

1 In sleep and dream we work through the whole task of former humanity.

Nietzsche: Human, All Too Human, II.

I do not think twenty years is the time of a man or woman,
Nor that twenty millions of years is the time of a man or woman,
Nor that years will ever strip the experience of me, or any one else.

Walt Whitman (Household Edition, p. 359) "Who seems they know complete?"

And, striving to be man, the worm
mounts through all the spaces of form.

Emerson: Nature Miscellany: 'Nature'.

For I have been ere now a boy and a girl, a bush & a bird & a dumb fish in the sea.

Empedocles. (Burnet: Early Greek Philosophy, p. 223)

Man combines in his person the fish, the bird & the fleet-footed animal that walks on land. He
desires to be complete — the one great representation of multiform life.

Tagore: Religion of Man, p. 41. (check)

How is it that the one great personality of life as a whole, should have split itself up into so many centres of
thought & action, each one of which is wholly, or at any rate nearly, unconscious of its connection with
the other members, instead of having grown up into a huge polyp, or as it were the coral reef or compound
animal over the whole world, which should be conscious but of its own one single existence....?

Samuel Butler: Life & Habit, pp. 102, 103.

Man — the consummation of this scheme
of being, the completion of this sphere
of life; whose attributes had here & there
been scattered over the visible world before,
awaiting to be combined, their fragments meant
to be united in some wondrous whole,
imperfect qualities throughout evolution,
suggesting some one analysis yet to make,
some point where all these scattered rays should meet
convergent in the faculties of man.

Browning: 'Paracelsus'.

I have forgotten where I came,
Or what my home might be,

Or by what strange & savage name

I called that thundering sea.

Francis Cornford: 'Pre-History'.

Thus, like some wild-flaming, wild-thundering train of Heaven's Artillery, does this mysterious
MANKIND thunder & flame, in long-drawn, quick-succeeding grandeur, through the unknown
Deep. Thus, like a God-creator, fire-breathing Spirit-host, we emerge from the Inane;
Ride stormfully across the astonished Earth; then plunge again into the Inane.

Carlyle: Sartor Resartus iii, VIII. p. 184

EUPHORIA ON LIFE

2 The night-self is the very basis of the dynamic self. The blood-consciousness & the blood-passion
is the very source & origin of us. Not that we can stay at the source.... The business of living
is to travel away from the source. But you must start every single day fresh from the
source. You must rise every day afresh out of the dark sea of the blood.

D.H. Lawrence: Fantasia of the Unconscious, XV

p. 165.

AUTOBIOGRAPHICAL FROM MAN TO LIFE the vital phase
from the human to the vital phase.

1. The bridge: past integration & future disintegration

* The simile metaphor is an old one, appearing in Dante's Convivio (iv, 23); the ~~tree~~ crown of life's arch is the thirty-fifth year. See also the famous first line of de vulgare.



Inge. Eng. Myst 218

* The whole of Browning's poem "Rabbi
Ben Ezra", is relevant to this



* Robert South: Sermons, Vol i, II

Negro Race Mongol Race Mestizo Race Nordic Race Alpine Race Australian Race

CRIMINAL
Homo
Rhodesiensis

* Eg. 'Except a man be born from above,
he cannot see the Kingdom of God' (John 3, 3)

o Not only the myth of the Fall from Paradise, but also the myth of the wandering hero, the helpful animals, the World Tree, & the enchanted prince, — all of which Jung finds to be archetypal contents of the collective unconscious — are linked with the thesis of this chapter. To realize these latent potentialities of the psyche ^(in Jung) is to make a new life, ~~integrating personality~~ to unify & rationalize the personality, & incorporate the individual consciously in the cosmic process. See e.g. The Integration of the Personality Ch. III.

* Eg. Plato: Phaedrus 248-257,
Wordsworth's: 'Immortality of Immortality',

* See Hebrews XI, 13-16.

• Charlotte Bühler: Imm. Binst. 5
Matthys, pp 61 ff.

+ Nalae. [1836] VIII

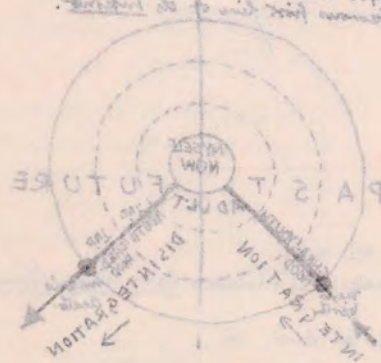
There is, perhaps, nothing startling about this first mission — after all, I have long
 little excuse for ignoring life on the down-grade. The second mission, however, is less
 obvious: it introduces the idea that my past, no less than my future, is an important
 aspect of life on the down-grade. My ~~decent~~ ^{low} descent is no recent phenomenon:
 it began many ages ago, & I arrived (so to speak) just in time for the second half of it.
 In Aristotle was but the notion of an Adam, & Athens but the remnants of Paradise. ^{*}
~~There is nothing new in this~~ This doctrine is not new — it is only neglected. The ancient
 tradition of a golden age, of man's falling away from some more glorious past on earth or in
 the heavens, ^{of the unmaking of the universe as well as its making,} was temporarily submerged in the flood of nineteenth-century optimism (if, indeed,
 one-way progress can be called optimism), but it survives in the dogmas of many religions, in
 language, folklore, & poetry. ^{← A P} It is science, as popularly understood, which has for its time-
 being overlaid man's perennial conviction that he has come down out of the heaven,
 that he is ^{somehow} high-born, that he has fallen from a ^{higher} ~~higher~~ plane of being, & is now at the very
^{nadir} ~~lowest~~ point of his cosmic career. So far from ^{standing upright,} ~~standing upright,~~ peaking from which all roads lead
 downwards, he is in the valley's trough. ^{it is a stranger or a pilgrim on earth, seeking his own heavenly} ~~He is a stranger, wandering far from home.~~ More
 & more he forgets what that home was like, conforms to lower standards, mistakes himself for a
 native of Earth. But now & again he recollects something of his divine ancestry: a beautiful
 face or phrase or scene, an inspiring idea, the experience of love, or the spectacle of moral excel-
 lence, may jog his memory. At such moments the description of man as a sort of temporarily
 animated slime is as irrelevant as it is inadequate: ^{himself} ~~he~~ seems to know ~~himself~~ in terms
 of the more exalted aspects of the universe, that have temporarily taken on these human lim-
 itations. Instead of linking himself with the provisional, exclusive & abstract units from which
 (according to the scientist) he has risen, he links himself with the provisional, ^{more} inclusive & concrete

For psychology ^{at an early} ~~the~~ fall is hardly a myth. The story of my infancy is one of narrowing sympathy: in the first year I respond positively to everybody, in the second only to particular persons, & eventually in the main to one person. Growing up is largely a matter of narrowing down. ^{And} ~~from~~ at puberty there is another great withdrawal, & I come to separate myself sharply from all other creatures: my fall to this near selfhood is a very real & painful experience. Indeed, as Emerson says, "A man is a god in ruins" ~~the dwarf of himself~~ "the dwarf of himself." . . .

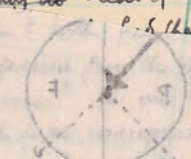
• Charlotte Bühler: Imm. Binst. 5
Matthys, pp 61 ff.

+ Nalae. [1836] VIII

the world is a vast and intricate system of interlocking parts, each of which has its own function to perform. The human mind is a part of this system, and it is our duty to understand its place and function in the whole.



Plato's Demiurge ~~is~~ having created the gods - the stars, ~~and~~ planets, the sun & the earth - hands over to them the making of mortal things: he ~~submits~~ only the needs of mortal things with instincts.



St Augustine, the platonist, ~~to make the blessed life that there at~~ blessed life should long for it. "We forgot that which we still remember. We have this life."

in the Danish fable, who let himself down by a thread from the rafters of a barn. After he had caught many flies & grown fat, he happened one day to notice the original thread by which he had come down. "What is this for?" he said &, snapping the thread, brought down the whole web.

to go

the world is a vast and intricate system of interlocking parts, each of which has its own function to perform. The human mind is a part of this system, and it is our duty to understand its place and function in the whole.

the world is a vast and intricate system of interlocking parts, each of which has its own function to perform. The human mind is a part of this system, and it is our duty to understand its place and function in the whole.

From this doctrine it is an easy & obvious step to derive animals from men, just as men are derived from the gods. Thus Plato (influenced no doubt by Hindu thought, through the Pythagoreans) has the notion that animals come from light-willed & stupid men - the greater the folly the lower the level in the scale of existence. Moreover provision is made in the male human body for vestigial organs that will become useful when women & lower animals are derived from men. "For our farmers know that some day men would pass into women & also into beasts." (Bergson has what is in the last resort) the same idea when he makes the animal produce its cells by dissociation rather than the cells the animal by association.

① Timaeus 76, 91, 92
 • Creative Evolution p. 24
 Cf. Aristotle's doctrine that the community is prior to the individuals. Politics I.2. p. 29

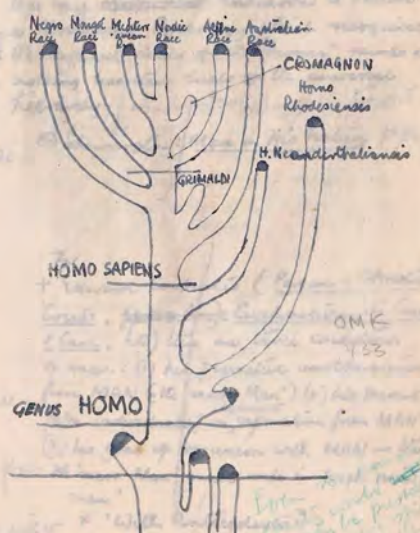
units from which (according to the mystical philosophers & the poet) he has come down. "The reason," says de Quatrefages, of the human spirit seeking to return to that upper world is that its origin was from thence, & that it is of angelic nature." X

X Alchemy & Happenings etc.

