding) or antecedent (if he is approaching) — not contemporary with it. That, at least, is the outsider's story. I think the inside story confirms it: parts take time to organ-ize themselves in the direction of the whole, & the whole takes time to analyze itself into its parts; thus the relation of part & whole has an ingredient of time: it is a process-relation, a question of growth & un-growth, not one of static side-by-side-ness. Part & whole are at any one moment incompatible. (To all this there is one exception — the ultimate mode of recapitulation. But here again the distinction between common sense's two types of whole breaks down, seeing that time drops out of both.) It seems to follow that the same kind of explanation is required for those whole-part relationships which are markedly temporal (e.g. biological growth) & those which are markedly spatial (e.g. perspective growth). And this is ~~not~~ ^{not} ~~surprising~~ ^{surprising} agree with what I have said about the principle that the modes of recapitulation (with perhaps the exception of the ultimate mode) are species of one genus.

my range. In fact, his growth & my retirement are inseparable & growth is a recession of observers. — the question is: how fast do I retire? ~~have different descriptions upon the answer to that question will depend my description of what is happening to C.~~

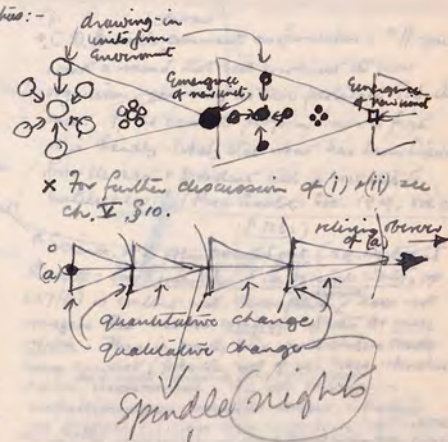
←

There are so many instances of the different modes of growth scattered throughout these pages that ~~it is unnecessary~~ to bring out their family likeness, as unnecessary. They are different species of a genus that has certain well-defined peculiarities: (i) Growth entails drawing in from the environment units of a more or less equal status, whether for food, or in sexual relations, or in various kinds of social intercourse, or in that centrifugal movement of objects which the retreating observer notes. (ii) Ungrowth entails a similar but centrifugal movement. (iii) Both growth & ungrowth of whatever kind proceed by two means which alternate, ~~and not uniformly~~. The first is gradual quantitative change, the second is rather sudden qualitative change. (iv) Whether we are considering visual perspective, or biological growth, or cosmological development, or moral & intellectual questions, it always takes two individuals to grow & ungrow. (v) Growth involves increasing, & ungrowth involves decreasing, the spatial-temporal interval between these individuals. (vi) To change the spatial component is to increase the temporal, & vice versa; ~~also to lessen~~ ^{in the other} to decrease the one is to lessen the other. (vii) The modes of growth & ungrowth are linked with different correlations between the time components of the space intervals. Thus for vision a space-range of 196,000 miles goes with a time-range of one hour, while at the other extreme looking for example evolution from molecules to man is taken as roughly as space ~~a space-range of say six feet goes with a time-range of say 2000, 000, 000 years.~~ ^{These remarks, though, which is able to eliminate time altogether.} (viii) Neither of the two individuals grows or ungroves in himself, but only in the other, each being centre to the other's circumference. In a certain sense growth may be called a fiction, an illusion, & we are all wrong about each other, giving credit where it is not due.

←

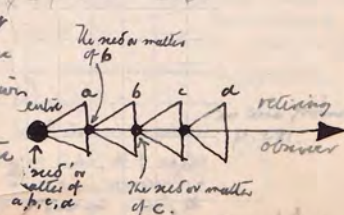
It is fair to say, then, that any particular mode of growth & ungrowth, such as the development of the ~~embryo~~ embryo, is a special case of a general process — of the Process — whose main characteristics are clearly distinguishable. The special subsidiary types of process for each mode have still, of course, to be studied for themselves, but it would be odd if the general process did not illuminate each special one, & receive illumination again. In short, we have arrived at the framework of a genuine explanation of many diverse & puzzling phenomena, & a plentiful source of working hypotheses.

(Here remains the puzzle: what makes one thing different from another? Why, if you centre & mine are ~~indistinguishable~~ undifferentiated, should any original distinctions arise? Why, if the Centre is in all cases Nothing, a ~~tabula rasa~~ ^{tabula rasa}, should it manifest regionally now as a stone, now as a tree, now as man?!) Can we account for this? — for the principle of individuation? — for its source itself — according to Locke they are the same thing, I can only suggest the following: Whatever the object under inspection, all observers start with the same picture at the start & the same at the finish of the journey — namely Nothing & the whole; ~~it is in addition~~ many of them have the same story to tell about a part of the route. But no two observers, tending they are off from the ~~same~~ ^{two} points, tell precisely the same tale. Now the differences between these experiences ~~in words~~ ^{are} the differences between things. And each journey is a whole, a self-consistent experience, whose parts interpenetrate. Thus an electron in me behaves differently from an electron in you. Indeed, so soon as there is anything at all to observe, that thing is qualified by every one of the wholes of which it is



Let that be as a ~~fact~~ ^{fact} that there is a ~~temporal whole~~ ^{temporal whole} whose determinants ~~is~~ ^{is} determined by its parts, ~~is not so commonly denied~~ ^{is not so commonly denied} that a temporal whole (where the whole succeeds the parts) ~~determines the parts~~ ^{determines the parts}. That is to say, space is irrelevant & unimportant in a way that time is not. Time, therefore, must not be taken as roughly as space. ~~a space-range of say six feet goes with a time-range of say 2000, 000, 000 years.~~ ^{These remarks, though, which is able to eliminate time altogether.} (viii) Neither of the two individuals grows or ungroves in himself, but only in the other, each being centre to the other's circumference. In a certain sense growth may be called a fiction, an illusion, & we are all wrong about each other, giving credit where it is not due.

Keats Q Form in Not
Humb. Acad. Pp 78-9 (18)
For Correll Thos of Rem
Schopenhauer Q 86
xx 86



But See Chap 8 for explanation

[illegible]

Even light has its creative aspect. In the last novel, an individual building outwards from nothing at the Centre, to the features by which he is known to his observer, does so because he wants to. He stirs, however vaguely, to create an impression, & the self-assertion & the exhibitioned only overdo what must be done. 'Will to live' includes will to be seen (& will to be heard, & make oneself felt.) Listen to our language: 'how does he strike you?' we ask. How altogether braver than the infinitely watered-down mechanistic story of vision. How eloquent of all that we leave out whenever we speak of 'space' & 'light' & 'perspective', & 'regional schemata'. As ~~an~~ ^{a marked out} empty field, the regions have perspective ~~too~~ only: it is ~~where~~ the field ~~is~~ full of players, that ~~is~~ ^{is} with the game at its height, that is real.

7. The general theory of the two-way process (reciprocal behaviour)

In general, ~~or rather the total world-process~~ is not (! suggest) essentially different ^{from many} things.

chain. In the ^{fourthly, & finally (& most important of all)} second place, the term 'my behaviour' describes no fixed thing: what is

of the world's work, ^{diminish} ~~improve~~ by undertaking less. But however much of what is coming on

Embrace, they always have the same threefold structure. In other words, whenever I cease

^{problem}
~~description~~ of the world as dead & senseless mechanism is the most abstruse: moreover it

ledge of how events occur. And ^{first in particular, mechanism ignores my empirical observation that} ~~that in my experience~~ there is always an interval

striving, active longing) without which the goal is not won: / First, further, that whether /
or human goals, ^

in the hunger & thirst after righteousness as he does after food & drink.) ^{But} ~~first~~ never do!

those ~~events~~ events to which I remain ^{external} outside are, like those that are close to me

experience of process in being purposive (using that word in no narrow sense, & allowing as
broadly being no less than

8. The general theory of the two-way process (iv): The explanation of explanation.

eral 'nest' of all things. But each region has, in addition, its own 'matter' or 'nest'

② Yet ~~the~~ Hugh Elliott (Scientific Materialism
1919) actually makes the non-existence of
purpose one of the three planks in materialism's
platform. Conger 148.

X Scri. (p 123.)

+ On internal meanings of experience as typical of the facts of which the world consists.

• Whitehead: Science & the Modern World, p239.

the whole future would be a claim for an
intellect to whom all the forces of nature, &

which the behaviour of every atom in the world could be deduced. (Du Bois-

and out of (r in a manner was written by)

597/1000

Chlorophyll

flat. Look at it

c a b c d

The net or
 matter of
 a, b, c, d

1. The general theory of the two world theories of behaviorism.

[illegible][illegible]

The following is a list of the most important points to be considered in the design of a machine:

- 1. The machine must be designed to perform its function efficiently and reliably.
- 2. The machine must be designed to be safe and to protect the operator from injury.
- 3. The machine must be designed to be easy to use and to maintain.
- 4. The machine must be designed to be cost-effective and to have a long life.
- 5. The machine must be designed to be environmentally friendly and to minimize waste.

logical of purposive behaviour,
a house. How do I go about it?
general considerations — site,
location etc. I see the problem as a
series of thumb-nail drawings
which are gradually refined.
Gradually the scale increases,
the drawing becomes more detailed,
till at the end, comes the final
drawing.

(1) Part A Construction → Part B Fabrication

Synthesis by the builder who gradually builds up BC through B'C'. BC.... B

(2) Initial required decisions → The complete structure

analysis by the architect, who realises the failure of whole BC, now at A, & makes it down to B'C'.

Meanwhile, building has
literal construction is roughly the
starting with details, ~~from~~
where the architect starts with the whole.
works up to the whole, $\therefore$ the
is two-way - analytical - synthesis
over is part of a larger scheme,
is a $\therefore$ process is an

$\textcircled{3}$

$B''C''$

In Aristotelian terms, the builder
① depicting the ~~thatness~~ of the former
works in the opposite direction to
the architect ① engaged upon
its ~~whatness~~.
Royce W. 149.

inclusive one. ^{There is no doubt}
~~for these words,~~
in buildings the explanation of
and in a movement towards the
these buildings under construction will
be completed whole, & back, to the
interaction is sometimes made between 'time'
is active ^{now} & the 'false' when present
action now. (See Heidegger: Introduction)
For me, an idea of the future is
itself now, and the distinction does
that is one travels to appreciate

now, particular aspects of a future; a painter realises
other aspects; a politician still others.]

Future as a particular moment



now, particular aspects of ^{the} future: a painter realises
other aspects; a politician still others.]

from me into a single atom 'drawing' other atoms to itself & so becoming a single molecule, which, in its turn, draws other molecules to itself & so becomes a cell, & so on. The single cell is the main seed, the single molecule the cell seed, the single atom the molecule seed; but the seed of all seeds lies at the Centre. Weismann's germ-plasm, or chromosomes, or genes (or the ovum of Eve, into which, at Hatter, the greatest of 18th Century physiologists, packed the germs of 200,000,000,000 men) may be regarded as the central repository of all the material that springs from it, but in fact it is only temporary accommodation. * The investigator must push his inquiries back to the molecular, & atomic, & sub-atomic antecedents of the germ-plasm, until he arrives at the true & only Centre which is Nothing. Nor is this the reduction of the scientific principle to bifurcation. To explain is to refer back, step by step, to this Source, & at the same time to refer forward, step by step, to the Product of that Source, which is the whole. Science is not so much the search for knowledge, as for the point upon which all our ignorance converges.

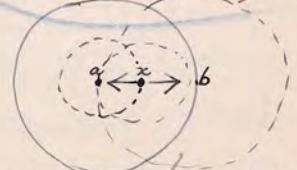
The explanation things are significant suggesting movement, labels suggesting delivery. They are repulsive or attractive, inciting their observers to centrifugal & centripetal motion; when they cease to arouse the observer to activity to motion, they cease to grow & engrow, & so pass out of existence. They grow because they are infected with a restless elsewhere-ness & elsewhere-ness is an active process & not a static condition. The explanation of that growth is itself just such a process: it is a participating (or not a copying) realisation of the hermeneutic principle is bifurcated because it is a function of what is itself bifurcated. Thus the total explanation of an event could only be the experience of the entire course of antecedent & subsequent events, with the Centre & the Whole for termini. * And failure to explain an event is failure to progress towards its Centre, by excluding (in their correct order) the elements it has gathered to itself in the course of time; or, and it is failure to progress towards its Circumference, by including (in their correct order) the elements it will gather to itself. In terms of Chapter 13, it is failure to link the problem under consideration with its partial aspects as my subordinates handle them, & with the problems of which it is only a part, as my superiors handle them. Explanation is once more.

