

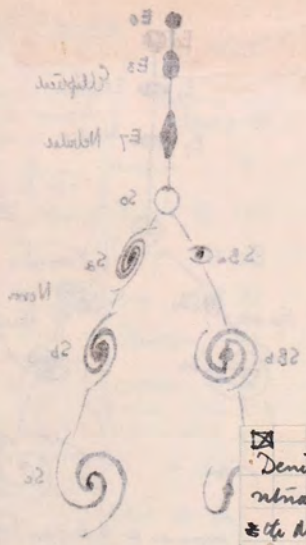
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CELL

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✕ Denis Savat writes of a dream in which a man
 retreats from his house, the planet, the solar system,
 the Milky Way, & then discovers around him worlds
 achieving consciousness & self-consciousness as worlds:
 one must be very high to see this rare vision,
 the dreamer feels. ✕

✕ Blath. & the Dreamer, pp. 122, 124. I have only paraphrased
 such parts of the dream as are relevant to this discussion.

THE DREAMER

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XII Prologue

Whitaker - Rufus Jones p 44 - St Augustine
God dwelleth within all things, & without all things, above all things & beneath all things. St Gregory the Great Magn. Mor. II. 12. (Lex Mundi 140)
God's creature is one. He makes man, not men.
True creature is unitary & infinite, revealing himself in every finite form, but uncompromised by none.

Henry James. DQ (Wood)

You lie directly on the bosom of the infinite world. In that moment you are its soul. Through one part of your nature you feel, as you are, all its power & its endless life. In that moment it is your body.
Giffitts Intuition of Man

Schleiermacher on Religion (Trans. Gnan), Second Speech p. 43.

For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man

Oh, sir! would you know the blessing of all blessings, it is this God of love dwelling in your soul. William Law: The Spirit of Love (E.U. Bibliography)

Just as throughout our bodily organization there is a principle of relation by virtue of which we can call the entire body our own, so all through the universe there is that principle of uninterrupted relation by virtue of which we can call the whole world our extended body & use it accordingly. Tagore, Sadhana, 'The Problem of Evil'

He is not far from every one of us: For in him we live, & move, & have our being. Acts, XVII, 27, 28.

There is no other deity but he, there is no other heaven but he, there is no other perceivers but he, there is no other knowers but he. This is the Self, the ruler within, the immortal. Brihadaranyaka Upanishad, VII, 23.

EU 400

The Godhead has really no place to work in, but ground where all has been annihilated.... If a man is to be thus clothed upon with this Being, all the forms must of necessity be done away that were ever received by him in all his powers - of perception, knowledge, will, work, of subjection, sensibility & self-seeking. When St. Paul saw nothing, he saw God.... When all forms have ceased to exist, in the twinkling of an eye the man is transformed. Tauber: The Inner Way, pp 204 ff.

Too late I loved Thee, Beauty so old & yet so new, too late I loved Thee! And behold, Thou wert within, & without, & thus I sought Thee; & in my deformity rushed amidst those beauteous forms which Thou hast made. Thou wert with me, but I was not with Thee. This held me far from Thee.... My life shall wholly live, as wholly full of Thee. St. Aug. Conf. X, p 206, 27, 28.

We behold that which we are, & we are that which we behold. Ruspbrooke: De Calculo, IX.

EU 423

To know... what ought to be, is you must know the whole. And that means, in other words, that nothing is ultimately real except the whole.... If anything could be intrinsically unknowable, it is man. What is complete, might, at least by itself, be known completely; but it is the essence of man to be incomplete.... Man is not, he becomes: he is neither limited being nor unlimited, but the passage of the limited being into unlimited; a search for his own perfection, which lies beyond him & is not himself but God. pp. 222, 250, 251.

He, the Wisdom of God, holds the universe like a dute, & keeps all things in earth & air & heaven in line together. He it is who bending all with rank, & ordering all things by his will & pleasure, produces the perfect unity of nature, & the harmonious reign of laws. St Athanasius, Contra Gentes, 42. Lex Mundi 71

1. The upper & lower limits of the view in

my travelling observer, himself involved (not to speak) in the 'cosmical pulsation', is rapidly receding from me. He sees the Galaxy give place to a group of galaxies, including first the Magellanic Clouds, then a number of larger ^{a million} nebulae, whose mutual distance is of the order of 100,000 light years. And he sees this cluster of nebulae shrinking, both as a whole & in its parts, till nothing is left at all. Is this vanishing, once more, only a making way for some new & more comprehensive whole to appear — a galaxy of galaxies — to appear? Is there, between the galactic level & the level of the Whole, any intermediate grade of being of integral status? Or are there, perhaps, several such grades?

Modern physical science is profuse of cosmologies (linked with such names as Einstein, de Sitter, Milne, Lemaitre, & Eddington) and in this field almost anything may happen. I can say, however, that there is bound to be in some degree misleading. But it is perhaps not altogether for the purposes of this inquiry it is enough to note a tendency amongst physicists to ^{suppose} (1) that it is the nature of space to bend back upon itself in such a way that the universe is finite but unbounded (i.e., its volume is analogous to the Earth's surface, where the traveller who follows his nose eventually finds himself at the place he started from); (2) that this finite universe is expanding; (3) that beyond the range of our present telescopes there is probably room for thousands of millions of as-yet-undiscovered nebulae; (4) that nevertheless science does seem to be approaching the limits of the physical world, & the final stage of physical integration.

Of course it is quite possible that the finite but unbounded universe of the physicists (the universe whose diameter has been measured, whose matter has been weighed, & whose very electrons have been numbered) is only one of a multitude, & that between itself & the Whole there exists a series — even an infinite series — of hierarchical grades. The problem is matched at the other end of the scale: there may be any number of intermediate levels between the electron & the 'Centre' (Pascal, for instance, imagines the 'smallest point in nature' to contain 'an infinity of universes, each of which has its own firmament, its planets, its earth'). Here is no way of knowing whether, in Kierkegaard's words, 'the disintegration of my nature is inexhaustible'. All I can do is to record the possibility & then ignore it. In any case the point is not at all important for this inquiry.

I am not obliged to decide whether to take the physicists' universe as the totality of things, or a fragment of that totality. I need to point out the ^{in order} to round off & complete the hierarchical series (which begins with the electrons & ends with the galaxies) are those alternatives which I call the Centre & the Whole, the base & the apex of the pyramid. And it seems to me that in the known structure of things so complex as this, the Whole, as ultimate hierarchical unit, is in many important respects unlike — subordinate units. For my observer, having seen me develop stage by stage from a microscopic particle into a man, & from a man into a spiral nebula, does not & cannot see me become the Whole: on the contrary, he sees me vanish altogether. Instead of that grand climax to my progress which might have been expected, there occurs the most violent anticlimax conceivable: the long & ^{cumulative} progress which the previous chapters have reached, ends in what looks like ^{absolute} failure. I become more & more indistinct up to the point of embracing several nebulae, & then — so near, as it would seem, to the final metamorphosis which the entire process presupposes & takes for its goal — every gain is lost.

Lost, not to be regained later on, but finally. The further my observer retreats the more impossible it becomes that he will discover me to be ^{the totality} which includes himself. Evidently there is no place where the part is transformed into the Whole. The end of growth is annihilation.

2. But how let my observer approach me again? (If space is curved as physics supposes) let him go on by going on, until he comes back to his starting-point. My metamorphoses are reversed: the Galaxy is reduced by stages to a man, & the man to a microscopic particle, & the particle to nothing at all. Once again, the view in is a blank. My observer's journey has been the progressive discovery & rejection of my content, till I am utterly empty: the nothingness, then, that confronts him at the end of his journey, is no matter for surprise. The surprise occurs when, for Martin Luther's sermon on the Cloud Field (137).