Which of these contradictory views is the right one? They are equally right. Moreover, each needs the other. And, as a matter of fact, ^{as a matter of fact} the scientist's ^{view does (in a restricted sense) come near to} ~~consequence~~ ^{implying the poet's view.} Let me explain how this is so.

Whether I am judged to have risen in the world, or to have come down in the world, is a question of how I am observed, of whether my ^(starting from now) ~~observer~~ ^{in time} keeps track of me by approaching or receding in space. If he chooses the former, he finds me to be successively a man, a youth, a child, a foetus, an embryo, a single fertilised ovum, an unfertilised ovum & a spermatozoon, & their innumerable cell-ancestors. If he chooses the latter, & is more interested in the broad picture than its details, he sees me merge with my two parents, my four grandparents, my eight great-grandparents, & so on back into an ever-widening past. If inter-marriage between cousins ^{was} ~~could be~~ ^{is} ignored, my ancestors would, in a few hundred years run into hundreds of millions, & presently exceed the population of the Earth itself at that time. What does happen is that my historian-observer, pursuing past towards the clue of physical continuity, & determined to let no part of me ^{pass} ~~out~~ of sight, sees me melt into & become ^(each) my tribe or people, ^{then} my race, ^{then} perhaps that larger group called Caucasian Man, ^{then} Homo Sapiens himself, the genus Homo, & so on ^{to} ~~back~~ ^{to} still more inclusive biological groupings. The ^{in detail} ~~stages~~ ^{about the broad picture} by which I merge with former MAN are ^{ancient} ~~doubtful~~ (anthropologists are not sufficiently agreed, nor am I sufficiently certain of my own recent & detailed ancestry, to warrant any pretence at finality), nevertheless the outlines are certain enough. The rule is that the further back in time my historian-observer ^{more} ~~pushes~~ ^{reaches} his researches, the higher the ^{plane} ~~level~~ ^{supra-human} on which he finds himself. (By "higher" I mean ^{more} ~~higher~~ ^{in the hierarchical order}: the more ^{super-} ~~high~~ ^{human} units are, in some ^{more} ~~other~~ of these aspects, ^{more} ~~more~~ ^{human}. This fact is discussed later on in the chapter. At the moment, my purpose is to deal with that limited aspect of the Here it is enough to note that ^{as in other fields} ~~high rank~~ ^{high rank} does not necessarily mean high achievement.)

Bergson says that "every individual organism even that of a man, is merely a bud that has sprouted on the combined body of both its parents. Where then, does the vital principle of the individual begin or end? Gradually we shall be carried further & further back, up to the individual's remotest ancestors: we shall find him solidifying with each of them, solidifying with that little mass of protoplasmic jelly which is probably at the root of the genealogical tree of life." Creative Evolution, p. 15, 16.
 Cf. Schopenhauer's teaching that space & time are the Veil of Maya, hiding the unity of the species & of life: they are the principle of individuation which divides life into distinct creations. World as Will & Idea, I, 357, 358. Durant 349



A possible relationship of various forms of Man. (After Sir G. Elliot Smith)
 There are many alternatives. It has even been suggested that the White, Yellow, & Black divisions of humanity are derived from the ancestors of the Chimpanzee, the Orang-outang, & of the Gorilla respectively. (See Crookshanks: The Mongol in Our Midst.)

I become MAN. ^{gradual} ^{many} ^{above a} ~~his~~ ^{births} ^{hundreds of thousands} ^{perhaps} ^{millions} ^{years ago}, out of the tail-less anthropoid stock, the gradual birth of my race out of MAN, & of my tribe or nation out of my race - these are successive births of mine, in which the offspring's status (whatever his performance) is in each instance lower than the parent's. My history within MAN is a narrowing down from the species, through a series of ever more restricted ^(or frequently ill-defined) ~~intermediaries~~, to the individual. I am a has-been; I have fallen in degree; I have lost caste. This, my stately human estate, is the lowest point to which I have sunk as yet. (I do not say that this conclusion (which I think even common sense accepts) comes to the same thing as the tradition of man's descent from some higher nature; for in some ways it clearly comes to the opposite thing. All I say is points to ^{in a restricted sense} ~~the~~ ^{fact} ~~that~~ ^{that my history is} ~~in some way or other~~ ^{a fall}, & that, as Schopenhauer says "the life of the individual is at bottom only borrowed from that of the species."

The Kabballa teaches that man, in his original, unfallen state, is united with all men in one Man - Adam-ladmon, & many later poets & mystics have experienced this same intuition. Science only confirms ~~that~~ ^{the} traditional belief.

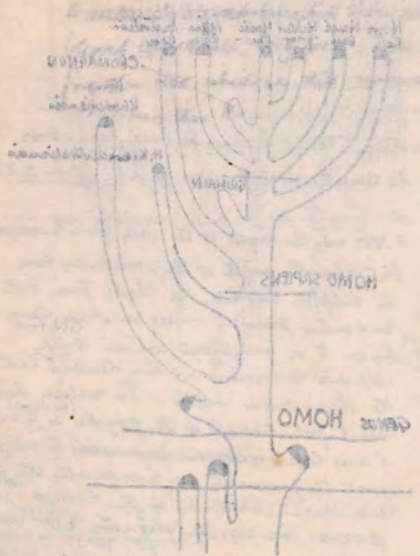
Rufus Jones St. Ref. 135

V. 205
 GP/56
 Conger CP

Durant
 SOP
 248

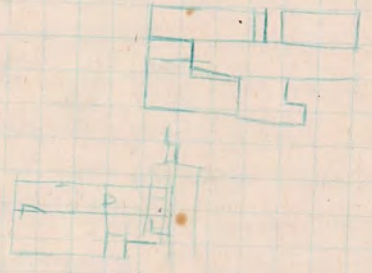
1. The fact that human love or sympathy is the guide who conducts us to the heart of life, according to the fact that part of our life is bound up with the life of the world, & that if we live in these our true relations we shall not entirely die so long as human beings remain alive upon this earth. The progress of the race, the diminution of sin & misery... these are matters in which we have a personal interest. The point is that our future should become our present realization.

2. The fact that human love or sympathy is the guide who conducts us to the heart of life, according to the fact that part of our life is bound up with the life of the world, & that if we live in these our true relations we shall not entirely die so long as human beings remain alive upon this earth. The progress of the race, the diminution of sin & misery... these are matters in which we have a personal interest. The point is that our future should become our present realization.



3. The fact that human love or sympathy is the guide who conducts us to the heart of life, according to the fact that part of our life is bound up with the life of the world, & that if we live in these our true relations we shall not entirely die so long as human beings remain alive upon this earth. The progress of the race, the diminution of sin & misery... these are matters in which we have a personal interest. The point is that our future should become our present realization.

"The fact", says D. Inge, "that human love or sympathy is the guide who conducts us to the heart of life, according to the fact that part of our life is bound up with the life of the world, & that if we live in these our true relations we shall not entirely die so long as human beings remain alive upon this earth. The progress of the race, the diminution of sin & misery... these are matters in which we have a personal interest." The point is that our future should become our present realization.



Christian Mysticism, (1899) p. 327.

4. The fact that human love or sympathy is the guide who conducts us to the heart of life, according to the fact that part of our life is bound up with the life of the world, & that if we live in these our true relations we shall not entirely die so long as human beings remain alive upon this earth. The progress of the race, the diminution of sin & misery... these are matters in which we have a personal interest. The point is that our future should become our present realization.

5. The fact that human love or sympathy is the guide who conducts us to the heart of life, according to the fact that part of our life is bound up with the life of the world, & that if we live in these our true relations we shall not entirely die so long as human beings remain alive upon this earth. The progress of the race, the diminution of sin & misery... these are matters in which we have a personal interest. The point is that our future should become our present realization.

6. The fact that human love or sympathy is the guide who conducts us to the heart of life, according to the fact that part of our life is bound up with the life of the world, & that if we live in these our true relations we shall not entirely die so long as human beings remain alive upon this earth. The progress of the race, the diminution of sin & misery... these are matters in which we have a personal interest. The point is that our future should become our present realization.

(I would not go so far, however, as Samuel Butler, who says that the life of the parent, from the date of the branching off of such personalities, is more truly contained in this than in the rudiment of its own life.)

If common sense objects that there is no psychological continuity corresponding to the physical, I would point to Jung's doctrine of the far-reaching effects of the parental image: this influence is normal & important, "for otherwise the parents are not ^{undoubtedly} born again in the children" who will suffer from all those ill-effects that best unhistorical persons. "Through the influence of the parental image continuity is established, a remarkable prolongation of the past into the present." Truly (as Herbert Russell has pointed out) many things can only be understood by ignoring the distinction between self & parents.

3. Redemptation: the racial future. So much for my racial past. My racial future is its mirror-image, distorted & blurred, but still recognizable. If my ancestry is the ladder by which I climb down from MAN to man, then my progeny is the ladder by which I re-ascend. In a few hundred years I shall presumably through my children & my children's children become tribal again, & then racial. Supposing I die childless, the case is not altered: all those positive & negative contributions which, by the mere fact of living in society, I make to the common life continually, are worked in & worked up ever more thoroughly till they become completely incorporated in MAN as a whole, so influencing every part of him. My least action has a kind of immortality, but its ^{original} form & self-sufficiency are doomed from the start. It travels future-wards by stages, at each stage changing vehicles: nation, race, MAN himself, are mortal, but I merge with each in time to change it, & to make its residual contribution to the higher unit different because of me — or, rather, to make it my own contribution.