Let me give an illustration. Consider the motion of the EARTH about the Sun. Explanation here may (& I suggest, must, if it is to be adequate) take two forms: (i) By the subtraction of time & space, the planet's motion becomes infinitesimal: it spends one moment falling into the Sun, & the next moment pursuing its way regardless of the Sun: the resulting circular motion. Zig-zags, in the limit, become a curve. * (ii) By the addition of time & space, the planet's motion is transcended. The observer regards the EARTH as a solid ring, or perhaps as a solid spiral enclosing a north-shaped Sun. The planet's recently observed behaviour is now explained as due to an abstraction: the real, large, ring-shaped body, inspected too briefly & too closely, becomes a less real, small, globular body subject to various "forces". Restore the necessary time & space, & the mythical "forces" vanish. Having healed the wounds we inflict upon the world, they are no longer needed.

Or, to take one more example, consider my behaviour at this very moment, as I write on the subject of that behaviour. Again, I may seek explanation either in the direction of the

Ask the moralist, or the man in the street, why I do what I do, & he will begin talking about the end I have in view. He looks to the future for explanation, while the scientist looks to the past. Nor is the scientist's mode of explanation any more priority over the other: on the contrary, it has been evolved for the sake of our quiescent, to serve them. * future quies, to serve them.

* Cf. Leibniz' doctrine that "the present is (reg with the future", that each soul contains the future which will develop perceptibly only with time, & even that the individual notion of each person includes once & for all everything which will ever happen to him." (Principles of Nature & of Grace, §13, Correspondence with Bonoult, 1/11 Feb 1686 & 12 April 1686.) p28/54/5



Explaining x is referring all that x is back to the Centre (a) & at the same time forward to its Circumference (b)

* As idealist philosophers have no difficulty in showing, one must take into account a thing's relations, not just one in "hermetically" beyond all landmarks to the whole. See, e.g. Bradley: Appearance & Reality, p.386. John Caird says: "the highest proof of the reality of an idea is that in which reason grasps the unity, genetic nature of its object, enters into the very process of its formation, & so reveals it for thought. When we have thus proved a truth.... by looking on & following the path which thought takes in its own necessary movement,.... then the truth we reach is grasped this is a process in which the intelligence identifies itself, so to speak, with the very object to be known." (Introduction to the Philosophy of Religion, p.296)



* See Ch. 13, § for a fuller discussion.



* Wark makes this point: Realms of Ends, p.281.

1/11 Feb 1886 + 10 April 1886.
 1/12, correspondence with General.
Principles of Nature + of man.
 all something which will ever happen
 in nature of each person included was + the
 of time, & even that the individual
 the future which will develop perfectly up
 with the future, "but each soul contains
 a certain part of the present in it"

These persons & the Government
in order to the (a) & of the same
to be in the (b) & of the same

[illegible]

15. 200

18

(Dokimio 60 s. 1. verso 74. 13)

the

1. *Quercus agrifolia* (Oak)
 2. *Pinus strobus* (Pine)
 3. *Larix laricina* (Larch)
 4. *Thuja occidentalis* (Thuja)
 5. *Juniperus communis* (Juniper)
 6. *Abies balsamea* (Fir)
 7. *Picea canadensis* (Spruce)
 8. *Taxus canadensis* (Red Pine)
 9. *Thuja occidentalis* (Thuja)
 10. *Juniperus communis* (Juniper)

... of the ...
... of the ...
... of the ...

... "L'ultimo"

← "The book is not a book" "The book is not a book" "The book is not a book"

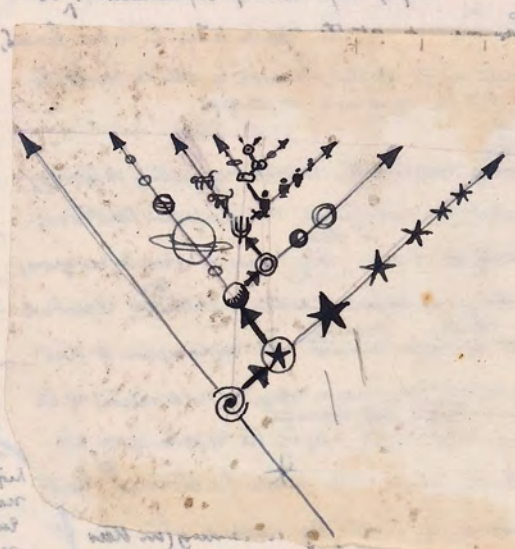
...the ... of ...

Science & Philosophy of the Organism. London.

108. 10. 12. 1942 (17. 12. 1942)

10

18

[illegible][illegible]

Let us now consider the case of a $\mathbb{Z}_2$ -graded Lie algebra $\mathfrak{g} = \mathfrak{g}_0 \oplus \mathfrak{g}_1$ with a $\mathbb{Z}_2$ -grading on the Lie bracket, i.e. $[\mathfrak{g}_i, \mathfrak{g}_j] \subset \mathfrak{g}_{i+j}$ for $i, j \in \mathbb{Z}_2$. In this case, the Lie algebra is called a $\mathbb{Z}_2$ -graded Lie algebra. The corresponding Lie algebra cohomology is called the $\mathbb{Z}_2$ -graded Lie algebra cohomology. The cohomology groups are defined as follows:

... and the (Thompson) ...

Handwritten notes at the bottom of the page, likely bleed-through from the reverse side, include the words "Handwritten notes" and "Handwritten notes".

... l'assommo d'ogni 300, con il suo guallo

is that: bar - bar all my bar all my bar

In the beginning -

to puffled down with soft downy

...the ... of the ...

...the fact is that the ... of the ... is ...

all to any other, unless we shall all say - Amen to the Lord.

the least possible number of the ultimate members.

1891

...the laboratory of the University of the South...

run up
Let me put the matter in the idiom of this book. The destruction of the universe (or, its origin) cannot without careful qualification be called ^{imply} ~~imply~~ ^{an event} ~~an event~~ ^{it is an abstraction from the fact} ~~an event~~; much less can ~~it~~ ^{it} be described as real apart from any experience of ~~it~~ ^{it}, or something in ~~it~~ ^{it}. ~~It is a~~ ^{It is a} perspective effects. The world is annihilated for any observer who pushes his inquiry right home, relentlessly pursuing his object (whatever it may be) to the limits of time & space. Arrived at his goal, he finds his object arrived at his goal. At that very instant when he reaches his goal, the object is utterly destroyed. His 'explanation' may bring in such concepts as entropy, but its ultimate explanation is that he has reached the goal of all explanation, when the object ~~has~~ ^{has} been explained away. Or rather it is that he has reached one of the two goals of all explanation. To complete his researches he must now reverse his procedure &, taking the opposite course, put all time & space between himself & the object. He finds now that he is observing the whole.

What we must not do is to ~~think of the~~ ^{think that} ~~suppose our past~~ ^{any or all of} ~~future to be~~ ^{self-existent, ^{as it is at all}} ~~apart from the fifth,~~ ^{apart from the fifth,} which is at once their ground & fulfilment. The five are really & indissolubly one, ~~read in five~~ ^{seen from five} angles. ~~At the time~~ ^{not only} events of ~~manifest history~~ ^{manifest history} are all now-from-them, but constitute a self, ~~an event is nothing,~~ ^{without time ~~range~~ each} ~~an event is nothing,~~ ^{each} ~~an event is~~ ^{each} ~~all things~~ ^{is to meet be}

In the Beginning - God: that is the view from the End. In the End - God: that is the view from the Beginning. It is mysterious, incomprehensible, ~~baffling~~ ^{indeed it is the mystery.}. Yet it is no unfamiliar tale. For when the microcosm is himself built after this most baffling of patterns. He too is Nothing here & now & in himself, & All ~~the~~ there & then in others. The universe consists of scale-models of itself, of which man is one. And the model resembles the whole because it is the whole - not the whole in miniature, but one of the ways in which the whole realises itself. The least particle encompasses the ultimate mystery. It is not necessary to explain the universe - a dust-grain will do as well. The problem ^{or how I can't see my hand, or why a flower grows, what light is,} of where an electron is, is the ~~same~~ ^{same} problem as the teleology of the universe.

(if it can be so called)

o Note that while my version of the
catalogy is subject always to "stretchiness"
& "elasticity", it is in ~~space~~ ^{fact} ~~time~~ ^{space} not,
like that of Hans Driesch, ~~more~~ ^{out of space} ~~intensive~~
~~otherwise~~ ^{in space}. This Driesch's is an "intensive
manifoldness", in contrast to
manifoldness that becomes richer as develop-
ment proceeds. It acts into space, but in
itself is ~~independent~~ & incapable of
measurement, & in fact utterly mysterious.
(Science & Philosophy of the Organism, London,
1908, pp 245 ft.) Needle. O + L 69

run up
 Let me put the matter in the idiom of this book. The ^{ultimate} destruction of the universe (or its origin) cannot without careful qualification be called ^{true} or objectively certain; much less can it be described as real apart from any experience of ^{it} ~~them~~, or something in ^{it} ~~them~~. ^{It is a} ~~They are~~ perspective effects. The world is annihilated for any observer who pushes his inquiry right home, relentlessly pursuing his object (whatever it may be) to the limits of time & space. Arrived at his goal, he finds his object ~~arrived~~ at his goal. At that very instant when he reaches his goal, the object is utterly destroyed. His 'explanation' may bring in such concepts as entropy, but its ultimate explanation is that he has reached the goal of all explanation, where the object ~~has~~ been explained away. Or rather it is that he has reached one of the two goals of all explanation. To complete his researches he must now reverse his procedure &, taking the opposite course, put all time & space between himself & the object. He finds now that he is observing the whole.

what we must not do is to ~~think that~~ ^{think that} any or all of ~~the~~ ^{our past} ~~self exists~~ ^{is} ~~the~~ ^{is} ~~four modes~~ ^{as} ~~self-existent~~ ^{self-existent}, ~~apart from the fifth~~, which is at once their ground & fulfilment. The five are really & indissolubly one, ~~made in five~~ ^{seen from five angles}. ~~At the~~ ^{the} ~~events of my past~~ ^{events of my past} long ~~uninterrupted~~ ^{long} ~~history~~ ^{history} are all ~~non-form-then~~ ^{non-form-then}, but constitute ~~an~~ ^{an} ~~indivisible~~ ^{indivisible} organism. ~~For itself~~ ^{For itself} ~~an event is nothing~~ ^{an event is nothing}, ~~each~~ ^{each} ~~event is nothing~~ ^{event is nothing}. For example, the beginning of ~~myself~~ ^{myself} ~~all things~~ ^{all things} ~~is~~ ^{is}, as the new ~~beginning~~ ^{beginning}, a void; & so is the end.

Give me my home: &, when he shall die;
 Take him & cut him out in little dies.

His above face give us light, shall never become

make of a single organism, ^{the four} ^{is} ^{in the} ^{active} ^{point} [&] ^{future} [&] ^{now}. ^{here} [&] ^{now}.

Who falls for love of God that never ends

Tell us you love the love

And he who should live well for his due span of time should journey back to the habitation of his consort star & there live a happy & congenial life; but failing of this, he should ship at his second birth into a woman; & if in this condition he still did not cease from wickedness, then according to the character of his depravation, he should constantly be changed into some beast of a nature resembling the formation of that character."

Plato: Timaeus, 42 B. (trans. Cornford)

The unbrokenness of religious means: to be united with the infinite in the midst of the finite Paulsen 307
and to be eternal at every moment of time.

Schleiermacher: Reden über die Religion an die Gebildeten unter ihren Verächtern

Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality! ... The unreal is death, the real immortality, ... The darkness is death, the light immortality.

Bṛihadaranyaka Upanishad, III, 27.

Expect completion of thy lofty aim:

For there on each desire completion waits,

And there on mine; where every aim is found

Perfect, entire, & for fulfilment ripe.

There all things are as they have ever been:

For space is none to bound; nor pole divides.

Our ladder reaches even to that clime.

Dante: Paradiso, Canto XXII

But O the ship, the immortal ship! O ship aboard the ship!

Ship of the body, ship of the soul, voyaging, voyaging, voyaging!

Wall Whitman: "Aboard at a Ship's Helm."

Though earth & man were gone,

And suns & universes ceased to be,

And Thou wert left alone,

Every existence would exist in Thee.

OBMV

216

There is not room for Death.

Now alon that his might could render void:

Thou - Thou art Being & Breath,

And what Thou art may never be destroyed.

Emily Brontë: "Last lines"

Give me my Romeo: &, when he shall die;

Take him & cut him out in little stars.

Romeo & Juliet III, II, 2

He whose face gives no light, shall never become a star.

Blake: Marriage of Heaven & Hell p. 92

Who falls for love of God shall rise a star

Ben Jonson, Underwoods XXXII.

Till we are built like angels...

Keats: Imperial Recant NDQ 297

N.D.Q.