* Thus Eddington says, 'perhaps this time the summit of the hierarchy has been reached, & that the system of spirals is actually the whole of the physical world'. The N. of the P. W., p. 166.

region of the Whole. The real point is that we make the jump (however long) to the whole: & find no difficulty in doing so. Denis Savat (Death of the Dreamer, pp. 104 ff.) describes a dream in which 'the soul is spread out in zones, beginning with the zone connected with fogelphoss, sex, the body, going on to more comprehensive zones, & ending in God. On the other hand, there are a few who would say with Wägelin: "We are obliged to presuppose an endless combination of matter into ever larger individual groups." (Quoted in Paulsen: Intro to Phil., p. 239) • Pensées, 72

Displacement of the whole. We have seen, however, how the whole is displaced.

Drag

To not a page. * But, however, that the increase of content is not decreasingly visible. The higher the individual has all the richness of the subordination, but does not reveal them. Thus a philosopher, unlike a man, conceals the life of his thought. This tendency reaches its limit in the whole, which vanishes from sight altogether. Cf. A.C. Bradley, Ideals of R., p. 229, 229. Immobility is also in the loss of reality; Scapula's mother. The difficulty at the highest level may be put like this: they are belonging to the man whom I see, another man, to this man whom I see, another man, but 'the eye with which I see that' is the same eye with which I see me. My eye & his eye is one. (Cf. Martin Luther's sermon on the Cloud Field, 137.)

4 The whole as the ultimate 'explanation'. — the two causes

When for the first time I see a man, or any other individual, acting in a certain way, the first question that naturally ~~arises~~ ^{occurs to me} is: Why does he act so? And, once I stop to consider the import of my question, I find that I am not satisfied with one kind of answer, ~~but~~ ^{rather two} pieces of information. I want to know in what way the man's behavior proceeds from the behavior of his parts, & in what way it proceeds from the whole of which he is a part. For example, suppose ~~him~~ ^{one} riding a bicycle. A full explanation of his ~~behaviors~~ ^{movements} would include, on the one hand, a description of extremely complicated ~~events~~ ^{occurrences} in a nervous system & a muscular-skeletal system, & on the other hand, a description of a social organization in its economic, technological, & cultural aspects. And just as the first description could not stop short at the physiological level, but would (in so far as it was adequate) proceed downwards to the chemical & physical levels; so the second could not stop short with an account of the

local community of the cyclist, or of the national community, or of Humanity itself, but would need to trace ^{the} human manifestation of atomic life. itself, and so on, till we get ~~as on~~ ^{to} the universe so excluded from the inquiry. ~~nature to its source~~ ^{the} ~~life~~ ^{universe} ~~thus again to earth~~ ^{again} ~~and so on~~. In short, nothing is explained till it is referred down to the Centre, & up to the Whole. It is my nature not to rest content till events are traced to the 'underlying' reality.

& to the 'transcendent' reality; that, at any rate, is the ^{double think against} ~~idea~~ ^{partial} by which we measure the 'explanations' that are offered. ~~the~~
^{identifying} ~~the~~ ^{stage by stage, in order} object is taken to pieces, ^{to see} what makes it go — until there is nothing left; & ~~out of~~ ^{ideally} its missing
 parts are ^{stage by stage,} ~~reconstructed~~ ^{reconstructed} in order to see 'what it is really like when it is all there' — until it is the whole. That is to

Science is partially successful
in getting over these difficulties by
studying ideal, artificially isolated
events & entirely concrete problems
or insoluble. In fact, knowledge
of the lower levels is inevitably
& properly abstract, inasmuch
as it much suppose it to pertain
to be computed from the whole

* God, ^(according to) ~~comp~~ Bradley, is
"so much more real than
you ~~and~~ myself that to
compare God's reality with
ours would be ridiculous";
but, in the strictest sense,
only the Absolute is
really real. Emerson on
Truth & Reality p 448.

* God, ^(according to) Webster 146
~~comp~~ Bradley, is
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 you ~~and~~ myself that to
 compare God's reality with
 ours would be ridiculous";
 but, in the strictest sense,
 only the Absolute is
 really real. Emerson on
Truth & Reality p 448.

ultimately, whatever happens
to me is the whole's action
on me, & whatever I do
is my reaction upon
the whole.
* the advice, "do accept
what happens to you as
from God, & do all you do as
to God" is ~~not~~ an invitation
to resignation.

Though Bre, Brahman is the
cause of the many. There is no
other cause. And yet Brahman
is independent of the laws of
causation. Such is Brahman
or "Himself" that Meditate
upon this. Thanks to:
Viveka-Chudamani, P.P. 173

(Muscall 96) 5.
"This proposition 'God exists'
of itself is self-evident" is
~~not~~ ^{not} ~~that~~ ^{that} it is self-evident
that requires explanation
No wonder of a self-evident
Day St. T. H. Sumner
Theologia I. ii, 16.

"God is the most obvious
thing in the world. He is
absolutely self-evident -
the simplest, clearest
& closest reality of life
& consciousness. We are
only unaware of him because
we are too preoccupied."
Walt Whitman

is: after all, our own paradox. We want to become all things, & to detach ourselves from all things. In
as these opposite tendencies are ^{self-justifying &} always at war, but at the ultimate levels they are at once perfectly
accomplished & perfectly blind. In other words, ~~it is changing our point of view, we may say that it is we~~
~~who~~ Only the whole, which is all space & no space, can satisfy us.

What I have said of the whole & space, is true, with only minor changes, of the whole & time. To ascend the hierarchy is for one's ^{time} ~~time~~ ^{space} ~~space~~ of time, as well as of ^{one's} ~~space~~ ^{time} to increase: and this is ²⁰ ~~true~~ whether the view out (~~is~~ 'mind') or the view in ('body') is being considered. Every individual is a history, & the more exalted the individual the longer the history. It takes a long while for the higher units to be themselves: their minimum time-~~space~~ (that of which they do not exist) is proportional to their status. A man is not a man in a minute's ^{time} ~~any~~ more than in a cubic inch's ^{space} ~~the~~ volume.

What, then, is the culmination of this time-grasping tendency? The whole, ^{the} actual History which includes all histories; ^{as the event which} it must embrace every event in its fulness. No occasion can be absent; either by way of futurity or pastness — but all must be present in a timeless ~~now~~, otherwise the whole would suffer division ^a ^{which would destroy} destruction of its wholeness.* And this is no merely formal unification of time; ^{no} ~~an abstract~~ ^{it is} ~~unfulfilled~~ ^{complete} ~~experience~~ ^{that} ~~total~~ ^{every particular} ^{in time} ^{evidence for} Experience of which ~~all~~ experience is a fragment. And the witness to the existence of this ~~time~~ Experience is exactly the

same sort as the evidence for its existence of experience at the other levels — we enjoy it, however imperfectly, ^{orders of} ^{experiences} Just as the terrestrial + solar + galactic experience are ours, our ^{most temporal + spatial} ^{most} capacity for these subatomic individuals, ~~and this is an increasing inclusion of space + time~~ comes to us quite naturally, so the totality of time held together in a single specious present, ^{wholly accessible, + for us, +} ^{enjoy} is ours — however little we ^{enjoy} ~~salute~~ it in its moment's richness.