Common sense's criticism that these considerations could never be of more than academic interest is quite unjustified. Nothing could be more practical & urgent than the need for realizing more fully our identity with what is super-individual. All over the world, in innumerable circumstances of tribal life, the future of the race is being decided. In the Australian aboriginal must die as men & not as a new & more complete life, & so must I.

It is necessary to digress for a moment. How do I happen to be a man? I began this phase of my life as a solitary cell, & when I came to divide into two cells, I identified myself with both, instead of disowning one & claiming the other; again, when these two divided into four, I became all four; and so on, till at the end of nine months I was no less than 15,000,000,000 my original bulk. I might have done otherwise & indeed I did do otherwise, & the separate being of any one of my cells is simply a part of me which kept itself to itself & minded its own business. In identifying myself now with the experience & behaviour & needs of the cells of my body I realize & perpetuate their unity in the original fertilized egg, & our unity after death in corruption. To grow is to include more & more, without sacrifice of unity.

Humanity. Precisely as I attained to manhood:

How can I attain to ~~that~~ ^{the} ~~human~~ ^{unity}? In precisely the same fashion: by discovering & acting upon the fact of human unity. The barriers between myself & my fellows must fall in their due order, till we are ~~all~~ ^{one} in the MAN of the past & the future. In practice, this means ~~discovering~~ ^{discovering} taking up into myself the opposing elements I find outside — the diverse philosophies, clashing physical doctrines, incompatible religious tendencies, class struggles, international struggles, races, ~~and~~ ^{and} all the ferment of love & hate, fear & excitement, which make our world so lively & terrible. I must learn to say with Walt Whitman: "I have the idea of all, & am all & believe in all." For these unknown processes of thought & feeling are nothing less than my own ^{in the posture of a} ~~in the posture of a~~ ^{cell} ~~cell~~ ^{who} ~~who~~ ^{is} ~~is~~ ^{is} the whole body but not his identity with it the disguise of otherness, & until I claim them I am ~~foreign~~ ^{foreign} in my own anatomy — a prisoner who has forgotten he is the prison. But obviously I cannot elicit & adopt ~~every~~ ^{every} man's experience, not so ordered that my power to unity never ~~loses~~ ^{loses} my power to ~~harmony~~ ^{harmony}. ~~serialism~~ ^{serialism}: my growth must be organic, increasing in scope & membership, ^{standing nearest home} I must enter into the minds of family & friends, appreciate & share their feelings, see things from their point of view. But now, as greater numbers are involved, the scale necessarily changes, and it is

For me as among these is never ~~one~~ ^a multiplicity of cells, but only one — the ovum: I am never anything but a unity.

For instance, my maturation consists in taking over my own control from my parents: the same ~~process~~ ^{process} of unsocial behaviour, blame, & retaliation, goes on, but I engulf it & make it mine. I am now divided against myself. I have grown, ^{not} ~~not~~ ^{not} by ingesting dead material, but some of the living stuff that is in the world. Man cannot evade this ~~fact~~ ^{fact}, but he can choose whether to include it or to exclude it.

• Life & Habit, p. 95.

• Contributions to Analytical Psychology, pp. 127, 128.
• Outline of Philosophy, p. 30.



• "Cast forth thy seed, thy work, into the ever-living, ever-working Universe: it is a seed-grain that cannot die; undecayed today (says me); it will be fruit flowering as a Banyan-grove (perhaps, alas, as a Hemlock-forest!) after a thousand years." Carlyle: *Sartor Resartus*, I, v. p. 26

• Cf. the doctrine of Meister Eckhart that Christ is the representation of collective humanity, the Man in whom we are all one. "All energies that have flowed out from God must be re-called into one Man, who comes again into the unity Adam was in before he fell." Sir Rufus M. Jones: *Studies in Mystical Religion*, p. 236.

• Joseph Needham, in his article in *The Philosophy of A. N. Whitehead* (Ed. Schilpp), p. 265, speculates as to whether the ascending levels of social organization are not ~~also~~ ^{also} an aspect of ascending levels of mental development. "Perhaps, the psychological & sociological series are ~~just~~ ^{just} different aspects of one & the same set of ~~social~~ ^{social} ~~psychological~~ ^{psychological} levels." It is my ~~theory~~ ^{theory} ~~that~~ ^{that} ~~endeavour~~ ^{endeavour} to outline a Universal Psychology which recognizes the different levels of the human mind as nothing less than levels of the universal hierarchy, which is sociological in form.

• Sherwin: *Man on His Nature* p. 22

For + Edward Combes (Pagan & Christian Creeds, pp. 154 ff.) Civilization, its Cause & Cure, etc.) lists as three conditions of man: (1) his primitive unsociality from MAN (the mass-Man) (2) his present false individuality in separation from MAN (3) his goal of re-union with MAN — the 'mass-Man' must rule in each unit-man.

• "With Antecedents"

• "The sage has no unalterable mind: He makes the mind of the people his mind. The sage in the midst of society is undisturbed: For the sake of society, he mends his mind. Thus the people all hang on his lips, And he can lead them as he pleases."

Tao Te Ching, X LIX. 152

& it is ^{a social} ~~an~~ organisation, a school of thought, a party, a church, in whose thought & activity I discover my own thought & activity. Still further afield, the perspective changes again, & I am called upon to put myself in the place of the nation, international groups, & MAN himself.

is not merely a matter of broad-mindedness or of charity, but of sheer necessity — in no other way can I grow. ^{as to solid molecules} A molecule can grow just so far ^{and} — after that, it can only grow by being

I never act against my interests. A man is drowning, but as man I cannot risk my little finger to save him. It is not a man who jumps into the water, but MAN. I rise to the occasion. ~~and~~

new artistic expression; in these aspects the drawings
 in a more algebraic mode

for destroying my arguments, not for getting them to agree with me, not for settling all ~~the~~ ^{their mutual} differences.

it is higher unity reference: the diversity of the lower level (within limits) serves the unity of the

peaceful & uniform, but the dynamic world-process ^{as a manifest} at human level, an oddy drift, a living

is not a single argument going on outside me that is not really my own indecision projected

from outside the human scene is a diabolical or the human scene is as appalling as the state of our

organic & functional, the separate values of the constituents converge upon a common self, &

"Separate individuality", says Dr. Hays, "is the bar which prevents us from making our time privileges

but rather because I elect to make it nine, is indicated by the well-known fact that it (and its associated organs controlled by striped muscles) is twelve

For instance, one treatment - 1 gm. up to 1/2

of the living hope that is in the world. I have grown ^{more} by ingesting ^{veg + minerals} dead ^{AR} matter.

... was not ...

① Cf. Bradley: Appearance & Reality,
p. 405, on the whole's need of the part.

2. The ... of the ...

ador & the poet, in so far as their aim is to make
 not people ~~something~~ are in themselves; there can be

experience of every variety; there ~~is~~ is

'how people's minds work', if one is to get

without having to travel the other way.

more det.

as much as the organism receives mechanically
from an external source, by as much

4th Word, p. 335.) While I leave any vital
press upon which I depend to carry on

to micrograph the process.

a primitive exclusive parties. That when
problems be derived or condemnation, ¹⁸⁹⁹

Step. ~~The truth is~~ Errors are the building materials of truth.

Christina M. -

on which we
Hutchinson Nat 24

makes him master of himself. For the more
impatient of appetite is slavery; while obedient

It is in 1790 that the ~~the~~ process
of ~~making~~ its rules law^{as} may deeper in
making

to make

to include it or to exclude it.

What I make one, that I am.
① ~~then~~ Kipling says: "Down to Gchemma, or up to the throne
but the fact is that there are two kinds of 'alone': the Alone ~~is~~
and company, & the Alone that has rejected it. The way up is
denial & loneliness; the way down is into the
+ Christian Mysticism p. 33. 66. ° Meditation

But without that little, nightly but invariably organist, MAN does not exist. He is who
 the ^{ideal} ^{quest} of unselfish men ~~is to~~ ^{is to} me (the ordinary selfish human) a
 Utopian dream, a thing of the far future not yet realized. He is my goal, the
 way to him lies through my higher & future self, & between him & me there exists
 a kind of intercession of saints who on my behalf realize more & more of what I
 am. Hence the ^{universal} doctrine ^{of} Mahayana Buddhism, ^{of} the same of the Sufis,
 without his vision the people perish. It is an amazing thought, that our continued existence
 should depend upon one or a few ^{seers} ^{amongst us} - men who save us ^{by becoming us}.

① Love, says Maeterlinck, is a recollection of the great primitive unity. (The invisible Goodness) (Treasure of the Humble:) Or, as I

These facts are realized that "men of genius... have not any individuality, any determined character," but only "negative capability," which is the ability to become everybody else - that quality of poetic genius which, says Keats, Shakespeare "possessed so enormously."

is because my sympathy extends to more living creatures than there are men on Earth. In the same way, so long as I am insensitive to human pleasures & pains, & indifferent to human thought & striving, I am in my larger body partially paralyzed & anesthetic. Getting back my feeling in these my outer limbs is a long & painful work, commonly marked by a painful sort of pain & needles. Moreover I do not recover once & for all: my life is a rhythm of relapses & recoveries.

Necessarily so. The truth is that MAN (like all the other units of the hierarchy) is non-existent apart from this double movement or metabolism, by virtue of which he is continually built up by understandings, imaginative sympathy, love, creative tolerance, & always being pulled down by their opposites. Man is myself, yet myself; myself, yet all other men. He is that future being in which all men are future. "The historical aim for the race," says Dr. Preb, "coincides with the transcendental aim for the individual." Longe XM 252

one - a being who is to be realized now. The great ones of the race are those who most advance this with fortitude he says "anybody is right." M.W. B. 277

The great thinker is the least original of men: he rejects so little, & accepts & organizes so much of other men's thinking; the great actor is a nobody with a miraculous capacity for becoming anybody. Shakespeare is Shakespeare, because he is so little himself & so much the world. He is, in Hugo's phrase, one who comes to himself, because he is the unity of so much & so many. The great man inspires the novelist or painter or poet or saint, the nearer he comes to being all men, & the further he comes from being his private self. To be great is to be other men. The road to myself lies through you. Jones or Lohr, or have to discover our identity.