P341

Michael
pp 126-7-8
an altar
unpublished

{ ③ timeless = only one of the 3 which
 really guarantees personal immortality
 ① means I vanish in higher whole.
 ② " change, & life is different &
 continuity difficult to establish.

back me from the window to the next! back me from
the darkness to light! back me from

"That man," says Goethe, "is dead ^{in this life} who has no belief in another." But what ^{alternatives} ~~alternatives~~ are there — (1) I may identify myself with an expanding, world-conquering ^{humanity} ~~humanity~~ ^{in which} I live after ~~death~~ ^{on}, after death I have died as a mere man; (2) I may survive as a disembodied spirit; (3) I may ^{conquer} ~~find~~ ^{the} ~~transformation~~ ^{transformation} of time into eternity.

The first of these alternatives

Every existence would exist in itself.
And then not left alone,
And then I remember cannot it be,
Though I shall have now gone

There is not reason for that
 nor claim that is made with reason
 then - then the being a brother
 look what there are now in the world
 : this is the

How are you now?

Lawrence & Robert III, 11, 12

It shows four pairs of wings as in right, all brown & white. Plumage of the male is like

at the same. I asked the sea & the depths, & the creeping things with life, & they answered,
"man apprehends him newly at each stage
whereat earth's ladder drops, its service done;
And nothing shall prove twice what once was proved." (2)
going to lay on & tap the full & splendour of the constellations & galaxies; we have placed our
foot on the stairway of the stars".

He believes, says Wm James, finds a part of himself "conterminous with a
quality which is operative in the universe outside of him & which he can feel
in a fashion yet on the border of & over himself, when all his towns being

- In a B.B.C. Broadcast
Talks, March 2nd, 1947.



° Dream of Scipio

x Sir Thomas Browne:
Religio Medici Pt I,
XXXVIII.

◎ Significantly, the word Syncretism (which now means merely an attempt to make the differences between creeds or schools of thought) derives from the Greek verb meaning 'to combine against a common enemy'.

"We are not thy God, seek thou above us." I asked the breezy gales; & the airy universe, &
all its denizens replied. "Anaximenes is mistaken. I am not God." I asked heaven, sun,
moon, stars, "neither are we," say they, "the God whom thou seekest": there is a nearer
perfection drops every lesser thing: it can never realize perfectly or permanently even its own limited goods.
towards the whole. X At this as a matter of practical necessity, & by the deadliness of history, or in
thought's effort to find the reasons for any phenomenon, or in the search for peace of mind,
^{or long life,} ~~or in health~~, vanity, integrity, — A I am driven by many agencies at once (and

at its health, sanity, integrity, ^{strongly} I am driven by many agencies at once (and at different ratios) from the small & brief to the great & lasting; ^{however I am driven home} in this context, the failure of solar radiation & the ageing of galaxies appear as no more than a partial aspects of an even more general trend, whose ^{brightest} blessings wear the heaviest ^{blackest} disguises. "In death man becomes ideal," says Hugo, & Sir Thomas Browne finds that "in vain do individuals hope for immortality, or any patent from oblivion, in proclamations before the moon." Human destiny, says Berdyaev, is "both terrestrial & celestial" .. ^{the meaning of history}, p. 41

[illegible]

on the latter's favour. The secret of progress (as Christian found when lions stood in his path) is perhaps to ^{take care of} ~~consider~~ the next step, & leaving distant ^{threats} ~~menaces~~ to take care of the self: the menace may be a menace only from here. And in either case there can be no certainty. Why not then cleave, with Fenimore, 'to the sunny side of doubt', especially as that cleaving may well be just what is needed to conquer the dark side. ^{How real! Less by dying!" - Sulet - within Kumi's is the right attitude.} Human will to believe in progress, because of its effects on behaviour, is possibly just enough to turn the scales in favour of progress, so making itself a true belief. If humanity does go down, is it not as likely to be from failure of nerve as from failure of solar radiation? Courage, then! ^{Man is at his best when circumstances are at} ~~Even if we do lose in the end, we let us~~ ^{their worst.} And even if, in spite of all his efforts, he loses in the end, his defeat will be more admirable than any effortless victory would ever have been.

And if he survives, it will be by deserving to survive. ^{His} ~~my~~ immortality is conditional upon two factors: the existence of what is less ephemeral than ~~myself~~ ^{himself}, & ~~his~~ ^{his} efforts to attain to it. ^{Now} And this is surely as it should be: - if the whole burden rested on his shoulders he could not support it for a moment; if the whole burden were removed he would have the nothing to do, & his life would be pointless.

The real question is not whether these possibilities ^{may grow into probabilities,} ~~are likely~~, but whether they exist at all: for there is a world of practical difference between the ghost of a chance of the ~~unavoidable~~ ^{unavoidable} ~~involvement~~ ^{involvement} involving & enhancing ~~of~~ values on the one hand, & the certainty of that destruction on the other.

Anyhow,

It is, as Nietzsche truly says, "no small advantage to have a hundred Swords of Damocles suspended over one, it is only this that one attains to any freedom of movement"

* Cf. McTaggart. "C series" of which the fundamen-
-al series is from included to inclusive, & in which
the earlier-later relationship (i.e. of fundamental
series of the "B series") is a mere appearance.
In *Nature of Necessity* §§ 720-724.

around, but on his way back to his true place. (2)
 (3) As the famous Ophioi Tablet reads:
 "I am a child of earth & the starry heaven,
 but my race is of heaven (alone)."

(Quoten im R. Reitzenstein: Die hellenistischen
Mysterien-Religionen.) Carpenter PCC
242.

^x Hugo: Intellectual Autobiography:
'Life & Death'. p. 267.

+ Hydriolaphia V, 10. 67

In Les Tables Tourmentées de Jersey
(Simon, ~~1930~~ 1923) La Mort rattrape le Hugo:

Je t'emporte avec moi; l'éclair, notre
pale cheval au cabre dans la nuée,
Allons, sus! assez de soleil: Aux étoiles!
aux étoiles." (p. 308) *Sautet 82.*

F. Walt Whitman: "I do not doubt that the
orb & the system of orb play their swift parts
through the air in purpose, & that I shall one
day be eligible to do as much as they,
more than they." ("Assurance")

Mendeth: Viltonia, Ch XXI Freely Jan 75

thinking: Indignation of the Personality for
much frustrating material, in the
particulars concerning the qualifications
to significance for his patients. For

See p

"And where fact in a fact case help
make the fact, that would be an incoherent
logic which would say that
with running ahead of scientific wisdom
is the love-kind of immortality,"
James: *The Will to Believe*, p. 25. For a

For further discussion see Ch. 13

on recent statement of this aspect of
agnation see W. M. Saltus, Ethical Religions,
p. 155.

It is noteworthy that, no long as a new test,
to we never say, that the baby or the boy he
is dead. We simply recognize that the
his part is alive in him. To change the
find the man. To preserve the man,
find the being of whom he is the baby.
And to preserve that being, find the
still greater being of whom it is the
larval form. And this search for

...no self-transcendence upon
man. Just as the baby survives
by growing up, so does man
survive — & only so. Plus
a channel...

Hilbert
Apr 46
203

(4) that (to put the same thing in another way) MAN, LIFE, & EARTH & so on, stands & will stand rather with its whole parts, in which

2. The alternatives for the future (ii) survival by expansion — 'psychic' phenomena.

All this, common sense may well argue, is really beside the point. What interests me is not the outlook for Homo Sapiens, or LIFE, or EARTH, & so on, but ~~my~~ the outlook for me, and anybody who claims otherwise is willingly or unwittingly a fraud. * But in that case the evidence this inquiry should be considering is supplied by psychical research instead of the physical sciences.

My unimpaired answer to common sense is this: — (1) that, true enough, my first concern is the survival of this strictly limited "I" — this lower common-sense self whose doom (as I have argued at length) is inescapable & must be accepted whole-heartedly; (2) that ~~nevertheless~~ ^{do} often ^{feel} deeply concerned (significantly this happens when I seem to be living a fuller, more satisfying life) with the destinies of MAN & LIFE & the higher units generally; (3) that this concern is only natural, seeing that I am then higher selves, who comprise more of me than does this lower self; (4) that (my rule being to work from the less doubtful to the more doubtful) I must, on the whole, put the established findings of physical science before the no less genuine, but more ambiguous & incomplete, findings of psychic research; (5) that (as the law of parsimony ^{indicates}) there is a prima facie case against ^{the evidence} ~~two~~ ^{one} genera of humans, one embodied & the other disembodied — this human life would seem to suffice, & a ghostly replica of it, down to the last trivial detail, seems to me to be a work of supererogation, or (what is more ruinous) a diversion & escape from the real business of living out this life; (6) that my investigation so far shows that some kind of body (I do not say this familiar kind) is necessary to existence as a mind. ^{All mind is social} (A's body is an aspect of B's mind, B's body of A's mind) & when the bodily aspect drops out of the social web, the web goes with it.

In short, everything points to the survival, not of this separate little human, but of his life in higher beings such as MAN, whose body long outlives his, MAN, & each of the higher units, thinks, wills, acts, with his entire part, & cannot afford to allow the least of his parts to die.

Since the evidence ^{for personal survival} does not fit its theory ^{of supra-personal survival} (common sense ^{reluctantly} ~~thinks~~ — so much worse for the evidence!

Common sense is premature. The truth is that I can find little or no well-attested evidence for 'psychic' or paranormal phenomena that is inconsistent with the main doctrines of this book. On the contrary, I find much that agrees well with them, & some which provides striking confirmation. This is no place for a full discussion, but I must give one or two examples.

What is death? I find it to be a bifurcation, in which the superior & inferior aspects of the personality pull apart. It is ascent-descent. It is a simultaneous attainment to the superhuman & infra-human, as one side merges with ^{what is} ~~the~~ ^{greater} than itself, the other

* For an uncompromising refutation of arguments for immortality based on the unreality of time, see W. Macneil Dixon: The Human Situation, pp 270 ff. & pp 426 ff. This life is incredible; — another, a false one, is credible! # There is no life after it — there is no life after death, Christianity is an imposture.... The case is brilliantly put, but not argued. In another place (p. 340) the author suggests that the meaning, dawn of the material universe may be ~~linked~~ ^{connected} with a transformation of the material into a mental world. I suggest that in placing at the end of time what his opponents say is now, is hardly an improvement.

o Human conduct is more revealing than human theory: the proposed egoist & cynic is commonly the first, in an emergency, to assert actually what he denies verbally.

+ It is instructive to compare some modern versions of the future life with those of primitive peoples, whose spirit-worlds are closely modelled upon this life. The Polynesian Islanders believe that in all respects the world of spirits resembles this world, except that it is invisible to mortal eyes. Frazer: The Belief in Immortality, iii, p. 234 (1924). Langhain 9 & E. 7. A good Montserrat Islander ascends a ladder into heaven when he dies, becoming there a human god, but he lives as he lived on earth. Frazer: ibid. p. 118.

o Fuchow (Little Book of Life after Death, & Zen's Answer, iii, pp 187 ff.) says that what some regard as the weakest point of such a doctrine is really its strongest. He ~~feels~~ ^{feels} that the human spirit is a factor in a higher spirit & a highest spirit, ~~greater~~ ^{greater} ~~than~~ ^{than} ~~the~~ ^{the} ~~human~~ ^{human} ~~body~~ ^{body} is an organ in a higher & a highest body, in the ground of all our security. If man were thrust upon his own private resources ~~his~~ ^{his} case would indeed be hopeless. And he is no more lost in the higher consciousness than a memory ~~is~~ ^{is} lost in his own consciousness.

Leibniz also was certain of the existence of superhuman intelligences, & suggested that men are somehow transformed into them at death. (See Erdmann: History of Philosophy, ii, § 288, 2.)

o This bifurcation is evident in ^{some} ~~some~~ primitive & ancient conceptions of the after-life. For example, there are two ~~quite~~ ^{contrasting} pictures of Sheol & the state of departed spirits amongst the early Hebrews: (1) the dead remain self-conscious, & interested in the living; moreover they have superior knowledge — they are "the knowing ones"; (2) the dead ~~deliberately~~ ^{deliberately} forget, are sunk in profound sleep. (Erdmann: ibid. & Early Spirits, pp 174, 175.