In fact, it is implied in the very notion of time, & in our ^{own} division of time into past & present & future & ^{time sequence, in order to be} the whole ~~series~~ ^{must first} ~~is taken to be~~ ^{taken as} ~~a single unit~~ ^{one} — ^a ~~this is~~ ^{(duration without unity} ~~is as impossible as impossible without a multiplicity to apply, or as~~ ^{is like} ~~left without right)~~ ^{is} and that is the way we do take it. All along, our increasing specious present (in which succession or temporal order remains, but past & future are abolished) prefigures & looks forward

to ^{the} ~~the~~ ideal species present of the whole. *

But again, there is an immense gulf fixed between the whole & the part. The ^{finite individual} ~~specious present~~ of the part, no matter how many millions years it ^{he} may call "Now" or how many light-years it may call "Here," is always situated in a temporal & spatial environment, in a "Then" & a "There"; and without such a background his life is unthinkable. Pastness & futurity are essential to ~~his~~ his life: ^{make} ~~include~~ them present, & ~~how much of what moves~~ action, or motive for action, or duty, or freedom, or ~~certainty of a~~ moral distinction of any sort, can survive? It is a condition of life as we know it that time should be a trinity ~~and not a~~ no

~~less than a unity~~ and yet it must also be a unity. We are, ~~yet we are not~~ ^{not} time-ridden, yet the fact that we know ^{our condition} ~~as to time-ridden~~ is enough to show that we ~~are~~ ^{are} rise above it. The solution ^{resolution} is one which is by now familiar. As with ~~explanation & causality~~ ^{causation & ~~space~~ ~~probability~~}, so with time; the whole ^{perfects +} ~~annuls~~ in one gesture. ~~The full explanation is inexplicable~~ ^{we have seen that}; the only time individual abolishes individuality; ~~that~~ ^{that} all space is no space. And now we see that the time-full is the timeless. The perfecting of time is ~~time's~~ ^{time's} undying: all time is no time.

Here, then, is one more aspect of ~~that~~ ^{the} descent from the apex of the pyramid to the base, of ~~that~~ ^{the} refusal of the whole to remain the whole, of the unity of the ultimate levels. ~~The distinction is~~ ^{It may be said} that the whole is timeless by way of the inclusion of time, & the Centre is timeless by way of the exclusion of time. Alternatively, it may be

said that the Centre is the instantaneous receptacle of all time, just as it is the ^{instantaneous} ~~space~~ receptacle of all space. Now are these apparently absurd paradoxes at all far-fetched or remote from our experience. On the contrary: they are the basis of all of it.

If only because, in myself & at the Centre, I am nothing, — ~~therefore these now is~~ — ~~no space, & no time~~

~~are also~~ grades of individual, with their varying time-spans & space-spans, & can be themselves have
& not in me. And the reason I can accommodate even the whole is that

Nothing is capable of filling this void ^{entirely} But the Whole which is its counterpart. It is not that we are capable of the limitless, but that nothing less can satisfy ~~our~~ ^{us}.

* "A thing is perfect in so far as it is in act, & imperfect in so far as it is in potentiality & void of act. Whence that which is movable in itself, but is pure act, must needs be perfect. Now such is God. Therefore He is most perfect." Summa C.G. I (Ev. p. 140)

* Here "we come to the knowledge
of things divine from our
observation of other things
Ag. 151

(1) In fact, ~~the~~ increase in
 the span of the Now is more
 the matched by increase in
 the ~~time~~ past + future
 his invariant; + ~~more~~
 with the result that we have
 more time - olden + not
 less. This does not
 mean that we should ~~not~~
 to ^{all} animal & ~~human~~ conduct
 & takes no thought for
 the morrow, but that we
 should go on forward
 to the ~~entire~~ whole
 that embraces all his
 which is also the
 instantaneous Centre.
 Only ~~those~~ ^{who} take
 thought for anything can
 have no thought for the
^{morrow} only those
 who ~~have~~ ^{are} out of time know
 love in the moment.

Ch. Aquinas: —
"What is in God perfectly,
in other things by way of
imperfect participation
the creature has what is God
therefore is rightly said to be
God But the creature
from God is similar to
not very like." PP

10. The whole as truth & the goal of thought is an instance of the course which this inquiry has followed so far in an attempt to seek the truth about anything in its whole meaning, & hence the whole context, which is the whole.

The lower units cannot be perfectly known without knowing them all that makes them what they are, all their relations with other things, & the place they fill in the total pattern. And the discovery of these relations, in so far as it is both orderly & successful, is the ascent of the hierarchy.

"We are complete in Him." Col. II. 10

In the last resort, only the whole really exists, seeing that the full specification of any element involves the specification of every other part specifying how it stands, logically & in all other respects, to all the other elements. In other words, the whole is a closely woven web of relationships, of which none is anything in itself, but requires all the rest to be itself. There exist only the whole, taken from this point of view or that point of view. It may be many ways of showing this to be so, but it is sufficient to point out that it is permanently true. This is the inescapable consequence of the doctrine of regions & the laws of absence-presence: if every object is localized everywhere - except at the centre of the regions where common sense places it. Its inhabitants all its regions, in conformity with them: and the whole is the interlocking system of such regions, the arena in which the game of hide & seek is played. & more essentially, it is the great Society of mutual observers, whose observations are the very stuff of reality. & the whole & bind it together. They are both bricks & cement of the pyramid with unbreakable & far-reaching bonds. When you tear anything from the whole you do not find, not jagged edges, but no edges & no object at all. In itself, it is nothing; in the whole, it is the whole, company of its equals & reaches that degree of coherence & reality proper to its level; in the whole, it is the whole, entirely real, & entirely coherent, - the whole, that is to say, reached from that particular route, or taken from that particular angle.

(And also how it does not stand to him; for I cannot say that the object is without dragging in all that it is not: what limits or negates it is necessary to it.) - the omniscient Region doctrine was refuted by Whitehead in his doctrine of negative prehension. Cf. p. 12 pp. 27-28

According to common sense, we know the middle levels better than the highest level, & it is absurd to say that "All ideas, in so far as they have reference to God, are true." Spinoza Ethics II, 32. *

Whence man can never be perfectly known object of perfect knowledge (or of perfect function), the whole as such can never be the object of imperfect knowledge (or of any imperfect function). For when I know man more fully, I know him to be more than himself, & when I know the whole less fully, I know something less than itself.

According to common sense, these statements are absurd, & it is evident that I have much more information about the middle levels than about the higher levels. But already I have shown in many places that C.S. is here mistaken, & that (for example) it is our stellar functioning guides our terrestrial in many ways. And the Law that valid knowledge (as distinct from mere factual information about imperious details) begins at the top of the hierarchy rather than at the middle, & works down rather than up along the middle or human layer rather than out from it, is beautifully exemplified when we come to the levels of the whole. The statement which is questionable, & that the so-called arguments for the existence of God to justify his beliefs. He is for insight into the higher levels is (a) false, given, (b) peculiarly limited, & free from complicating distracting & distorting detail, & (c) of larger scope, freer from confining limitations, less fragmentary, - in a word, it is truer knowledge.

If I am going to know myself even to come to self-knowledge, I must come by way of the whole: this is not just as Helium was known on the sun before it was known here on earth. Let me give a few examples. First, consider it is a commonplace of modern psychology (& particularly of Analytical Psychology) that we first know ourselves as fact or our own psychic contents as projected upon the world & made other than ourselves: & only gradually do we learn to withdraw these projections, & see these projections as just belonging to many levels, & in some instances from the high gods, to demons & spirits of all sorts: and of course (from the psychological point of view) the God of monotheism is such a projection also. And the initial work of this - a projection which is also (not believe emerging) objectively real as well as a psychologically fact. And it is only by means of our relationships with the gods, by their refinement & complication, that we ourselves develop, & advance to greater Self-consciousness: thus theology precedes & prepares the way for anthropology, & man knows God's before he knows himself. Moreover this knowledge of the higher levels is true & objective, in proportion as it is of affairs the higher level: that is why theology, in contrast with, say, astrology, or political theory, or technique) does not date, nor does theological insight. As I have tried to show at length, the primitive beliefs about star-gods & the like show a profound insight which we have temporarily lost, & need to regain. Second. I think it is indisputable that the most sustained & subtle effort of reason - that of the Schoolmen in general, & particularly of St Thomas - was quite literally a supernatural effort.

