

PART III  
PORTRAIT IN TIME  
We should, if we were Wise, and Careful of our Soul's Health & Safety, Grasp & Comprehend in Thought, so far as we can, the moral Dimensions of Time past, present, & to come.

Whichever: aphorisms, 181.

Nothing can act but where it is: with all my heart; only, ~~not~~ WHERE is it? Be not the slave of Words: is not the Distant, the Dead, while I love it, and long for it, & mourn for it, Here, in the genuine sense, as truly as the floor I stand on? ... The ~~where~~ WHERE & WHEN, so mysteriously inseparable from all our thoughts, are but superficial terrestrial adhesions to thought; ... the Seer may discern them where they mount up out of the celestial EVERYWHERE and FOREVER: have not all nations conceived their God as Omnipresent & Eternal; as existing in a universal HERE, an everlasting NOW?

Carlyle: Sartor Resartus I, VIII. (p. 26)

Deeper and deeper into Time's endless tunnel, does the winged soul, like a night-hawk, wend her wild way; and finds eternities before and behind; and her last limit is her everlasting beginning.

Herman Melville: Mardi.

Engel-  
The Poet's Eye  
106

Men do mightily wrong themselves when they refuse to be present in all ages.

Trakere: Centuries of Meditations, I, 85.

I do not doubt that temporary affairs keep on & on millions of years

Walt Whitman: 'Assurances'.

'Was' and 'shall be' are forms of time that have come to be; we are wrong to transfer them unthinkingly to eternal being. We say that it was & is & shall be; but 'is' alone really belongs to it & describes it truly.

Plato: Timaeus, 37 E. (Trans. Cornford)

The historical sense involves a perception, not only of the ~~pastness~~ <sup>pastness</sup> of the past, but of the presence; the historical sense compels a man to exist not merely with his own generation in his bones, but with a feeling that the whole of the literature of Europe from Homer & within it the whole of the literature of his own country has a simultaneous existence & composes a simultaneous order.

T.S. Eliot: "Tradition & the Individual Talent"  
(in Points of View, 1941, p. 25.)

Repetition .... affirms that existence which has been now becomes.

Kierkegaard: Repetition.

Be in awe of timelessness.

Chuang Tzu Book II

PART III

And this is life eternal, that they might know thee. John 17. 3.

And the angel which I saw stand upon the sea & upon the earth lifted up his hand to heaven, and swore by him that liveth for ever & ever, who created heaven & the things that therein are, & the earth, & the things that therein are, & the sea, & the things which are therein, that there should be time no longer. Rev. X. 5, 6.

Dec 15  
1849  
p. 103

F.W. Robertson It is not simply the duration, but the quality of the life which constitutes the character of Eternal. A spirit may live for ever, yet not enter into this. And a man may live for ever, yet not enter into this. A spirit may live for ever, yet not enter into this. A man may live for ever, yet not enter into this. A spirit may live for ever, yet not enter into this. A man may live for ever, yet not enter into this.

## CHAPTER XIV

What am I? This suggests two subsuming questions, both of which seem to have merit of being answerable: what am I in space, & what am I in time? Or,

de dimension of terms

These are

Pascal: Pensées, 143

These are problems



From the very start of this inquiry, it has been clear that

The diagram consists of two main parts. The upper part is a circular diagram with several concentric circles and radial lines. The word 'THERE' is written at the top, and 'HERE' is written at the bottom. The lower part is a horizontal line with arrows at both ends, representing a timeline. It is labeled 'THEN (Past)' on the left, 'NOW' in the center, and 'THEN future' on the right. A vertical dashed line connects the center of the circular diagram to the 'NOW' point on the horizontal line. The text 'Spatial Projection' is written to the right of the circular diagram, and 'Temporal Projection' is written below the horizontal line.

Later on (p. 130) he writes:  
"My present is my attitude with  
regard to the immediate future; it  
is my impending action."

- ~~Nature~~ [1836] Ch. III

+ At first sight, what I have said about  
is contrary to Alexander's doctrine that  
"our comprehension of past & future is  
direct, & is not the alleged anticipatory process  
of first having an experience of the present  
before referring it by some method to the  
past or future." (Space, Time & Reality I, p. 33)

Actually, the our disavowment is more  
apparent than real. I say (1) All experience  
is Now (2) <sup>some of</sup> our experience is by nature explanatory  
of past & future. The  
contents of the Now are not  
Now.

is bound to give a false picture.  
\*See Russell: O. of Phil p. 242

+ Beingness + Matter + Memory p. 77  
Later on (p. 130) he writes:  
"My present is my attitude with  
regard to the immutal future; it  
is my impending action."

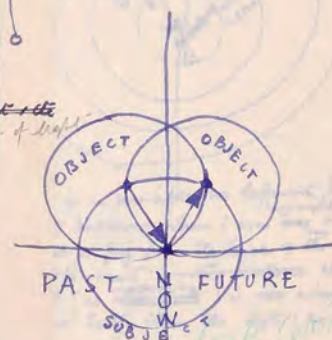
As James pointed out, the essence of my object is the part it plays in my purpose, & in the purpose of the other observers. ~~There is no thing~~ things do not exist without observers, nor observers without things. ~~Pragmatic study is a useful myth; in fact, I only exist at the higher levels because I enter into related plans.~~ I have business with my object, the most important business imaginable - that I shall become myself in him: if he will not deal with me on this basis, I will have nothing to do with him.

\* Textbook of Psychology, p. 351. "The essence of a thing is that one of its properties which is so important for my interests that in comparison with it I may neglect the rest."

aspects of things which <sup>are</sup> centered upon the past <sup>myself</sup> during duty <sup>here & now</sup> as a man acceptable for them; I respond, I act in their direction. No doubt the two movements, centripetal & centrifugal, are not always of equal strength, but vary according to the ~~subject & the~~ <sup>whether my action takes the form of flight</sup> occasion; nevertheless the one does not exist without the other. <sup>light from one way</sup> be reflected back upon ~~the object~~ <sup>that is present to my object</sup> so modifying it in turn; in turn <sup>light from one way</sup> the change which the object <sup>light from one way</sup> makes in me <sup>light from one way</sup> causes me to act differently thereafter - a difference that in the end <sup>which</sup> <sup>back to the object</sup> But I mean much more than this. The flow is a <sup>bridge</sup> which splits my experience into one half that is acted upon, past-looking, determined, & into another that is creative, future-looking, determining. Of these two, the second needs to be stressed, because it is so much less obvious than the first. My seeing is essentially practical. I observe the object not merely as it accomplishes itself here in me, but also as I express myself in it, as I create it. I inscribe my intentions upon it. <sup>What I mean</sup> Our perceptions give us the plan of our <sup>perception is at once contemplative & contemplative</sup> ~~unintentional~~ action on things, <sup>the outlines we</sup> find in objects simply mark what we can attain & modify in them. <sup>What I</sup> call 'my present' has one foot in my past & another in my future.... The psychological state.... that I call 'my present' must be both a perception of the immediate past & a determination of the immediate future. Now the immediate past, in so far as it is perceived, is.... sensation;...; & the immediate future, in so far as it is being determined, is action or movement. My present, then, is both sensation & movement; & since my present forms an undivided whole, then the movement must be linked with the sensation, must prolong it in action. "The friend I am corresponding with on Wednesday, though present, is bifurcated into past & future; though bifurcated, he is indivisibly one. <sup>In a sense</sup> ~~Certainly~~ my experience of him is seamless, without trace of a joint or hiatus. ~~that holds past & future together or apart~~. Even the nebula, whose past & future aspects are held apart <sup>(+ held together)</sup> by a span of millions of years, shows no sign of <sup>coming adrift</sup> ~~breaking~~ under the strain."

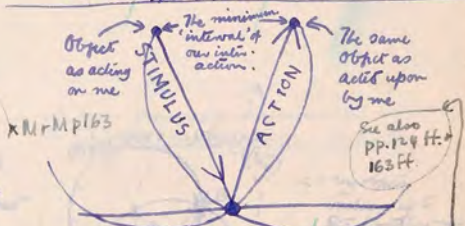
How is it possible to weld past & future so firmly? The answer is that they are only secondarily past & future; primarily they are one here & now. The question I should ask is rather: how can I break up this Here-now & send it so far afield? And the shortest answer to this question is: subject & object are equal, temporally no less than spatially. I am in that position in space & in time where the Nebula is a Nebula. My Here is of Galactic dimensions, & so is my Now. This is the way. <sup>Galactic</sup> ~~Nebula~~ <sup>observer</sup> ~~Nebula~~. I am a Nebula appreciating a Nebula, & in no other <sup>(I mean what, then)</sup> manner can it be done: these are the inescapable spatio-temporal conditions. A Now which, from being an instant, becomes millions of years, & a Here which, from being a point, becomes billions & trillions of miles, (or rather these two combined) are mine when I am functioning in my galactic capacity. It is my purpose in this chapter to show that my Now is as patient of the temporal characters of my object as my Here is patient of its spatial characters.

In Chapter I I asked the question: do I accompany to their stations in space the object which I project from the Centre? Do their Centres map out my boundary? Am I co-extensive with what I behold? The answer is a right answer, though it is <sup>double</sup> the only one.



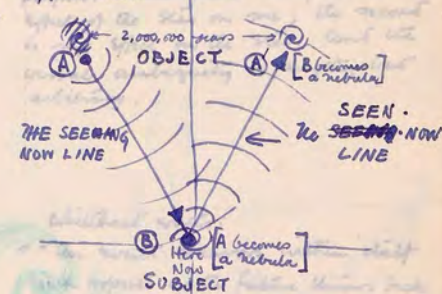
\* The Greeks thought of vision as a radiation proceeding from the eye no less than the effect of an influence proceeding to the eye. Plato, St. Augustine, & many others, speak of the beams or rays of our eyes. I believe that our present notion of this aspect of vision is mistaken.

\* Bergson: Creative Evolution, p. 198. See also p. 97.



\* Bergson: Matter & Memory, p. 176, 177.

Cf. Whitehead: Adventures of Ideas, p. 203 ff. For Whitehead, 'reality' is 'the objective content of the initial phase of perception', 'the real antecedent world, as given for that occasion'; while 'appearance' is 'the effect of the activities of the mental pole, whereby the qualities & co-ordinations of the given physical world undergo transformation'. But 'reality' & 'appearance' are relative terms, for 'the objective reality of the past, as it now functions in the present, in its day was appearance.'



I call AB the Seeing-now line because I am now seeing the object along that line; & I call BA the Seen-now line because I am now seen (or am capable of being seen) by observers along that line. <sup>I have been separated from</sup> ~~usage~~ <sup>usage</sup> (see The Nature of the Physical World, p. 45).

© All this applies (with some minor reservations) to remembered & anticipated objects no less than to present ones: in all instances the object is Now, yet projected upon its Then, & in all instances it is seen home. This we recognise when we say that a man, though present, may be far away, living in the past, absent-minded, abstracted, withdrawn, <sup>less expert than Blake & Hugo, we are</sup> elsewhere. ~~the are all~~ nevertheless all mental travellers, <sup>like</sup> possessed of Salomon's gift to Eve in her dream:

Forthwith up to the clouds  
With him I flew, & underneath beheld  
The Earth outstretch'd immense, a prospect wide  
And various.

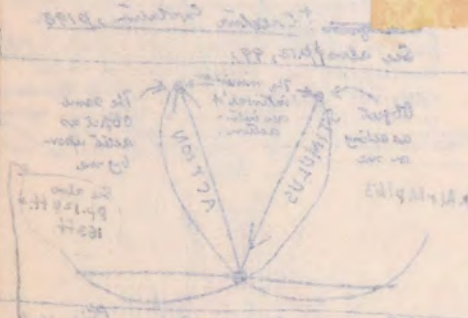
- + See Blake's poem *The Mental Traveller*, & Hugo's *Contemplations*, <sup>Proprio</sup> & Denis Sauvot's *Changin' Backgrounds in Religion* (1857) makes this same distinction to call it a fundamental discrepancy between <sup>unseen</sup> & <sup>existence</sup>. Our existence is now.
- Comments on <sup>them</sup> *Gods of the People*, pp. 80 ff.
- Paradise Lost V, l. 86.
- See Ch I § 8.

To this (since she is <sup>known</sup> the view out no less than <sup>others'</sup> the view in) Eve might have added that she was where <sup>when she reckoned</sup> she found herself to be, no less than where <sup>when</sup> others found her. ⊕

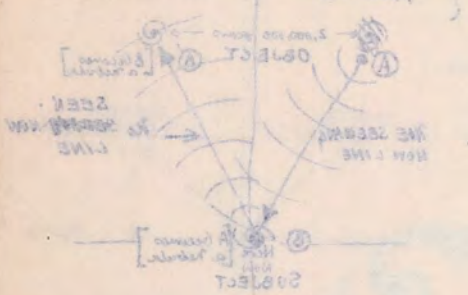
Our essence is to transcend the now.



... of the object ... of the subject ... of the future ...



... of the object ... of the subject ... of the future ...



... of the object ... of the subject ... of the future ...

... of the object ... of the subject ... of the future ...

... of the object ... of the subject ... of the future ...

2 million years reaction time

Sample to see

different side

Object (Past)      Object (Future)

a      b

NOW

Subject

a = my object building up to Starhood of future

b = my building up to Starhood B (then - then (future))

o This duality is reflected in language.  
'The star is my object' is ambiguous:  
it means 'the star is what I experience'  
and 'the star is what I intend to my  
purpose.' ~~And more~~ The first is the  
effect of the star on me; the second  
is my effect on the star. And the  
verbal ambiguity is another but  
arbitrary.

+ "An ancient mirror within itself  
such aspects as the future throws back  
onto the present. or, in other words,  
as the present has determined concerning  
the future." ~~abstract~~: Science & the  
modern world, p. 91.

"Thus the self-enjoyment of an occasion of experience is initiated by an enjoyment of the past as alive in itself & is terminated by an enjoyment of itself as alive in the future."

Adventures of Ideas. Vol. I

CS There are a number of points to be cleared up before we go any further.

25 Of course the two movements are radically different. But the difference is not intrinsic: it is difference for me, difference in direction with respect to me. The first movement is the building-up of the object from nothing ~~to~~ <sup>there-then (past)</sup> to full Stashood (or manhood, or what you will) here - now in me; the second is my building-up from nothing here - now to Stashood ~~there-then (future)~~. Note that <sup>primarily</sup> ~~I do not see into the Stars~~ <sup>or its future,</sup> ~~but into the its present,~~ <sup>aspects of</sup> which I <sup>refer</sup> ~~project~~ <sup>the</sup> back into <sup>past</sup>; ~~and note that~~ <sup>properly</sup> ~~primarily I do not see into~~ <sup>forward</sup> into the future.

CS ~~What do you/ can't have it both ways~~ there is some confusion here:  
This proposition is theoretical, in effect, which do ~~you~~ project futurists - aspects of the Slaw, or of myself? The Slaw's future & mine are not the same.

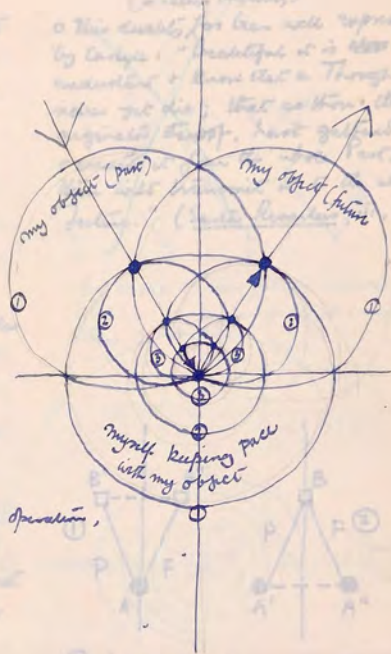
46 They have a common element, & it is with this

US It is ~~of~~ <sup>the</sup> common element in them that I am concerned. The centrifugal, projective, future-wards activity whereby I send my objects to their proper places & times in my regions is <sup>part of</sup> my action upon them, & I am what I do. How can I change Star A? By doing to A what A does to me, by using A as a receptacle for my Starhood B. In A, so many millions of miles from me, so many years from now, I arrive at the status of SUN, by reducing A to nothing. In this respect, at any rate, my action on A is thoroughness itself, & simultaneous in space & time ~~is all to the good: simply gives power to my above.~~ <sup>makes no difference to it</sup>. Apparently, then, I do not lack that influence over distant objects which is insight

into the future. But there is the all-important <sup>by now familiar</sup> caveat: the "I" who wields the power & employs the knowledge is not the private, merely human <sup>self</sup>, but the self who rises (or sinks) to the occasion, the good-mannered, elastic, egalitarian self who rises above by <sup>his</sup> superiority or flattens by his inferiority, but always puts the world & himself at ease. It is the cumulative self that expands from nothing here now, through a future mankind, then, to a future Star-hood, & beyond, whose expansion is action. As a man I act only on men, & Stars are utterly outside my province. No man has so much as glimpsed a Star, because to do so is to act upon it — a superhuman task in space & time. When Stars interact ( $\neq$  till they do so they are not Stars) & this first-hand superhuman experience I have of them <sup>reveals</sup> the manner of their interaction. This is real Starhood ~~in operation~~, not a copy of it, no mere information about it, but the genuine article. This is the stiller <sup>uninterrupted</sup> <sup>at work - through</sup> <sup>transmission</sup> <sup>of that quality of</sup> <sup>confusion</sup> <sup>starhood</sup> <sup>which</sup> Stars <sup>achieve</sup> <sup>that</sup> social intercourse which is starhood. If they are near, they correspond in rhythms of ten, twenty or fifty years; if distant, in rhythms of hundreds or thousands of years. As my eye sweeps the night sky I am involved in countless such interchanges, each changing the ~~in countless such rhythms~~.