4. Symmetry about the horizontal axis: the past. Without you, I am as unrelatable.

My human history, then, is fourfold, & it may be variously described as: (1) a past ascent-descent & a future descent-ascent, (2) a superior descent-descent & an inferior ascent-ascent, & (3) an ascent past & future, & a descent past & future. What is bound to lead to tell kinds of error - what is itself in the emphasis of, one of the four 'arms' at the expense of the other three, or of any pair at the expense of the other pair. My 'prosimetrical' preoccupation with the downward movement must be balanced against my 'epigrammatic' preoccupation with the upward; my 'scientific' preoccupation with the inferior series against my 'non-scientific' preoccupation with the superior; my passive realization of the past pair against my active realization & intention of the future pair. In short, anything less than the quadrilateral whole of my life at best a useful abstraction, at worst sheer nonsense. If I am to be likened to a bridge, the only appropriate design is one in which an arch and a catenary are combined - one arch, like a span of the Forth Bridge, is more or less symmetrical about a horizontal as well as a vertical axis. But it is not along this horizontal axis that I travel: instead, my crossing of the bridge has in the past been at once a descent & a climb, in the future at once a climb & a descent. Only now at mid-span am I undivided & on the level.

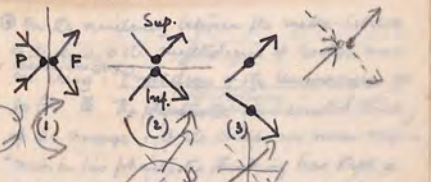
Of the two kinds of symmetry, that about the horizontal axis is in many ways the more interesting, if the less obvious. It is nevertheless just what might be expected: any correspondence between the upper & the lower series is simply an elaboration, & a further exemplifying of that over-all correspondence between the superior & the inferior units which the spatial scheme of Part II records. If this correspondence can be traced, not only between high units of integral status, but also between parts & members, then the original scheme will receive powerful support, & may in turn be counted upon to help in the original scheme. It is worth taking some trouble, then, to examine the evidence.

Whatever (I might say) can a man find in dog-racing, bridge, war, football-pools, burglars, pin-tables, stamp-collecting, whisky...? He loses the best of what seem to me pointless activities (or worse) the less human I am. Every aversion is aversion from myself. Everything disapproved leaves me more despicable. Really I am all men & do all that they do, & until I feel what is in it for them (& this is much more in it than I generally like to admit) I am unself-conscious, beside myself, half-witted. The whole-witted me is far more shocking, inconsistent, versatile, lively, & outrageous than I had dreamed. The philosopher for whom philosophy is news on a level with harp-tapping has penny is who can never see the funny side of himself, & is incapable of philosophy.

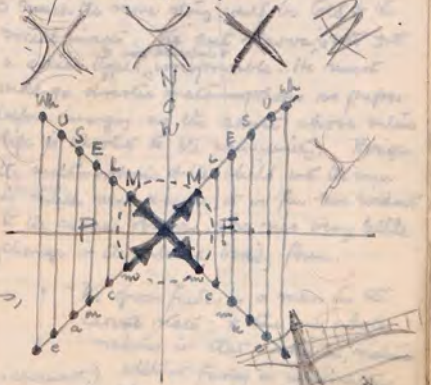
X So letter to George & Thomas Keats Dec 22, 1817.
"For a man, rightly viewed, comprehends the particular nature of all men. Each philosopher, each bard, each actor, has only done for me, as by a delegate, what one day I can do for myself." X
* Emerson: The American Scholar

P 77
* Cf. Royce: Modern Idealism, p 242

Frequently, despite the fact
Eugenists remind us that our progress has for many thousands of years been a matter of a growing social heritage, & of the ability to transfer members & not of any improvement in nature endowment. Doubtless the dysgenic consequences of the differential birth-rate are a grave danger; the real problem seems to me to be, not how to improve the individual as such (as if he really existed) but to render him usable, able to realize the level of others. For this, great power is needed, but it may well be that too great much success at the lower level hides his need of the higher levels. There is at every level a tendency to overdevelop ment, an attempt to reproduce the development which is really belongs to the next level: Placens eugenists would do well to consider this point.



Of the Confucian doctrine of the harmony of the Kuei (or material soul) & the Shen (or spiritual soul). "All living creatures come to die. Dying they inevitably go back to the earth. This is what is meant by Kuei. The bones & flesh moulder below, & hidden thence, make the soil of the land. But the breath soars aloft to become light... Hence then is the refined essence of the hundred kinds of creatures: here is the manifestation of the Shen in man." "To be able to make a harmony of Kuei & Shen is the height of philosophy." The Record of Rites, II. (Chinese Philosophy, in Classical Chinese, trans. & ed. E. R. Hughes, p. 278.)



* Chapter VII
British-Israelism.

known to me as Wm. James: Consciousness, in Talks & Lectures, & W. M. D.: H. S., pp 179ff.
"On a certain afternoon, in talks & lectures, I met a philosophy who is incapable of living in the new world, & being as it is about philosophy & life."

Suppl 118

For Paul's part

Paul de la

"The hypothesis that in psychology, too, ontogenesis corresponds to phylogenesis is ~~simple~~ justified," says Jung. And, in another place: "Just as the childish fairy-tale is a phylogenetic repetition, springing from the ancient night-religion, so the childish terror is a re-enactment of primitive psychology, a phylogenetic relic." X

Psychology of the Unconscious, p. 14.
Contributions to Analytic Psychology, p. 121.

First, consider the past half of the fourfold whole. What is the connexion between the two movements, ascending & descending? The answer of modern science is striking & definite: in the broad lines of his development the individual reflects the racial history. It need hardly be emphasized that there are gaps, distortions, obscurities, & room for endless disagreement as to the interpretation of the facts; any close resemblance between my two careers, ancestral & personal, is unthinkable, seeing that environment & tempo are so unlike in the two cases. Thus how far the infant's earliest attempts at speech correspond to the earliest human language, how far his skills, in the order of their appearance & their relative rates of development, keep pace with the ancestral development, & technique, how far his expanding range of concepts corresponds to the history of human thought. How far the crises of childhood & adolescence reflect successive limits which the race after long delay & with difficulty overcomes — these are some of the fascinating questions which are likely, for a long while, to remain unfettered. On the other hand (& subject to various qualifications & exceptions that it would be tedious to detail), the main outlines of 'Psychological Embryology' are plain enough & all for example, the child of two, delighted at the nameless thing he has made, the somewhat older child who names the thing, the child of five who sets out to reproduce a definite object, the child of six intent on group-life, earnestly taking part in games played according to traditional & inflexible rules, the child of eight, beginning to compare his own work objectively with others', to assume responsibility for tasks, & think abstractly — these are doubtless reminiscent of the ancestral history.



Tropid Intro:

The literature is vast, but see especially:
The great authority, J. Piaget (Language & Thought of the Child, Judgment & Reasoning in the Child, etc.) Particularly interesting: The Moral Judgment of the Child, etc.

X Fund

On the similarity between the make-believe of the child, & the mythologies of earlier man, see Jung: Psychology of the Unconscious, pp. 20 ff. & The Psychology of the Unconscious, pp. 20 ff. "men in his phantastic thinking has kept a condensation of the psychic history of his development." "The soul possesses in some degree historical vitality, the oldest history of which would correspond to the unconscious."

Quoted by Barthes: The Dialectics of Man, p. 24.

W. E. Hocking, in Human Nature & its Remaking (pp. 248 ff.), discusses this topic. See also his Types of Philosophy, p. 300.

Much the same story could be told of the social insects. The ant-larva is not yet a social type, irresponsible. He must undergo drastic metamorphosis as pupa before emerging as the adult whose entire life is devoted to the community. Though the metamorphosis of the child into the man is much more drastic, it is far less evident to the casual observer, who sees very little change in the outward bodily form.

"The grown feeder is a man in the larval state; & thus we whole nations in that condition, nation without fancy or imagination, whose vast abdomens betray them." Thoreau: Walden: Higher Law.

The Revolutionists Handbook; Foreword.

Shaw: The Revolutionists Handbook; Stray Sayings.

in common, & the present-day savage & the child's ancestors have as much in common — that is, if we avoid the pitfall of equating primitives with the present-day primitives, & the other pitfall of assuming that the former can throw upon the latter. The Holocene who defines good & evil by saying "It is good if I steal someone else's wife & bad if my wife is stolen from me" belongs with our young children in the ancient racial nursery.

That health is worth preserving deliberately, that the under forms of selfishness do not pay, that self-control & self-sacrifice open out a larger & a freer life, are lessons which every generation has to learn for itself. Inevitably, when young, we find ourselves in a world whose standards we neither understand nor accept; inevitably in some degree we disbelieve in elders, disregard the proverbial & accumulated wisdom, & discover the teachings of religion.

The fact is that we live in a world of our own, in which these adult things do not figure. There are no shortcuts cuts to morality & full human status; if we do not find them, we must make them.

personal experience which briefly recapitulates the racial, & in that primitive society of our equatorial nursery, school & college which grows up as we grow up, then we arrive at the moral stage all at all — we merely succumb to civilization. All

human history is my history to make my history; until I have actually lived it, painfully re-enacting its major struggles, I never become contemporary; I am a primitive in a society many of whose institutions cannot mean anything to me because I am so far behind the times. Yet the fossil men, those who are old-fashioned by many thousands of years, are often supposed to be ahead of their time.