11. The whole as the goal of and goodness.

Just as the whole as a ^{transcendent} moral order is implicit in ^{our practical} life. For if ^{goodness} morality is, in its ^{most important} aspects, the sacrifice of the self to the not-self, or the shifting of the self's center to another center, then (as I have already made plain) the hierarchy is a moral structure throughout. The very existence of the hierarchy is itself a moral act.

Religion, says Whitehead, is world
loyalty. (Religion in the Making, p. 59)

4. To take a continuing violence,
that slaveholder (Gains & how substantial
p. 58 ff.) does in himself a deliberate
evil for the good, not for my own
good nor even for mankind's
good, but for the good of the
universe." The good meaning
to life, it is "the supreme con-
-solation, the supreme inspiration
or yet also, happiness, a most
urgent power to action." I would add
that this comes for the future in what
I now call, 'the Spirit of God' in us, & is
wherein is that in any case not precluded
in the life of the whole.

o Matt. XIX. 17

- Cf. N.O. Rozovsky: The World as an Organic Whole, p.2: "It is the whole

the worlds primary, & the elements
rest & come into being only
within the system as a whole.
The world cannot be explained
as the result of adding A to
B, then to C, & so on: plural
cannot give rise to wholeness
but is, on the contrary, generated
by it."

Mountain

⑥ ~~Have had winter War~~

Mat VI, 33

To love God is the first
com^{mand}; to love
our neighbors the second
Mat. XXII, 37th.
"Against the have I sung
unto the Psalmist"
Ps. LII, 4.

~~Wahl~~ G+P 106

The Absolute of Bradley & Bos
anquet ~~is not~~ ^{is} the moral, for
morality is a striving toward
an unnatural ideal; well-being
it includes (while transcending
beyond recognition) the whole
moral life of finite beings
but ^{not} the A is a
once the fulfillment of
morality & the transcendence
of morality Cf. Bradley
App & R. pp 201ff, Bos
The Value & Truth of the
Individual. pp. 158 ff.

$\vdash$ in A all ideals
are realized:

Only the whole is good. ^{that} It is also nothing of the kind is clear from the following considerations. (1) Virtue ^{consists} lies, not in having shifts centre, but in the act of shifting, ^{no conscious purpose here} or rather in that state of hesitancy or contradiction that ^{intervenes} between one level & the next. ~~So so~~ For as soon as the shift is fairly accomplished, & the new centre adopted ^{permanently} ~~once for all~~, then it becomes evident that the sacrifice ^{of self} was well worth while; because it issued in the growth of the self. And the moral, becoming the prudential, is no longer moral. In other words, virtue lies in denying the self, ^{in favour of the not-self,} ~~not in denying it~~ & the consequent growth ^{to include the not-self} can never be the aim of virtue, ^(or virtue) or more than a by-product. Thus ^{naturalism & family pride} it is virtuous of me to love & serve the ^{children} members of my family, but to identify myself with my family ^{as an end in all its dealings} with the outside world is not virtuous: on the contrary, it may easily become a large-scale egoism, which calls for a further shift of centre. And so goodness, ^{like its opposite, lacks self-consciousness, & the pursuit of truth, is unstable: it} ~~is~~ is perfected with ^{no callus} ~~an~~ a contradiction that ^{is} refers ~~it~~ from one level to the next, & thus tends to set up an infinite regress. In becoming itself, the whole is good: but in being itself, it cannot be called good: for the whole can find no other for which to sacrifice itself, no outside centre to ~~make~~ make its own. (2) All goodness is objective, a characteristic ^{in the final analysis,} ~~not~~ of the unchangeable, but of who is ^{is subject to the laws of changeableness: it} ~~not~~ ^{who is not itself (at the time of valuation) not itself} external to itself. I can never be good: all merits belong to my object. But the whole has no such object, & ~~therefore~~ cannot be good.

We are good in so far as we realize, in theory & in practice, ~~not our~~ ^{the} goodness, ~~that~~ ^{of} God. We have some of our own.

* In the end, Copernicus takes no further further from Plato, but ends by making a new move. The last Cop. Rev. makes perfect sense. With complete irony, he says that the final shift of center is to a universal center.

Aristotle's 9th.

Metaphysics, XI.

* A.R. p. 172.

* Note that Jesus denied his own goodness - "There is none good but one, that is, God." Mat. XIX. 17. Cf. Phil. II, 5ff.

"Christ Jesus, who, being in the form of God, counted it not a robbery to be equal with God, but emptied himself." (Blount W.C.T. 1900)

Also 2 Cor. VIII, 9.

* 210ff.

See, says Mr. Watts, "is precisely the adult, unplayful action of taking the same to every worshipper as it is to every other. One self renounces" (p. 81)

"Spirit lacks all gravity & in so far as it is immovable. Seen from Spirit, nothing is heavy & it takes all things lightly. ... Spiritual man must needs impress men of the earth as wanting in seriousness." Count Keyserling, South American Meditations, Lond 1932, p. 373. Quoted from Alan W. Watts, Richard the Spirit in which he needs for beauty & laughter in religion is brilliantly presented. V.C.F. A. Chilton - Books, "Spiritual Experience" in The Spirit Ed. Wright, Lond. 1919.

Dante's Paradise is a place of smiles & laughter (E.g. XXVII. 4; XX. 13) St Catherine of Siena was always gay (See E. Reynolds, St Catherine of Siena - a Christian P. 48.) EU 433.

We must not think of anything in our own spiritual life that has substance or form of value as excluded from the Divine life Webb DP & HL p. 44. - This applied to humour.

it would seem, The whole, then, is at once the supremely good, yet prevented by the very fact that it is the whole, from making that act of surrender which is the essence of goodness. But, once more, the whole is not only the whole: it is also the Centre. That is to say, it does in fact perform the act of self-surrender, more completely descending from the primacy of Being to the abyss of not-being. As before, one who is perfectly good, the whole shifts centre, with a thoroughness unknown at lower levels, to all centres, accomplishing that final 'Copernican revolution' which rounds off the entire series of such revolutions. It is only as Nothing that the & avoiding that duplication of itself which would start a regression to infinity. Here is the exemplar & ideal of how is there any question of self-approval which is no more admirable in God than in man. "The Absolute (as Bradley tells us in a deservedly famous passage) does not make signs at itself in a mirror, or, as it were, turn the wheel of its own perfection." For God, like a square in a circle, is like Aristotle's God in that it is the good of the universe: but unlike him in that it does not have for contemplation of the world that owns its motion & life. For the whole comes down to the level of its parts: it descends to the very abyss of nothingness, it is willing to be the whole lying to itself with a completeness that is final, it is indeed worthy to be the whole. That is alone when the lesser unit shifts centre, when, for example, the patriot dies for his country, there is conscious gain as well as loss: the lower self gives place to the higher, which lives on: the patriot's self-denial is not absolute. But when the ultimate unit shifts centre, then the loss is an absolute loss, and necessarily so; the law of equality gives way to absolute inequality in order that the whole may be known as the wholly other, & its duplication abolished.