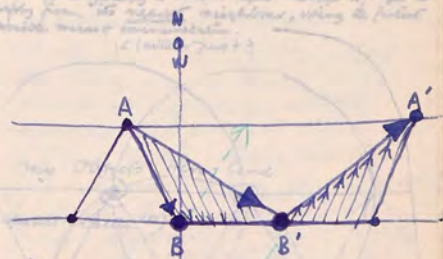
C.S. Vision is sometimes called an anticipatory sense, because it warns me of what is coming to me or of what I am coming to. Thus the driver concentrates upon the length of road his car will presently cover; the sailor makes out the buoyed channel & the distant harbour; the forward player has one eye on the goal; the tiger gives himself up entirely to the prey he is about to incorporate. The more advanced the organism the further & the clearer that <sup>penetration</sup> into the future which enables it to get a living. So far, there is no disagreement. But there are limits to this <sup>penetration</sup>; very distant objects do not hold my future in anything like the same sense as near ones do. Sight, when Stars are in question, is no longer anticipatory: in such instances there is little risk of close approach, much less of collision. In short, it is an unwarranted extrapolation of the facts to say that when I look at a star I look at my future.

U.S. The request with which all seeing, & not least that of heavenly bodies, is anticipatory. We are not used to thinking in the space-time scale of the higher levels — that is the difficulty. But in fact our future & past lie <sup>just</sup> ~~among~~ the stars, <sup>as truly</sup> as if we were deliberately piloting the SUN back to our home port in their midst. Ultimately I can only look upon what I was & will be, at a part of myself <sup>held</sup> for the moment ~~at~~ at arm's length — whose connexion with the ~~rest~~ rest of me I ignore. Given time, my continuity, & even my identity, with all I behold becomes apparent, & it is this continuity & this identity which alone are the true foundation of



Barrow develops this discussion this aspect of vision in Matter & Memory, pp. 22 ff.

+ Actually, of course, hearing & smell, & even taste & the other touch sense, are used in these degree anticipatory — as when I test the temperature of my bath-water with my hand, before getting in.



AB is a light signal anticipating the slower AB'. B anticipates the future B': he knows what is coming to him.

perhaps a foreboding of the future grows from within me  
in my sight over there

knowledge. Here I make the bald statement: the full story will come in its proper place. Meanwhile, this principle is ~~effect~~ <sup>not</sup> provisionally set down: spatial remoteness means temporal, but only temporary, dissociation. Observer & observed are in the end — & in the beginning — one, but the further they draw apart, the further off that end & beginning lie.

C.S. <sup>all</sup> seeing is not only anticipatory, but reminiscent also.

U.S. All vision is double, in time. What is one here is two there, & the two are parted by a temporal interval. This interval lessens as my object approaches & vanishes altogether as we merge. So long as my object is an object it suffers, so to say, from a split personality.

C.S. <sup>vision</sup> The ~~vision~~ is well-concealed.

U.S. Naturally, since ~~it is~~ my business to heal it. I ~~would have~~ hold together here divided temporal aspects of my objects, and they in return do as much for me. My unity & continuity lies in them, theirs in me. As ~~we~~ I have so often stressed, without social intercourse I do not exist at any level. One of the most important ~~functions~~ functions of this correspondence is to establish the continuity of the correspondent himself: it is only in my equal over there that my different moments here have anything in common. My self-identity is anything but self-supporting. I am myself only in others, as they are themselves only in me.

5 <sup>There - now</sup> The ~~inherent~~ <sup>inherent</sup> ~~badness~~ <sup>badness</sup> & correspondence.

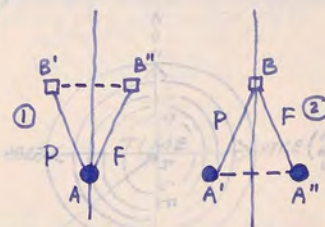
Q. I suppose ~~one should not~~ complain about a postal service whose pace is 186,000 miles per second, but <sup>it is</sup> really is not fast enough for the job. I should need many times my expectation of life, to keep up a correspondence with any but the nearest stars. As for the Galaxies, we are as good as out of touch altogether, seeing that our respective Here-nows are staggered by some millions of years.

U.S. I cannot function at the galactic level till I am a Galaxy & in real communication with my fellows, till I <sup>display</sup> all their characteristics, temporal as well as spatial. I take on such immortality as my object requires of me. I extend back & forth in time, no less than in space, to suit the requirements of my correspondence. I last out the necessary time, just as I fill out the necessary space. The staggered pattern of our nows is no disability, no bar to intercourse, but the very determinant & guarantor of the quality of that intercourse, & so of our own quality. It signals, occurs along a track of purely spatial relation that could be no signals to send.

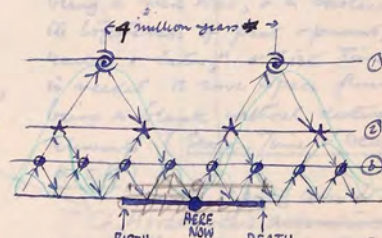
C.S. <sup>unfolds me that</sup> Unfortunately a delay in the post does not improve the length or the material of my letters: they do not, like ~~some kind of~~ cheese, ~~improve~~ mature in the keeping. Nor is the Postmaster-General improved to give me such a new lease of life as my correspondents demand.

Raleigh's prayer before he was beheaded — "Set on my soul an everlasting feast" — was already granted by the angels. To Him that made heaven, earth & sea: the guarantee of an immortal feast it is.

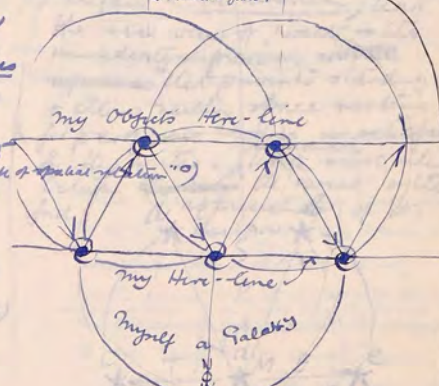
(or rather triplicity)  
o This dualism has been well expressed by Carlyle: "Beautiful it is to understand & know that a Thought does never get die; that as thou'lt originality, thou'lt have gathered it & created it from the whole Past, so thou wilt transmit it to the whole Future." (Sartre Resurrections, iii, VII.)



- ① I, A, am where the temporally separated aspects B' B'' come to its ownness. I establish B's continuity.
- ② B does the same for me.



Correspondence at three levels. SIC 1387.  
On the average, it takes something like four million years for a galaxy to send a message to, & get a reply from, its nearest neighbour, using the fastest possible means of communication. < 1 million years > ?

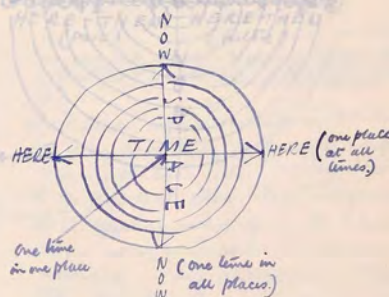


Correspondence at level ①

o The Nature of the Physical World, p. 58.

Then in functioning at galactic level ~~the~~ my life-span is (in a sense) at least 60,000 times greater than my human life-span. SIC 1387.

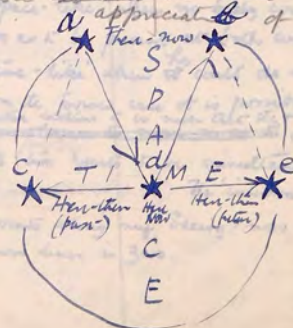
By virtue of these greater intervals,  
 $A'B'$  are a higher grade of correspondents  
than  $A \times B$



\* ~~For this reason~~ In fact the only way to guard against perversity in oneself is to avoid seeing it in one's objects.

\* Cf. Alexander's doctrine that Space is needed to save Time from being a mere Now, & to "sustain the togetherness of past & present, of earlier & later," & that Time is needed to save Space from being a blank without distinguishable elements. (Space, Time & Deity, I, p. 45, ff.)

view that poetry takes its origin  
→ Cf. Wordsworth's definition of  
poetry as "emotion recollected in  
tranquillity" (Preface to the Second  
Edition of the Lyrical Ballads),  
and Henry James' experience ("  
Preface to The American") that  
the new view of events, "the  
immediate impression ~~of the~~  
~~impression~~" that presents standing off  
& allows neither space nor time  
for perspective" is unsatisfactory  
for the writer. <sup>individually</sup> time must intervene  
between ~~the~~ the event & the  
free appraisal of it.



Rosamund H.  
A of 1. 48

CS You mean they hide the <sup>underlying</sup> truth.  
US Emphatically, no. They sweat it. At a certain spatio-temporal range, a certain <sup>set of</sup> qualities is in evidence, & nowhere else. The underlying truth is - nothing.

CS Even if the ~~mutual~~ <sup>folding</sup> wedges ensure <sup>mutual</sup> quality, they do not ensure equality. The then-now expands as it needs, <sup>marking off</sup> embracing more & more of my object's history. My then-now remains a point as far as I am concerned, or possibly a series of points.

UC My Here-now is ~~former~~ an unextended point, <sup>instant,</sup> but my Here is indefinitely expandable into the Here-then (past) + Here-then (future). I keep pace with my object's spatial aspect (ad) by developing a similar <sup>aspect</sup> ~~aspect~~ (db) of my own, & with its temporal aspect (ab) by developing similar aspects (dc & de) along my here line. My then is of the same order as my there.

CS This is all far too vague, & unsupported by evidence.

A hand-drawn map of a coastline, likely a river delta or estuary, with concentric circles representing depth or distance. The map is oriented with North at the top, indicated by an arrow. A vertical line runs through the center, and a horizontal line crosses it. The coastline is marked with several points labeled with letters: 'Y' at the top left, 'H' and 'N' at the top center, 'E' and 'W' below them, 'V' and 'I' further down, and 'P' at the bottom center. The coastline is labeled 'HERE-THEN (part)' on the left and 'HERE-THEN (bulk)' on the right. The word 'river' is written at the bottom left.

§2 The wedge-shaped neutral zone whose 'cutting-edge' is my 'Here-now', whose length is the radius of my regions, & whose 'butt' may be anything between hundred-millionths of a second & hundreds of millions of years, — this is not at all what <sup>E.S.</sup> means by 'There-now'. The circumstance that I happen to be insulated from the real Now at all points of space except the one that ~~which~~ I label 'Here', so that what is going on at this moment elsewhere cannot affect or be affected by me till some future date, does not abolish or even confuse that real Now. In due course I shall know what it holds for me — the barriers will fall. Then, having allowed for the speed of light, I shall be able to plot the true worldwide instant — albeit after the fact, in retrospect. This being so, why should I not, <sup>in</sup> anticipation, the moment (or rather that long series of ~~moments~~ 'Here-nows') when the present insulation ~~with~~ will drop away, & proclaim the instantaneous universal Now, the 'There-now' which is no wedge, but a line? Why not (to match the p. that endures through all time) the moment that occurs <sup>throughout</sup> all space? <sup>§3</sup>

NOW  
 THERE NOW  
 A  
 B  
 C  
 D  
 E  
 F  
 Selling now line  
 Selling now line  
 HERE  
 NOW  
 NOW  
 ①  
 ②

④ "For this present moment" is common to all things that are now in being, & equally comprehends that part of their existence, as much as if they were all but one single being; & we may truly say, they all exist in the same moment of time." Locke. Essay upon the Human Understanding, II, XV, 11.

more technically, the 'interval'  
( ) between an external  
event & an event here-now is  
'space-like' when no <sup>observer</sup> could travel  
so as to be present at both events, &  
'time-like' when <sup>he</sup> could do so;  
in the former case it is possible for the  
relative motion to be such that the observer  
~~can observe the events in the order~~ judges  
the two events to be simultaneous.  
(Russell ABC of Rel. 54) The 'interval' between  
events along my Seeing-now & Seen-  
now lines is zero.

The difficulty is a practical one. Doubtless, as Locke says, "extension & duration do mutually embrace & comprehend one another; every part of space being in every part of duration in the same manner, & every part of duration in every part of space." But we are dealing with US. No reason at all. But first note that events occurring in the then - now bridge are, while in that bridge, unknowable & utterly ineffective. What does no work, what makes no difference - in what sense does it exist? No doubt the ineffectiveness goes, but not till the ~~last~~ <sup>for me</sup> frame of Nowness has gone with it. // The then - now is a line - ~~when it is not~~ <sup>it is no longer</sup> then - now!

CS Suppose that, in that ~~that same~~ <sup>brilliant interpreting human</sup> future our prophets used to predict, two psychic researchers, anxious to put out shelter telepathic signals are instantly propagated,

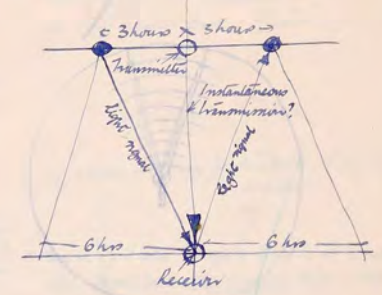
arrange to start 'transmission' at a specified moment. In order to get, if possible, unambiguous results, they settle on <sup>a pair of</sup> ~~two~~ planets, ~~three~~ three light-hours apart, for their respective stations. The point I want to make is that the ~~then-now~~ ~~wedge~~ ~~the double wedge~~ which separates the experimenters makes no difference to the success of this experiment. At the appointed moment, the one starts transmitting & the other <sup>purposely</sup> ~~puts himself~~ <sup>to receive the message</sup> in the condition of a receiver.

US I am afraid the facts are against you. ~~Eddington assumes~~ ~~as does the experi-~~ ~~menters could not possibly be sure of the right moment to start.~~ Each has to rely upon calculations by local observers as to when the 'real' Now-line lies with reference to the being-now line, & then <sup>local</sup> observers get different results according to how they are moving. The result is that the experiment is foredoomed - the telepathists will have to operate for the whole six hours if he wants to make absolutely sure of getting over the ambiguity of the Now. In other words, Now-then ~~is~~ means for him the whole neutral wedge, & not a line that bisects it. <sup>Any event falling within that wedge is contemporary with his Her-now.\*</sup> Our experimenters have forgotten that they cannot alter their spatial relationships & leave their temporal relationships unaltered. Changes in the scale of the one is change in the scale of the other. They have overlooked the fact that they are no longer men, but Planets, & that Planets cannot jiggle with space & time as men can & must jiggle; their picture is painted with a much broader spatio-temporal brush. Little things ~~(like stars & men & houses & lakes)~~ & brief things <sup>like men</sup> just do not exist as between Planets - they are entirely out of place; they do not occur; they are too fine to be retained upon the planetary space-time mesh.\*

### 7 The hollow then-now.

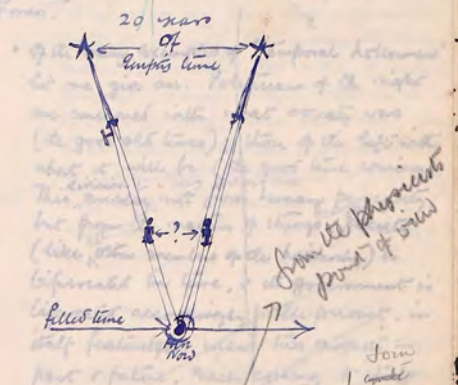
CS I find this ~~inflated~~ <sup>the</sup> Now of a pair of <sup>mutual</sup> observers singularly unsatisfactory. It is hollow. When I look at a star ten light-years off, my mutual Now is twenty years. Yes, but ~~not~~ <sup>twenty</sup> ~~filled~~ <sup>years</sup>, twenty years of real life or experience of any sort, there is just a vacuum. With the points of my dividers I span that period without touching the blank that lies between. <sup>One does not need to make a painful (if not futile) experiment to show that that lies between.</sup> The forking of a road is not the widening of the road. What happens ~~to any Now~~ <sup>a real increase</sup> as I turn from my friend to a star is no more ~~and enlargement~~ <sup>growth of my Now</sup> than pumping up balloons is a real ~~enlargement~~ <sup>increase of their rubber</sup>.