The tradition that a youth must undergo a period of wandering & hardship before he can become a man is not a myth. It is the saying (I think it is one of Shaw's) that there is not much hope for a man who is not a rebel. Shaw's that anyone who is under thirty (& knows something about the existing state of society) yet is not a revolutionist, is an inferior.

"The reformer for whom the world is not good enough finds himself shoulder & shoulder with him that is not good enough for the world." The difference is first is as far ahead of it, & the second is behind it.

General

As for detailed resemblances between the life of the child & of his ancestors, many interesting suggestions have been made. Thus the cubby-holes that children of six or seven love are plausibly linked with the cave-life of ancestors in the last Ice Age*. Thus the child's attitude to animals is ^{& other animals} ~~probably~~ ^{probably} reminiscent of a primitive totémism. (Freud writes: "The relation of the child to animals has much in common with that of primitive man. The child does not yet show any trace of the pride which afterwards moves the adult civilized man to set a sharp dividing line between his own nature & that of all other animals. The child unhesitatingly attributes full equality to animals; he probably feels himself more closely related to the animal than to the undoubtedly mysterious adult..." And Freud goes on to elaborate his theory of 'the infantile recurrence of totémism'.) The racial past neither dies out nor loses its essential character: ~~all its~~ ^{principal} ~~shades~~ live on in contemporary society & are the successive milieux of the growing child. Many children's games & customs, their excited interest in dark forests, ogres, witches, magicians, fairies, goblins, & the whole ^{world} ~~subject-matter~~ of many tales — these are not merely analogous to but continuous with a culture that was in its time adult, & which, while becoming increasingly juvenile & foreshortened, has never ceased to fill its necessary function.

o As Hocking points out (*Human Nature & the Revolution*, pp 174 ff.), Custom often, & perhaps generally, continues the development of the individual beyond the realm of his own ~~more~~ private experience, & feeds the whole process of organic evolution. The social order, so far from curtailing the individual's growth, ~~maps~~ ~~into~~ it out. ~~the~~ Hegel teaches that institutions interpret my deeper will. ~~They~~ All the same they meet constant reform if they are not to become obstructions to this deeper will.

⑥ ~~D^r William Brown~~ on the normality of conversion
see D^r William Brown: Mind & Personality, p. 262.

3 'even in civilised communities, the earnings men pass through the heavier stages of development.'

o Thoreau truly says: "There is a priest in the history of the individual, as of the race, whom the priests and the "best men," as the Algonquians called them." (Walden: Higher Law). To discover ^{a particular} developmental app. it is only necessary to discover the type of man to admire most.

- As Freud has it, 'Dreams are a piece of the conquest, life of the childish soul' — 'that which once ruled in the waking state, when the psychical life was still young & imposing, appears to be banished to the dream life.' See Jung: Psychology of the Unconscious p.p. 26 ff.

Article 'The Evolution of Mind' in Science in the Changing World. (Edited by Mary Adams.)

*Ling goes so far as to say that (with certain reservations) "it is possible to write history from unconscious contents just as well as from the texts..."

(106, p. 123) Jung's racial unconv. may be pictured as a series of double representations: animal kingdom, the *hominids*, the higher animals, our primitive ancestors, our ethnological group, our clan & family, respectively. ~~and~~ ^{and} ~~these~~ ^{all} this is continuous with (or potentially convertible to) the individual consciousness.

Bühler B to M. 77.
 * Gr. Walter, 96 babies in 100 can do so,
 according to Dr. J. B. Watson.

Nietzsche observes that "In our sleep
or in our dreams we pass through the
whole thought of richer humanity. I
mean, ~~that~~ in the same way that man
narrates in his dreams, he narrates when
in the waking state many thousands
of years ago." (Human, All too Human,
II, 27.) (Jung Ps. of Rel., 122)

privilege

at axis: the part, ~~national~~, Education

+ For example, in the first year the child smiles at everyone & tries to make physical contact; during the second year he reacts positively only to the people he knows, ~~during the third~~ ^{soon after} ~~and fourth~~ years he becomes very dependent on one particular individual. This ever-increasing discrimination no doubt represents a very long period of racial evolution during which the individual becomes more & more distinguishable from the community.

(Bühler pp 61-2)

◦ E.g. in his book Adolescence,

See also Saltic: Some Problems of Love & Hatred.

② Cf. W. A. Sinclair: Introduction to Philosophy, p. 222
 Max Müller points out (Lectures on the Origin
of the History of Religion, pp. 39, 40, 41) that the three
 historical stages of development of religious
 thought in India — represented by the Vedas,
 the Brahmanas, and the Upanishads — "were
 made to do prominent service in the three
 stages of the life of every individual." The son
 learns the ~~three~~ ^{three} sacred hymns, the father performs
 the sacred sacrifices, while the grandfather,
 having advanced beyond both, seeks only the
 highest knowledge. (I can vouch for the fact that
 the Vedas are not yet dead in India.)

PAULSEN 285

① Manipulation (2-3 years)

② Symbolism (3 - 8 years)

⑤ imperfect nation ($q = 11$)

④ *Burkholderia mallei*

See G. Stanley Hall: Educational Problems

(Chapter on the Pedagogy of Drawing) P B

Ballard: Journal of Experimental Pedagogy.

Vol I, No 3, & Vol II, No 2.. R.R. Tambling

Picture Making by Children.

Children as
Portals 14

⊙ L. Adam : Primitive Art (P), p. 570.

On the psychology of the Quignacian artist,

See R. R. Marlett: Truth, Hope & Charity in

Primitive Religion, p. 155.

Charles D. Ruth, Gilliam

see also P. Kuch. *Impressions*
Imagination in Early Childhood

ms. 1935 pp 190 ff. p. 55

1871

Very little of the foregoing evidence is, taken piecemeal, beyond doubt, & I have unavoidably over-simplified & under-qualified my statement. There are no reasons for rejecting it. The cumulative evidence, & especially when seen in the setting of the doctrine of Symmetrical Pairs (of Chapter 11) & of the biological recapitulations (discussed later on in ^{the present} ~~other~~ chapter) is overwhelming.

① Scribble - age 2-5

② Live (human figures, often only a head with legs) age 4.

③ Discription, symbolisme - age 5-6 (conventional human figures) 5-6.

④ ration - 7-8 (child still draws what he knows not what he sees)

(5) Ventral " 9-10 dorsal re. (sc.) drawings from nature.

⑥ Reproduction 11 14. ⑦ Anterior design - decomposition
⑧ Anterior motion: 15 +

Read
ETA

o Gould Hays maintains that "psychological ~~development~~ embryology, & paleontology" indicate that the period of lethargy has lengthened throughout ^{our} history, & this fact is linked with the emergence of a wider mode of consciousness. (Man the Machine, p. 17)

④ Then on primitive tribes that know
better ~~than we do~~: the mother whose son
is being initiated into the tribe pretends
to go through her labours pains again,
& the boy on being re-born cries like
a baby & is washed. (See Jane Harrison:
Ancient Art & Ritual)
Confucius: P & C.C. 120.

+ It is a significant fact, & one that has astonished a number of ~~these~~ psychologists, that whereas the ten-year-old child makes useful things, & copies articles in general use around him, the six-year-old prefers to make symbolic rather than ^{practical} objects: he lives, as we ^{say}, in a world of his own, & is not concerned with our practical world. (See e.g., Charlotte Bühler: From Birth to Maturity, pp 104 ff.)

• Cf. Marx: German Thesis on Feuerbach:
"The question whether objective truth belongs
to human thinking is not a question of
theory, but a practical question." "Philosophers
have only interpreted the world.... the real issue
is to alter it." Russell HOP 812

70 many primitive peoples the notion of
 accidents does not occur: every mishap,
 whether due to ~~him~~ or a man's own carelessness
 or the weather, or ~~planning~~ the concatenation
 of physical factors generally, is attributed
 to some enemy. The primitive thinker asks
why? not how? In this he resembles
^{most} exactly but closely, however, is his significance
 of the child. In an analysis of the question
asked by a child of seven, see J. Piaget
Language & Thought of the Child, who
 attributes human motives to natural events
 & ~~perception~~ inanimate objects. A child
 of 3 says: "The fog is still trying to break the
 window," or "The auto sleeps in the garage,"
 or "Are the bells awake yet?" Piaget finds
 that this anthropomorphism begins to disappear
 at about the sixth year, but lingers on
 until the later years at school. See Sussow
 Isaacs: Intellectual Growth in Young Children,
 1930, pp. 77-79.
Jean Piaget: La représentation du monde
chez l'enfant, Paris, 1926, Charlotte Bühler;
von Binst. to Maturity, London 1935, pp. 134, ff.
 Piaget's work is particularly interesting.