12. The whole & beauty

It is neither goodness nor truth, which is the object of that celebrated passage of Plato's *Republic*, profoundly influenced the course of western mysticism. The initiate, having viewed the beautiful the finite aspects of beauty the beautiful in due succession, "then turns upon him that wondrous vision which is the very soul of the beauty he has looked for so long for. It is an everlasting loveliness which neither comes nor goes, which neither flowers nor fades; for such beauty is the same on every hand, the same then as now, here as there, the way as that way, the same as that way, the same as that way. It is the beauty's very self - unsullied, unalloyed, unadorned, unadorned... to see the heavenly beauty face to face." In general, we have seen how the whole has only neglected the beauty of the whole in favour of goodness & truth. Stern moral endeavours, & strict, disciplined thinking, are the ladder by which we hope to ascend. But in fact they are not enough. By themselves, they can & do become ponderous, dreary, heavy-handed. It is no philosophy prejudice, but a sound instinct, which prompts us to the saintliness that can never laugh at itself, & the thinker who always takes life & himself seriously. When it is the spontaneity of the artist, his genius for play, his lightness of touch, are altogether missing from the life of the spirit, that life becomes a stunted caricature of itself. The marks of the spirit include freedom, joy, & even a certain abandon & irresponsibility - a fact which Hinduism recognizes in the *bhava* of Krishna. Christianity has its St. Francis, but its fiestas, & its All-Fool's days, when religion took time off to laugh: but, in northern & Protestant Europe, gloom & virtue have long been associated. Of the many reasons why this is so, one is that the mind is not a pious soberness, without a sense of humour, or a logic-chopping metaphysician, or a skin-flick. A practical manager, common sense can hardly be predicated of him. If the universe about us is a safe guide, he is not less appreciative than any of the value of nonsense; nor less he would be so prodigal & so prodigious, so generous & even so wildly generous, that he would make our careful & cheese-paring methods look very miserly. For the whole is free. Here is the unhampered creativity of the artist carried to the highest pitch of unhampered free liberty. He plays his game - taking it seriously enough to play it well, & not so seriously that we forget it is a game. He shall not know him till we enter into the spirit of his game, & do as our best, but still not so seriously that we forget it is a game.

God is at least as truly the ideal artist as the ideal inventor, or mathematician, or lover, or father, or law-giver, or friend.

become, instead of the ^{threefold work} ~~unified effect~~ of the knower, the unitary being of the known.

Now EU 446

15. Conclusion

P28 1, 2

What, then, am I? ~~Not the whole, for~~ ^{And} what, in a sentence, is my ~~relation~~ ^{relationship} to the whole?

I am potentially what the great mystery is actually, ^{the Centre,} ^{empties} the receptacle ~~for~~ ^{of} the whole, the locus of the divine ^{for} perfection, the place & the moment where the perfection of the wholly other is achieved. ~~And this~~ ^{not only} wholly Other is for me, & even ~~as one~~ ^(so long as I do not forget the otherness) wholly mine. In this sense it is possible for man, in the uncompromising language of the mystics, to become one with God, deiform, divine.

~~But unless he does so, he is self-alienated.~~ The deification is real, but ~~it is~~ ^{it is a transaction that is} in us & not of us. ~~The only way to find oneself is to find~~

The final word has to be added: it is that (in Hegelian language) the Absolute is itself because

it has no environment, & has attained to being its own other. The ultimate reality according

to Plotinus & many of the greatest mystics, is above all distinctions ^{* even that of knower & known}, ~~the Absolute's division into unnumerable Centres~~ "God & I are one in the act of my perceiving Him" says Eckhart. (There is a sharp division of opinion here, on the one hand there are writers, like Rufus

Jones, who say: "If man cannot be a self alone, no more can God". And James Ward: "To be a subject at

all, in any sense, is to be confronted by an Other as object. A supreme subject, kept

latter alone, no less than the objective World as given, is but a one-sided abstraction & cannot ^{be} veritably

called an absolute reality."

"Can there be a ~~more astounding~~ ^{more astounding} miracle than that, or a creation more contradictory than man,

who being a pin-point desire, & is not his true self unless he desires, to be God?" A.C. Bradley, R 262

James P.U. 108

James P.U. 108

He goes further, and since Being implies a contrast between substance & qualities makes the Absolute beyond even Being.

God is the undivided One.

"wherefore," he says of the One, "it is in truth unspeakable;

for if you say anything of it,

you make it a particular thing.... when, therefore,

in our difficulties about it, we say that it neither

perceives itself, nor is

conscious of itself, nor knows

itself, it must be understood

that, in using such language,

we are getting at it through

opposites." Enneads V, 3

Card E.O.T. II, 217.

* Social Law in the Spi: W. p 17

* R.E. p. 30.

ii. The doctrine of the incarnation, & ~~creation~~ ^{adoption} sonship adoption

The second great doctrine of Christianity is the Incarnation. The Son came down from the highest heaven to live a human life, & descended still further into the regions of death & hell. ^x He "emptied himself"; ^x & rose from the dead, & ascended "became flesh & dwelt among us"; ~~He~~ died, & descending into the regions of death & hell, & rose again to heaven.

It is through this complete & perfect self-sacrifice of the ~~the~~ ^{God} Son that man is 'saved', ~~becoming~~ ^{made} & becomes capable of union with God. The ~~one~~ ^{many} Son brings many sons to glory: they are all one in them, in the eternal Son they share in the ~~eternal~~ ^{mutual love} life of the Trinity. Or, in other terms, He is the ^{their} Son in intercourse with

ultimate Reality "is not something accidental, as it were, to the essence of that ultimate Reality, but is an admission to participation in what is from all eternity its inner activity." * Or, in the words of a ^{more} recent writer, "Christ is the

gift of union with God to humanity in general & to human beings in particular. He is born in us; he lives in us a life of perfect abandonment to the divine will; he dies in us; & in us & with us he rises & ascends into

heaven, into the eternal life of the Divine Trinity. "receiving" the adoption of sons. ^{there} ~~the~~ participate in the Sonship of Christ & so enter into the life of the Trinity. © "Our life is his with Christ in God."

144. What does this ^{family} traditional body of doctrine ^{really} mean ^{for the present} ~~in terms of this body~~ ^{inquiring?} ^{an aspect of} ^(I repeat) If the self-sacrifice of the Son ~~is~~ ^{is} complete & perfect, it ~~is~~ ^{is} nothing ~~else~~ ^{else} than that same self-sacrificing

which (as I have just shown) is a necessary aspect of ~~such~~ ^{Knowledge &} perfect love: it was ^{in its nature} (or rather it is) a descent from the very top to the very bottom of the hierarchy, from the apex to the base of the pyramid, from the

circumstances to the center. And his ~~as~~ rising from the dead, & ascension into heaven, is the same
~~There is no center in us to which he does not come down, & from which he does not~~
 journey in reverse. We are (in so far as we can make what we are) the vehicles of this continuous

two-way process, ~~which is the divine self-maughting~~ + ~~this divine self-emptying,~~ ^{the process is the} ~~followed~~ which results in ~~complete~~ ^{total} perfect filling with the divine Other. We ~~are~~ ^{share in his divine Self} caught up in the, with all the hierarchical

Circle that links the ~~the~~ highest & lowest, and caught up in the life of the whole. "The Son of God" is our Center in us to which the Son does not come down, & from which he is not born. "The Son of God,"

the Eternal Word in the Father, ^{Love} must become man + be born in you, if you will know God. Indeed it would be impossible for us to know the whole were we ~~not~~ somehow involved in ~~that whole~~ ^{operation} ~~obedience~~ ^{selfless}.

self knowledge supreme act within the whole already the whole is perfectly known & perfectly loved.