US The gap or hollowness - in time & in space - cannot be insisted upon



See Eddington: The Nature of the Physical World, Ch. III.  
 My debt to him here to this Chapter of Eddington is very great, though I cannot claim his support for the use to which I put the borrowed material. See also A.A. Roby: Theory of Space & Time, & Bertrand Russell: ABC of Relativity (pp 54-56).  
 \* Whitehead defines contemporary events as those happening in causal independence of each other: neither belongs to the past of the other. This, <sup>mutual</sup> independence of the neutral wedge gives the necessary elbow-room, or freedom from undue restriction. (See Advancements of Ideas III, iv.) ~~From my point of view~~ the all-important fact is that the wedge widens level by level, so that individuals of higher status ~~are~~ <sup>are</sup> more isolated from mutual interference than those of lower status. This question of liberty advancing in the scale of being is developed in a later chapter.

\* The argument from physics is ~~has its parallel in~~ <sup>is</sup> ~~I have here assumed that, whereas~~ all 'physical' means of communication take time (at least a second away 186,000 miles) telepathic communication, being 'non-physical', takes no time, & therefore ~~could~~ <sup>is</sup> ~~not limited~~ <sup>is not limited</sup>. It is able to convert the then-now wedge into a then-now line. But ~~the~~ <sup>the</sup> ~~fact~~ <sup>fact</sup> the curious & significant fact is that there is generally an interval ~~between~~ <sup>of a minute or two</sup> between the 'transmission' of a telepathic message & its 'reception', & this interval may be either



When I deal with stars a reality ~~is~~ <sup>is</sup> ~~where~~ <sup>where</sup> Now means may mean <sup>century</sup> <sup>in a</sup> <sup>pair of telepathists</sup> <sup>(one in each of the other as Venus)</sup> <sup>it was right</sup> <sup>to illustrate the ambiguity of the</sup> <sup>the light on the</sup> <sup>of telepaths</sup>

roughly  
 \* See Ch. XII, § 6. What I call hollow  
 & the filled corresponds to what Hegel calls  
 the bad infinite which excludes the finite, &  
 the good infinite which embraces the finite



0 The two 'legs' - the centrifugal & the centripetal -  
 - have been beautifully described by Rilke  
 & his translator: -  
 'Shelter! was - or am: you are facing  
 over me, infinite darkness of light.  
 Hidden away, I'm receiving all you're preparing  
 outburst in space this into my wakeful night.  
 O Night! can you feel my eager impulsion? -  
 the way my being recoils in its course  
 to gather itself for one last triumphant eruption?  
*Complete Latin Poems*, Trans: J.B. Leishman, p.113.



The interval AA' is filled by BB',  
 CC', DD', etc.

too strongly. We have met it before, & we shall meet it again. \* It certainly  
 exists - but it exists to be filled. The perfect packing for each hollow sphere  
 is to hand, & it consists of all the lesser hollow spheres. In fact, the void was  
 never there; it was our abstract, horizontal way of taking reality level  
 by level that created the hollowness. Of course the points of my dividers  
 are separate & enclose a void (in this lies their use) but they are separate  
 because they are separated - separated by what joins them, the converging  
 legs of the instrument & the pivot where they become one. I am this gigantic  
 pair of dividers, with one leg in the past & one in the future, & I go about  
 taking the measure of all things. Measurement is the discovery & the spec-  
 ification of hollowness; it is essentially a polarisation or bifurcation of  
 the object, the detection <sup>in it</sup> of a pair of aspects & the holding of them apart.  
 The interval between them is a blank, yet it is anything but a blank: it  
 is the measure <sup>instrument - minded, with all his tools,</sup> himself, ~~his instrument~~. Any give in the dividers'  
 legs, or any play in their joint, & they are useless. ~~The~~ <sup>every part of the</sup> V-shaped  
 instrument, with its ~~maximum~~ <sup>narrowing</sup> ~~span~~ <sup>and diminishing</sup> every intermediate span, from the ~~widest~~  
 at the top ~~right~~ <sup>down to</sup> nothing at the bottom - the innumerable pair  
 of dividers that the one pair really is - all are <sup>essential</sup> to its working as  
 they are ignored in that working. Necessarily the draughtsman's awareness, ~~in~~  
 forsaking the unity of the cone, divides & settles in the tips of his instrument.  
 He ~~is~~ <sup>becomes</sup> a pair of antennae. But it takes the entire <sup>many-limbed</sup> organism to overlook all  
 but the organism's its own representative extremities. In plain language, it is  
 no accident that I disregard the lower orders of being that go to make up  
 a Star or a Galaxy, <sup>that are involved in stellar existence.</sup> I am obliged to take my reality in the prescribed doses;  
~~but by but~~ I cannot make a mystery of it & swallow it whole. The  
 lacuna in the stellar Now really exists, but it exists because it is filled  
 by ~~the~~ the lacunae of all the lesser Nows, right down to the timeless  
 Here - now which is the pivot of the whole system. Or, to change the picture again, the paragraphs  
 & sentences & words of the letter I got from my remote correspondent are the letters I get from my ~~near~~ <sup>nearby</sup> ones.

CS But twenty years of the Star's existence is twenty years of the Star's existence,  
 not of something else's existence. I cannot see that it involves, unless it be  
 incidentally, the existence of (over progressively shorter periods) of units of lower order.  
 US That it does, in actuality, involve them all, is <sup>a fact</sup> as profoundly important as  
 it is difficult to make - it demands <sup>thinking</sup> 'vertical' <sup>in place of</sup> our habitual 'hor-  
 izontal' thinking - yet it is simple & not obvious. Real space, as I have  
 shown, is vertically organised, is creative & destructive. An interval of it makes a  
 difference, & all intervals of it make all the difference in the world - the difference  
 between the central Nothing & the circumferential All. It is the same with real

many ~~many~~ <sup>levels</sup> ~~many~~ <sup>are at</sup>  
 the ~~the~~ <sup>the</sup> ~~gap~~ <sup>between</sup> ~~the~~ <sup>the</sup> ~~extremities~~ <sup>extremities</sup>  
 detect

one level  
 many levels

Of the many examples of 'temporal hollowness'  
 let me give one. Politicians of the right  
 are concerned with what society was  
 (the good old times); those of the left with  
 what it will be (the good time coming).  
 This <sup>decision is a very proper one</sup> ~~decision~~ <sup>is a very proper one</sup> ~~is a very proper one~~  
 This <sup>is a very proper one</sup> ~~is a very proper one~~ <sup>is a very proper one</sup> ~~is a very proper one~~  
 but from the nature of things. Society  
 (like other members of the hierarchy) is  
 bifurcated in time, & its government is  
 bifurcated accordingly. The present, in  
 itself featureless, wears two aspects -  
 past & future, each coming to itself  
 now. Between them two is a gap  
 which it is the office of the present to  
 fill. The present <sup>junction of government</sup> ~~junction of government~~  
 CONSERVATIVE RADICAL <sup>ones don't</sup> ~~ones don't~~  
<sup>performances to this temporal</sup> ~~performances to this temporal~~  
<sup>probably</sup> ~~probably~~  
<sup>be filled</sup> ~~be filled~~ <sup>be filled</sup> ~~be filled~~  
<sup>over</sup> ~~over~~ <sup>over</sup> ~~over~~  
<sup>measures now</sup> ~~measures now~~ <sup>measures now</sup> ~~measures now~~  
<sup>there over</sup> ~~there over~~ <sup>there over</sup> ~~there over~~  
<sup>much, if not all, to</sup> ~~much, if not all, to~~ <sup>much, if not all, to</sup> ~~much, if not all, to~~

any more than a friend or is better. \*

US. One contribution is decisive. Remember that the Star is stiller here, & enacts its stiller history here & now. And remember that we are not observers attached to another Star, but another Star, a member of the stiller community. The space & the time of Stars is not private to each of them, but public, shared, socially established & maintained. At wrong level, space & time are social products (as much <sup>as</sup> or even more, than <sup>the</sup> medium <sup>of background</sup> for social activity) & their texture depends on the fineness & the coarseness of that activity.

Without the right models  
to ~~formulate~~ <sup>formulate</sup> the actual government  
activities, left and right  
are left, right, left, right  
non-existent.

Without  
the ~~present~~ ~~moment~~ ~~to~~  
moment, ~~as~~ ~~the~~ ~~left~~  
without ~~the~~ ~~present~~  
is ~~the~~ ~~present~~

The Stationary (as distinct from the  
potentially) of life or light) may be  
described as one who realizes the  
unity of the two attitudes, ~~as~~ filling now  
the gap between past & future.

in which we may participate when we dream.

+ The chief aim of science, W. Macneille Dixon points out, (in The Human Situation, p. 159.) is to get rid of the observer, "to suppose him not there, on a journey, or attending to private affairs, or gossiping with his neighbours."

② The Centre, which is the pivot of time, is itself out of time. <sup>Compare C.A. Richardson's</sup> "Time" is "in" the monads; <sup>Compare C.A. Richardson's</sup> "the monads are not 'in time'." (Happiness, Freedom & God, p. 191.)

Without the immediate  
the short term measures of the long term ideas  
~~concrete~~ actual present, the  
plans of the right & left are  
an empty abstraction.

(in 'The Over-soul')

Emerson has a version of the duplicity of ~~temporal~~ temporal the temporal.

"And as we say that the Judgment is distant or near, that ~~being~~ the Millen-  
nium approaches, that a day of certain  
political, moral, social reforms is at  
hand, & the like, when we mean, that  
in the nature of things, one of the facts  
we contemplate is eternal & fugitive,  
& the other is permanent & connate  
with the soul." Or, as I would say,  
one is original & the other central.

+ what is the chief news of the Night?

Lo. ion & salt, heat, weight & light  
In every way that drifts on the great breeze!  
And these Test. of Man  
mean Man.

Coventry Palmar: Legem tuam dilexi.

Slaves do not  
quest in the universe  
when time divided into  
units of, say, a year;  
& men do not wait in  
the universe when time  
is further subdivided  
into units of, say,  
a second.

US I must ~~for your benefit~~ Chapter III Briefly, <sup>yet potentially they are</sup>  
 VS Then is a <sup>creation</sup> ~~man~~ <sup>man</sup> in which even that is true. <sup>Remember</sup> ~~Chapter I~~ <sup>Chapter I</sup>. <sup>From my point of</sup> I am the  
 only man without a head - & how can such a ~~man~~ <sup>man</sup> live? I am also the <sup>only</sup> Planet  
 with an abyss in the middle of it - the ~~Heart~~ <sup>Heart</sup> now which is Nothing. <sup>the</sup> I am  
 the ~~Star that is similarly disintegrated~~ <sup>the Galaxy that have been disintegrated</sup> ~~empty~~. The Other men, Planets,  
 Stars, <sup>solid &</sup> ~~are complete~~ <sup>with wings</sup>; I alone am hollow, & in myself spaceless, timeless, &  
dead. <sup>suggest</sup> Yes, the incredible fact is, as you ~~say~~ <sup>suggest</sup>, that I am put to death that  
 the dead universe may live. ~~The realization of~~ If I do not yet appreciate the

+ Cf. Chuang Tzu Book VI: "Being able to see men, he was then able to have no past & present. Having no past & present, he was then able to enter into not-dying & not-living, in which state the destruction of life is not death & increase of life is not life. As a thing himself he was always in company (with other things) & always welcoming them, always being destroyed & always being completed." p. 195

- Conceivably, Heraclitus ~~was~~ had something like this in mind when he said "mortals are immortals & immortals are mortals, the one living the others' death & dying the others' life."  
(Burnet: Early Greek Philosophy, p. 138.)

abundant vitality of the world, it is perhaps because I <sup>personally</sup> over-rate my own. <sup>I suspect that</sup> perhaps it is as impossible for me to ~~over-rate the few~~ as to under-rate the many. I think too <sup>highly</sup> of the other, as for me to think too little of the not-other - myself.

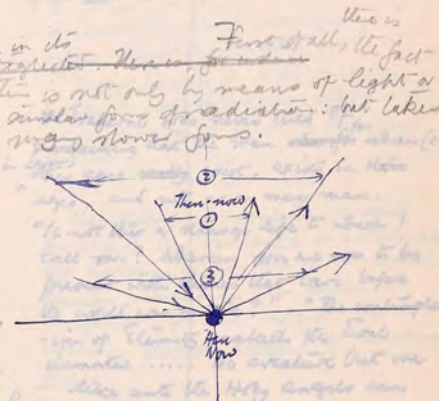
§8 The elastic Three-nom

CS Let us descend from these cloudy paradises to solid ground. Social utility  
consequence of the name is much more than a question of vision. Nevertheless  
beyond a brief mention of sound waves & postal services, you have so far  
ignored all traffic that moves slower than light. Is not to say there may  
in fact, <sup>be</sup> a wedge whose angle widens, indefinitely, from the minimum  
based on light-signals, as the speed of other signals falls off? <sup>— notably sound</sup> Herein

| <u>UC</u> | No. |
|-----------|-----|
|           |     |

CS In that case I do not know what you mean by slow. Consider any slow-moving process, such as my correspondence with an official, or even my own evolution & dissolution. Am I to understand that whenever there is a working from a past there-then, through my Here-now, to some corresponding future There-then, the gap between the first & the last is my there-now with respect to that working? 

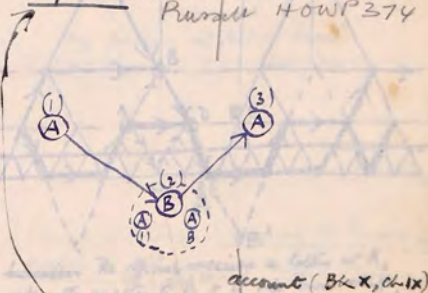
UC In principle, yes. But we must distinguish different orders or grades of the There-now. Primarily, sensation is the mode of the present — the ~~present~~ colours & the sounds I see & hear are Now; the colours & the sounds I remember or anticipate are not, <sup>in the same fashion</sup> Now — <sup>very</sup> vividness, immediacy, individuality, <sup>as lacking</sup> ~~unquestionableness~~ ~~has departed~~. Even more obviously are <sup>all</sup> those unknown & long-past events whose ~~present~~ outcome is <sup>apparent</sup> ~~affected~~ the now, & <sup>all these related</sup> ~~those~~ unknown future events which ~~are linked with them through~~ ~~proceed from my~~ ~~There-now~~ — even more clearly are these <sup>in</sup> excluded from my There-now. Yet potentially they are all included. Since <sup>in</sup> becoming aware of them I <sup>make them present</sup> ~~attach~~ to them the label of nowness. The angle of the There-now wedge adjusts itself accordingly. For example, discovering that A did me, B, a great service many years ago, I plan to recompense him, though it takes me as many years <sup>from now</sup> ~~ago~~ to do so: the three stages (1) A There-then (past) (2) B There-now (3) A There-then (future) are all contained in (2), the middle term, though (1) & (3) are dispatched thence to their proper stations in time and space. All hangs, then, on my ability, ~~to being~~ first, to discover what really is There-now, & second, to attach the right



+ There are, Says St. Augustine, three times: "a present of things present past, a present of things present, & a present of things future," "the present of things past is memory; the present of things present is sight; & the present of things future is expectation." He is led to this conclusion by (1) the fact that only the present really is, & (2) the fact that the past & future are not unreal. The only way out of this contradiction is to say that both past & future exist in the present.

Confessions, BK XI, chap xx.

A Russell HWP 374



But St. Augustine's picture of  
images caught, & laid by "as though  
in wonderful cabinets": & brought out  
from time to time for inspection, is  
misleading. The "cabinet" of the Her-  
barium is the proper home of the remembered object:  
where, Potentially, as Eckhardt says:  
"all things are present in one unified now & here."  
(Jones M. R. 230)

CS ~~How~~ the limits of the Then - now are the limits of the ~~How~~ ~~How~~ - now?

US Precisely, & the Here - now is the receptacle of all time as well as of all space. History is present reality, says Croce: it is now, where things & places cohere.  
<sup>History is present</sup>  
 Now, <sup>for whose</sup> is this Here - now, which is the focus of my being? A man's? Yes, indeed, but also an atom's & a SUN'S, a cell's & LIFE'S, an Electron's & a GALAXY'S.\* It is the common hub of all the wheels within wheels which I am, the Centre which is as much the possession of my outermost rings as of my innermost, & it is the source of all their contents throughout space & throughout time past & time future. Surely an arresting thought - that this central repository, <sup>Centre, the locus</sup> ~~a clearing house~~ <sup>the seat</sup> of all my perceptions & memories & anticipations, is really inexhaustible: it is the repository of omniscience itself - & all precisely because it is nothing, or <sup>an infinite</sup> ~~nothing~~.  
 My spatio-temporal boundaries, ~~potentially unlimited,~~ <sup>infinite</sup> ~~and~~ (in practice the range of the material & form in, & proper form, the Centre) are potentially unlimited because my experience of the universe is potentially unlimited, & because that experience is no copy but the thing itself. "Why should the universe, existing in itself, also exist in copies?" William James inquires. "How can it be copied in the solidity of its objective fullness? And even if it could, what would the motive be?" X Emerson: p. 241  
 The very notion is preposterous - as if ~~this~~ I were capable of reproducing an atom, to say nothing of a world! ~~I am the locus of~~

9 Delayed correspondence (i)

CS. I want to point out an oversight. You have assumed, quite correctly, that the efficiency of the portable service is the only factor that fixes the limits of a correspondence. More often than not, however, the main consideration is how long the <sup>uninterrupted</sup> uninterrupted <sup>in communication</sup> latency to answer ~~his~~ letters once they get them. The post-time (so to say) sets the lower limit to the correspondence-time, but the latter may far exceed the former.