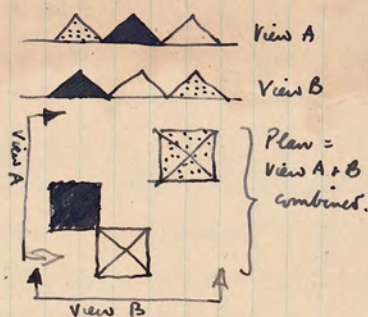
The child corresponds with, projects, reacts to, none but his equals (to recog-
 nise a superior or inferior is to be capable of registering what makes them such, & to ^{that} attain their level); he reduces his elders, & raises the household pets, to his own status.
 What is above a certain level, or below a certain level, is as such non-existent for him,
 & it is meaningless to say that he lives in its presence. We all ^{perceive the environment} ~~see the world~~ that our desires
 & interests reveal, & the disparity between the child's interests & the man's measures the dis-
 parity between their two ^{universes} ~~worlds~~. The infant is concerned, not with things or colours or sounds
 as such, but with patterns that favour or thwart his biological needs: his world is from the
 start correlative to his own activities. For ^{the child} ~~him~~ as for primitive man the world is never
 neutral or indifferent, but full of intention. ^{Of course} ~~Neither~~ has a philosophy of animism, ^{but is a theory} ~~or~~
 the ~~world~~ universe to be conscious in all its parts: it is simply that there is not as yet any
 distinction between what is done by someone & what merely happens. ~~Such facts~~ We do lip-
 homage to ^{this kind of relativities} ~~such facts~~, but little more. Common sense sees a constant world on the one side, &
 a variable organism on the other, instead of strict correlation. But the theory of recapitulation,
 so far from being a useful hypothesis to be taken willy, is actually (as to its spirit & main
 intention) inescapable, & it is the common ^{fallacy} ~~error~~ assumption that all creatures inhabit the
 same ^{familiar} world which is far-fetched & absurd. Now are any of these creatures deceitful: the world
 really is what they make it out to be. The ^{small boy} ~~child~~ is no more mistaken about the nature
 of things than the professor is or the dog is: ~~he~~ ^{he} finds those features which ~~his own~~ he is
 qualified to detect, & by which he is qualified. His education is not ^{the} ~~an~~ improvement in his relations
 with this present world, but the historical development of that ~~his~~ ^{the} ~~in-one~~ — a self-with-its-
 world, a Symmetrical Pair. What ^{age of the} ~~kind~~ world does he ~~inhabit~~ live in? — that is the key
 to what he is.

↓
Parts, or interdependence
of subject-object

— the illusion that each nation ^{indicates} ~~appropriate~~ ^{has its own} hierarchical stage ^{superior} ~~the~~ ^{contemporary} ~~the~~ ^{some} standard are.

(2) The two prominent features are
the ~~two~~ ~~main~~ ~~features~~: the ~~main~~ ~~feature~~
is being individualized and the other
it is being individualized.
The first one is being individualized.
The second one is being individualized.

Q Just as you cannot settle the ^{time} spatial order of a range of mountain peaks by looking at them from one side only, so you cannot settle the ^{time} temporal order of a ~~small~~ number of organisms by applying ^{only} one dimension of time.



10. What is the purpose of the book?
 The purpose of the book is to provide a comprehensive overview of the history and development of the English language, from its roots in Old English to its modern forms.

[illegible]

order of
ling at
not
umber of
t lines.

View A

View B

View C

Plan = View A + B combined.

I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

In my private capacity I am pre-scientist & pre-moral, & I have to bring myself up to date for each occasion.

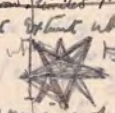
That is why a period of recollection & preparation, of building up to the mood, is so necessary a preliminary for the lecturer, the writer, the woodchopper, the artist. Allitudes & ideas cannot be switched on & off like electrical appliances. Truth is a quick-setting cement which must be mixed specially for each occasion, to the correct specification & out of sound materials in the correct proportions. The right ingredients rightly combined are unavailing without this newness. The corpse of truth has everything that the living body has: its only fault is that it relies on past achievement.

about it might be said the to a secret, a long, cruel is better than a dead truth.

The evolution is inevitably telescopic, sketchy, & not fully conscious; sometimes, nevertheless, it must be a quick & reasonable being can be transformed into a man or a monk (but) - but without the man or the monk I am neither gentle nor reasonable. The question is: who is master? ^{the ground includes the essence.} I do not kill the savage in me, but not him to work. But his work is to be more other than himself, for without his action, but restricted, savagery, the civil - is not man in me is not civilized. ^{My morally advanced conduct is, in effect, the first effort of the} the best & the savage & the man, that I am, & the last cannot claim all the credit. I am divided against myself, like man & wife who will neither agree nor part, & out of this division arises all that is of moral worth in me.

With truth the case is no different, though it is less often observed. To take the handiest example, I have many times during the past few years been impressed with this vein of which I am now writing, yet it never comes to me at first in its full force & completeness: it builds up from less true (i.e., less comprehensive) elements. To be true for me, a proposition must strike me as true, & this means revealing the process by which it is generated. ^{It must show its antecedents one by one.} To be true it must grow true.

Now to observation, the truth would grow stale, habitual, unexciting, & so cease to be living truth at all. Insight that is not new is not insight. Fresh thought is fresh from battle with those partial truths out of whose dialectical clash it has emerged, as if for the first time, as if it had never occurred to any man before. ^{The new will not stay true, but must be renewed continually.} Freshness with ideas is of two sorts: the first kills them by cutting off their roots, the second brings them to life by ^{cautiously} uniting roots & flowers. Truth is a process: half the process, & truth withers. My thought begins when I begin & grows up with my long history: to look upon it as something which has just occurred to me is absurd. In so far as this ^{chapter} began to be written many millions of years ago, & in so far as the experience of many millions of men has built it up, ^{to that extent it is true.} In so far as I notice now that ageing process, - to that extent what I write is true.

There is a man in which only the attempt can be made to find, for then ^{the attempt can be made to find, for then} 

Does the law of recapitulation apply to experience of the beautiful, as well as of the good & the true? Surely it does. ^{Beauty, like divine love, must be new every morning. Beauty is non-rational - it is emotional.} Any beauty, painless, immediate, & obvious, soon reveals itself as a sham. Genuine aesthetic experience is always creative - that much is true: what is not true is the fact that such experience is always creative evolution, or creative re-evolution. ^{if anything, more} It is for this reason that the real artist, finds his work becoming, more reaching, & perhaps more agonizing, with increasing experience & virtuosity, for the deeper sense, he never learns anything, & is always having to return (not necessarily with full awareness) to the sources. The merely conventional, the traditional, the old, the new, the modern, the past, which is mine: ^{the only way to keep it} the only way to keep it temporary is, merely trivial. Every work of genius proceeds out of our common past, ^{but} ^{it is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial} ^{every} ^{work} ^{of} ^{genius} ^{proceeds} ^{out} ^{of} ^{our} ^{common} ^{past} ^{but} ^{it} ^{is} ^{the} ^{only} ^{way} ^{to} ^{keep} ^{it} ^{temporary} ^{is} ^{merely} ^{trivial}

+ Mr John Cowper Powys asserts, in a
high, individual manner, the links
between the ascending 'male' & the descending
'body'. He finds 'curious comfort' in the
idea of oneself as a skeleton, animated.
'On the one hand - in the skeleton - it re-
presents the grimmer of our endurance.
On the other hand

X There is, however, a good deal of evidence to show that the earlier ages are (1) the Gen., & (2) the folded & metamorphic (as it were a dying into a new life ~~for~~, a raising of the power of metamorphism, or even a radical transformation of the whole being) ages often occur in middle age. Technes is an out-
-standing example. General Hard (e.g. in man the
middle ages) has split up lengths on the
subject of the spiritual crisis of middle age.

4) ~~the deaths of his~~ (he in fact recognized the period of illness suffering through which he passed at about 40, as a Chingallo-state), a dying, followed by re-birth into a new world.)

• Cf. Plato's Republic, 329⁴⁹⁸ for the compensation
of old age, or 498 for "when the years advance"

Washington
How animals
develop
p 20 -

A hand-drawn diagram titled "FUTUR E" (likely "FUTURE"). It features a central point with two concentric dashed circles. Two arrows originate from the center: one pointing towards the top right, labeled "MAN'S death", and another pointing towards the bottom right, labeled "man's death". The text "FUTUR E" is written across the center. Other labels include "NATURE CON. RE-IMP" near the top arrow and "MAY BE" near the bottom arrow. There are also some faint, illegible markings at the top left and bottom left.

o "We may speculate, though there is no proof, that man's adult growth anticipates to some extent the future development of the race." Bishop Barnes: Herbert Journal, July, 1926, p. 292

"It is a favourite doctrine of the mystics
that man, in his individual life,
recapitulates the spiritual history of
the race." W. R. Inge: *Christian Mysticism*
(1899) p. 357

to earth. And so we have the
comic universe as we know it.
Fantasia of the Unconscious,
XIV, p. 117.

* The duality of the individual's past & future was expressed thus by D.H. Lawrence: "When the individual life dies, it flings itself on the right hand to the sun, on the left hand to the moon, in the dual polarity, & sinks to earth. When any man dies, his soul divides in death; as in life, in the first germ it was united from two germs. It divides into two dark germs, flung asunder to the sun germ & the moon-germ. Thus the material body sinks

+ Mr John Louisa Poyce asserts, in a highly individual manner, this link between the ascending 'mind' & the descending 'body'. He finds 'curious comfort' in the idea of oneself as a skeleton, animated. 'On the one hand - in the skeleton - it represents the grime of our endurance. On the other hand

X There is, however, a good deal of evidence to show that the critical ages are (1) the teens, & (2) the fortress of metamorphosis (as it were a dying into a new life ~~for~~, a raising of the power of consciousness, or even a radical transformation of the whole being) ~~also often~~ occurs in middle age. Kehrner is an out-
standing example. Gerald Heard (eg. in Man the Machine) has written at length on the subject of the spiritual crisis of middle age.

the ~~epoch~~ of his labors in fact recognized the period
of intense suffering through which he passed at
about 40, as a Chingallo-state, a dying,
followed by re-birth into a new world.)

498:
o Cf. Plato's Republic, 319 for the compensation
of old age, & 498 for "when the years advance
in which the soul begins to reach maturity, this mortal
vortex must be reversed. But when their physical
strength begins to wane, & is past political & military
duties, then, & not till then, should they range the
sacred fields at will & do nothing else unless caused
by they are to live happily & after death to crown the
life they have lived with a fitting distinction in the world
below."