Doctrines of (Descartes)

God's relationship the relationship of man & the universe in two

Bampton 40/41

and he is before all things, & by him all things consist... For it pleased the Father that in him should
all fulness dwell." ^{Christ the} ~~The~~ descent & ascent of the Son ^{neither} ~~is not~~ incident to a ~~change~~ ^{change} of his nature.

the many-towered cosmic process: he is their ^{immense} sustaining power & inner principle, "upholding all things by the word of his power" (Col. 1:17) & ^{new} no external creator.

The question here is whether this cosmic activity of the Son is external or internal. "It is a question to which the Bible does not give a direct answer."

There is a ^{current} ~~notable~~ controversy amongst theologians, as to whether the divine relationship with the universe is 'organic' as well as transcendent. ^{in other words,} as to whether the creation & sustenance of the universe is ^{to the essential life of the Trinity -} ~~world, as that the world is not~~ ^{P.R. 528 (Schupp. 522)} "X".

a necessary 'moment' in the divine life, without which that life would be full short of its fulness.
 (Harris) (Harris) (for instance) (John Caird) (Whitehead) + Dr W. R. Inge + Dr W. R. Inge + Dr W. R. Inge + Dr W. R. Inge
 On the one hand on Hegel, James Ward, * Pringle-Pattison, + R. Tennant + the late Archbishop of Canterbury

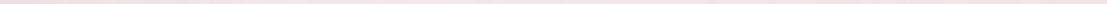
holds ~~that~~ (more or less, & in this different way) to the view that "there is something in the very nature of God which would remain unrevealed & unrealized, but for His relation to the world, & especially to the finite

* See R. E. p. 233, where
Hart maintains that one
is involved in the divine
essence.
John Cairns: Fundamental
Ideas of Christianity, i,
162. Harris.
x The Ideas of God, p. 30.
C. p. 254 - we have no fur-
ther grounds for supposing that G
is outside his relationship
to Cosmos. Harris, 101
Philosophical Theology, (C
1928, 1930), ii, p. 168 (Mearns)
God in Christian Thought
Experience, p. 206.

to point out that, while God depends upon ^{some} ~~creation~~ ^{created order} (inasmuch as it is a necessity of his nature to create), ~~He does not depend upon this~~ Dr. Matthews, ~~more cautiously~~ ^{is content} ~~to point out~~ ^{argue} that, while God depends upon ~~creation~~ ^{some created order} (inasmuch as it is a necessity of his nature to create), ~~He does not depend upon this~~ ^{He does not depend upon this}

His creation is a very different matter from its dependence upon Him. * ^{absolutely} Finally, the general point of view ^{at a great} ¹⁰⁸ may

"The Infinite of religion" says ^{the pure origin, in matter form} ~~John~~ ^{James} ~~Conrad~~ ^{Conrad}, "contains in its very nature, organic relation to the Finite; or rather it is that organic whole which is the unity of the Infinite & the Finite," *Et. Facts & Phil. of R.* p. 238



* One criterion by which the two modes may be seen to differ is the mode of the descent from the whole to the parts - ~~view~~ - view man, or more directly. In the next two chapters this question of mode will come in for detailed consideration. A second criterion is the extent to which there is involved in the descent.

* Creation by which the Son is born of the Father (LUX M. 135)

* St. Paul, ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~Philippians~~ ^{Philippians} to look each on the things of others, & not on his own, ~~or~~ ^{or} ~~even~~ ^{even} ~~identifies~~ ^{identifies} ~~the~~ ^{the} ~~attitude of mind with the~~ ^{attitude of mind with the} ~~mind of the Son who humbled himself.~~ ^{mind of the Son who humbled himself.} Phil. II, 3ff.

* Of the doctrine of Malebranche, that our ideas do not exist in us, but are in God, which our ideas unite to compose, namely God & his wisdom. Our knowledge is participation in the self-knowledge of God. De la Recherche de la Vérité, III.

Exordium 46.

* All our ideas are derivations of the idea of God.

* All which I took from thee I did put back, Not for thy harms, But just that thou might'st see it in my arms. All which thy child's mistake Fancies as lost, I have found for thee at home: Rise, clasp my hands, & come! Francis Thompson: The Heart of Heaven.

II Cor. V. 15ff.

* Nature, Man & God, p. 95. (Hodgson 134)

* St. Basil IV. 13 (LUX M. 135)

* St. Basil IV. 13 (LUX M. 135)

* LUX M. 136

4 as well as unmethodical) It would be equally absurd (or at any rate absurdly uneconomical) to hold that they are all essentially independent, to say that they are 'modes' or 'aspects' of one fundamental Reality, whose essence is suggested by the formula 'dying to live', is deplorably vague; but it is perhaps the most we can expect on the plane of verbal formulation. The Son is the 'express image' of the Father; yet, as loving the Father with a perfectly unselfish love & knowing Him with a perfectly objective knowledge, he eternally sacrifices himself. And this self-sacrificing is disclosed to us, firstly, in the 'processions' of the Trinity itself; secondly, in the creating & sustaining Word which, reaching down through the realms of the suprahuman & the human & the infrahuman, penetrates to the very abyss of the physical universe; thirdly, in the incarnation ~~of the Son~~ ^{which was, for as many of the Fathers the climax of the whole creation}; fourthly, in the life of ~~the Son~~ ^{religion}; & ~~indeed~~ ^{in any of its aspects}, implicitly, in all our experience, inasmuch as it is only by the destruction of ourself that we become the receptacles of the other which is, in its completeness, the whole. (LUX M. 135)

Does this fourfold descent, compromise God's transcendent majesty? Quite the contrary: it is the most radical assertion of it - the assertion that nothing (not even the ~~creature's~~ ^{creature's} ~~sin~~ ^{sin} ~~and~~ ^{and} ~~unworthiness~~ ^{unworthiness}) can survive in the presence of the One who is a consuming fire. Not only does it reveal God as wholly independent of what we are: it reveals as ~~us~~ ^{at its own level} nothing apart from Him. It utterly abolishes the illusion of ~~our~~ ^{our} self-dependence; it brings to naught all that we supposed ~~we were~~ ^{or hoped we might become}, giving it back to us in fuller measure as the ~~other~~ ^{wholly}, & ultimately, as God himself. * The universe as self-existent, ourselves as something in ourselves, ~~creation as autonomous~~ ^{creation as fragments} - these are certainly not organic to the divine nature. Far from it. ~~their destined destruction~~ ^{their destined destruction}, rebirth in God. In this way, none of the rich content ~~of~~ ^{of} or feeling of the universe is lost, & none of it is saved as it is, untransmuted by the furnace of death. To those whose ~~being~~ ^{being} is innocent ~~of~~ ^{of} the transcendent God. Such a universe - so rarely more than glimpsed, but, even when only glimpsed, so real - is indeed 'related organically' to God. And if it were not, then religion & art & philosophy would be all in vain, & our lives a pointless & miserable fraud. * "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, & rose again. Wherefore henceforth know we no man after the flesh.... If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." Every generation has to rediscover the ~~profound truth~~ ^{profound truth} of these words by translating them into its own idiom; & applies them to every otherness ~~the universe no more than~~ ^{the universe no more than} ~~profound sentiment~~ ^{profound sentiment} in its own fashion, & translates into its own idiom, the profound truth of these words.