VS. That is very true. So far, we have ~~been~~ taken the simplest possible version of correspondence between equals; the moment has now come to distinguish between post-time + correspondence-time — & a most vital distinction it turns out to be. For the correspondent's delay in answering his letters is anything but a <sup>due to</sup> fatal, or an incidental lack of efficiency. The delay is functional. The office — its hierarchy of individuals — <sup>might be described as</sup> ~~is~~ <sup>an</sup> organic time-lag. Only routine letters can be answered by return of post; those that set the official a problem take longer. He may account for this delay in two ways. He may say: (i) that his staff have a <sup>great</sup> lot of work to do looking up all the relevant material, & submitting to him <sup>partial &</sup> rough drafts of the reply — drafts which he must send back for revision <sup>& coordinate</sup> till he has before him the correct one; or (ii) that he has to refer the matter to some higher authority whose decision is not to be had at once. And, of course, the more difficult the problem the

Bounded by the barrier  
 a further conflict arms  
 from what may be called  
 a delight com

It is ~~not~~ that the present recording of all  
New Line - matters ~~and~~ contents

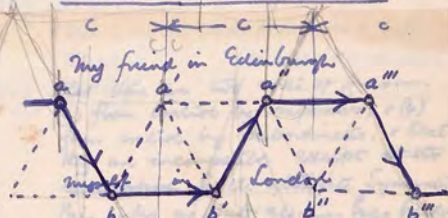
Second: Metacognitive  
 • Beyond cognition of past & future,  
 through appearing in the form of judgments,  
 is really perception.

But my 7-n<sup>o</sup> is the project of  
my H-m, which is the masterpiece  
not only of all time but of all the  
other ~~the~~ away partial live-span

\* Frazerne was never tired of proclaiming that the man ~~was~~<sup>for</sup> whom (or in whom) other ages ~~really~~ exist, exists in these ages, and not as a mere man.

"Is not this a strange life to which I  
call you? wherein you are ~~now~~ to be  
present with things that were before  
the world was made?" "The contemplat-  
-ion of Eternity maketh the Soul  
immortal. .... No creature but one  
like unto the Holy Angels can  
see into all ages." "... all

ago were for most glorious ends,  
accessible to my understanding, grasped  
with it, grasped within it. For without  
changing places in myself I could  
behold & enjoy all those: Anything  
when it was present, though it  
was a thousand years ago, being  
always before me." Centuries of  
Meditations, I, 45, 55; III, 24.



The postal-time ( $a'a'$  or  $bb''$ ) plus its delay in answering ( $bb'$  &  $a''a'''$ ) gives a correspondence-time of c. Now that there is a lagging in the State of one correspondence - increase in account of the delays time tempo.



~~Lower~~ The official receives a letter at A, refers the matter to B & to his own staff C, thus arriving at correct answer D. A's correspondent E does likewise, referring the matter to his superiors B' & his superiors C'. The correspondents, then, naturally B & B', with ~~the~~ <sup>the</sup> staffs, & C & C', for ~~correspondence~~ <sup>post-office</sup> post-office. Note that the post-office of the higher level is <sup>more</sup> ~~more~~ <sup>than</sup> ~~the~~ the correspondence-time of the lower.

longer the delay (i) because the subordinates have more to do, or (ii) because the head has to go to higher & higher levels. Now Chapter VIII suggests that (i) & (ii) are, in fact, inseparable, two aspects of a single process. For me to criticize & select the suggestions put up by my staff is for me to apply to those <sup>suggestions</sup> the rules laid down by my superior. No doubt on some occasions the reference <sup>to higher levels</sup> is more in evidence than the labour at lower levels, or vice versa; actually, however, & in the long run, the two are perfectly balanced. I cannot, with my staff, sit back & rely on getting the right answer to all my problems <sup>decided for me</sup> by higher officials; nor can I, with my staff, evolve the right answers without the help of those higher officials. The price of guidance is responsible work, & the <sup>condition</sup> of responsible work is guidance. And both mean delay. Both mean an interval between post-time & correspondence time. If officials <sup>simply</sup> dealt with their mail at once & on the spur of the moment, never holding matters up by working on them & referring questions to higher levels, the higher levels would lose their raison d'être, which is the solution of the larger problems....

CS And interference with the freedom of the lower officials.

US That is where the paradox comes in. The higher official dominates the lower, of course. But he also guarantees the lower official's freedom. When am I not free? I am not free when I act automatically, on mere impulse, without deliberation. When am I free? When I have alternatives to choose from, & time in which to exercise choice — when, in short, <sup>instead of accepting unquestioningly</sup> I do not accept ~~that~~ which my subordinates present, I ~~am~~ subject it to the criticism of my superiors, who are really higher levels of myself. In effect, then, correspondence at one level, sufficiently delayed, becomes correspondence at the next level, between individuals of a higher order.

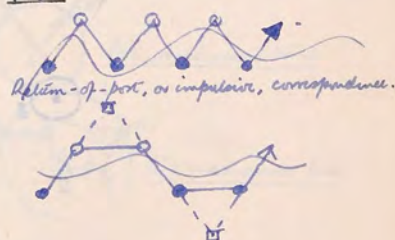
CS Now the problem of freedom is shifted up one stage, not solved. If my freedom at this level means delayed response, which means reference to some higher level (of myself, you would say) where response is not delayed, then at the higher level I am not free. Then I respond without reflection, have no second thoughts, & am at the mercy of my staff.

US Freedom, in the aspect now under discussion, is relative to level. It involves the recognition of a higher level, without, as yet, identifying oneself with that level. To <sup>gain</sup> ~~approach~~ that higher level is to be forced still higher in the search for freedom. Evolution is, in part, precisely this <sup>ascending</sup> pursuit of the unattainable. But our concern here is with the time-lag in response which is the condition of this pursuit, with that hesitation ~~at~~ at one level which is the opportunity of the next level. The principle is well known. Thus the rash man is advised <sup>stop to think</sup> to think ~~— second thoughts are best; but they are the thoughts of his better self~~; the angry man is advised to count twenty before answering back — so that his own

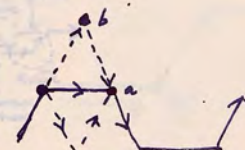


A elaborate many-unfolding process before D is settled upon: it is wrong however to look on D as wholly the work of A & his staff, or as wholly the work of B: it is their joint product.

\* This delay is sometimes called prolonging the 'vestibule of satisfaction'. All evolution, in one of its aspects, <sup>is</sup> increasing this period of response. On this subject, see W.E. Hocking: Human Nature & its Remaking, p.177.



\* This is not the whole story. In a later chapter ( ) it will be maintained that there are two sorts of freedom: (a) from control by superiors, & (b) from control by subordinates, & that they are incompatible except at the level which for the ultimate Symmetrical Pair, who as subordination has freedom (b) & as whole has freedom (a).



My freedom at (a) is based on (b) when I am not free.

\* See, e.g. S. Freud, Manual of Psychology, p.277, Bergson: Matter & Memory, p.22, 23. Hocking: Human Nature & its Remaking, p.177.

Actually, <sup>one or other of them</sup> through ~~the upward or the downward reference~~ may be most in evidence, they always go together, & are indeed two aspects of the same.

wise counsels may prevail; the perplexed man is advised to sleep on his problem, so that other layers of himself may contribute to the solution. And it is generally held that an important <sup>part of the</sup> distinction between 'instinctive' & 'intelligent' behaviour (not that either can exist alone) is the delay between stimulus & response that marks the latter, as against the lack of delay that marks the former. In 'instinctive' behaviour the organism proceeds unhesitatingly to perform the act which the stimulus calls for; in 'intelligent' behaviour it <sup>first</sup> fumbles, <sup>trips</sup> out this possibility & that, <sup>before</sup> the response culminates. In the one instance, the official in the hierarchy gives his staff irrevocable orders ~~for~~ upon consequences he is bound to accept: all his decisions are snap decisions. In the other instance, the official does not at first commit himself: exploration comes before decision.

"Consciousness" says Bergson "is the light that plays around the zone of possible actions or potential activity which surrounds the action really performed by the living being. It signifies hesitation or choice. . . . where the action performed is the only action possible. . . . consciousness is reduced to nothing." He goes on to associate intelligence with consciousness & instinct with unconsciousness. (Creative Evolution, p. 152.)

# 10 Delayed Correspondence (ii) - ~~the individual's~~ maximum-time & minimum-time

To make the foregoing as clear as possible, let me ~~summarise as follows:~~ <sup>summarise as follows:</sup>

- I A and B are individuals of status x
- II A and B reach status x in one another, and not in themselves;

- 11 The then-then line, or rather, in active correspondence with one another, and not in passive contemplation;
- 12 One immediate type is the relation of active correspondence involving delay, or rather, in active correspondence involving delay, or not, a by-return-of-post correspondence.

13 It means that in so far as I behave 'instinctively' & 'impulsively' towards myself

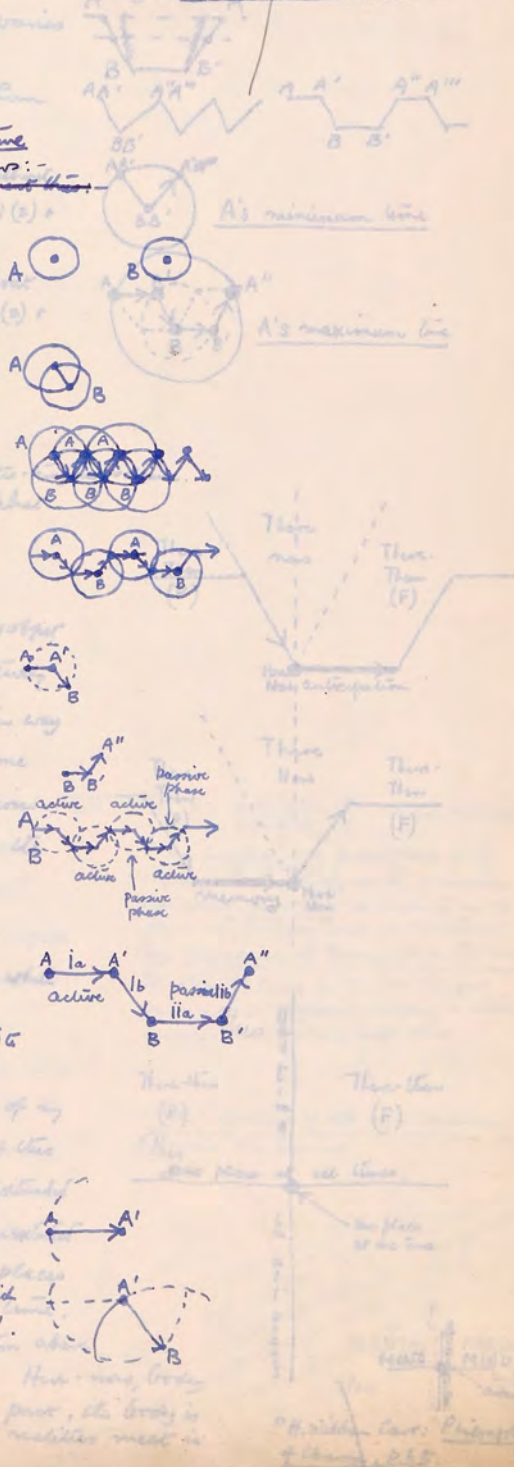
- II A has two phases: (i) the replying, or active phase, and (ii) the writing, or passive phase, such that (i) the replying or active phase of A, is (ii) the writing or passive phase of B; and ~~each~~ each phase consists of two stages: -

- Phase (i) - active (a) stage of replying (b) outward post stage

- Phase (ii) - passive (a) stage of replying being replied to (b) inward post stage

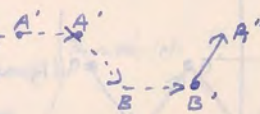
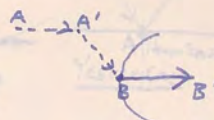
## IV Consider now then four stages in terms of the original status of A & B: -

- (i) a A, of no status at A, reaches x status at A' from A
- (i) b A', of no status at A', (but containing A which is of x status) reaches x status at B from A'.



~~Thus, at B, B arrives at~~

- (ii) a B, of no <sup>intrinsic</sup> status at B (but containing A+A') reaches x status at B' from B. (Thus, at B, B is both equal to x, in a sense, one with A.)
- (ii) b B', of no <sup>intrinsic</sup> status at B' (but containing AB) reaches x status at A". (Thus A, thanks to B, comes to self knowledge, in terms of his past self AA' as characterising B.)

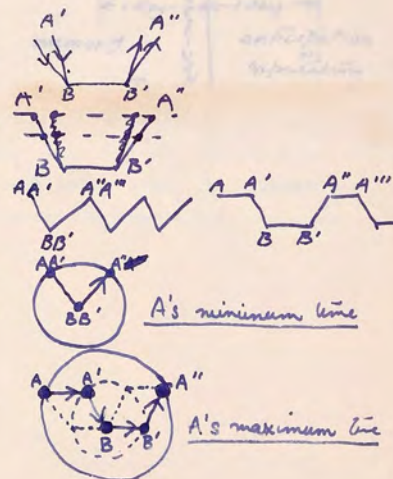


V A cannot exist in less time than the four stages (i a + b, ii a + t) take to occur. Nevertheless this time ~~is~~ varies within limits because

- (1) Speed of 'portal' communication along A'B + B'A" may vary somewhat,
- (2) The 'portal' distance between A + B varies within fairly restricted limits,
- and (3) the uplying time AA' + BB' varies from a very small period <sup>or range</sup> to a certain maximum.

The shortest time in which A can exist (without descending to a status lower than x) is when (1) (2) + (3) are all at their minimum.

The longest time in which A can exist (without ascending to a status higher than x) is when (1) (2) + (3) are all at their maximum.



## II The Here-then line

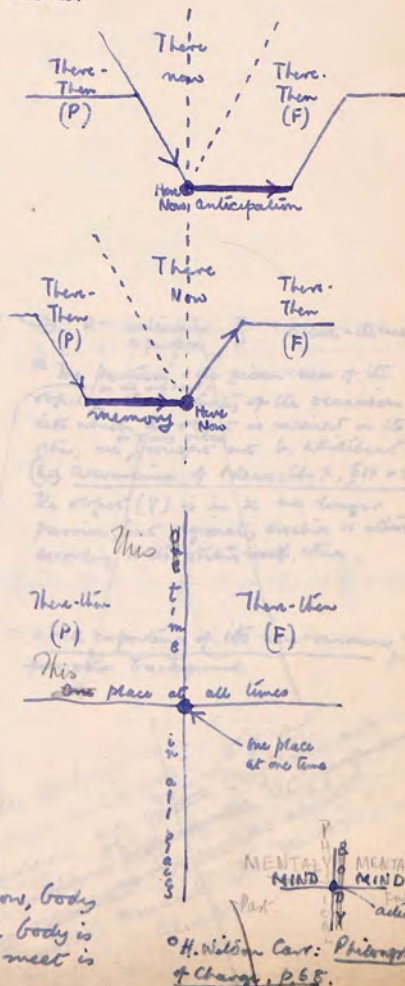
CS Our immediate topic is the relation of the Here-now & the There-now, <sup>in our spatio-temporal schema.</sup> what does this discussion about delayed responses mean in terms of that schema?

US It means that in so far as I behave 'instinctively' or 'impulsively' towards any object it is Here-now; & that in so far as I behave 'reflectively' or 'reflectively' it falls outside the Here-now wedge, in the There-then region. This is another way of saying that whereas in impulsive behaviour my object is once removed from me (removed in space, from the Here-now to the There-now), it is in reflective behaviour twice removed (removed in space & time, from the Here-now to the There-then), by the exercise of what I call my memory & anticipation.

CS. You mean that perception is communication with other individuals there, while memory & anticipation are communication with myself here.

US And that both occur Here-now, as twin aspects - objective & subjective - of my indivisible experience. But let us remind ourselves of the original framework of this chapter. We have, for a start, two intersecting lines - a horizontal Here-line extended in time & unextended in space, & a vertical Now-line extended in space & unextended in time. The first stands for <sup>this</sup> one place at all times, the second for all places at <sup>this</sup> time. Their intersection, the Here-now centre, is <sup>the</sup> one place at <sup>the</sup> one time.