"I suddenly realised that my consciousness was separating from another consciousness which also was also me. There, for purposes of description, we could call the A- & B-consciousnesses, and throughout what follows the ego attached itself to the A-consciousness, ^{..... I realised that the B-consciousness} the B-personality + my mind as belonging to the body was beginning to show signs of being composite, that is built up of 'consciousness' from the head, the heart & the viscera. These components became more individual & the B-consciousness began to disintegrate, while the A-consciousness, which was now me, seemed to be altogether outside my body, which it could see. Gradually I realised that I could see, not only my body & the bed in which it was, but everything in the whole house & garden, & then I realised that I was seeing, not only 'things' at home but in London & in Scotland, in fact wherever my attention was directed...." The narrator goes on to say that his experience could not be ^{accurately} described, because he 'appreciated' rather than 'saw' objects. One of these objects was his body, which a doctor ^{was busy} ^{tending} by means of an infection; it was with the greatest reluctance that the ^{patient} returned to this body, & ^{with} the faint pain-refused consciousness, after the "all the clarity of vision of anything & everything" he had been enjoying. *

But after all, common sense urges, their accounts come from the living. The real evidence must come from those who have actually gone over. What have they to say?

The trouble is that they have nothing to say — except through a medium; & only if a firm boundary could be ~~drawn~~^{set} between the medium's ^{own} 'subliminal self' would we be sure that he, perhaps, unlimited capabilities. My own provisional attempt at explaining the so-called messages from the dead — the accounts are too well-known to need description here — is as follows. The medium's 'subliminal self', like everyone else's, is none other than the 'collective unconscious' of Jung, & the 'group-mind' of McDougall; in its entirety, it is the hierarchical organisation of this book. Falling into a trance is shifting temporarily to some supra-individual (& infra-individual) level or meso-level of the hierarchy, where the medium is no longer separated from a number ^{of beings} ~~of beings~~ (great or small,

O One is reminded of the lines of our own
 Port Laurette:
 "Death drives the lovely soul to wander under
 the sky,
 Death opens unknown doors. His most grand
 black gown looks like
 'Bye Bier-ride'

* This case (which I have already cited on p.) was described by Sir Auckland Geddes in an address to the Royal Medical Society, Feb 26th 1927. He comments: "Of one thing only we can be quite sure. It is not a fake."

o The Personality of Man ^(P) p. 201. To which
invaluable book I am indebted for the
~~most~~ case cited above, as well as much
~~the~~ else.

X The point I want to stress is that there is nothing strange, unnatural, or ^{discontinuous} ~~irregular~~ about death. It is the perfect extrapolation of an already half-drawn curve. Bishop Butler (Analogy III, ch. I.) says that just as our state before birth is almost as different as possible from our adult ^{present} state, so ~~this~~ the latter is ~~no~~ ^{equally} different from our state hereafter. This argument rests on a mistaken view of our metamorphoses. I am now what I was in the womb & what I shall be in 1000 years time. I could not exist for a moment if ~~this~~ ^{these} ~~present~~ ^{all} my phases did not coexist. Death is not the destruction of any phase, but the turning of the attention to another phase — so rather point of phases, which in their turn need all the rest.

Just as I live now by a thorough recapitulation ^{of} ~~of~~ ^{of} my whole past, so I live now by a thorough recapitulation ^{of} ~~of~~ ^{of} my whole future. And just as the laws of my recapitulated past are all open to inspection now, so are those of my recapitulated future. The practical consequences are immense: if I am governed by the laws of a city that ~~has~~ ^{is} to be, then my citizenship is an extension of my life; if that city lies in a country beyond ^{my} time altogether, so do I. The question is: how much time is needed to explain my behaviour? if it is a denial of the reality of time, then time has no hold on me. If it asserts my mortality, the assertion is true. If what I do does not make sense in terms of time, it proclaims ^{my} ~~my~~ timelessness.

CF Athanasius Apomachos III, 14.
"according to what man's will is in this
world, so will he be when he has departed
this life." Cf also the Gnostic doctrine
of men as spiritual, psychic, & hylic.
Only the first are capable of immortality.
The second may attain to some blessed way
the third perish. Harnack;
dog & Enigma, i. pp. 253 ff.

allegedly unknown realms is to be had now, merely by taking up residence, & the other, second-hand, ^{psychic} news of the science is valuable only in so far as, shaking us out of our materialistic lethargy, it leads us to make a direct inspection on the spot. But, in any case, even if messages from the other side came through undistorted, they could never convey more to us than our condition qualified us to understand. The law of equality says that we can never learn more than we are. It is so disposed in the nature of things that we can only know what is going on anywhere by being ourselves in that place. There is no inspection at a distance. "Many people," says Eckhart, "imagine how to have eternally being, & divine being gender. That is not so. By that many people are deceived. I have indeed said that a man beholds God in this life in the same perfection, & is blessed in exactly the same way, as in the after life." He is P.S. 247. St Paul knew a man who was snatched up into the third Heaven, & another Mt. Paradise — on the side of the grave. 2 Cor X 11, 2.3; Gal 1.12. The alternatives for the future: (iii) extinction by contraction. checks. (5 steps 149)

Survival by expansion and ascent, then, (subject to the drastic qualifications I have just made) is a possibility. ^{Common sense points out that} the counterpart, which is extinction by contraction & descent, is practically a certainty. What, avoiding all vagueness, does this mean? It means that I am liable to die at any moment. It means that MAN, like so many species before him, will disappear (though in his case the ^{proximate} immediate cause may be failure to avert war, failure to reconcile individual liberty & social order, failure to adopt eugenics, failure to control ^{his extra-corporal} evolution. ~~of his~~). It means that the human, vital, terrestrial, solar, & galactic phases are under sentence of death severally & jointly. And even if, by some improbable mixture of good luck & good management, a way were found of unloading the accumulated goods of one stage on to the next, the end result is exactly as if they had been left to perish where they belonged. For (and this is where the descending movement triumphs over its ascending counterpart) there is no getting round the Second Law of Thermodynamics.† Even to record as much is to help in the shuffling of the cosmic card-pack, & to hasten the disorganization of the universe. If, then, I refuse to let my ^{desires} desires blind me, I shall see my future as a contraction, & ^{dying by} dying which is bound to outstrip any survival by expansion which may accompany it. All optimism is near-rightism — unless, indeed, total extinction is what we are really after, & what the universe is after. If death is our deepest desire, then the universe is designed to grant it. Our Church's up-to-date version of the Black Pig of the Irish Mythology, with in the end devouring all the deities & gods.

11 The alternatives for the future: (iv) contraction — expansion.

Such are the alternatives, optimistic & pessimistic — On the one hand growth to ever higher ^{sunnier} sunnier realms, on the other hand, decay & extinction, only made more poignant by ^{what} what may be snatched temporarily be won. Is the first nothing more than a pleasant fantasy to keep up our spirits, the second nothing less than the grim truth? Of the lessons which this inquiry has driven home, not the least is to suspect the total rejection of one or other of a pair of alternatives. The truth is rarely, if ever, so conveniently simple, or so unqualified. It is much more likely to lie in a creative synthesis. Is a reconciliation possible, in the present instance, — one which will, by doing justice to both the optimistic & the pessimistic view, advance beyond them both?

Blanco White's fine & famous analogy between life & death to day with the sun, & night with the many suns, is, I think misleading. We do not have to wait for death's night before we can see the stars: by vertical motion now we can move into the night — as when the stars are seen in daytime from the bottom of a well. M.H. DUKES H.S. for poem

It may be said that to rule out every kind of possibility for the future, & for other parts of the universe, is mere cosmic provincialism, lack of imagination — the cosmos is not likely to be H.G. Wells' inferno in inevitability. My reply would be: this world is enough to test the ^{highest} highest imagination. As often as not a ^{vision} vision is less is, perhaps without our ^{visions} visions, less wonderful than the real menialness: ^{its} its appeal lies only in its novelty. We have to grow out of this childish, masochistic thrills, & learn humbly to see the marvels at common things.

"Let us then think infinitely," says W. Macneile Dixon "for the more magnificent our thoughts the nearer the truth." (The Human Situation, p 323)

+ C.A. Richardson (Happiness, Freedom, & God p.181) suggests that the extinction of the material universe may only be the shifting to a 'mental' universe which goes on developing. For me, however, 'mind' without 'body' is an abstraction incapable of living a self-supporting life.

© Nirvana means, literally, 'wearing out'. Cf. Eckhart "God absorbs the soul, leaving no trace." (Tractate XIII). Then there are Freud's 'death-instincts' tending to the inorganic state. (Beyond the Pleasure Principle, pp.50 ff.) This ~~is~~ tendency is even the most inviolable force in life: even the self-preservation instincts secure the organism's peculiar path to death. And in fact the evidence that man wants to lose himself utterly in the 'One' is incombustible. It is not altogether an exaggeration to say that he lives for death. Sørensen's 'Garden of Proserpine' is a classic expression of man's nostalgia for 'the sleep eternal in an eternal night.' p.120.

Kaptein of V.H. p119

James White's first & second marriages
are a subject of deep interest to our
people. It is a subject of deep interest
to our people. It is a subject of deep
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Now is this self-supercession a pro aller, an
unfortunate necessity. On the contrary, it is necessary
to save me from myself, from my limitations at
every level. Reinhold Niebuhr puts the actual situation
in theological terms, but it is the same situation that
he describes: "Man's development of what he has
is cannot save man, for development will heighten
all the contradictions in which he stands. Nor will
emancipation from the law of development & the
march of time through entrance into a timeless &
motionless eternity save him. His hope consequently
lies in a forgiveness which will overcome not his
finiteness but his sin, & a divine omnipotence which
will complete his life without destroying its essential
nature." actual nature. "X" be as but (as I would say) the actual
agents which complete his life at every level are actual
his equals at that level: actual nature. If he does not
broaden his base with every actual new story, the
structure becomes top-heavy, & collapses.

X. Spencer (First Principles § 19) quite rightly notes the absurdity of being aware of one's own death, but the profound significance of the absurdity was lost on him.

Why this preoccupation with the universe when the question is my own mortality? Because, obviously enough, if the universe should prove mortal all its contents are mortal, and every subordinate species of survival it may contain can only amount to a postponement of dying.

As an example, consider the so-called immortality of Shakespeare. What is Shakespeare? Employing the terms of Chapter I, he is a View-in + a View-out. Now the View-in still exists & grows: for instance, many more people than in his own time are familiar with Shakespeare's appearance. And the View-out still exists: Shakespeare's sun & moon & stars. Shakespeare's values, Shakespeare's ^{dear & honest} ~~dear & honest~~ God, even Shakespeare's ^(in more familiar & deeper) ~~in more familiar & deeper~~ survive for us & in us. In himself, Shakespeare is nothing, in his objects everything, & then objects live in us. If, then, the View-out & the View-in live on, Shakespeare lives on. No doubt he lives a ^{different} ~~different~~ kind of life, ~~not~~ of which the probabilities are ~~not~~ limited: thus he is not free to write several new tragedies, or to live to the age of 75. Still, allowing for all deficiencies, he does possess a certain immortality, ~~is likely to do so while~~ ^{universal} ~~inhabits this planet.~~ And then? However many times death can be thrust off, it comes at last & in the universe Shakespeare is ~~virtually an ephemeral as fulfilling his own prophecy, leaves not a wrack behind.~~ ^{His immortality, ~~after all, is not only~~ ~~lacked~~ ~~not only a core the core it needed~~ ~~but instead of the circumstances~~ ~~had the circumstances it could have all shall & no ~~less~~ (instead of the other way about) & so is not~~ ~~immortality.~~} ^{kernel} ~~kernel~~.