Archbishop Temple says that God's creation is the means "whereby" He is eternally that which eternally He is. * I would ~~propose~~ ^{propose} suggest that ~~this~~ ^{this} descent is that means, & creation is only one of its ~~two~~ ^{two} sides.

one & the not four beings but one On the one hand, the It is the same Word which "the thought of the Divine mind", Being (1) who, "as the thought of the Divine mind is called the Word, who is the Son" (2) who, as "The wisdom of God, when first it issued in creation, came not to us naked, but clothed in the apparel of created things"; (3) who, "when that same wisdom would manifest Himself to us as the Son of God... took upon Him a garment of flesh & so was seen of men"; & (4) ~~who~~ ^{who} ~~of whom it is said~~ ^{of whom it is said} "Every intellectual process has its origin in the Word of God who is the Divine Reason." * ~~Now~~ ^{Now} briefly, the Word (1) was God & ~~was~~ ^{was} ~~with~~ ^{with} God, & (2) made all things & ~~then~~ ^{then} ~~life~~ ^{life} (3) & was himself made flesh (4) & lighted way ~~man~~ ^{man}.

The widely accepted theory is that the ~~universe~~ ^{UNIVERSE} (I will call it 'the whole', or the 'UNIVERSE')*, to distinguish it from, the Galaxy & Island Universes) is finite but unbounded. Space itself, according to this view, curves back upon itself, ^{& its curvature depends upon how much} ~~either on account of the matter it contains,~~ ^{+ or without regard} ~~on account~~ ^{to how} ~~of its own nature, or on account of both.~~ Like the Earth's surface, it is finite ^{in its} and ^{an} ~~bringing the traveller (though he follows the shortest possible route) back to his starting point.~~ ^{+ So far, good: the theory of curved space - or} ~~it is 6-dimensional, would seem to be capable of reconciliation~~ ^{in some respects to} ~~rather space-time - agrees very well with the doctrine of relativity.~~ agree with the doctrine of relativity as put forward in this book.

I find it more difficult to accept the suggestion that Science has now more or less explored the whole.^x It is little more than a century since the distances of Stars were determined, and the distances of Nebulae are still more recent discoveries. The known UNIVERSE has expanded at a fantastic rate, & such signs of a limit as there are may be only the pause before another expansion. Just as, at the other end of the scale, there may be ^{any number of} units intermediate ^{in status} between the electron & the ultimate unit (which I call the sub-electron or Enton), so, at this end, there may be any number of units intermediate ^{in status} between an Island Universe & the whole. Conceivably, my range in the hierarchy of wholes & parts is ^{microscopic} infinitesimal compared with the total range; conceivably the total range is infinite. On the other hand, it may well be true that some men some of the time live at every level of the hierarchy. At all events that is the assumption I have to make in practice, after having admitted that it may not be true in fact. For the purposes of the schema of this book, ^{therefore} ~~then~~, I shall do at the top what I did at the bottom, putting down the end terms of the series & leaving open the question as to how many semi-finished & demi-semi final terms I have omitted. Then, at worst, the pyramids will have a base, a few middle stories, & an apex; at best, it will be entire. The question as to whether (in Rilke's phrase) 'the stratification of my nation' is inexhaustible, I will leave open.

Whether it comes sooner or later, the Whole is, like its opposite the Sub-alien, trissling with contradictions. Consider, for example, the Whole ^{is it} ~~in the ancient phronesis~~ a circle whose centre is irreversible & whose circumference is non-reversible? - in terms of the doctrine of regions. ^ Is there a place where I am the Whole, and an observer then capable of regarding the fact? If there is no such region & no such observer, in what sense does the Whole exist? If both region & observer exist, how is this possible, seeing that nothing can exist outside the Whole? ⊕ Can there be two identical Wholes; does ~~can~~ the Whole project ~~on to~~ a replica of itself, for just in order to establish its own existence? Suppose it does. Then the situation is that there are two

+ And just as on the face of the Earth no man, yet every man, is the centre, & no man is without men on ~~all~~ ^{all} ^{radius} sides of him, so the ^{radius of the} ~~Nebulae~~ ^{is} ~~have~~ without a centre or a boundary. ✓

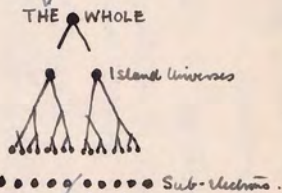
② The first alternative is Einstein's model, the second De Sitter's. As time goes on, according to Edington, the ~~expanding~~ UNIVERSE moves from the Einstein model towards the De Sitter model, becoming less dense as it expands. (The Expanding Universe, p 51.)

+ See Jeans: Mysterious Universe,
p. 78 ff. ~~for a~~

X Most modern physicists have adopted the theory of a finite but unbounded universe, in which there is room for many millions of galaxies, but ~~not~~ ^{hardly} for still more intelligent units. Eddington says ^{that} "perhaps this time the summit of the hierarchy has been reached, & that the system of the worlds is actually the whole world." Nature of the Physical World, p. 166.

* As Pascal, for example, believed, He speaks of the 'smallest point in nature', maintaining 'an infinity of universes, each of which has its own firmament, its planets, its earth' & so on.
(Pensées, 72)

and Nägeli: "We are obliged
to presuppose an endless combination
of matter into ever larger individual
groups." (quoted in Paulsen: Introduction
to Philosophy, p 239.)



The ~~phases~~ raising is
+ attributed to Empedocles. O.D.Q.

⊕ Plato quaintly gives the following reasons for the "smoothness" of the outside of the Cosmos: "It had no need of eyes, for nothing visible was left outside; nor of hearing, for there was nothing outside to be heard. There was no surrounding air to require breathing.... It was designed to feel itself on its own estate & to act & be acted upon entirely by itself & within itself..... one world alone, round & nothing in a circle, satisfying itself by reason of its excellence of being & of its own opening, needing no other assistance."

Plural Vais, 109

A diagram of a circular orbit with a central body labeled W . Four points are marked on the circumference: O' at the left, O'' at the top, O''' at the bottom, and O'''' at the right. Arrows on the orbit indicate a clockwise direction of motion.

Continues of Medellans, I, 41

Webb H. P102

* There are, of course, inferior types
~~as pointed up in the previous types~~
of existence: my chair &
the colour red & honesty
etc.

* Nevertheless some have believed that the whole (or its Author) is a sort of practical-joke.

(Parasine Low, Pbk VIII, 76)

in this sense God is the only
being who is not an atheist

☺ Many of the mystics have taught that even the Ultimate Reality ~~must~~ is not self-sufficient or self-contained, but must find itself outside itself, in the Other.

+ Sen. e.g., C.E. Rile: Dionysius
the Areopagite, p. 29.



"If man cannot be a self alone," says Rufus W. S.,
"no more can God." * ~~But~~ ^{And} God is, then, in
* Social laws in the Spiritual World, p. 17.

some more, a society of equals. Yet this is ~~not~~ ^{only} a part of the
truth. As Browne says, "There is no... thing that can be said to be
alone or by itself, but God, who is the own circle, & can subside by
Himself..... all others do transient an unity, & so are to converge
thence many." (Rel. Mes. P. II, Sect. 4) And Bradley: "The
Absolute does not want... to make itself itself in a mirror, or, like a
animal in a cage, to restore the circle of its ~~own~~ ^{own} perfections. Such process
must be dissolved in something not itself, ^{higher} than itself." A. & R. P. 172.

X Thus it is that, in William James words, "To find or know God in
reality by any outward prop, or by anything but by God
Himself made manifest & self-evident in you, will never
be your case either here or hereafter." The whole's nature is
such that the ordinary knower-known relationships is here.
utterly abolished.

pp 150

[illegible]

4. For the whole finally absorbs space. Each individual overcomes & rides of all externality that space which he includes, & the whole is all of space. When my object is another man, this man is condensed to a point; when it is another star, this star is spaceless; when it is the whole all-space & no-space come to unity.