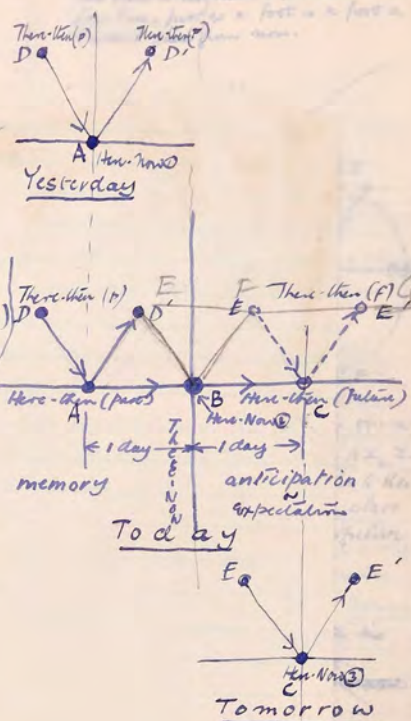
Now attention-deception, along Bergsonian lines, is to call the Here-now that focus of action where the physical or spatial There-world intersects with the psychical or temporal Here-world. Here-now, body & mind are one: beyond, they are distinct. "The mind is continuous with an infinite past, the body is continuous with an infinite future present, & the ever-moving point at which these two realities meet is the present centre of action." (0)



H. Nelson Carr: Philosophy of Change, p. 68.

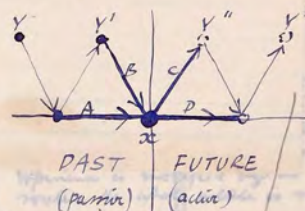


UC. It will take the best part of the next five chapters to do for my temporal dimension what the previous chapters have done for my spatial one. Meanwhile, consider how memory & anticipation on the one hand, & perception on the other, fit into our axial scheme. Take, for instance, my recollection of the Nelson Column, which I last saw <sup>yesterday</sup> ~~to-day~~. At that time the Column <sup>was</sup> ~~is~~ There-then (D) from Here-now (A). At this time, a <sup>day</sup> ~~year~~ later, it is <sup>now</sup> ~~there~~ removed: it is Here-then (past) (A) from Here-now (B) & There-then (past) (D) from ~~There-then~~ Here-then (past) (A). <sup>part of his</sup> ~~part of his~~ route to me lies along the sides of the wedge, & <sup>part</sup> ~~part~~ along the horizontal line. Anticipation works in the same fashion. Suppose I look forward to visiting <sup>my friend tomorrow</sup> ~~the National Gallery~~ (& incidentally viewing the Nelson Column) in a year's time: there is, so to say, a bend in my line of vision, & the turning-point is my Here-then a <sup>day</sup> ~~year~~ from Here-now.



CS. Suppose I am <sup>communicating</sup> ~~corresponding~~ through the post with my friend: how does our correspondence fit in with the scheme you are outlining?

US. This way. I do not answer my friend's letter this week without regard to the letter I had from him last week, or without regard to the letter I shall get from him <sup>next week</sup> ~~in reply~~ to what I now write. Memory & anticipation make very big & quite indispensable contributions to my activity Here-now; the two sides of the line are very much involved in the ~~active~~ activity at the Centre. This is true all the while, of all I do, but exactly how much of the Here-line is <sup>directly</sup> ~~involved~~ depends upon ~~what~~ the level at which I am functioning. My Here-<sup>undirected</sup> ~~undirected~~ <sup>disposition</sup> ~~disposition~~ itself <sup>participates</sup> ~~participates~~ such There-nows, past & future, as are needed for the proper conduct of the job in hand, though ~~they are~~ <sup>as, in abstract, theoretical, the continuity of occasions of experience by</sup> ~~in fact~~. So is provided the needful continuity, both at my end & at my friend's end of the correspondence. Our Here-lines connect <sup>do more</sup> ~~do more~~ <sup>gaps</sup> ~~gaps~~ <sup>than take us over</sup> ~~than take us over~~ & integrate the ~~the~~ mail-days; they ~~bridge the~~ <sup>do more</sup> ~~gaps~~ <sup>than take us over</sup> ~~than take us over~~ in our intercourse.



The four factors in my activity at  $x$  are:  
 Fact (A): <sup>remembering</sup> ~~remembering~~ <sup>of</sup> ~~of~~ <sup>Y's</sup> ~~Y's~~ <sup>previous</sup> ~~previous~~ <sup>letter</sup> ~~letter  
 Fact (B): <sup>reading</sup> ~~reading~~ <sup>his</sup> ~~his <sup>present</sup> ~~present <sup>letter</sup> ~~letter  
 Fact (C): <sup>replying</sup> ~~replying~~ <sup>to</sup> ~~to <sup>his</sup> ~~his <sup>present</sup> ~~present <sup>letter</sup> ~~letter  
 Fact (D): <sup>anticipating</sup> ~~anticipating <sup>his</sup> ~~his <sup>reply</sup> ~~reply <sup>to</sup> ~~to~~ <sup>my</sup> ~~my <sup>letter</sup> ~~letter  
 More generally, 'occasion'  $x$  has four 'moments':~~~~~~~~~~~~~~~~~~~~~~~~~~

A - memory of <sup>past</sup> ~~past~~ <sup>from the</sup> ~~from the <sup>PAST-</sup> ~~PAST- <sup>passive</sup> ~~passive~~ <sup>the</sup> ~~the <sup>given</sup> ~~given  
 B - <sup>reception</sup> ~~reception~~ <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>present</sup> ~~present <sup>letter</sup> ~~letter  
 C - <sup>propulsion</sup> ~~propulsion <sup>to</sup> ~~to <sup>the</sup> ~~the <sup>FUTURE-</sup> ~~FUTURE- <sup>active</sup> ~~active <sup>the</sup> ~~the <sup>future</sup> ~~future  
 D - <sup>intention</sup> ~~intention~~ <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>future</sup> ~~future <sup>letter</sup> ~~letter~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

\* The <sup>pastness</sup> ~~pastness~~ <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>object</sup> ~~object~~ <sup>is</sup> ~~is~~ <sup>the</sup> ~~the <sup>creativity</sup> ~~creativity~~ <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>occasion</sup> ~~occasion <sup>into</sup> ~~into <sup>which</sup> ~~which <sup>the</sup> ~~the <sup>object</sup> ~~object <sup>is</sup> ~~is~~ <sup>received</sup> ~~received <sup>on</sup> ~~on <sup>the</sup> ~~the <sup>other</sup> ~~other <sup>as</sup> ~~as <sup>presented</sup> ~~presented <sup>by</sup> ~~by <sup>Whitehead</sup> ~~Whitehead <sup>(e.g. Advancing of Ideas, Ch. X, §11 & X)</sup> ~~(e.g. Advancing of Ideas, Ch. X, §11 & X)  
 The object (Y) is in  $x$  no longer passive, but <sup>regionally</sup> ~~regionally~~ <sup>active</sup> ~~active <sup>as</sup> ~~as <sup>active</sup> ~~active <sup>according</sup> ~~according~~ <sup>to</sup> ~~to <sup>its</sup> ~~its <sup>status</sup> ~~status~~ <sup>in</sup> ~~in <sup>the</sup> ~~the <sup>time</sup> ~~time.~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

• & the importance of the non-simultaneous <sup>perception</sup> ~~perception~~ <sup>background</sup> ~~background~~

CS. Then there is, after all, a <sup>uniform</sup> ~~uniform~~ time-filling in the gap—a one-level time at  $\sigma$ -level & <sup>at</sup> ~~at~~ <sup>every</sup> ~~every <sup>other</sup> ~~other~~ <sup>level</sup> ~~level~~—& not only a V-shaped <sup>multiform</sup> ~~multiform~~ time-filling! I do not have to go any further afield than myself to get my time organised, & all that talk about the pair of dividers was wasted!~~

US. On the contrary. You <sup>are</sup> ~~are <sup>making</sup> ~~making <sup>that</sup> ~~that <sup>fatal</sup> ~~fatal <sup>mistake</sup> ~~mistake~~ <sup>about</sup> ~~about <sup>time</sup> ~~time~~ <sup>which</sup> ~~which <sup>robs</sup> ~~robs~~ <sup>it</sup> ~~it~~ <sup>of</sup> ~~of <sup>all</sup> ~~all <sup>is</sup> ~~is <sup>character-</sup> ~~character- <sup>My</sup> ~~My <sup>Here-time</sup> ~~Here-time <sup>is</sup> ~~is <sup>nothing</sup> ~~nothing <sup>if</sup> ~~if <sup>not</sup> ~~not <sup>original</sup> ~~original, <sup>many</sup> ~~many~~ <sup>levelled</sup> ~~levelled~~. It is organised precisely as my Now-time is organised. The status of an event in the time series is <sup>a</sup> ~~a~~ <sup>function</sup> ~~function <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>time</sup> ~~time <sup>interval</sup> ~~interval <sup>that</sup> ~~that <sup>separates</sup> ~~separates <sup>it</sup> ~~it~~ <sup>from</sup> ~~from <sup>the</sup> ~~the <sup>Now</sup> ~~Now, <sup>precisely</sup> ~~precisely~~ <sup>as</sup> ~~as <sup>the</sup> ~~the <sup>status</sup> ~~status <sup>of</sup> ~~of <sup>a</sup> ~~a~~ <sup>point</sup> ~~point <sup>in</sup> ~~in <sup>the</sup> ~~the <sup>space</sup> ~~space <sup>series</sup> ~~series <sup>is</sup> ~~is <sup>proportional</sup> ~~proportional~~ <sup>to</sup> ~~to <sup>the</sup> ~~the <sup>space</sup> ~~space <sup>by</sup> ~~by~~ <sup>no</sup> ~~no <sup>means</sup> ~~means <sup>in</sup> ~~in <sup>this</sup> ~~this.~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

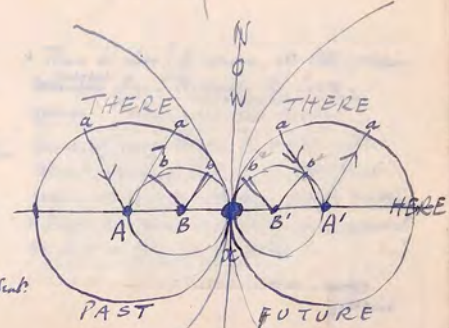
This does not mean that there is, after all, a one-levelled or uniform time, or that I do not need to go out to my companions in order to make the time from time at that level.

The individual <sup>memory</sup> ~~memory~~ <sup>is</sup> ~~is <sup>not</sup> ~~not <sup>an</sup> ~~an <sup>abstract</sup> ~~abstract <sup>entity</sup> ~~entity <sup>but</sup> ~~but <sup>a</sup> ~~a <sup>concrete</sup> ~~concrete <sup>entity</sup> ~~entity <sup>which</sup> ~~which <sup>is</sup> ~~is <sup>in</sup> ~~in <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>present</sup> ~~present <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is <sup>in</sup> ~~is <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>past</sup> ~~past <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is <sup>in</sup> ~~is <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>future</sup> ~~future <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>present</sup> ~~present <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of <sup>the</sup> ~~the <sup>past</sup> ~~past <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>future</sup> ~~future <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>present</sup> ~~present <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>past</sup> ~~past <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>future</sup> ~~future <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>present</sup> ~~present <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>past</sup> ~~past <sup>moment</sup> ~~moment <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>future</sup> ~~future <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>present</sup> ~~present <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>past</sup> ~~past <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>future</sup> ~~future <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>present</sup> ~~present <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>past</sup> ~~past <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> ~~is~~ <sup>the</sup> ~~the <sup>world</sup> ~~world <sup>of</sup> ~~of~~ <sup>the</sup> ~~the <sup>future</sup> ~~future <sup>moment</sup> ~~moment~~ <sup>and</sup> ~~and <sup>is</sup> ~~is~~ <sup>in</sup> 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Keeping goes on to say that the function of the thinker is to initiate & open up lines of thought, which go on working and growing for years. I say that this is one instance of ~~more~~ the general law of temporal perspective; the evidence for which will be presented in the following chapters.

+ It is important, of course, to keep the spatial & temporal orders distinct, however. An hour is an hour a hundred miles from here, just as a foot is a foot a hundred years from now.



Events A & A' on their status vis-a-vis Hen-nows (x). Their range AX, XA'. B & B' on their lower status to their whole range. But neither class is anything without its 'prosecutive' content a a, b b.

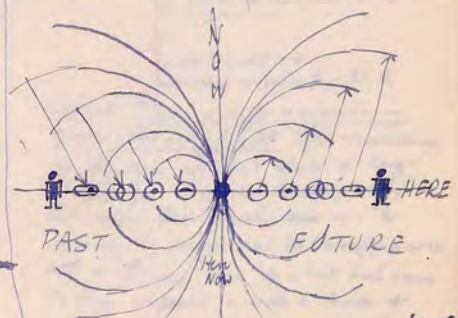
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|---|---|---|---|---|---------|
| 1 | - | 5 | - | 0 | the his |
| 3 | - | 1 | - | 0 | g.      |
| 2 | - | 7 | - | 0 | ...     |

- Immortality, p. 1 ff.
- See James: *Textbook of Psychology*, P. 300.
- See Edith M. Russell (in *Hilbert Journal*, July 1943, p. 357) writes of the organic character of memory by which an experience is modified by its memory-route. The whole aside is relevant.

+ See Preface to Second Edition of *Leaves of Grass*, & the last part of the famous poem *Daffodils*.

• The Prince, IV. In a sense, these days are what they are because they are no more the more real for being no more.

It is noteworthy that Pound finds some memories practically untroubled by time, practically timeless (On such inter-regular elements see Ch. XV § 7). Lacking these, memory is not memory.



interval that separates it from the Here. + As for your objection that I do not now, (being) equipped with organism time of my own here) have to go elsewhere in search of it, I reply: ~~that~~ my Hen-line is an organization of Hen-moments - each of which ~~is~~ is nothing apart from its other, its there-then content derived from commerce with other individuals. ~~That is to say that my own (here) time is logically prior to my subjective (Hen) time, though they are, of course, independent.~~

CS I would like to know, how temporal range or remoteness along my Hen-line can make for more exalted orders of being. Spatial range ~~along~~ along my Hen-line certainly does do so, but I suspect that you are in ~~the~~ <sup>spatial</sup> forcing the facts about time into a preconceived pattern. I agree with Count Kesselring: "The past, as such, is something entirely indifferent. Its value decreases in direct proportion to its remoteness."

VS What ~~little~~ <sup>is present</sup> ~~you have~~ the evidence, meantime there are plenty of perfectly familiar facts which ought to suggest that ~~we~~ <sup>we</sup> are working along the right lines. My long-term ~~projects~~ <sup>projects</sup> inevitably have more scope than my short-term ones. I do not plan my dinner a year ahead, ~~neither do I settle the day beforehand~~ <sup>neither do I settle the day beforehand</sup> annual, or whom I shall marry. ~~With the same, then, I look in the opposite direction of time. Oblivion is not a measure of memory.~~ <sup>With the same, then, I look in the opposite direction of time. Oblivion is not a measure of memory.</sup> ~~the day beforehand~~ <sup>the day beforehand</sup> ~~but the condition: the memory is to improve, merge, recede.~~ <sup>but the condition: the memory is to improve, merge, recede.</sup> doing this time yesterday, I could give you a detailed answer; if you were to ask the same question ~~about~~ <sup>concerning</sup> this time a year ago, or five years ago, I could only describe the broad pattern of my living. Innumerable <sup>innumerable</sup> occurrences have merged ~~transcended~~ <sup>transcended</sup> at this range. They are 'invisible' from now because they lack sufficient temporal dimension: they are too brief to see. On the other hand, certain broad patterns, invisible at the time, are brought out. In ~~the~~ <sup>the</sup> suppression of details in favour of the more inclusive outlines, time-perspective, it is evident, have a great deal in common. Range

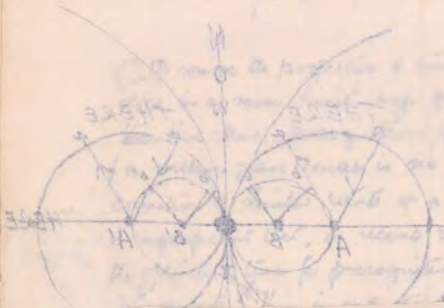
various status. The creative passage of time ensures that Woodworth's recollections in *Walden* are not merely repeat the event; it gives Tennessee's days that ~~are no more~~ <sup>are no more</sup> their freshness. ~~it guarantees that Pound's great Recherche shall find new meaning & value.~~ <sup>it guarantees that Pound's great Recherche shall find new meaning & value.</sup>

id: the ~~infra~~ <sup>infra</sup> human Here-then

CS There is something in what you say, but not nearly enough for your purpose. My memories are very restricted; my foresight more restricted still. It is significant that the examples you have chosen of time-perspective all fall within my human region: does not this suggest that my Hen-line is not as great as my Now-line is organized. To take an instance that proves my point right away, it is clearly nonsense to say that I was a man sometime back, & I will be a man in time to come, but I am something less than human now. Yet, if my Hen-line is calibrated as you suggest, this is the unhappy result. In fact, the result is even worse than this: ~~once~~ <sup>in proportion to</sup> ~~confined to the Hen-now or Centre, I never was in that place & at that moment, when I can say: 'I am a man.'~~ <sup>confined to the Hen-now or Centre, I never was in that place & at that moment, when I can say: 'I am a man.'</sup> That modest goal is for ever so near & yet so far -

Value, adhering to the original experience that was so trivial at its time. But I would go further, & claim that ~~it takes the interpretation of full time~~ <sup>it takes the interpretation of full time</sup> for any event to reveal all it has in itself to be: every generation must re-write history, & not till all its histories have been written can any prior really exist in its entirety. The reality of a thing (as Roger ~~puts it~~ <sup>puts it</sup>) is its full & final meaning, & history is very much more than ~~that~~ <sup>that</sup> - in Collingwood's phrase - "Thinking the thoughts of dead men. I am one the dead men."