* This is not a metaphor, but a living fact: MAN is what he is now because Shakespeare lives in him, becoming (if I may say so) more & more Shakespeare as time goes on. In fact, Shakespeare will not be Galileo himself until he has stopped growing - accumulating meaning, associations, power, ~~criticism - & he will not stop growing while the English lines~~ Now ~~he is still very young, & is not likely to die while men inhabit this planet.~~

(*) What the world is depends on how long I give it to be itself. Brevity is the soul of triviality. Quality is always a question of time. As R.G. Collingwood has shown, if the historian were to deal in events of no more than an hour's duration, he would discover the burning down of a house but not its building, Caesar's assassination but not ^{the} conquest of Gaul. History turns on face to the ~~man~~ ^{man} whose words are reckoned in hours, an utterly different face ~~for~~ ^{for} whose words span centuries & millenniums, and still another to him for whom there is but one Event embracing all time. "The shorter our standard time-phases for an historical event, the more our history will consist of destructions, catastrophes, battle, murder, & sudden deaths."

flashes is doomed, & no wishful thinking, no final dialectical twist to the argument, no reliance upon some unknown factor (such as a divine Re-winder of the cosmic clock, or some secret suburb of the world where radiation is turned into matter again, & entropy is reversed) can save the situation. For mere repetition of this world-history (supposing the world to have any intelligible meaning) would be futile itself; the creation of a ~~stronger~~ ^{entirely new} world in succession would be irrelevant to this one; & the creation of a partially new world, taking over something from the old, this one, would simply amount to supernatural interference with ~~this one~~ ^{these} things as they are. *

§5 The overcoming of time! (i): seeing the picture as a whole.
Like a tree, I ~~grow~~ ^{grow} hollow, & then I die! For this there is no remedy
There is no way out — so long as time is taken for what it appears to be. And indeed time must be so taken: the past has passed away, & the future is not yet, & to claim that these distinctions are illusory is to make nonsense of experience. I do not say, then, that time is simply unreal, that past & future are really present, & that is the ^{conclusion of its whole} ~~end of the matter~~; I only say that time must not be taken at its face-value alone, & that there are as many true versions of what time amounts to as there are grades of experience. There is no such thing as invalid experience, & experience of the timeless is as much a hard fact as experience of the timeless. The situation can be put very simply & briefly: — for the lowest grade of ^{being} ~~existence~~ there is only the past & the future, & the present is whittled down to vanishing point; for the highest grade of being all time is contained in one spacious present which combines succession & simultaneity; for intermediate grades ^{the span of} ~~this~~ ^{the span of} spacious present is proportional & status in the hierarchy of being. This doctrine of the elastic spacious present has been fully discussed in Chapter XVI. *

The alternative hypothesis ^{as to the future} which I have been considering in this chapter have, so far, neglected this supremely important fact — that time is not ~~fixed~~ ^{uniform}, but changes in quality from level to level. And this relativity of time to grade makes all the difference in the world — it ensures that, after all, ^{unequalities} ~~perfectionism~~ does not have the last word. Every other vehicle — even the last of its galactic — breaks down, except the final one. For the whole is safe, even against the heat-death of the universe. The last change is to the changers.

As I have already shown, the spacious present of the galactic level (there is empirical evidence for this) is of the order of millions or hundreds of millions of years, & there is no reason to doubt that this span could be extended ^{still further} ~~indefinitely~~ into the past & future, rescuing the first from oblivion & the second from vagueness. Nevertheless the most advanced of galaxies is ^{merely} ~~only~~ a part, & the part is different in kind from the whole. It is only the whole which, embracing all lesser spacious presents, makes all time present time & ensures that nothing is lost. At this the supreme level, & here alone, the victory of death — & of heat-death in particular — is turned into victory. Entropy remains a fact, & even in a sense the final fact. It is the frame of the picture, that brings it to an end in one respect, but enhances it in another. It is the border which offsets the pattern & contains, & abolishes that pattern only in a Pictorialism sense. ^{Here all's not well, that ends well, nor all ill that ends ill.} No one looking at a painting fastens his attention upon the extreme edge, deploring the fact that the composition should come to such a miserable end, ~~instead of~~ ^{instead of} & declaring that the whole is thereby rendered void. ^{hollow, non-existent.} Instead, he attends to the centre of the picture.

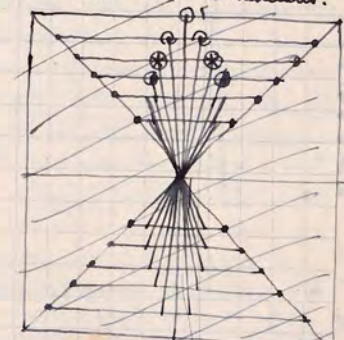
In plain words, what dare I hope for? What is the brightest possible outlook? It is that by the time the last of the galaxies — the final vehicle of life — is threatened with destruction, that galaxy will have ~~ceased~~ ^{ceased} so effectively the ~~destruction~~ ^{destruction} seen through time to such effect that its destruction will be no destruction, but the outward sign of its deliberate merging in the whole. Then will be attained something like Nietzsche's last term of the C-series which includes all the others ~~at once~~ ^{at once}: for as it is future, ~~for itself~~ ^{for itself} but ~~the~~ ^{the} perception of itself is like perception in the present. * In other words, the temporal ~~one~~ ^{one}, having travelled through the timeless ~~one~~ ^{one}, decides to return in its favour. One-way time as asymmetrical time gives place to ~~the~~ ^{the} symmetrical time. A time — even in its ~~reality~~ ^{reality} — time does not only flow.

* See, for example, Joseph Needham: Time & the Reproting River, p 219, where he suggests we are like fish in a stream that flows only one way: ~~see the process~~ ^{see the process}, by which the stream is fed is beyond our present ken.

* Nevertheless the notion of world-cycles is a perennial one. The Days & Nights of Brahma are the creation & annihilation of worlds, & the Stoics believed in the repetition of all things. See, e.g. Marcus Aurelius: Meditations II, XII, p 16. And St. Thomas Browne believed that "according to the simplest mathematics of the city of heaven" the world with ~~us~~ ^{us} in a famous passage: "all things began in order, so shall they end, & so shall they begin again, according to the ordains of order, & the mystical mathematics of the city of heaven."

* As Kant says (Critique of Pure Reason) "space & time are merely the forms of our perception & not characteristics of an independent reality ^{outside of} ~~apart from~~ which we have no grounds for assuming space & time to exist." To this I add: the forms of ~~our~~ ^{our} perception are graduated as perceivers are graduated, and space & time ~~are~~ ^{are} just as elaborately manifold as they are, have a hierarchical structure answering to theirs.

⑧ It is as if only in the whole ~~there is room enough~~ ^{there is room enough} for all the variety of things, without the necessity of getting rid of some of them. At the lower levels, however, time (as Schopenhauer said) is the form in which the variety of things appear as their perishableness. They are crowded out — not annihilated.



* The border ~~not~~ ^{not} of death really does offset the pattern. For, as I pointed out above, we want to die, to merge, ^{to get rid of} ~~to get rid of~~ ^{to get rid of} this personal ego for good & all. And our wish is granted: the world begins as One, & ends as One. But (unmistakably) ~~and so that we are~~ ^{and so that we are} our other wish is for immortality, such that nothing of value that we have created is lost. And this wish also is granted: the picture stands as a whole, with its borders of Oneness, & its content of Maypoes. ~~the whole of all time, not the abstract circumscribed whole of the beginning & the end.~~ ^{the whole of all time, not the abstract circumscribed whole of the beginning & the end.}

* Nature of Existence 55 727 ff.

about all, Time, according to Joyce, is the form of the will.
And what makes time real for us is desire, or craving
the difference between the world as we perceive it & the
world as we feel it ought to be. The restless will that
arises out of this tension cannot be gainsaid, for it is
the human condition itself: but it exists to be
transcended by the realization of timeless reality, with
the stilling of desire, & the knowledge that there is no
perfection that is not available now. Thus the Buddhist
seeks to become free of time by becoming free from aversion,
& longing. "The affairs of this world are like a circus, but
the intricately contrived Comedy; & we cannot judge of the
Tendency of what is Past, or acting at Present, before the
Ensemble of the last Act.... But impatiently to call for
Vengeance upon every Ensign, before that time is ready
to overturn the Stage before the entrance into the fifth Act.
But he to whom time is as eternity," says Boethius, "is eternally
as time, is free from all distress." (Image; Pers. 1d & M 150) — inevitably
because, given time, his self reveals its continuity with every other
self, & one Self remains.

o Henry More: Divine Dialogues. OBER.

+ Carlyle makes the Devil "the Two-Prince" (Satanstoe Resolved III,
Chap. 1). The evil aspect of time has been forcibly put by Aldous
Huxley in his novel: After Many a Summer, pp 104 ff.

* Wendellbrand: Introduction & Philosophy, p 385: "The innermost meaning
of time is the ineliminable difference between what is & what ought to be."

Asserting separate selfhood is asserting the reality
of time & mortality, death. Denying separate
selfhood is denying the reality of time & death. The
choice ~~is~~ lies with me. I grow by taking
on other selves with their time, & I attain immor-
tality by identifying myself with that sole Self
who is immortal, because it separates itself from
no self. "It is we who, with our greed & fear, make
the illusion of time. When love & understanding wholly
replace greed & fear, then the illusion of time is
conquered." * The true time-machine is an open
secret: it is love & goodness. And the machine is
no patent process: ~~one~~ to go forward in time ~~we~~ must
go back — back to where one separates oneself from
every other self, in order that one may go forward with
them & in them. It is no good trying to realize the future
asymmetrally, without the past, is like trying to get a
new right by going on instead of back to where it
went wrong, & only then going forward to the solution.

o It is noteworthy that the ~~history~~ philosophy proper (or so Hegel thinks)
- Werke (1840) vol XIII, p 274 begins with Parmenides, who taught
that Reality is unchanging, "immovable in the bonds of mighty
chains, without beginning & without end; since coming into being
& passing away have been driven afar, & true belief has cast them
away." — Russell, Oxford 1954

* Gerald Heard: Cries of Christ, p 185.

Indeed, it is not so much that ~~a man~~ ^{we} painfully
strutches our ~~own~~ ^{own} species prompt, or of smashes a little
more of the future & past, ~~to make it present~~, as that
we ~~are~~ ^{are} ~~cleared~~ ^{are} to ignore the ~~whole of time~~ ^{whole of time} that already
lies within our grasp. We do not by more supreme
effort achieve, or think, or build up the timeless present
— rather we give up trying not to see it; exhausted
by our attention to detail, we relax; our gaze,
cast no longer closed-up, finds rest in the whole.
The horizon, not the ~~more~~ ^{more} ~~on the past~~, is we do not
struggle to expand the ~~more~~ ^{more} ~~on the~~ ^{on the} ~~wonder~~ ^{wonder} ~~present~~ ^{present} into
a distant mountain-range, we just look beyond
it. * And so the drowning man (if accounts are true)
does not determine anyhow to push his life-saving net
a few moments: he stops ignoring it. It is what St
Augustine calls 'the now of our flesh' which ~~endures us to~~
reads "succession what really constitutes a whole."

o "But if the now of the flesh had capacity to comprehend the
whole, & had not itself for its punishment been ~~prohibited~~ ^{prohibited} ~~limited~~ ^{limited}
to a part of the whole, then wouldst desire that ~~whatsoever~~ ^{whatsoever}
exists in the present should pass away, so that the whole
should please thee more" Confessions IV, 11, see also IV, 10.

* The metaphor comes, of course, from Herbert's famous poem

(as I shall argue more fully later)
o And ~~the~~ ^{the} ~~curious~~ ^{curious} detail of the ~~whole~~ ^{whole}
picture is ~~essentially~~ ^{essentially} indispensable: without the
least of its parts the whole is not the whole. * At the
same time the part is not left to itself, but completed,
given full meaning, by all the other parts, so that it
really is nothing less than the whole itself, as organist
about that particular part. In short, personal immor-
tality is asserted, but not (happily for us) we remain
ourselves our particular unique selves. * (happily
for us) ~~we lose them~~ ^{we lose them} ~~transcend them~~ ^{transcend them} ~~are saved~~ ^{are saved}
from them. More personal immortality, & more
group-survival, ~~as~~ ^{as} ~~equally~~ ^{equally} ~~intelligible~~ ^{intelligible} ~~as~~ ^{as} ~~apart~~ ^{apart},
are together the only kind of survival worth having.
It is that kind of survival which the whole ensures.
In theological terms: "Our God is a consuming fire."
* There is no particle of what I am that does not
need saving from its own limitations (which is its
sin). At the same time: "The gift of God is eternal life."
There is no particle of what I am can perish. The
Total picture at once answers & completes its details.

* Angelus Silesius goes so far as to say: "If I come to nought
He ~~must~~ ^{must} needs give up the ghost: if I did not exist
neither would God." Love R. C. 126

+ Rom VI, 23. * Heb XII, 29.

On reality as duration, see H.W.
Carr, Philosophy of Change, p. 179.
"Philosophy alters the whole kind of mind, it
unveils a reality that overflows spatial
reality, independently, a reality of which
space is the present unending moment."

A hand-drawn diagram of a dendritic tree. It features a central soma with several branching dendrites. The dendrites are labeled with 'F' and 'E'. A pink line is drawn across the diagram, possibly indicating a specific feature or measurement.

And the complete, ~~trans-~~
~~action~~ picture is
not (iii) or (i) alone, but
all combined in
one.

telling in the medium
 words. "in a complete
 philosophy of the whole world of appearance
 would be set out as a progress. It would be a
 development of principles, not a discussion of facts."
 → the matter, the very nature of existence
 — not merely present existence but
 that existence — would be meaningless
 if we did not in fact take in the
 picture as a whole. So he takes account
 of the connection that the mind has ^{an} ~~any~~
 association of existence ^{negative} compared to the
 present tense; see John Saint: A
Study in Relations, § 50, & expands:
 Space Time & Unity, p. 71. Reality, says
 Alexander, does not only mean present reality.