+ Cf. Ethel M. Russell: 'On Growing Old', in Hibbert Journal, Oct. 1947.

④ "Nam Po Tzu Kuei asked Niu Chiu how it was that he, an old man, yet had the face of a child. The reply was that he had heart of the Tao..."
Chuang Tzu Book, VI 194

* Gerald Heard writes: "This life is a preliminary thing. All this life man must be learning to diet himself for another way of living. It is not easy to learn that — it must demand a kind of energy rarely exhibited. As he grows the muscles & throat in the world — unless those — for the life of bodily feeding he should follow here, so now in the close world he must gradually grow those spiritual organs so that he may live hereafter." *Dialogue in the Desert*, p. 11.

series) means the integration staff by chain of super-human units. And precisely as my
set it belongs again the one man
that shines belongs to him - it was
the crown a crown of materials such a man is still
just from paths full

the much I have made clear already, from point is that the map who knows of things are his spiritual progress.

career up to now, in its superior aspect, has meant the breaking down of the super-human units, so my future career, in extending this process to the inferior series, breaks down the sub-human units as well. And the two movements on this, the future side of the Now, are just as closely linked as ~~from~~ the other side. I re-identify myself with those larger units from which I have descended: I re-ascend the hierarchy, anticipating the ~~merger~~ — or rather participating in — the eventual merging of my nation & my race with MAN, & MAN with LIFE. As a child I belong to the primitive race out of which this nation has still to emerge; as an old man I belong to the same race in its final phase, after it has re-absorbed the nation. The genuine internationalist lives as far in the future as the child does in the past; & the genuine philosopher or contemplative further still. His way of life does not square with present circumstances, & in this sense it is impractical & idealistic. His behaviour is adapted to an environment that for the merely contemporary man does not yet exist. When we say that he is ahead of his time we are nearer the Christ, says Seals Thord, belonged to a generation of men still to be born. ^{truth than we suspect.} A saint, it is truly said, is not of this world; ^{he may be added that he is} ~~born too soon~~, if it were not for the fact that the anachronism of the saint is as necessary as the anachronism of the baby — a society is a ~~sort~~ of anachronism. ^{Through his intelligence, as defined} & measured by the experimental psychologist, shows no advance after sixteen (& indeed declines slightly as he grows older), yet he does in fact grow as fast as the child, with a tempo that increases as the central Now is left behind. This is no metaphorical way of speaking: it is of the essence of the saint & the saint that the world is for them quite unlike what it is for the common man. And once more it is not so much a question of which of the two worlds (the mystical & the heart-beated practical man's) is the true one, as of when each is true. Until we get out of the gross illusion that we all — whatever our mental, moral, & spiritual age — are fellow-citizens of one city at one time, we must be content to find each other quite inexplicable.

7. Symmetries about the horizontal axis: the future, continued.
Does this mean that we take the lesson of Rabbi Ben Ezra, namely?
 am only too well aware how often chronological old age, instead of continuing the revolutionary advance into the realm of the super-human, does the reverse: only the descending movement is clearly in evidence. Advancing years commonly make for an exaggerated petulosity, political rancour, an incapacity for comprehensive ideas, a withering of sympathy, & a growing care for material comforts. The standard of venerable old age, of 'years that bring the philosophic mind' & vast expansion of the spirit, of a man's whole life as an increasingly arduous ascent of the mountain of reality — this standard is in the West temporarily ~~gone down~~ ^{set aside}. In its place we have the pseudo-ideal of the young-old man of the world, of the good sport, of the hale & hearty old boy who is as young as he feels, & refuses right up to the last moment to be his age. The cult of youth is the more insidious for being unconscious: we don't even admit in so many words that old age is somewhere a disgrace. ^{all this} Actually it is a disgrace (and a disgraceful & unnatural thing, like a babyish youth or a senile child) ^{so long as it denies} ~~unless it is linked with~~ that ascent which makes it honourable & worthy of veneration. There is not point whatever in looking up to ^{our} elders that are not better, but only ~~just~~ overgrown youths in the down-grade.

We find it hard to feel too much, to sympathize too widely, to be too aware, to see too many sides of an issue. We begin to find that it is comfortable to let our minds grow back & our hearts harden. To grow after the first few years, ~~the~~ is an intense effort. ... No pass the apex of our career & sink.

* "If a man does not keep pace with his companions," says Thoreau, "perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away." Walden: Conclusion.

+ Plato: Republic, 592.

• Note that there are two kinds of 'radicals' — those who have never caught up with contemporary society & those who have advanced beyond it. ^{These being dissimply distinguished} ~~contemporary~~ ^{contemporary} examples of the latter sort are ~~the~~ Jacques Maritain, & Reinhold Niebuhr, & Nidai Berdyaev — all profoundly critical of current social forms, yet all profoundly attached to traditional religion — Catholicism, Lutheranism, & Orthodox Christianity. ^{These} ~~There~~ is a 'second youth' in the best sense, & quite ~~independent~~ ^{distinct} from the 'first youth' of the relatively secular Left, which, when contained into (chronologically) later life, is really arrested development. ^{Another variety of arrested development is arrested at a later stage: it is the inability of 20 to become the all-time conservator of 50, & remains such} See also: Vandenberg & Religion, esp. pp. 355-6.

• "The dividing-line between religion & morality lies in this: morality in its essence serves the present; it maintains what already exists: Religion serves the future, for it calls into being through the age of faith something that does not exist yet; it creates the future through the flame of institutional certainty."

E. G. Lee: Mass Man and Religion, p. 105.

+ Cred of Christ, p. 12. In Training for the life of the Spirit, I, p. 14, the Saint is described "as earnest & guileless that evolution does go on & as an indication of its direction: towards increased consciousness. This increased consciousness is therefore won by a constantly prolonged awareness of one's kinship & union with life."

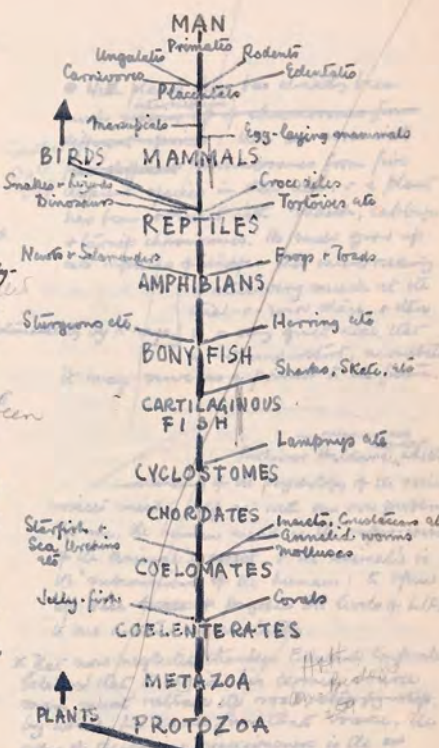
• On this subject see Wynham Lewis: The Doom of Youth.

• In Plato & Republic, 592, on the difference between growing old gracefully & disgracefully, & Law, 931 on the honour due to the old.

• Paul Ward: Cred of Christ, p. 177.

don't forget check

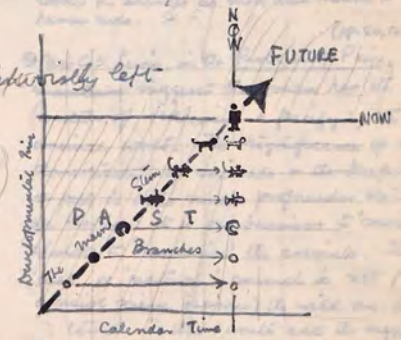
The region between MAN & LIFE is very elaborately zoned. The species *Homo Sapiens* leads to the primitive genus *Homo*, ^{then in turn original} to the ~~primitive~~ ^{original} Primates, the ~~primitive~~ ^{original} Placental, & the primitive Mammalian stock. Then follows the Reptiles, Amphibians, Bony Fish, ~~and the~~ ^{the} Fish, the Cyclostomes (which lack jaws & paired limbs), the primitive Coelomates (with a ~~body cavity~~ ^{body cavity} between the ~~gut~~ ^{gut} body-wall & the digestive tube), the primitive Coelenterates (which lack this ~~body cavity~~ ^{body cavity}), the most primitive Metazoa ~~of the~~ ^(or many-celled animals), ~~and finally~~ ^{and finally} the Protozoa (or single-celled animals), & finally ~~the~~ ^{the} hypothetical ~~ancestors~~ ^{ancestors} of us all — LIFE, as yet undifferentiated. The origins are unknown, but the evidence of comparative anatomy & of embryology does point to a ~~fact~~ ^{fact} that is genetically one. ~~It points~~ ^{It points} to what is, in effect, a single organism, ~~with a~~ ^{with a} well-wide & inconceivably complex body whose organization is more, or not less, advanced for ~~the~~ ^{the} spatial matrix which it ~~embodies~~ ^{embodies} ~~incorporates~~ ^{incorporates} a matrix that is at once the medium for interrelationships of increasing subtlety, & room for unlimited improvement, ~~of~~ ^{of} ~~the~~ ^{the} ~~biological~~ ^{biological} ~~of the~~ ^{of the} ~~life-body~~ ^{life-body}. Every step back in my racial history closes these organic gaps, uniting ~~the~~ ^{the} ~~seemingly~~ ^{seemingly} separate, & so reaching a higher order of inclusiveness. Pushing back a little way, I reach the spot where I am identical with my countrymen, my race, my species; further on, I rejoin my dog & all mammals, then all vertebrates; in the end I am one with all that live. We prove each one of us to be actually the primordial cell which never dies. ~~There is no creature alive whose body is not~~ ^{physically continuous with mine, as} ~~physically continuous with mine, as~~ ^{something in common, namely} ~~truly an extension of me as this hand is.~~ ^{truly an extension of me as this hand is.} We have ~~a common ancestor who is~~ ^{ourself}. ~~It is~~ ^{It is} a question of retracing our steps to the turning where we parted company, & going back on our decision to separate.