Diagram 2. universe of space, with its unimaginable vistas & populations, then exists not a single spot where I am not present — save one, & that is here! So in time, stretching ages upon ages before this EARTH & SUN & GALAXY were born, & ages upon ages after they have died, there is not a single moment when I am not present — save one, & that is now!



⌘ In all this more-than-fabulous <sup>universe</sup> of space, with its unimaginable vistas & populations, then exists not a single spot where I am not present — save one, & that is here! So in time, stretching ages upon ages before this EARTH & SUN & GALAXY were born, & ages upon ages after they have died, there is not a single moment when I am not present — save one, & that is now! This is the only place & the only time in the whole world that absolutely refuses to have anything to do with me. I am forever absent. If I were not, the world could not be present. The wishing-cap of Fortunatus is nowhere, & ~~the~~ <sup>(I say)</sup> therefore all space is there to him; the time-wishing-cap of Carlyle is nowhere, & ~~therefore~~ <sup>(I say)</sup> all time is now to him. "To clap-on your felt, & simply by wishing that you were anywhere, straightway to be There! Next to clap-on your other felt, & simply by wishing that you were anywhere, straightway to be There!" And, in fact, both hats are now. Or thinkest thou it was impossible, unimaginable? Is the Past annihilated, then, or only past; is the Future non-existent, or only future? Those mystic faculties of thine, Memory & Hope, already answer.... The curtains of Yesterday drop down; the curtains of Tomorrow roll up; but Yesterday & Tomorrow both are this Today. And they are (I add) because Today is not; because Today at its Centre makes room for them & for all time.

X Santo Resentus iii, vii. p180

And Emerson had described the situation admirably: "The actions & events of our childhood & youth are now matters of calmest observation. They lie like fair pictures in the air. Not so with our recent actions, — with the business which we now have in hand. On this we are quite unable to speculate. Our affections as yet circulate through it. We no more feel or know it, than we feel the feet, or the hand, or the brain of our body. The new deed is yet a part of life, — remains for a time immersed in our unconscious life. In some contemplative hour, it detaches itself like a ripe fruit, to become a thought of the mind. Instantly, it is saint, transfigured... So is there no fact, no event, in our private history, which shall not, sooner or later, lose its adhesive, inert form, & astonish us by soaring from our body into the omnipresent."

• The American Scholar p68 of Nature.

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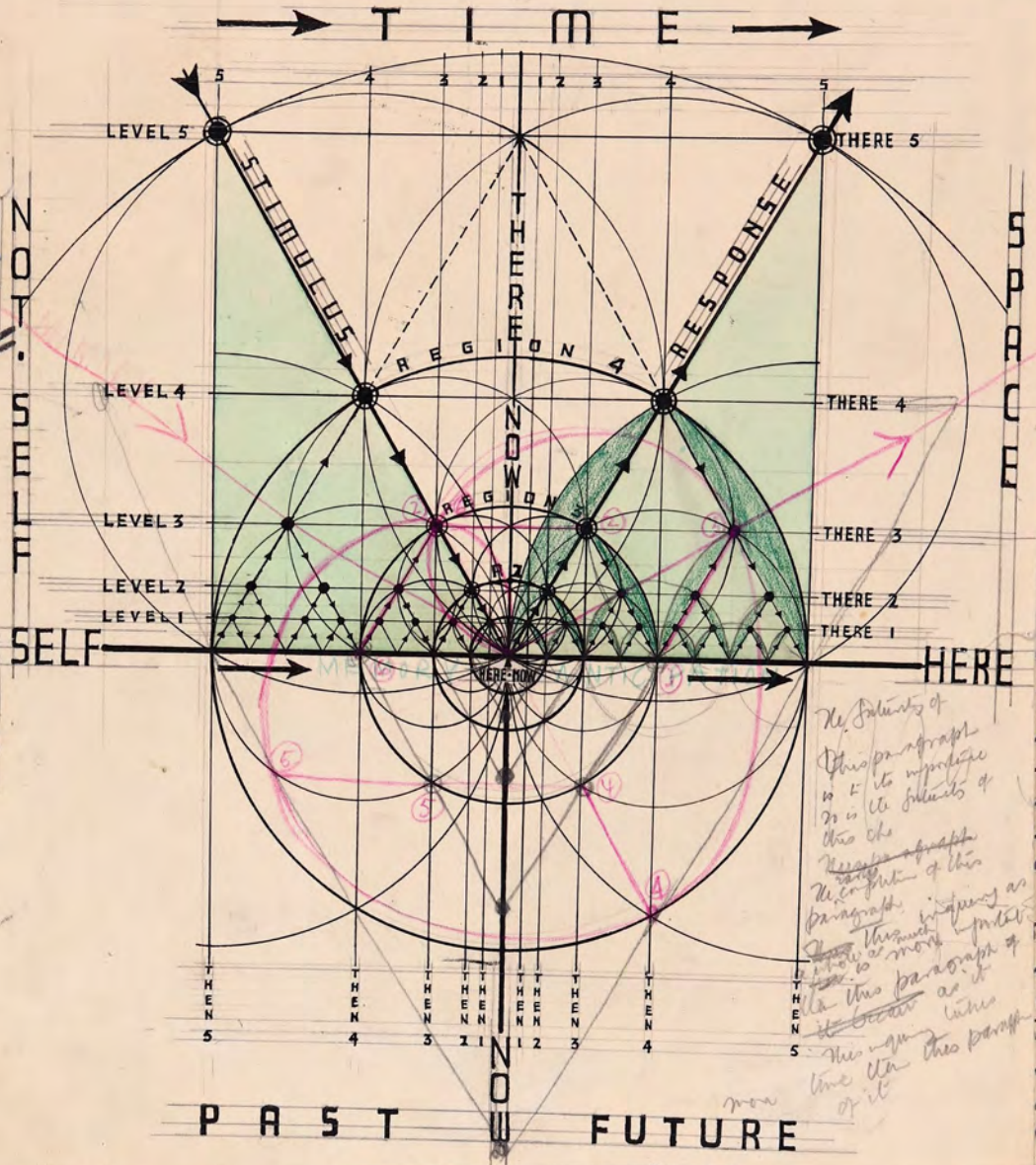
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• The American Scholar p 68 of Nature.

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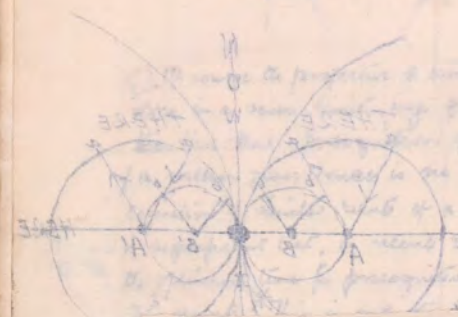
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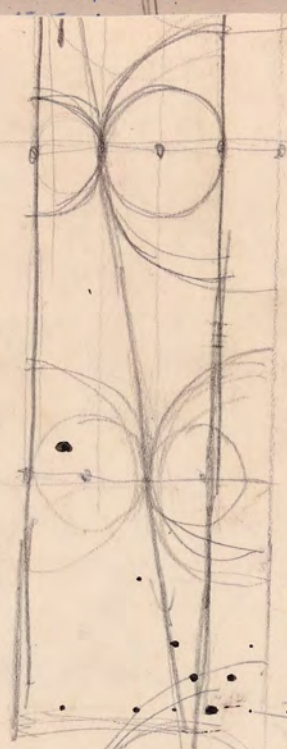
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⊕ In all this more than fabulous <sup>universe</sup> expanse of space, with its unimaginable vistas & popula-  
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...the ... of ...  
...the ... of ...  
...the ... of ...

Moreover it must be  
remembered that ~~the~~  
the ~~my~~ here-line  
is ~~not~~ mine in any  
ordinary sense; for it is not about  
contents, are invariably  
for objective & other-  
than myself. ~~the~~ view  
into 'my' part is not  
a perspective view in  
which range of details  
status, ~~the~~ ~~view~~  
of companions, so  
that I owe the fact  
that I have no part  
future at all.

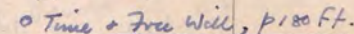


ably: "The  
now matters  
in pictures in the  
with the business  
or as quite  
not circulate through  
we feel the feet,  
the new deed is  
e immersed in  
alive how, it  
come a thought  
transfigured...  
rate history, which  
sire, in its form,  
into the Empyrean.

+ East token

3) Writes on sometimes often <sup>words</sup> complains  
 while is apt for  
 that, language describing what we experi-  
 ence ~~is~~ <sup>it does not</sup> ~~and~~ <sup>just</sup> a ~~describing~~ <sup>act</sup> of experience:  
 Thus we use the stat<sup>e</sup> 'I ~~have~~ see  
 something' when we should use the  
 dynamic 'a ~~seeing~~ <sup>seeing</sup> is happening'.  
 Here again (I suggest) language is really  
 faithful to the facts. At the actual  
 focus of the Now the object of experience  
 is everything & the subject (with his  
 act, & experiencing) is nothing.  
 "I ~~have~~ something," if it needs ~~more~~ <sup>nothing</sup>,  
 at all. Ogden ABC 75/76

East Coker



The vastest & the meanest projects alike boil down to some utterly trivial movement of hand or tongue or foot; but, as many prophets testify, the only way to get anything done big <sup>or</sup> divine is to do that insignificant bit of it which lies at hand. Success lies firstly in having a <sup>super-human</sup> ~~good~~ <sup>future</sup> plan; & secondly in the earnest analysis of it down to the ~~present~~ <sup>infra-human</sup> & the present.

As James says: "the present moment of consciousness is the darkest in the whole series... nothing can be known about it till it be dead & gone."

UC Catch yourself in the middle of an absorbing conversation, & what you discover may surprise you. There is first ~~some vague intention~~<sup>an</sup>, some vague notion of what you want to say, & then - a stream of words. You listen to them as you listen to anyone else's words. (Have you never been ~~horrified~~<sup>amazed</sup> at what you ~~find~~<sup>find</sup> yourself saying?) ~~Between~~<sup>But</sup> the You have no insight into the genesis of your words: they just seem to happen. \* Here again we have 'hollowness', the ~~complex~~<sup>complex</sup> of the Word. Between the event situated in the future, & the same event situated in the past, there lies the mysterious & inscutable Present - that fount of all my action, that point d'appui of what I call my ~~first~~<sup>first</sup> "will," that ~~will~~<sup>will</sup> spring of all my being, which is - Nothing. In common language, I can 'see' a thing coming to me; I can 'see' it retreating into my past; I cannot 'see' it when it is on top of me. And no wonder. I am perfectly protected against all assault, inviolable; I have the perfect safety of him who because he can get no lower, need fear no fall. The future event bearing down upon me, suffers the same fate as the distant object making its way through space to me. Here: it is relentlessly brought to naught. And the same regional mill, that grinds all things to powder ~~is~~<sup>is</sup> on the ~~one~~<sup>one</sup> side of the Centre, put into reverse on the other side, makes ~~nothing~~<sup>nothing</sup> them ~~whole~~<sup>whole</sup> again.

CS When I am watching something, say a Star, I don't have to rely on my immediate anticipation & memory of it. There is no central void that I can detect.

UC Why naturally then isn't. The Star's abyss is at the Centre ~~and~~<sup>and</sup> farther, not here in its Star-region. In your Centre ~~it~~<sup>the Star</sup> attains a one-twirl, uniform status. So also in its Centre do you reach the same status - over there you are 'solid' enough. Your hollowness here is not the hollowness of your objects <sup>(whether they are stars or the notion of causation)</sup>, but of yourself; you are a void that they may fill the void, & be in you what you can never be in yourself. Your business is to make room for ~~nothing~~<sup>nothing</sup> others as others make room for you. Analysis or breaking down along your Here-line is correlated with synthesis or building up along your There-line; as we have so often seen, you can contain nothing that you have not made room for.

13. The ~~supra-~~<sup>supra-</sup>human Here-then

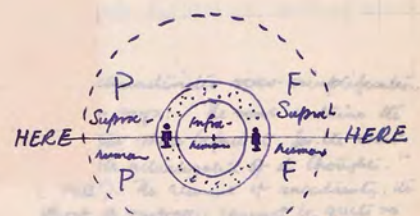
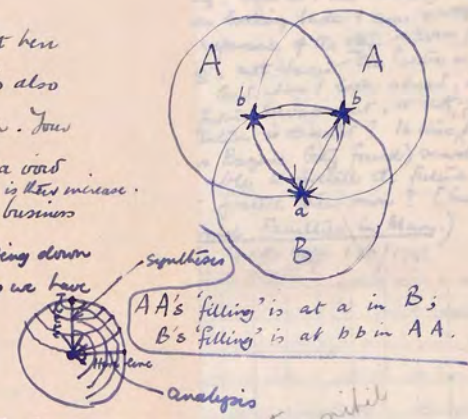
CS Let us pass to the ~~more~~<sup>more</sup> serious part of my objection, & from the ~~infra-~~<sup>infra-</sup>human contents of my man-region to its ~~supra-~~<sup>supra-</sup>human environment. In what sense do I own temporal regions beyond the human? My Here-line, surely, does not run so far. If I have already forgotten what I had for dinner yesterday, & have no idea what I shall have for dinner tomorrow - if events so temporally near are yet beyond my ken - how can I talk with confidence about the remote events of my own life, let alone those which lie beyond it? How can I project the contents of my ~~now~~<sup>now</sup> ~~into~~<sup>into</sup> these more distant thens? But really the best argument is provided, not by words, but by the existence of bookmakers & insurance companies & fortune tellers (to say nothing of historians) who would never

• "Not one of us knows who or what he is..." says Maeterlinck. "We spend our existence questioning & exploring ourselves; our acts are as much a revelation to ourselves as to others." Mountain Paths, p. 41.

\* On the question whether there is any third factor intervening between the idea of the feelings to which the movement when affected would give rise & (1) those feelings, (2) the Text Book of Psychology p. 416 ff.

"If I will to utter the word Paul rather than Peter, it is the thought of my voice falling in my ear, & of certain muscular feelings in my tongue, lips, & larynx, which guide the utterance." James rejects the theory that we need an 'idea of the amount of unexcitation' required.

• "A wonderful idea swept through his whole being, accompanied by its intensest joy."  
 "I am nothing!".....  
 "Then nothing can hurt me...."  
 "Do you now understand life....?"  
 "I understand nothing, except that I have no self any more.... But this is life."  
 David Lindsay: Voyage to Archangels, pp 238, 239.



The infra-human core But it is perhaps the supra-human optimum, rather than the infra-core, which CS finds incredible.

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CELL

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CENTRE

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EXT.

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Principles of Psychology, Vol. I  
1913

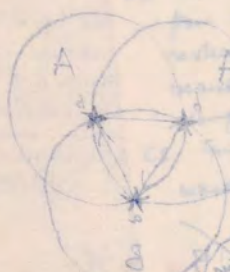
What is the nature of the memory image?  
The memory image is a reproduction of the original object, but it is not a copy of the original object. It is a new creation, a new image, which is formed in the mind.

On the question of the memory image, there is a great deal of controversy. Some people believe that the memory image is a reproduction of the original object, while others believe that it is a new creation.

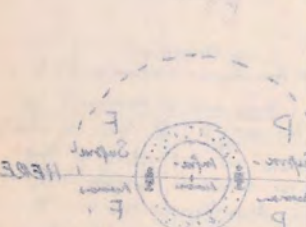
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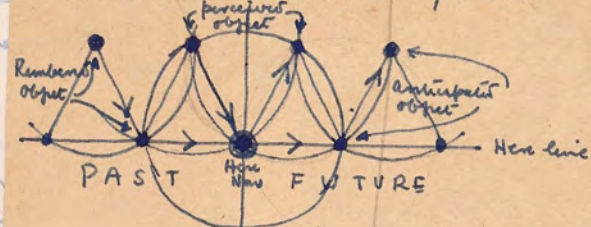


AA - 100 to 1000



† This is not at all odd. On the contrary, the wonder is that the brain can store memories & make predictions half so well as it does.

US Right from the start of this book I have tried to make it clear that my brain & the objects of my experience are in two different places, & that the first does not contain (reproduce or produce, reproduce, store, remember, or project) the second. When I remember a past event, it is because I am in that situation in space & time when the event attains certain original characters; nothing in itself, it amounts to something in me, manifesting as an aspect of what I am. Thus the only essential difference between the perceived object on the one hand, & the remembered or anticipated object on the other hand, is that the former bears a direct label, while the latter bears an indirect label. In fact, of course, the perceived object is ~~analyzable~~ <sup>invariable</sup> analyzable into ~~memorial~~ <sup>memorial</sup> & anticipatory elements, as well as sense data, & to consider these as ~~thought~~ <sup>thought</sup> separate is to divide what is whole. It follows that there is no more reason why distant memories should be dimmer ones than why stars should be less visible than planets.