* Dr. Eugene Galy (Supernormal
faculties in man, p178) ^{disrupts lat.} ~~states~~ ^{owns} A "Every
human being knows his entire life according
to laws that are still to be discovered, or
melancholic subjects (i.e. ^{depressed} ~~depressed~~)
are psychic instruments of variable
quality that reveal what each human
being knows concerning himself without
being aware consciously, or even subconsciously
that he has this knowledge." Galy found
that ^{predictors} while the sensitive is
seemingly able to tap another's subliminal
level, ~~he is unable to~~ so to predict
that person's future, he is unable to
contact his own.

- o Chemical Philosophy in Ancient Times
(Ed. & trans Hughes) p. 193

Storches; don't all of it, + it abolishes doubt

* There seem to be two ways of arriving at linelessness: (i) grasping the whole, (ii) seeing the part as bound up with the linelessness of the whole. Of (ii) examples aren't Joseph's vision of all things associated standing still in the Book of Genesis (one of the Apocryphal Gospels), Browning's poem 'The Last Ride Together', + ~~the~~ the poem by Rupert Brooke in which he sees all action suspended: 'that is being forestalled'.

called "Dining-room tea" (Jackson)

The famous syllogism: 'Socrates is a man; all men are mortal; therefore Socrates is mortal'; should be amended to: 'Socrates is all qualities of individual; all qualities of individual are not mortal; therefore Socrates is not altogether mortal.' Or, if the preface premise is allowed to stand, the syllogism should read: 'Socrates is a man; no man is mortal for every kind of individual; therefore Socrates is not mortal for every kind of individual - i.e. he is not altogether mortal.' Actually all three the first syllogism corresponds to common sense's story, the second to the full inside story, the third to the full outside story.

W. H. 1000 ...
 1911 ...
 ...
 ...
 ...
 ...



[The page contains faint, mostly illegible handwriting, possibly bleed-through from the reverse side. A prominent diagonal pink line runs across the page.]

The Virginia City (California)
 facilities in the 1870s
 human being knows his position and standing
 it is not that one still is to be considered
 as a person of importance
 and position in the community
 but that the person who still knows
 his position in the community
 and his position in the community
 is the person who is still
 the person who is still
 the person who is still

1. The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is a very interesting and well-written paper, and it is a pleasure to read it.

the amount of the ...
to the ...
of the ...
the ...

[The following text is written upside down and is mostly illegible due to extreme fading and bleed-through from the reverse side.]

1. Definition of the term
 2. Classification of the term
 3. Importance of the term
 4. Conclusion

nature, & whereas I would prefer to say that it is embodied
one more firmly inside nature — the fourfold
nature which is half future & half past.

☐ Appearances are deceptive. A man's tailor & insurance
broker believe they know his spatial & temporal limitations.
But man is infinitely elastic, & it is ^{always} a mistake to
imagine you have him taped. The man ^{who has no hope that} ~~whose~~ ^{his destiny will be} ~~cannot~~ ^{is} rewarded on earth demands & announces
heaven; ~~the man~~ for the time serves. Time serves.
Perfect justice on earth & in time would limit humanity ^{to time};
as things are, humanity demands what time cannot
provide. ~~But~~ We are ^{just} as big & as long-lived as we
choose to be. And ^{alive} ~~with~~ this, we are as ~~long-lived~~ ^{alive} in the
future as we are to the past: the further ahead my goals
lie, the further behind lies my starting point. Immediately
or asymmetrical. Even common sense rights shy of the alter-
native to this doctrine — which is that unethical good actions
are their foolishnesses.^x

* Bradley (Appearance & Reality, p. 304) makes the point:
"endure only so long as a particular purpose holds."
* See Gerold Heat: Good & Evil, p. 185.

"Everything," says Pliny; "after its last day, returns to what it was before its first; & after death, bodies as well as souls have no more variability of any kind than they had before birth. Only Man's variety makes him project himself into the future." * This is the entire truth. Yet man demands immortality, thus the hopelessness of the situation is the need of a larger hope.

* Hist. Nat. VII, 56
Regarding: Immortality 19

186 The conquest of time (ii) the vertical axis, & the precious present.

It is death, & not life, which demands the deathless. If I were not doomed at every stage, if I were destined to go on changing, if time had no stop & ending, no culmination, then I could perhaps dispense with any genuine immortality. In actuality, however, there is no hope for me in time, & depth, forcing me to look beyond to the timeless life, seems out to be the friend & minister of that life. Awareness of death & acceptance of death as the conditions of the inheritance of eternal life. Another dimension is suddenly revealed; a flood of light is poured on existence, revealing the hopeless as the only hope, & transfiguring the blackest pessimism into the most radiant optimism. Leaving their temporary stations in the past & future, all curvatures are called home to the Now. "Know of a truth that only the time-shadows have perished, as are perishable; that the real Being of what was was, & abides is, & abides will be, is even now & forever."

Man is a nest of tenses. Like a cat he has nine, & the tenth is immortality: its price is eight deaths.

Let me put the matter in terms of the fourfold schema with which this chapter began.

The four primary movements, two ascending & two descending, two past & two future, I found to be subject to recapitulation. It was not that they can be foreshortened but that they must be foreshortened, & in a number of different modes, for my maintenance from moment to moment. The rule is that my long-term history (future as well as past) must repeat itself continually, at various paces & with varying richness of detail, for me to exist at all. Thus already (I apart from deeper considerations touching the nature of time) my 'physical' existence is a most elaborate way of monkeying (so to say) with time, of approaching the timeless. And all modes of recapitulation converge upon that supreme mode which actually arrives at timelessness. My awareness of the whole fourfold process, ~~epitomized & concentrated~~ ^{abstracted}, attributing to each count its proper station in the temporal scheme, is itself ~~free~~ ^{free}. Any part of my cosmic history, or any number of parts, or the whole of it in outline, may be present to me, while still carrying its own time-label. Thus I have not dispensed with the four arms of the scheme, but have added to them a vertical axis — the axis of the Now which embraces all time. In fact, the recapitulating series culminates in nothing less than the precious present of the Whole, in which all pastness & futurity are gathered up into the present moment — this present moment. And so I come back, at the end of ~~this part~~ ^{Part III} of my inquiry, to the notion with which it began: my Now is a timeless instant capacious of all time, just as my Here is a spaceless point capacious of all space. I am mortal — indeed I am infra-mortal — seeing that I can never live for a moment, or even exist for a moment, except by the courtesy of another. Yet it is precisely because I am infra-mortal that I can be supra-mortal. Reality at all levels, & at every stage of development between the levels, is mine for the taking — mine anyway. Having nothing of my own to set limits to what is not mine, I can extend unlimited hospitality to my objects, & possess in them now all their time. My present is such

time as my objects needs to be itself in me, & when my object is the whole I am immortal. Ultimately, it is impossible to ~~be~~ die. All existences are aspects of that one Existence which needs all time to ~~express~~ its nature. Its life is its only life, from which my life is a mere abstraction, & by itself nothing. Its life is the life of all things, & my life. "What does not drink for God" says St. Augustine, "cannot perish for itself."

My common sense finds this kind of immortality quite unattractive. And necessarily so; for at common sense's own level — the human — I am ephemeral. Common-sense immortality — the sort common sense can believe in — is a manifest contradiction in terms, an absurdity, an impossibility. There are no gifts of time, no gratuitous extensions, no reprieves. Nothing gets any longer than it needs. On the other hand, no period, however vast, is withheld from the object who ~~needs~~ demands it in order to be itself, or from me who make that object my object. Real immortality is not prolonging this life, but deepening it. Heaven says Browning, is "the instant made eternity" *.

* I mean the word 'object' in both its senses: as what is presented to me, & what I strive after. I need all time in which to fulfil my duty & to acquire wisdom. To mean or intend the whole so already to have exhausted the time-clock: I got just that time which is needed for my plans — no more, no less. (Or in more familiar phrasing) in that death the will of God about the future.

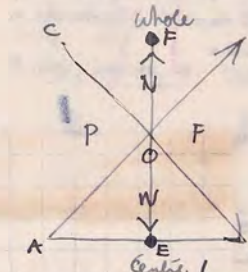
Between the false time-optimism & the true eternity-optimism there lies that necessary stage of pessimism & deathless (or nihilism) so common today.

For Bergson, eternity is only reached through death. "The meaning of death is that there can be no eternity in time & that an endless temporal series would be meaningless." Bergson: *Destiny of Man*, p. 319. On immortality as more abundant life now, see Inge: *Personal Idealism & Mysticism*, p. 150. See also B's *Meaning of History*, p. 205.

o Carlyle: *Sartor Resartus* III, VIII / 181
McTaggart says: "Nothing is really present, past, or future. Nothing is really earlier or later than anything else or temporally simultaneous with it. Nothing really changes. And nothing is really in time." (*Nature of Existence* § 333) This is the point of view of the labels. The absolute & rather 'thin' (to use James' term) character of McTaggart's thought would have been corrected if it had been related to actual grades of individual. Timelessness belongs to the whole. But each ~~rank~~ grade has its own measure of 'timelessness'.

x In a famous passage, Plato says that "we" & "shall be" are forms of time that have come to be; we are trying to transcend them & unthinkingly to eternal being. We say that it was & is & shall be; but 'is' alone really belongs to it & discards the rest.

cf. *Timaeus*, 37E, trans. Cornford.



Recapitulation does something to solve, I think, the old dilemma of traducianism v. creationism. The soul is generated from souls (A, B, C, D) at the same time as bodies from bodies, & traducianism is true; also the soul is created ~~ad hoc~~ for each new individual, & creationism is true. Actually, this is an oversimplification, & the notion of 'spirit' rather than soul applies to EF. The subject is vast, & I can only throw out this suggestion here. *Eneid* XXVII p. 266

cf. Jean Fernel (*On Hidden Causes*, 1548). Fernel ~~thought~~ says that the principle of life or soul enters the body from the stars (or from the 'primordial mobile' at birth, & that it returns there at death. (See p. 3. *Sherrington: Man on His Nature*, Ch III)

* This is, in brief, Kant's first argument for immortality: the moral law that we judge must be fulfilled concerns the punishment of the guilty & the reward of the virtuous. (p. 288)

o *John II, 17* * The Last Ride together.

[illegible]

Becomes latent, & remains latent, till the
height of consciousness attained revives it by
awakening it from sleep." But it is Traherne
who sums up the matter best in his remarkable poem
'The Anticipation':

The Anticipation :
 That so the End should be the very Spring
 Of every glorious thing ;
 And that which seemeth last,
 The fountain & the cause ; attained so fast
 That it was first ; & mov'd
 The Efficient, who so lov'd
 All worlds & made them for the sake of this ;
 It shows the End complete before, & is
 A perfect token of his perfect bliss.
 If I may so put it, God is the supreme Scientist, ^{to} whose
 Science ~~is self~~ (which is complete Self-Knowledge) all science
 is contributory.

Renan made a similar suggestion, but ^{for him} ~~it is~~ it is the Scientist rather than the Saint who will reconstruct the past — & to such effect that the experience of dead men ~~is~~ ^{is} to the men themselves) ^{will live again as memories not unlike the} ~~scientists' private memories.~~ J.B.S. Haldane (Possible Worlds, p 263) commenting on this, says: "clearly if 100 years hence some one remembers having been I, I have not died, even though he is less like me than I am now like myself at four years old." Cf. also the doctrine of R. G. Collingwood (The Idea of History, etc.) that history is thinking dead men's thoughts.

↑. Selby (From the Unconscious to the Conscious, pp 304ff) checks this suggestion that evolution, advanced far enough, will achieve knowledge (& indeed memory) of all its past: "Philosophy may maintain no more than this — that the consciousness of individuality may be ^{lost} temporarily, ~~lost~~ by the destruction of the organism but that it cannot be annihilated; that it ~~remains intact~~

"The slow & steady agro plodding, the unoccupied surface ripening, the rich roots forming beneath. At last the New arriving, assuming, taking possession..."

time in one place — here. This is the Being who ~~(as Jesus our savior)~~ ^{embracing} our work of raising the dead to life. Leaves no trace of mechanism or mobility in the work. The rule is that I have as much life ahead of me as I am prepared to begin upon the part. This is the universal More which "invites the less of all other lures; on the less the more is built; by the more the less, right down to the least, is transformed." ^(H. Morgan)
(E. M. E. 205)

Belong • Berayaw (Destiny of man, p. 330)
wills: "For Fedorov's death is the
cost only evil. ... Final victory
over death comes. ...
in obtaining resurrection after the dead
ancestors ... man ought to be a giver
of life, a firm life for all eternity."