If, says Berkeley, we can realize that every ^{thing is an aspect} ^{of something} ^{having no independent} ^{existence,} the ~~whole~~ ^{all} is the result of our analysis of the whole, ^{then} all "our usual ideas about the world, suggested by the atomistic & mechanical way of looking at it, as then reversed, weights appears in a new light, & many characteristics of the universe that had seemed enigmatical become perfectly clear..." (p. 18)

E. Calend
E. O. T
II 217

* Ennesso V, 3. E.C. 212.

See Fichner/Lohne 163

All things by immortal power,
Near or far,
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star.
(The Mysteries of Vicinity)

x Col. $\frac{2}{\pi}$, 10.

Taggart: The Nature of Evidence.
Sect. 309.

Religio Medici Pt I, XVI.

• N.O. Loosky:
He World as an
Organic Whole
p. 2.

than a cotton-reel & not so flat as a penny; when I look upon it as a cylinder, I am (more or less consciously) matching it up against the other cylinders of my experience; when I say it is made of lead, I am referring to a material which cannot be divorced from its place in the relation-table, from its uses for roofing & pipes & coffins, from its almost endless literary associations — and so the connoisseur, manifesting in the end my paperweight needs everything else if it is to be its entire self. Or, in the terms of this book, my paperweight is an external organ of mine, & as such, is not fully itself without the rest of me. And I am not myself apart from MAN, and MAN is not himself apart from LIFE

... & so on to the whole. It takes the whole to make my paperweight, my paperweight. It is true of a lump of lead, a fortune it is true of me. In the end, only the whole is capable of doing the things I think I do — live, think, feel, exist. Engelen's dictum, that 'Every visible & invisible motion is a theophany or appearance of God' is true — if for no other reason that that it cannot be itself without Him.

This points it is essential to distinguish kinds as well as degrees of organisation in the whole. At the extreme levels — those of which physics & astronomy & astrophysics treat — there is at least 'mechanical' unity. As Braconio, Lotze, Schenker, ^{many others have} ~~each~~ ^{each} movement is but a fragment of a total movement, those of the lowest kind, without arbitrariness or superfluity. To all appearances, a similar degree of orderliness is missing from the intermediate levels; still less is it found midway, in the regions of man & of MAN. Here, it is true, another standard is set, & organisation is of a different order, but there is no mistaking the disunity — a disunity that is not ^{found} ~~marked~~ at high & low levels. Then, midway in the regions, are wide areas marked by incorporation, discords, uncreative strife, pain, waste. Here the whole loses wholeness. The question arises: can the whole be more organic, more harmoniously & more completely integrated, than the least organic of its levels?

Here I will only ^{give a} hint of the answer. It is this: all hangs on which way I read the whole. I can interpret it horizontally, level by level, giving points for various characteristics that seem to describe them. Or I can read it vertically. Is not the whole ~~as it were~~ a Chinese inscription, that baffles the reader till he finds it should be read down the page instead of across it? More likely still, ~~my~~ horizontal & ~~my~~ vertical reading should go on simultaneously, the one perfectly balancing the other. What I mean to suggest is that the whole is really organic through & through, & ^{only} appears to lack ~~it~~ otherwise when it is cut across the natural grain of along lines that run counter to its ~~two~~ ^{own} way of critical process. The great mistake (the mistake I ^{am} ~~making~~ all the time) is to imagine that only level or set of levels is self-sufficient. This is like seeking the frog's life in its rasher. I am a chronic horizontalist. But the horizontal (if I may change the figure once more) is only the calibration of the vertical.

+ Lockley illustrates the interdependence of things by pointing out that the elements have no independent existence: all properties are relative to the environment, & the environment is the whole. The world as an organic whole p/par.

without dragging in all that it is not: what denies or negates it is necessary to it.

+ This essentially Hegelian doctrine has been restated by Whitehead in his doctrine of 'negative prehensions' (Process & Reality, p. 376.)

+ Tagon puts the matter thus:

Just as throughout our bodily organisation there is a principle of relation by virtue of which we can call the system body our own, & can use it as such, so all through the universe there is that principle of uninterrupted relation by virtue of which we can call the world our extended body, & use it as such.

Sadharma (The Problem of Evil)

are no loose ends.

- For a clear statement of the doctrine of internal relations see Edward Caird's Hegel, p. 174 ff. Broadbent, Green, Bradley & Bosanquet stressed the view that degrees of reality correspond to degrees of inclusiveness, the last-named limited & only the whole is wholly real. ~~Against~~ The reaction against this view has been very strong, but there are signs it is part the climax. Some Realists distinguish two kinds of relations, essential & accidental, of which the second are external, & not a part of the being of the thing. (See, e.g., The New Realism, by E.B. Holt & others.)

Holt 350 324



This scheme suggests the organic relationship of horizontal regions with vertical process.

See Whitehead: Religion in the Making, p. 29.

(or any other creature)

* Lotze, having shown that nature consists of a plurality of spiritual beings of many grades of consciousness, all having some capacity for self-identification as more fully manifested in the self-conscious ego; nevertheless works round to a monistic view. All things are modes of God's activity. (Monismus, Eng Trans. 1887, ii, p. 657). The pluralist Proper method leaves us in a more distinct position.

* He writes of "the deepest,
widest, & most certain of all facts
— that the Power which the Uni-
versal manifests to us is irresist-
ible." (Principia, p. 11 ch. 1, § 11.)
Here he is following Sir
W. Hamilton & certain aspects of
Kant, in stressing the relativity
of all human knowledge. For
criticism by one of Spinoza's
a refutation of criticism
refutation see John Caird's
Introduction to the Philosophy of Religion
Edn. I.

④ "This ancient saying, 'If you adopt Yourself, then you remain part of the whole,' is by no means empty words. Reality (in man) is being part of the whole, & so belonging to it." p153
Tao Te Ching, X#11

* Though not, it seems, universally.
For accounts of some whose
experience of the whole was not
preceded by any (conscious)
training see Buckle's Comnie
Consciousness, & ~~the~~ James' great
Varieties of Religious Experience.

3 To take a contemporary example, Blat
Stapledon (*Saints & Revolutionaries*, pp 58,
discovers in himself "a detached will for
the good, not for my own good nor even for
mankind's good, but for the good of the
universe." It gives meaning & life,
it is "the supreme consolation, the supreme
inspiration" & yet also, strongly, a most
urgent spur to action."

③ Dr. Whitehead: *Religion in the Making*, p 59.

x The Spirit of Love

o Santos Reverendos, ii, IX p131

St Paul

* Hegel distinguishes three stages in the evolution of consciousness :-

- Consciousness :-
- (a) Consciousness ^{of} an object ~~not spirit~~ i.e. as other.
 - (b) Self-consciousness of an abstract ego.
 - (c) The unity of consciousness or self-consciousness, where the mind itself embodies in its other.
- Schopenhauer's theory of mind § 417

+ Meditationes i, XVII. p 11

• 1615. ii, xiv. p. 16.

• Daisy Leaven?

Needham
TRR

The universe is an obsolescence process. It is also that 'return to the womb' which the Fascists have made ~~into~~ famous.

- Burnet: Early Greek Philosophy p. 140

Centuries of Meditations
I, 44.

(2) $\Rightarrow$ Bradley $\in$ S. p 172. my life = life of the whole

he cannot have it both ways: ~~the~~ relating the irresponsibility of the child & the powerlessness of the adult: to be male he must yield responsibility, & to be responsible must yield male. * * Tao Te Ching

* Tao Te Ching
over p 27