+ Ch. II § 8 On this see Bergson's Matter & Memory, Ch. I.

Distance in time, like distance in space, leaves room for vision. <sup>the objects of awareness to speak</sup> as other words, are <sup>former words</sup> ~~not~~ <sup>not</sup> ~~contemporary~~ <sup>memory images</sup>. Time is transparent as space is transparent: both exist to be seen through — in both senses of the phrase.

John Laird: Contemporary British Philosophy, 1st Series, p. 220.

have started up in business at all if ~~if~~ time were transparent like space. No, the truth is that I live in a temporal fog: the more then is of it between me & my objects the more shadowy ~~the more~~ they grow, & very soon they vanish outright. Time past is, of course, less opaque than time future. And that is rather a pity: it is more useful to have anti-fog <sup>lamps</sup> ~~beacons~~ <sup>on the front &</sup> ~~than~~ <sup>one's car</sup> than on the rear. \*

\* Whitehead (e.g. Science & Modern World, p. 89) makes each lapse of time include aspects of all other lapses of time. Aspects are limited, however, by ~~temporal~~ <sup>temporal</sup> what I call temporal perspective. There are many things about the past & future which I cannot discover in ~~this~~ <sup>present</sup> moment, & can only discover by taking up the points of view of another moment.

UC: There is much in what you say. But you mistake temporal perspective for temporal ~~for~~ weather conditions, as ~~a~~ <sup>one</sup> ~~and~~ <sup>one</sup> ~~kind~~ <sup>kind</sup> of blindness might at first excuse the invisibility of men a mile off to ~~an~~ <sup>an</sup> intervening mist. <sup>But to</sup> expect of time that the worst of two years hence, or of a hundred years ago, should wear the complexion of the worst of today, is like expecting of space that a city should at all ranges be no more than bricks & tiles & paving stones. Perspective is no disease of space & time. It is not even a useful deformity. It is their life-blood, their lines & sinews, anatomy & physiology.

\* Alexander, ~~etc~~ in common with many lesser philosophers, uses such expressions as "the haze of Time" & the "mist of intervening Time" (Space, Time & Deity, I, p. 116) ~~which are~~ <sup>which are</sup> ~~not~~ <sup>not</sup> ~~to~~ <sup>to</sup> a ~~double~~ <sup>double</sup> ~~meaning~~ <sup>meaning</sup>. For we may justify in attributing the ~~presence~~ <sup>presence</sup> of any visible object in a ~~time~~ <sup>time</sup> to a kind of forgetfulness on the part of space, than ~~as~~ <sup>as</sup> in attributing our forgetting him to a kind of ~~forgetfulness~~ <sup>forgetfulness</sup> on the part of time, is ~~like~~ <sup>like</sup> ~~attributing~~ <sup>attributing</sup> ~~to~~ <sup>to</sup> the forgetfulness of space.

CS: Call it by any name you please & look on it as a defect or a virtue; ~~in the fact remains~~ <sup>in the fact remains</sup> my temporal insulation — the fact that I am progressively out of touch with what is temporally remote — remains ~~the fact is~~ <sup>the fact is</sup> ~~for all practical purposes~~ <sup>for all practical purposes</sup> I am shut off from the Now. ~~If I am wise I will notice that it is present months that hath present~~ <sup>laughter</sup> ~~laughter~~ <sup>laughter</sup> CS: What this really comes to is that I am imprisoned in the Now.

But that, while I remember myself of a year ago & anticipate myself of a year hence, that self is nothing ~~per se~~ <sup>per se</sup> & apart from its objects. I was nothing & shall be nothing, even as I am nothing. There is nothing on looking back I am a ~~way~~ <sup>way</sup> ~~point~~ <sup>point</sup> to my experience of the other. The center is inconstant ~~is there, not here~~ <sup>is there, not here</sup> & the center is inconstant. And when I look ahead, is it not to my future environment, or not-self, that my attention is directed? Is this, the reason why (as Eugene Ionesco found) ~~sensitive~~ <sup>sensitive</sup>, however able to foresee the future of things, failed to foresee their own? (See his Supernormal Faculties in Man.)  
Lyrell 1987 180/175

US: You misapprehend ~~your~~ <sup>human</sup> nature. Though what to come is still ~~unknown~~ <sup>unknown</sup>, & though ~~what~~ <sup>what</sup> ~~part~~ <sup>part</sup> ~~of~~ <sup>of</sup> ~~time~~ <sup>time</sup> ~~is~~ <sup>is</sup> ~~in~~ <sup>in</sup> ~~a~~ <sup>a</sup> ~~new~~ <sup>new</sup> ~~my~~ <sup>my</sup> ~~work~~ <sup>work</sup>: it is real enough for all that. ~~What~~ <sup>What</sup> ~~part~~ <sup>part</sup> ~~of~~ <sup>of</sup> ~~time~~ <sup>time</sup> ~~is~~ <sup>is</sup> ~~in~~ <sup>in</sup> ~~a~~ <sup>a</sup> ~~new~~ <sup>new</sup> ~~my~~ <sup>my</sup> ~~work~~ <sup>work</sup>: it is real enough for all that. ~~What~~ <sup>What</sup> ~~part~~ <sup>part</sup> ~~of~~ <sup>of</sup> ~~time~~ <sup>time</sup> ~~is~~ <sup>is</sup> ~~in~~ <sup>in</sup> ~~a~~ <sup>a</sup> ~~new~~ <sup>new</sup> ~~my~~ <sup>my</sup> ~~work~~ <sup>work</sup>: it is real enough for all that. ~~What~~ <sup>What</sup> ~~part~~ <sup>part</sup> ~~of~~ <sup>of</sup> ~~time~~ <sup>time</sup> ~~is~~ <sup>is</sup> ~~in~~ <sup>in</sup> ~~a~~ 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② Cf. Collingwood's theory that the aim of history is the historian is ~~not~~ to think the thoughts of dead men, but to become them. "I plunge beneath the surface of my mind, & there live a life in which I not merely think about Nelson but am Nelson, & thus in thinking about Nelson think about myself." (An Autobiography, (P) p. 78.)

③ As Leibniz says, "one who sees everything could read in each body what is happening everywhere, & know what has happened & will happen... But a soul can only read in itself what is distinctly represented there; it is unable to develop all at once all the things that are folded within it, for they stretch to infinity." (Monadology § 61.)

...nearly all this knowledge, ~~which~~ leaving only what is useful to guide our present action; there would prove perhaps a fatal diversion; besides, if all experience were uniformly distributed all distinctions would melt away on the general flux. Limitation is the price of achievement. But then are occasions when the censorship is relaxed, & some of this measureless work of knowledge breaks through to the surface consciousness. Virtual experience, in other centres, becomes actual, & a man ~~for~~ takes up a new standpoint in time, & the content of the here-now is radically altered. But the same laws of perspective operate now as before: every new <sup>temporal</sup> observation-point changes the value of every event, organising the whole, region by region, about itself.

\* This suppression, for practical reasons, of virtual experience, has a <sup>certain</sup> ~~unfortunate~~ normalisation of Bergson's doctrine that perception is, virtually, of the whole range of matter, is confined to that part which is of interest. But for Bergson, matter is present. (Matter & Memory, Ch. I)  
C.A.E. E.F. MT  
\* Mobility & Outdram: An Adventure (Fables & Fables)

One most important proviso, however, must be made here:—Events long past or far ahead lose detail by reason of perspective, but there are many exceptions to this rule. The famous case of the two Englishmen who, in 1901 at Versailles, were swept for a brief time into the eighteenth century\*, is only one of a number of well-authenticated registrations of events without the normal perspective effects in time. But we do not need to go to 'psychic phenomena' for examples: we have only to read any vivid, first-hand description of some ~~past~~ <sup>present</sup> occasion to be transported into the midst of it. What becomes, then, of our theory of temporal perspective? It holds good, as soon as ~~we~~ <sup>we</sup> realise that no centre of experience is imprisoned in himself. Shifting centres, in time, no less than in space, is a human prerogative, & to shift centres is to ~~take~~ <sup>adopt</sup> one's own points of view, & to take on another's experience. These centres are many, yet one; & their total experience is, ultimately, one Experience; & this Experience is, potentially, mine. Nothing forgotten or suppressed by any individual of any grade, in time past or time to come, is inaccessible to any other individual. In practice, however, we must & do suppress





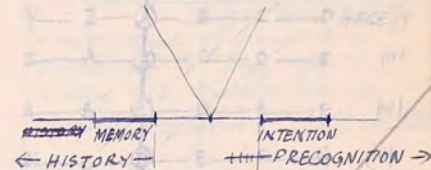
Now lie what I call the Realm of <sup>Postcognition</sup> History & the Realm of <sup>or Intuition</sup> Precognition. The contents of the first I come to know of, rather than inspect directly, & the contents of the second I come to acquiesce in - to accept, whether gracefully or not - rather than intend. <sup>with</sup> Another, & perhaps a better, description is that ~~the~~ not only the material <sup>which I operate</sup>, but also the <sup>mode in which I operate it</sup>, changes from level to level. Precisely what these various modes are is a question which belongs to a later chapter.

CS The realms which lie beyond Memory and <sup>Intuition</sup> ~~Intuition~~ are only half the problem. What of those that Memory & <sup>Intuition</sup> ~~Intuition~~ enclose? ~~cannot~~

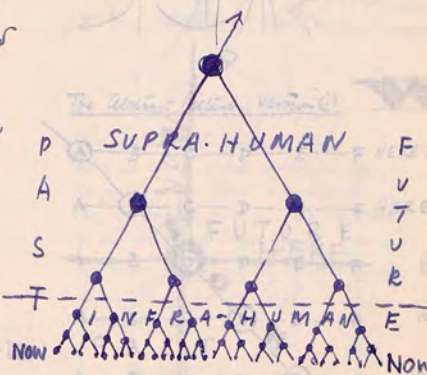
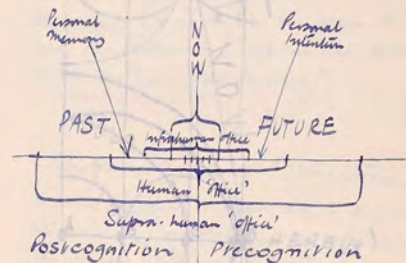
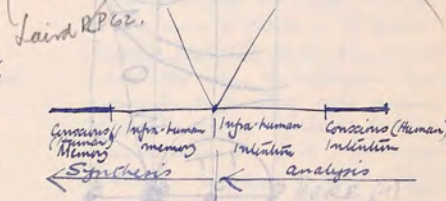
VS This is a question we have already glanced at - the question of the allegor at the Centre of my being. What intervenes between my intention to <sup>will this nation</sup> ~~will this nation~~, or to ~~do something~~, & the performance? What intervenes between the performance & my registration of it? Once more, direct inspection seems impossible, & I have to rely on what the neurologist, the biochemist, & others, can tell me. In the most general terms, <sup>of this book</sup> it can be said that my human intention issues in cellular 'intention', which issues in molecular 'intention', & so on to the Centre. ~~From the Centre onwards~~, it is the great rule of the Office that nothing may be done till all the details are settled right down to the office-boy level. On this side my intentions are analysed; on the other side, my <sup>information</sup> ~~memories~~ are integrated - not until it has been worked up to human level does it mean very much to me.

CS So the Here-time is simply the <sup>Office</sup> ~~the~~ of the previous Chapter all over again. ~~the~~ It is not the pyramidal structure, presumably, but the Office after it ~~is~~ moved into the basement - the one-storied organisation?

VS Precisely. This Chapter is working out the beginnings of a timetable for that <sup>one-storied</sup> Office. ~~The procedure~~ <sup>The</sup> ~~the~~ Realm of <sup>Intuition</sup> ~~Intuition~~ & Memory are my private human office; the Realms of History & Precognition are the offices of my superiors; the Realms that lie between <sup>Intuition</sup> ~~Intuition~~ & Memory are the offices of my inferiors, my staff. It is the dating of these offices that concerns me now. And I find that the more ~~exalted~~ <sup>is exalted above me</sup> my superior, the more removed he is from me in time. The head of the Office (in his volitional aspect) bears a date in the extreme future, & (in his mnemonic aspect) a date in the extreme past. Lesser officials are less <sup>temporally</sup> ~~temporally~~ remote from me, but the <sup>temporal</sup> ~~temporal~~ gap between precognition & postcognition is not entirely filled till the lowest level is reached. Even at human-level, in my workroom office (as we have seen) the gap is not negligible.



① ~~Intuition~~ The main point is that, (whether <sup>my staff</sup> ~~my staff~~ <sup>it is</sup> ~~it is~~ <sup>in</sup> ~~in~~ <sup>the</sup> ~~the~~ <sup>mode of</sup> ~~mode of~~ <sup>memory</sup> ~~memory~~ or history, of intuition or precognition) is primarily ~~here~~ <sup>now</sup>. Plato was right in saying that we can never obtain ~~new~~ <sup>new</sup> knowledge; ~~the soul~~ <sup>the soul</sup> ~~having beheld the things which are here, the things which are in Hades, & all things, there is nothing of which she has not gained the knowledge.~~ (Meno, 81) History (as Croce insists) is nothing but the 'self-consciousness' of 'life' itself - which means my self-consciousness, in my capacity of LIFE & MAN.



The Now marks the present moment, the point at which the future begins to be realized. It is the point at which the future begins to be realized. It is the point at which the future begins to be realized.

- Centuries of Meditations, V, 3.
- Mysteries Universe, p 144 ff.

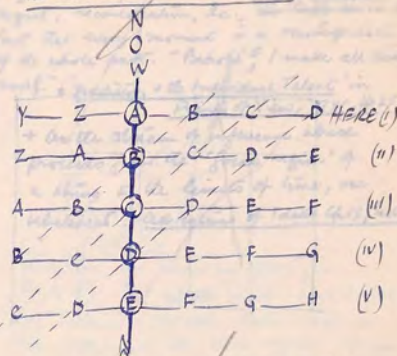
by way of pre-cognition or post-cognition, can <sup>effect</sup> ~~stop~~ this flow. So far you have concentrated on the <sup>fixed</sup> conduct rather than the flowing stream. Let me try to make good this mistake. The time, says Helena in *All's Well That Ends Well*, 'will bring on summer.' Consider some future event - say the completion of this book. A year ago the whole book of writing the book lay before me; now I am half way towards completion; in a year's time I trust I shall be all the way there; in two years' time I trust I shall be able to look back objectively on the book, with <sup>event.</sup> ~~dispassionate objectivity~~. Note that the event approaches, coincides with, & recedes from, my Now. The river that lies ahead of me feeds the river that lies behind me, bearing first into sight then out of sight all that floats upon it. <sup>drawn in only slightly</sup> To ~~draw~~ <sup>draw</sup> less into picture of this very elementary <sup>(but crucial)</sup> aspect of time, let me liken it to a mannequin parade, the programme of which is subject to many alterations without notice. Each <sup>model</sup> ~~spot~~ holds a three-sided placard, labelled 'Future', 'NOW', & 'Past', which she turns from Future <sup>position</sup> to NOW as she comes on to the dais, & from 'NOW' to Past as she leaves it.

UC This common-sense picture, in spite of its <sup>long</sup> ~~hazy~~ history & obvious measures of truth, will not do at all. It is just that abstract, watered-down version of time which this Chapter exists to contradict. Take the example of the completion of this book. The ~~date~~ <sup>in itself</sup> event with its date is of no interest ~~to me~~ <sup>to me</sup>; its meaning derives from the whole enterprise of the writing of the book. A year ago <sup>the</sup> book lay ahead: two years hence I hope it will lie behind me. But Now? What lies ahead, what lies behind. The work, because I am in the temporal middle of it, is not an integral unit. It is all loose-ends & spare parts, like a car half assembled. It is not a book. The middle has dropped out of it. Yet there are strings; something remains on either <sup>side</sup> ~~side~~ of the abyss - but not a book.

CS You have picked on a task. I picked on things that just happen to me.