~~But~~ And if he only knows himself he would realize that he has as many 'chronologies' as he has levels.

ahewell ~~point~~ is has
But a faith in eternal
during nature as the worst of mind incredible enough,
the very conception eludes his grasp. ~~Among~~ the
doing so he is torturing himself, & so wondering
miracles is the miracle-monger. "That the universe
the accident, then's a mad thought for you." For
into the cosmic dualities, for the condensation of a gas.
Ramanathar, indeed, had been his works had not
more remarkable, how admirably Hilbert's product
intuition or reason! Perhaps intelligence, perhaps
not have got on without them!"

Euryanassa 70
x this is well represented in
Adams Huxley's poem:
"Fishes Philosophers Song,"
beginning:
A million millions swimming
all of them exist,
Out of this caladymon Out of this
Dachtyon unroc.

O by the way taken advantage
of accidents & mechanism
of our world are saved
from that condition by
myriad of future beings
exercising retrospective
purpose over their own
past.

• W. Macneil
Situation, pp 1

(...)

his own; he is in a condition of primeval emptiness & transparency. And it is only because he is dateless that he can record the date of his object.

The principle is already familiar: ~~only its applications to~~ like space, & colour, & reality, & so on, time is duplex or bi-polar. It is excluded from the subject & attributed to the object; actually it belongs to neither, but exists as a relation that at once unites & distinguishes them. It is fugitive, unstable, passing to & fro between two observers, each of whom is to the other an object with a history because he is himself outside all history. Reality is a mutual-admiration Society ^{of members not bodies} apart from the time & the biographical details with which the members conspire to credit one another, they are non-entities, to whom nothing can ever happen. And the further they withdraw from one another in time, the more they find to admire: the club rule is - keep your distance, because it is creative.

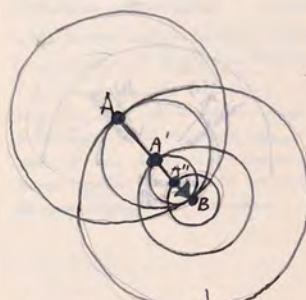
The point I am making is so vital to this whole inquiry, & so difficult to realize vividly (~~though it is simplicity itself~~) ^{hindrance} that I can afford to neglect no aid. Let me then change the figure again, & speak of myself as Nations permanently at an observation-post on the border of time, with ^{the task of noting what is} ~~instructions to note events~~ going on in time. I am equipped with a very good telescope, capable of covering the whole field; ~~but my mistake is to~~ ^{any fault in observation must be attributed to my failure to master the} ~~my mistake is to~~ ^{adjustments} rather than any defect in the instrument, must be attributed my faults as an observer.

I make several discoveries. I find, for instance, that the country I overlook is divisible into regions, each having its characteristic type of inhabitants, that in many ways the type ^{remote} ~~improves~~ with the range, & that to focus for long upon any region, ~~except one in the middle~~ ^{distance} I call human, ~~is hard~~ - to this human region I return again & again, with a feeling of home-coming, after my brief inspection of the strange territories which lie on either side. As a matter of fact, I come to think of this region as my own; I become so wrapped up in its topography, so concerned ^{about} ~~with~~ its inhabitants, that I forget that I do not live there. ~~myself~~. I come to think that I am ~~one of these humans~~ ^{myself}, I use the words "Here" & "now" of events in this region, forgetting of where I belong, & of my station outside time.

More than this, I tend to ^{label as "past"} ~~think of~~ the regions lying between myself & the human region, & so "future" the regions that lie beyond the human; ^{or else I move this labelling}. In short, I come to shift my central reference point ^{from this real & primary observation-post outside time to a secondary point right in the middle of time, & to} ~~disregard~~ ^{disregard} the existence of the former. This is a mistake, because it is only ^{this uniquely situated look-out on the border of time} ~~from my station outside time~~ that I command a view of the whole country of time in general, & the province of man in particular. If I were really to leave this station & go down amongst men, they would vanish. My error, ~~then, is not~~ ^{lies} in taking the human region for my home, ~~but in imagining~~ ^{real} instead of for my home-from-home, my home-from-this-home.

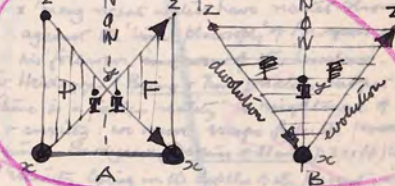
(Or, in diagram-language, my error lies in taking my human centre, where the ^{two} ~~two~~ roads of my history ^{meet} ~~meet~~, for my ^{as the} ~~as the~~ Centre, which is where the ^{two} ~~two~~ roads ^{finish} ~~finish~~ one of the roads ~~begins~~ & the other ~~ends~~. I forget that the condition of my double journey is that I remain all the while at the beginning & the end of the road, that real travel is change

Note also that all real contact, all action, occurs at the Centre (see Ch. V §) & therefore at the very beginning & end of time - or rather out of time altogether. All that goes on in time is (so to say) mere preparation for action. ^[above words of different dates find common ground]

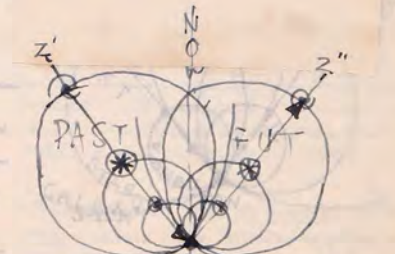
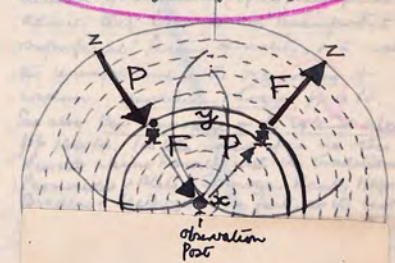


My objects A, A', A'' take their time to be themselves in me, B, who am timeless. But in A, as A's object, I take my time to be myself....

The steps I place on temporal interval, & the distinction I make between abstract time that does nothing & real time that creates, is analogous to Bergson's ~~distinction~~ ^{distinction} between physical time & durée.



The common-mere time-version (A) must now give place to the more fundamental version (B), because my Centre as base has really never shifted from (X). I project myself (as man) upon (Y), noting that for an observer there I am a man; but this is only because I have never got beyond (X).

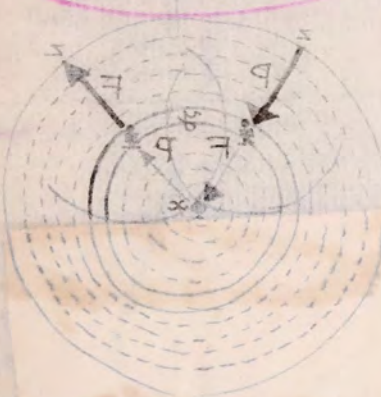


My history is a perspective effect from viewpoint X. To speak of the primordial undifferentiated Universe (2') or the final death of the universe (2'') as self-contained states is an abstraction.

The above is a copy of the original letter from the Secretary of the Board of Education to the President of the Board of Education, dated 1890.



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He is a Christian that he can never be the state of his belief.

◇ Is the future then ~~nothing~~ ^{a fiction}? Have we nothing to look forward to? ~~The~~ All the propulsion which the future holds exists Now, but this is only true ^{when} ~~because~~ the Now is given its full value & meaning. If a narrower view of the Now is taken, if the empty moment is under consideration, then, manifestly, we must look to the future for the meaning of existence. 'Do not judge the play before the play be done.' Perfection, in this sense, does ~~not~~ lie at the end of the inclusive or cumulative world-series, & by no means ^{not} at the beginning of it, & least of all here in the middle. The whole ~~lies~~ ^{has no future, &} at the end of time, the prime at the beginning, ^{has no past,} & every line of process that passes through me finishes in one or other of these. Those are right who place Heaven at the far ^{future} end of time; but they are wrong ^{who} to place Heaven only there, for Heaven has retrospective effect over all that leads up to Heaven itself. ~~But~~ The same is true of every other higher unit: the living GALAXY & SUN & EARTH, and LIFE & MAN do not exist yet: they are (common sense is quite right) fragments, illusions, now — just as I the man am a fragment & illusion now. Yet it is then life I live. I depend in every way on future reality — & indeed upon the whole of time, ^{very very existence, for a single moment reduces time to an absolute.} ~~with its far shore.~~

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of interval, & not simple change of position. ^{a lesson or stretching,} that it is a kind of walking in which one leg can only move forward because the other is still.)

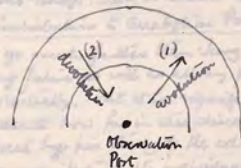
There are ^{three} more facts of interest that I note from my observation-post. The first is that a tendency for the nearer part of my object to fade, while the further part comes out clearly. This shift of focus, or increasing long-sightedness, ^{analogous to the eye's focusing of the very near object, & seeking rest in a more distant one} is I call "evolution" ^{or "integration"}. The second is an equal & opposite tendency for the further side of my object to dim, while the nearer becomes distinct: this I call "devolution" or "disintegration". And the third fact is that, queerly enough, my increasing hypermetropia & increasing myopia are linked. I tend to see double; & the my nearsightedness & long-sightedness increase together, & the very near region & the very far appear superimposed. Only when I am observing man does this doubling of regions vanish. My name for this effect is the phenomenon of "Symmetrical Pairs".

Evolution, then, & my evolution, & my attempt here at ^{a kind of} autobiography, are appearances. By this I do not mean that they are illusory. Far from it. They are only illusory when they are taken as the whole truth, instead as one half of it. Change is not change without the change-less; time is not time without the timeless; I ~~am not~~ have no history unless I am stationed against history. It is by virtue of being Now for me that all events are dated, & labelled 'past' & 'present' & 'future'. (Equally, since I am at the beginning & the end of the road, I ^{do} can reckon all events future to me, and all events past to me.) The practical consequences are tremendous. I can, if I wish, extend my gaze to the ~~future~~ horizon, which is the other extreme of the country of time, & so taking in the whole. All of time is mine for the asking, provided I keep it as Another's.

Time is an impostor that is always ^{about to drop} taking me in, & always being exposed. I cannot see through time once & for all. Continually I have to remind myself that my life-story (I was born & shall die; I was cells & molecules & atoms, & shall become them again; I was one with stars & galaxies & the whole, & shall merge with them again.....) is so over-simplified, so naive, & stands in need of so much qualification that it is no better than a fairy tale. The truth — that my innumerable ^{fantastic} metamorphoses are now-from then — must come to me apace daily. They are twice-timed states, ~~not once-timed episodes~~ they are always masquerading as once-timed episodes.

When common sense (forgetting that what I am does not make sense till all time is dragged in) maintains that this autobiography of mine is nothing but a fiction, & that it is absurd to talk of my galaxies, ridges, & terrestrial phases — then common sense is ~~perfectly~~ right. But for the wrong reasons. Of course I never die & never shall exist in these extraordinary embroilments. ~~No traveller of the remote spaces & times would ever~~ ^{recognize} me. The whole, the galaxies, the stars, & all the other units in which I am involved, are not myself over there, or myself at that time, but

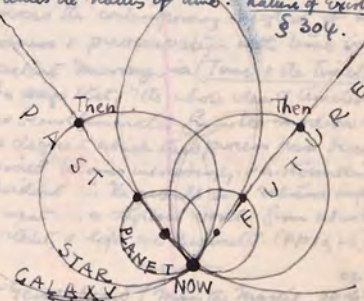
The most fundamental science, & the most fundamental theology are agreed about the ultimate ^{the} unreality of time. In other words, the ultimate Pair is non-temporal. For the physicist is concerned with abstract patterns in which 'the formality of taking place' is irrelevant, while the mystic is concerned with the concrete world-pattern which now is all that ever has been or ever will take place. Time belongs only to the intermediate Pairs, to the partial & provisional aspects of reality that occur ~~by the way~~ on the way to the whole & the Centre.



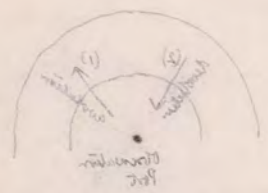
* Many recent writers have reacted strongly against the 'time-philosophy' of Bergson & his followers, in favour of the 'timeless'. Thus for Heidegger (Being & Time) reality, subject to time is a fallen reality, a nightmare of care & anxiety: we must escape from the power of time. Bergson (Duration of Man, p. 331 ff) teaches that elements, lying in the depths of the present, is the ceasing of that anxiety which gives existence its temporal form. identity. * & Bergson goes so far as to the God infinity, that is merely future with hell. If we transfer eternal life, which is present, defining from him, to the future, the worlds are disastrous. (See Duration of Man, p. 333)

Even brilliant Russell, who cannot be accused of idealism (of the philosophical sort), admits that time is an 'unimportant & superficial' feature of reality, & to realise the unimportance is the beginning of wisdom. Mysticism & Logic, pp. 10 ff.