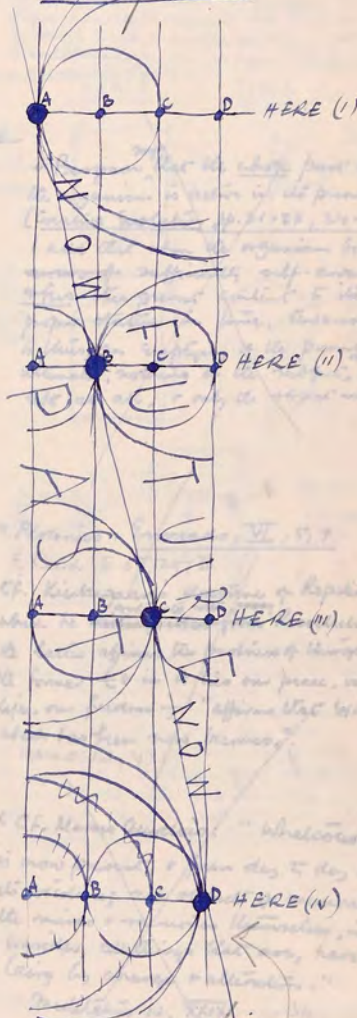
VS To be a man is to undertake tasks, to engage in long-term enterprises. Things just happen to slaves & chains, & that is why they are just slaves & chains. As the man <sup>(as we have seen)</sup> recipient of unheeded & meaningless occurrences I rank below the vital level. In fact, at the level when all trace of enterprise disappears, time goes with it. Those 8 ancient philosophers who, discovering the contradictions in abstract time, concluded that time does not exist, were not engaged in verbal quibbling. Their findings were perfectly true - of the Centre, where there is no time. Real time is a question of interval - not a theoretical interval but the practical, lived interval of foresight & memory (or of their rudiments & extrapolations at other than human levels). And ~~is~~ an essential character of foresight and memory is that the value of their contents is always changing. An event <sup>in the process of</sup> ~~foreseen~~ <sup>analysing itself</sup> is one ~~analysing itself~~ into present detail, & an event remembered is one whose significance is growing, ~~now & now~~. The Now that Neither is an

## The Abstract Picture, Version 2

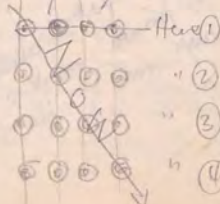


Each item in the Here-line later in time to appear under the spot-light of the Now.

## The Concrete Picture



In the two abstract ~~pictures~~ of time above, the items ABC... kept the same value whatever their range from the Now. In this, the concrete picture version, the movement of the Now ~~off~~ <sup>changes</sup> the value of every item in the future series, from the remotest future to the remotest past.



unchanging object like a milestone in my path. "What happens," says Mr T. S. Eliot, "when a new work of art is created is something that happens simultaneously to all the works of art which preceded it.... The whole existing now must be, if ever so slightly, altered; & so the relations, proportions, values of each work of art towards the whole are readjusted.... whoever has approved this idea of order.... will not find it preposterous that the past should be altered by the present as much as the present is directed by the past."

unchanging object like a milestone in my path. Or, let us say, I am a traveller on a road whose milestones change their inscriptions with every step I take. To journey along this road - it is to travel on an insubstantial, ahead & behind me - is not to confine my activity to the surface on which I tread: it is to act upon every detail of the whole, the whole xeroxed from end to end. A very wonderful performance: to travel on a journey along this road is to cover all of it.

CS ~~My objection~~ In other words it is not to travel at all. I can never get nearer to anything because my proximity drives it away. ~~It is worse than the touch of Midas.~~ This is a sort of curse on all I do, ~~that~~ all the attractive things are out of my reach ~~because my proximity drives them away~~ my very presence is the death of them.

DS. It is a curse which, accepted & ~~brutal~~ <sup>becomes</sup> an unbounded blessing. What I am content not to possess, that I truly ~~possess~~ <sup>own</sup>. What I recognise as unattainably ~~remote~~ <sup>only</sup> here & can I enjoy here; what I recognise as unattainably then & can I enjoy ~~then~~ <sup>now</sup>. ~~because I know that to take all is to lose all & to reduce the other to myself is greed, self-aggrandisement, wants to all night if they worked, but they do not work.~~ To reduce myself to nothing. All quality is distributed, & the higher the quality the wider the distribution: for this reason it always bears the mark of elsewhere & elsewhere. Just as goodness, or greenness, or ugliness, must always be attached to ~~another~~ <sup>another</sup> in space, so they must always be attached to another in time. We cannot but live on our hopes & our memories: that is the first lesson we have to learn. He seems to be that the present contains all times & all values, all hopes & fears, all history & all pre-cognition, ~~that~~ <sup>all</sup> man would attain to the absolute whole, not by going forward to another place, but by abiding in that principle on which the whole universe is based. "We know the worth of a thing when we have lost it - because it is not ours." "To know how to dispense with things is to possess them." ~~Carpe Regnum.~~

Such is this traveller's first & rough sketch map of his time-journey. So far from his movement being negligible or an illusion, it is thorough & universal beyond all expectation. For the slightest shift of the ~~time~~ <sup>time</sup> Here & the Now awakens sympathetic change (what is it but this change?) in every There & Then, & to get the bearings of a little space & a little time it is necessary to survey the whole. In the last resort we all make the grand tour of the world, & one-day excursions are rare.

## 16. Time-depth compared with space depth

Time has 'depth' just as space has depth, and the function of depth in time is like its function in space. I concluded the ~~chapter~~ <sup>Chapter I</sup> introducing the topic of space with some comments on the third dimension of depth which, unlike breadth & height, is not so much given as constructed. Here, by way of rounding off this chapter introducing <sup>the topic of</sup> time, I want to continue that discussion where it left off, & consider what time-depth is, & how it differs from space-depth.

Just as depth is not given but objects are laid out in a road elsewhere, so time-depth is not given - historical time. But time-depth is 2dim 1+2; whereas space depth is 2dim + 1.

• The mutability of the past (within limits) is universally recognised in the facts of forgiveness, repentance, 'redeeming the time', regret, reconciliation, etc. <sup>not so universal</sup> ~~fact that every moment is a recapitulation of the whole past.~~ "Behold, I make all things new." • Tradition & the Individual Talent in Points of View, 1914, pp 25ff.

+ On the stream of influence which proceeds from the 'great regions' of a thing to the limits of time, see Whitehead: Adventures of Ideas Ch IX, Sect VII.

• Bergson that the whole past of the organism is active in its present. (Creative Evolution pp 21-24, 210-213.) I add that when the organism becomes more & sufficiently self-aware, it refers this present content to its proper station in time. Awareness is thus an emptying of the present till, ultimately, nothing of the subject is left at all, & only the object remains.

• Plotinus: Enneads, VI, 5, 7.

E Card. E. O. T. 277 II

Cf. Kierkegaard's doctrine of 'Repulsion' which he distinguishes from Recollection: - the latter affirms the pastness of things, the former ~~that~~ <sup>in it lies our peace, our life, our freedom</sup> - "affirms that existence which has been now becomes."

Hobbes July 43

x Cf. Marcus Aurelius: "Whatever is now present, & from day to day hath its existence; all objects of memories, & the minds & memories themselves, incessantly consider, all things that are, have then being by change & alteration."

Meditations is, XIX

16.36

\* ~~Ch. I~~ <sup>Ch. I</sup>

Indelible is a word that I have never got near at all.

[illegible]

~~Handwritten notes, mostly illegible due to extreme fading and bleed-through from the reverse side.~~

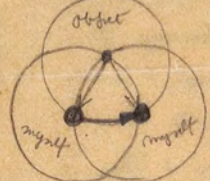
an outline of a process that I think I recognize as well as I can. It is a process which, accepted as a whole, is an unbroken thread. What I



(i). Here now unprojected



(ii) The object projected <sup>Depth</sup>  
(Plenary stage) creates



(iii) The object re-absorbed  
(Copernican stage)  
Depth overcame

[illegible]

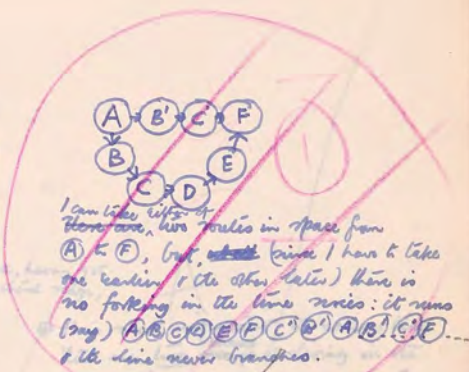
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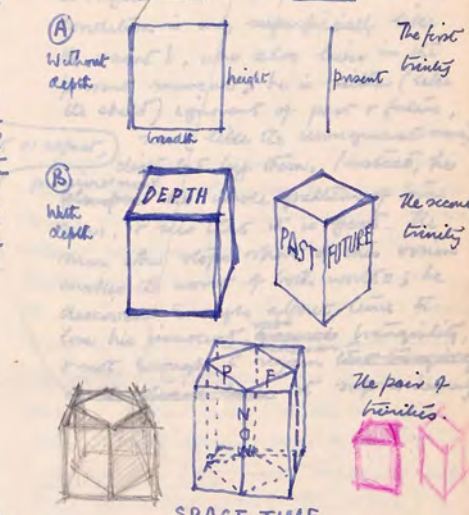
The first <sup>point to note</sup> difference is that whereas the Here (or space as primarily given) is two-way, compounded of height & breadth, the Now (or time as primarily given) is one-way. Thus I can distinguish <sup>one spatial</sup> order of words on this page reading from side to side, and another ~~order~~ reading downwards: there is no such ambiguity about the temporal order in which they occur in my experience. To speak figuratively, my Now is in the first instance one-dimensional, my Here two-dimensional.

I do not rest content with this <sup>primary</sup> spatio-temporal trinity, but go on to build another. I <sup>build</sup> up the two-way space into three-way space by projecting depth or thickness, & I <sup>build</sup> up one-way time into three-way time by projecting <sup>the past & the future</sup>. I attach <sup>temporal</sup> or then-labels to the contents of my Here-Now precisely as I attach <sup>spatial</sup> or there-labels: Until all three are stuck on, the <sup>present</sup> is insufficiently addressed and cannot be delivered. My friend has a triple specification — he lives in <sup>Edinburgh</sup>; he wrote that yesterday; he will get that tomorrow. <sup>all this must go on the envelope, or at least in the letter itself.</sup> — <sup>my all this has to go on the envelope.</sup> He is here & now — that is the first conclusion of his existing for me; the second is that he is there & then & doubly then. If my Here is one surface of a cube whose depth I project, my Now is one edge of another cube, two of whose sides I project, & my Here-Now <sup>fully projected</sup> is the two cubes <sup>interpenetrating</sup>. <sup>one not square & the other not diagonally</sup>

Reading depth into time is evidently a very different <sup>operation</sup> from reading depth into space, yet they are in many ways strikingly similar. Thus in both instances there <sup>may be distinguished</sup> are three stages: (i) the world unprojected from the Here or Now, & undifferentiated from myself, (ii) the world projected into the There & the double Then, & so become other than myself, (iii) the world as both projected & unprojected, <sup>as it now truly is</sup> for being <sup>not-me</sup>. In spatial terms, the first stage is the <sup>incipient allness</sup> of the <sup>nothingness</sup> infant to whom the stars are within reach; the second is the <sup>incidentally vast & distant</sup> of the man who has reduced himself to a <sup>point</sup>; the third is the <sup>develops allness of the identically actual man who</sup> of the philosopher (he <sup>combines the child's simplicity with the scientist's intelligence for a higher synthesis</sup>). In temporal terms, the first stage is the abstract pseudo-immortality of the child who knows neither birth nor death; the second is the mortality of the man who knows his own birth & death & the birth & death of all things; the third is the concrete immortality of the <sup>flat</sup> mature man who, making no claim whatever on time in his own favour, takes on the time of all his objects — (because he is empty of all time he can be filled with it). <sup>for Gr. briefly, depths</sup>



I can take bits of these lines, but not the whole line. I have to take the whole line (the other lines) there is no taking in the line series: it runs (say) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z... & the line never branches.



\* The unprojected (unprojected) is important because the three stages are unprojected in each other in a sense which will be made clear later (See Ch. XV § 3.3). The essential point is that to exist at any level is to not spatial & temporal depth into the world at that level: it is not possible to project the data of a level as a just flat. In other words (i) involves (ii) to a greater extent than (ii) involves (iii).

"For every star & every deep thing full," says A.E. in his poem 'Slow Teachers', "are stars and depths within."

① ~~Having no part~~ Chouang Chou describes the sage as mingling a myriad years in himself, so becoming integrated, complete, balanced; & in another place he says of the illuminist "Being able to see men, he was then able to have no part & no present. Having no part & present, he was then able to enter into past & future & not living..." Chouang Tzu Book, II, II.

- Spatial + temporal - is the thief who takes my all, only to return it in the end with compound interest. He is the <sup>two-faced</sup> villain of the piece who, in the last act, reveals by his self-immolation that he was all the while on the side of the angels. Pastness + futurity, the twin aspects of temporal otherness, in the sense that they are destined to disappear, <sup>are</sup> not ultimately real. "For or forgot," says Emerson's Brahma, having got "to me is near," <sup>& the third sign,</sup> ⊕ Goethe's Wilhelm Meister discovers that his "America is here or Nowhere."

## 17 Time-depth Criticism

Two common <sup>criticisms</sup> ~~misconceptions~~ suggest themselves: (A) Is time really three-way or 'cubic' - if I project my object into the past, do I necessarily project it into the future, & vice versa; indeed, do I necessarily project it at all? (B) Are there not two quite different modes of projection - the automatic & the deliberate, which I have so far been confusing?

A. Certainly I can think of a past event that seems to have no future, & of a future event that seems to have no past <sup>counterpart or aspect</sup>; in such examples time is <sup>apparently</sup> asymmetrical. But, after all, space can be just as asymmetrical, & for much the same reasons: <sup>the picture in this room is somewhat</sup> ~~the picture in this room is somewhat~~ <sup>asymmetrical in depth</sup>; I do not think I deny that this is a piece of cotton in breadth, & the carpet in height; <sup>just as</sup> ~~for they are all three-dimensional~~. Again, I am often ignorant about the spatial dimensions of things, or <sup>on the one hand</sup> ~~on the other~~ suffer from illusions; so with time: <sup>on the other</sup> ~~first~~ <sup>use</sup> ~~use~~ are limitations to my prospective skill, & <sup>have</sup> ~~second~~ <sup>my objects are, taken piecemeal, often temporally</sup> ~~second~~ <sup>left</sup> ~~second~~. It remains <sup>first</sup> ~~first~~ that, in so far as I have <sup>perceived</sup> ~~perceived~~ the first or non-prospective stage for the second or prospective stage, & in so far as my object is not <sup>an</sup> ~~an~~ abstract one, I find it to have two-way temporal depth as well as one-way spatial depth. In fact, 'correspondence' (that essentially symmetrical activity without which I do not rest at any level) demands this; I do not have to do with equals who are only future & only past. <sup>x</sup> In a manner of speaking, the older my colleagues are the younger they are - galaxies are senior to stars, yet have greater expectation of life; and the same may be said of stars vis à vis planets, & so on down the scale. Now is this surprising if, as I believe, <sup>real</sup> ~~depth~~ is <sup>three-way or three-dimensional</sup> ~~depth~~ and that, not only is the separation of futurity from <sup>pastness</sup> ~~pastness~~ a (necessary but ultimately misleading) abstraction, but the separation of both these from <sup>spatial</sup> ~~spatial~~ depth is bifurcation of <sup>temporal</sup> ~~temporal~~ depth must be overcome somewhat as the bifurcation of ~~the~~ height & breadth is overcome in a plane surface. In a word, the past is not itself without its future, nor the future without its past, nor either or both without <sup>their</sup> ~~depth~~ in space.

⊕ It is most important to realize that there are <sup>two</sup> ~~phases~~ <sup>phases</sup> of living in the present, & that they are separated by a living in the past & future. Thus the child is <sup>free</sup> ~~free~~ not haunted by fears of what is to come or regrets about the past self-enclosed & so regret about the past. But this condition is only superficially like the saint's, who also lives in the present moment; he is neither (like the child) ignorant of past & future, nor (like the unregenerate man) disturbed by them. Instead, he perceives <sup>now</sup> ~~now~~ the whole pattern of time now, & sees that it is good. The man who stops short of this vision makes the worst of both worlds; he discovers enough about time to lose his innocent <sup>tranquility</sup> ~~tranquility~~, & not enough to <sup>regain</sup> ~~regain~~ <sup>at the divine level</sup> ~~at the divine level~~ it supra-humanly.

x Is not the real reason why a <sup>view</sup> ~~view~~ is so profoundly satisfying that it is a view into one's past & one's future? <sup>without</sup> ~~without~~ <sup>look</sup> ~~look~~ I look out upon aspects of MAN, LIFE, EARTH, SUN, the GALAXY, <sup>when they</sup> ~~when they~~ <sup>view</sup> ~~view~~. And how, in fact, can I enjoy my life in them better than this way, or in any other way at all? To enjoy the stars <sup>is</sup> ~~is~~ to acquire such past & future as fits one for such company.

But this is due to ignorance with the first can, & trouble with the second. The young child is ignorant of the past & future because he is <sup>so</sup> ~~so <sup>young</sup> ~~young <sup>that</sup> ~~that <sup>he</sup> ~~he <sup>cannot</sup> ~~cannot <sup>grasp</sup> ~~grasp~~ the beginning of the end. The young child is ignorant of the past & future because he is <sup>so</sup> ~~so <sup>young</sup> ~~young <sup>that</sup> ~~that <sup>he</sup> ~~he <sup>cannot</sup> ~~cannot <sup>grasp</sup> ~~grasp~~ the beginning of the end. The young child is ignorant of the past & future because he is <sup>so</sup> ~~so <sup>young</sup> ~~young <sup>that</sup> ~~that <sup>he</sup> ~~he <sup>cannot</sup> ~~cannot <sup>grasp</sup> ~~grasp~~ the beginning of the end.~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~