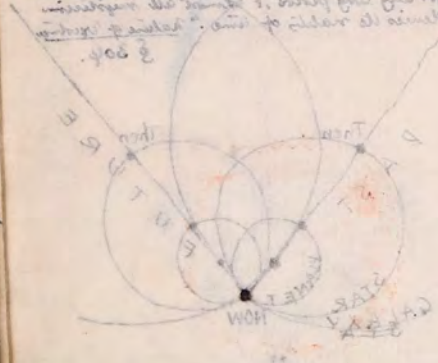
See also Our Knowledge of the External World, pp. 166 ff. In this respect it is no other Russell, always himself with the traditions of Parmenides & Plato, Spinoza, Kant, Hegel, Bradley & McTaggart. In fact, as the last of these writers: "better philosophy nor religion was held themselves apart from mysticism for any long period, & almost all mysticism denies the reality of time." ^{§ 304.}



* See Eddington: N.P.W., p. 68.



1. 1. The first part of the paper is devoted to a general discussion of the problem.
 2. 2. The second part is devoted to a detailed analysis of the results.
 3. 3. The third part is devoted to a discussion of the conclusions.
 4. 4. The fourth part is devoted to a discussion of the prospects.
 5. 5. The fifth part is devoted to a discussion of the conclusions.
 6. 6. The sixth part is devoted to a discussion of the prospects.
 7. 7. The seventh part is devoted to a discussion of the conclusions.
 8. 8. The eighth part is devoted to a discussion of the prospects.
 9. 9. The ninth part is devoted to a discussion of the conclusions.
 10. 10. The tenth part is devoted to a discussion of the prospects.

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834 4.9.4 : Spent oil

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14. Schiller is right, & "Time is man's angel" it is his
bad angel or devil.

All advance, whether for the thinker, the artist, or the saint, is ~~at once~~ away from time into eternity, & away from time into the present instant. Thus it is that Christ preached everlasting life & taking no thought for the morrow. Thus it is (as Aldous Huxley has pointed out) the painter's business to see the world as it is this moment & apart from temporal associations, & ~~the~~ to see it thus sub specie momentis is to see it sub specie aeternitatis.

4. Charleston's warning ^(writing) of Benjamin Kidd's
 men will
 thing that ~~we shall~~ become increasingly concerned with its fabric
 as a passage
 about men in future ages weeping by the graves of
 their descendants, & warriors being shown over the scene of
 the historic battle which was to take place some centuries
 afterwards. "In principle, the danger is a perfectly real
 one. "He arrives not at the mischief of being wise,
 nor induces evils to come, by foreseeing them," says John
 Galt of a child. "The elder he grows, he is a sterner lover
 of God; & like his first father, much wiser in his
 breeches."

- ② Microscopographie.
- * Texts & Protests, p. 22

"The youth lives in the future," says Grillparzer, "so the man lives in the past"; no one knows how to live in the present." 22 25

myself here-and-now from here-&-there. I have no past, & no future. They are a dream & a fallacy. I ~~do~~ have only best-present, & present-future.^x

But what more could I want? I have not lost any of what I call my past, & I have to wait for none of what I call my future. Both are with me now in their fulness. This moment is my inexhaustible treasure-house, & all my poverty ~~comes of my~~ ^{is} ignorance of wealth. The only proviso is that I do not ^{or} fix my possessions, ~~do not go out to~~ try to concentrate them in one spot. If, overcome with anxiety or impatience, I could leave this Centre & go out to claim my ^{future} heritage, then it would melt away altogether. There is only one way of inhabiting stars, & galaxies, & heaven itself, & that is the way I inhabit them here & now ^{by being them}. And the whole drift is nothing less than this — a complete readiness to make room for all things & all time.

I began with a provisional portrait of ^(A) ~~man~~ ^{as one} showing man in the central or Now-position, having his supra-human & infra-human aspects divided, & relegated to the ^{lower} ~~past & future~~ corners of the picture; labelled past & future. All this is now reversed. I finish with a truer portrait ^(B) showing man as divided & temporally remote, & only coming to unity now in the whole & the Centre. In the first or common-sense portrait, the whole & the Centre lie at the very beginning & the very end of man's history, & he is now human; in the second, his humanity lies furthest of all from the Present, which he achieves only by transcending himself. In the first case, his great difficulty ^{task} is to push out from the present to human conditions to realise his non-human history; in the second his great task is to push in from his here-divided, time-conscious, time-hidden human condition to realise that ^{unfettered} movement which is exclusive & inclusive of all time. Only when he can ~~take~~ contract his time-grasp to ^{no-thing} ~~nothing~~, letting no thought for the morrow or even the next instant, does he expend it to all-time. ^{To be all time, not not to be all time, always.} ^X To be alive to the present is to be alive for ever. Death is absent-mindedness. ^{He who regards that which is not there is not there.} the present moment as mere means, lacking all individual good, for whom reality is always ^{as good as dead already.} ~~being & never now.~~

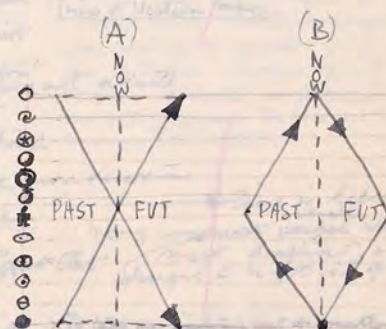
"Eternity is not approaching us across the days & years. It is about us, within us, & is attained the moment we turn to it, as soon as we shift focus & look through the illusions of time. The struggle is to be able to turn that look away from for years because we cannot summon our free wills really to wish it. But man is a creator: the moment he really wishes to rise out of time Eternity is here." °
I have the opportunity now of "passing through nature to Eternity." ° Hamlet I, 2 (1501)

As the remedy for death is homoeopathic, so is the remedy for time & the way. Eternal life is theirs who are sufficiently spiritual.
 In eternal life lies through many deaths, & the way to timelessness through the all time. The child & the animal ^{keep near} ~~live close~~ to the present moment - hence

[illegible]

X There, Jung finds in a man now "the all-
encompassing deposit of ancestral experience
from untold millions of years, the echo of
prehistoric world-events a sort of timeless
world-mirage, with a certain aspect of divinity."
(Contributions to Analytical Psychology, p. 162.)
I go much further than Jung, & find all
my feelings as well as all my past here & now
presently, but it is significant ~~that~~ ~~how~~ ~~far~~ in this direction Jung is
forced by his study of the collective unconscious
as manifest in the individual.

* Aphorisms, 464.



Note that I show, in (B) the higher & lower units as less 'time-divided' than man. His ~~average~~ question will be discussed in Ch.

^o Gerald Heard: *The Creed of Christ*, p. 188.

The whole chapter should be read. See also
Thomas A. Kelly: *A Testament of Devotion*, pp 79 ff.
on the need for the discovery of the clings now.
G. C. S. Lewis (*Scripture Letters* p. 76) writes

Cf. C. S. Lewis (Screwtape letters, p. 76) ^{note:} says that God creates us "to attend chiefly to two things: to eternity itself, & to that point of time which they call the Present. For the Present is the point at which time touches eternity." The devil Screwtape, on the other hand, wants us to live in the past & the future — particularly the future, in which nearly all our vices are rooted. Another recent writer who stresses the contemporary neglect of timelessness & preoccupation with time is Rosalind Murray, in (Time & the Timeless) who says that "the whole idea of timelessness has been eliminated from the modern mind. The degree to which this process has been carried becomes increasingly & astoundingly evident...." He himself is "extreme impatient... with... a stylized world, from which vitality & life are drained." (pp 13-14)

+ Gerald Heard (^{143,} Man the Machine, pp 165, 184.)
distinguishes three evolutionary stages, the
all represented now as human types:

(1) men who live from day to day, (2) those whose time grasp extends to the the completion of their tasks, (3) those whose grasp embraces all time. Here are, of course, many sub-grades. On this question see Hoffding Philosophy of Religion, pp 56ff.

o Walt Whitman: Song of the
EU, 25

by extending himself. * That act of his is free which proceeds from what he is, & not from what the world is. When he knows that an event will happen, he is already half way to incorporating it; when he consents to it, it is next door to being his own deed; when he wills it, it is altogether his. The more of the world's history a man ^{realizes} knows & endorses, the freer he is. In the limit, he who knows, & ^{affirms} loves, the whole, has that perfect freedom which goes with perfect knowledge - & he is the whole.

^{points to} But Common sense's objection to the timeless ^{points to} expresses a real danger: It is only natural to ^{not} ~~say~~ that of the perfection for which we strive is already ^{not} ~~real~~ ^{position} ~~our striving is~~ ^{not} ~~superfluous~~. This is just as ^{not} ~~demoralizing~~ as the opposite attitude, which takes the present, with its chaos & evil, as entirely real. The only safe ^{ground} ~~path~~ ^{not} ~~lies~~ midway between these extremes, but in an oscillation between them; or, rather, the ~~transmitter~~ ^{we} must have a foot in both camps; ~~we~~ must straddle time. We must take the future as accomplished yet still to make, as real yet for us to realize, as the source of our devotion yet ^{standing in need of} ~~requiring~~ devotion. In brief, we must live by faith. And this, ^{in some measure} is actually the way we all do live. Whatever a man's role, his effectiveness demands that he realize the future & the part in the present, & at the same time project them to their proper stations in time. "Faith is practical," says F. H. Bradley, "and it is, in short, a making believe; but, because it is practical, it is at the same time a making, none the less, as if one did not believe. Its maxim is, Be sure that opposition to the good is overcome, & nevertheless act as if it were there; or, because it is not really there, have more courage to attack it." * Or, in Hegel's version, "The consummation of the infinite end, therefore, consists in ^{merely} ~~settling~~ ^{the good} ~~against~~ the illusion which makes it seem as if the end were not yet accomplished. ^{It is under this illusion} ~~wait upon us~~. But is already by implication, as well as in full actuality, accomplished. Its action ^{is} ~~is~~ ^{that we live, & at the same time it is this illusion alone that shows us to activity} ~~consists in getting rid of the illusion which it has created~~. * The conquest of time is a practical necessity; more, it is morally imperative. The common-sense doctrine of time & progress is as unsound ethics as well as unsound thinking. "Both from the religious & ethical points of view this positivist conception of progress is inadmissible, because by its very nature it excludes a solution to the tragic elements, conflicts & contradictions of life valid for all mankind, for all those generations who have lived & suffer. For it deliberately asserts that nothing but death ~~awaits~~ & the grave awaits the vast majority of mankind. But somewhere on the peaks of historical destiny, on the ruins of preceding generations, there shall appear the fortunate race of men reserved for the bliss & perfection of integral life." * As I have ^{argued} ~~shown~~ in my earlier chapters, ^{this} ~~the~~ ^{morality} ~~morality~~ implies that immortality of time. Either moral responsibility, or time is ~~fact~~ ^{illusory}. * Both cannot be true.

Indeed it is the ^{alternative} ~~to this doctrine~~ - that perfection is not now but in some inconceivably remote future - which is more liable to dishearten. ^{For} ~~And one of the~~ ^{main} ~~reasons~~ ^{is} ~~that~~ ^{such a} ~~perfect~~ ^{perfect} ~~future~~ ^{future} ~~is no good to us~~ ^{as it cools} ~~it cools~~ ^{abandon} ~~abandon~~ ^{leaves us} ~~leaves us~~ ^{to all} ~~to all~~ ^{the} ~~the~~ ^{men} ~~men~~ ^{of the} ~~of the ^{past} ~~past~~ ^{to our} ~~to our ^{immortal} ~~immortal~~ ^{life} ~~life~~.~~~~

+ "Determination by another is.... always ultimately to be explained as self-determination, though we may have to seek the self in question somewhere else than in the things which were at first taken to be substantial, but which may turn out to be mere 'moments' or elements in some higher existence. This is what Hegel means by saying that the 'truth of necessity is freedom.'" Edward Caird: Hegel, p. 175.

o Olaf Stapledon (Philosophy & Living, p. 426) speaks of the conflict between the two fundamental types of religious experience - (1) that which seeks to reform its world & (2) that which ecstatically accepts the world, with all its sorrows & glory. In fact, the Western & Eastern types of religion. He rightly concludes that ~~they~~ ^{are both necessary} the balanced life combines ~~both~~ ^{both} attitudes.

* Appearance & Reality, p. 443. The same thing has been said by many writers, including the great Bradley namesake: We must "go out" to overcome the world because it is overcome, & to conquer evil because it is already conquered. "Religion is release from evil, but it is so only because the faith that there is no evil is also the will to abolish evil." F. H. Bradley: Ideals of Religion, pp. 145, 270.

o Encyclopaedia I, § 242
o Logic, trans. Wallace 1892, pp. 357, 352.

o Berdyaev, Meaning of History pp. 88, 189.
x Ch. XVII, §§ 15, 16.

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