Samuel Butler: *Life & Habit*, p. 86. The term "cell" cannot nowadays be taken literally: a cell is really an advanced form of life at the culmination of a long period of evolution through simpler forms.

It is most important to distinguish ~~the~~ ^{the} ~~main~~ ^{main} ~~line~~ ^{line} of the evolutionary tree from the ~~side branches~~ ^{side branches}. Time shows that there is ~~an all-important~~ ^{an all-important} difference ~~between~~ ^{between} the ~~main~~ ^{main} ~~organism~~ ^{organism}, however humble, & the ~~more~~ ^{more} ~~advanced~~ ^{advanced}. ~~For when a species is seen as including all that~~ ^{For when a species is seen as including all that} ~~descends from it, then our animal ancestors, though apparently similar to them~~ ^{descends from it, then our animal ancestors, though apparently similar to them} ~~present-day animals~~ ^{present-day animals} ~~descendants, are to a discerning eye quite unlike them.~~ ^{descendants, are to a discerning eye quite unlike them.} The original mammal has it in him to be all the carnivores & ungulates, the rodents & the edentates, plus ~~itself~~ ^{itself}: ~~given time, he is~~ ^{given time, he is} ~~MAN's~~ ^{MAN's} ~~superior, because~~ ^{superior, because} ~~MAN is only a part of him.~~ ^{MAN is only a part of him.} So with the original reptile: outwardly perhaps not unlike some of our present snakes & ~~two~~ ^{two} ~~specialized~~ ^{specialized} species, he is, to the far-sighted observer, both mammalian & human. ~~In other words, it signifies little how high you have climbed if you have~~ ^{In other words, it signifies little how high you have climbed if you have} ~~not struck the trunk.~~ ^{not struck the trunk.} At the foot of the tree is the tree; as the woodman well knows, it commands the whole. (X)

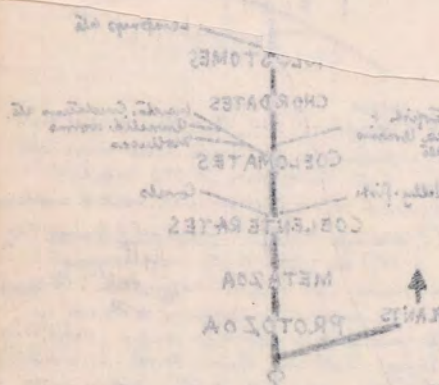
As Samuel Butler says, "the fish of fifty million years back & the man of today are one single living being, in the same sense, or very nearly so, as the octogenarian is one single living being with the infant from which he has grown; & ... the fish has lived himself into manhood..." *Life & Habit*, p. 127.



Main chronological contemporaries, ~~showing~~ ^{showing} ~~their~~ ^{their} ~~branched out~~ ^{branched out} from the main stem of development.

9. From ~~MAN~~ ^{MAN} & LIFE: future. Such is my part in LIFE. As for my future, there seem to be three possibilities: first, that ~~MAN~~ ^{MAN} ~~like~~ ^{like} ~~as many~~ ^{as many} ~~species~~ ^{species} before him, will become extinct, second, that he will survive as long as ~~the~~ ^{the} ~~LIFE~~ ^{LIFE} ~~survives~~ ^{survives}, third, that he will neither die in nor live in LIFE, but die ~~into~~ ^{into} LIFE, breaking down stage by stage those barriers which he has erected between himself and the other species & genera. The hand that writes this is put forth by that cell (or rather by the primordial protoplasm); ~~write it~~ ^{write it} ~~if it~~ ^{if it} ~~is~~ ^{is} ~~the~~ ^{the} ~~self-same~~ ^{self-same} ~~flesh~~ ^{flesh} ~~as~~ ^{as} ~~all~~ ^{all} ~~the~~ ^{the} ~~constituent~~ ^{constituent} ~~of~~ ^{of} ~~living~~ ^{living} ~~it~~ ^{it} ~~was~~ ^{was} ~~a~~ ^a ~~week~~ ^{week} ~~or~~ ^{or} ~~a~~ ^a ~~year~~ ^{year} ~~ago~~ ^{ago}, then it is the self-same flesh as ~~now~~ ^{now} in the primordial sea. Truly speaking, there exists only one branching body. To put the matter another way, my whole past is ~~represented~~ ^{represented} ~~with~~ ^{with} ~~a~~ ^a ~~fractal~~ ^{fractal} ~~descent~~ ^{descent}.

This is a very simple diagram showing the stages of human development from the egg to the fetus. The stages are labeled as follows:



The diagram illustrates the process of human development, starting from the egg and progressing through various stages to the fetus. The stages are labeled as follows:

The diagram illustrates the process of human development, starting from the egg and progressing through various stages to the fetus. The stages are labeled as follows:

The diagram illustrates the process of human development, starting from the egg and progressing through various stages to the fetus. The stages are labeled as follows:

The diagram illustrates the process of human development, starting from the egg and progressing through various stages to the fetus. The stages are labeled as follows:

Wells & Ohio: Science of Life

93 Human Ovary Dividing

(One: note, the 'milkberry' is not regular in shape.)

The diagram illustrates the process of human development, starting from the egg and progressing through various stages to the fetus. The stages are labeled as follows:

The diagram illustrates the process of human development, starting from the egg and progressing through various stages to the fetus. The stages are labeled as follows:

Loggia
TE Brown

PP. 73
OM 8/1 V201

o For putting ourselves into the minds of other
creatures, see J. B. S. Haldane: Possible Worlds.
pp 140, 265 ff., Lord Dunsany: The Flight
of the Queen, Julian Huxley: Aspects of a
Biology, MacLeish: The Life of the Bee +
The Life of the White Ant, + the numerous
volumes of Fabre. Professor Haldane, whether
an understanding of the psychology of the social
insects might help us with our own problems.
For me, the human mind is the 'super-consciousness'
of the animal's mind, + the animal's is
its 'subconscious' of the human: to open
up these ~~fronts~~ + psychic ~~the~~ levels of LIFE
is one another in our tasks.

X That now indicted themselves Edwards Carpenter believed that to again his comie source man must release the road stop to stop, by which he came from that source. the order of deepening consciousness in the as construction order in reverse. See, e.g., Edwards Lewis: Edwards Carpenter, p. 63.

(1) How divided?
ascendant dreams humbled & love.
(2) "apparent signs" = descent.
(3) "Just as my education reflects my history in MAN, so"

Edward
Goswami

(inferior)
hypobites neapitotals

* It is important to realize that the embryo makes a home for itself in the mother, & is not a real part of her. The developing germ actually eats its way into the uterine wall, destroying some of the mother's cells. Though the embryo feeds ^{from} ~~from~~ the maternal blood stream, its own blood stream, as ripe, etc.

→ the programme of the one (most successful struggle) & of the others (namely successful growth),

GILL SLITS

See S/L I, p 234 for
embryo, I, 289 for ca
Specimens, II 354 for
human follicle.

See S/L I, p 234 for comp
genotype, I, 289 for comp.
Sperms, II 354 for ~~comp~~
human factors.

Adams
Cape
Brook
97

4
CELL

5
CHITRE

6
EXT.

8

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

Handwritten notes at the top of the page, including "Handwritten notes" and "Handwritten notes".

Handwritten notes in the upper left section, including "Handwritten notes" and "Handwritten notes".

Handwritten notes in the middle left section, including "Handwritten notes" and "Handwritten notes".



Handwritten notes in the lower left section, including "Handwritten notes" and "Handwritten notes".



Handwritten notes at the bottom left, including "Handwritten notes" and "Handwritten notes".

Handwritten notes at the top right, including "Handwritten notes" and "Handwritten notes".

Handwritten notes in the upper right section, including "Handwritten notes" and "Handwritten notes".

Handwritten notes in the middle right section, including "Handwritten notes" and "Handwritten notes".

Handwritten notes in the lower middle right section, including "Handwritten notes" and "Handwritten notes".



Handwritten notes in the lower right section, including "Handwritten notes" and "Handwritten notes".

Handwritten notes in the lower right section, including "Handwritten notes" and "Handwritten notes".

Handwritten notes at the bottom right, including "Handwritten notes" and "Handwritten notes".

In the past, then, I live — ^{superior & inferior} —
~~In LIFE~~ I live a double life, which is one life with ^{superior} & ^{inferior} aspects — the
 former appraising when my observer's interests are large-scale & synthetic, the latter when they are
 small-scale & analytic. And it is now an accepted principle that the one ^{reflects} ~~determines~~ the other.
 In this limited department of science, ^{it nowhere else} the doctrine of Epigenetic Pairs is well-established, & no
^{biologist} ~~one~~ thinks of divorcing the embryology of a species from its phylogeny. +

11. From man to all: future. Events after death

But first it is necessary to say something about the nervous system & its 'layers'. These layers are sometimes (perhaps rather arbitrarily) taken as four, of which the first or lowest (the spinal cord with its upper end forming part of the brain) ^{is the oldest} & the simplest in structure & function. The second layer (the mid-brain, with the cerebellum & basal ganglia) ^{parts of which have become particularly concerned with sex & the emotions} is a later evolutionary development, & the third (the sensor-motor regions of the cerebral hemisphere) & the fourth (the remainder of the cerebral hemisphere) later still. In the most primitive vertebrates the nervous system consists of the first two layers, with only rudiments of the ^{rest} ~~third~~. The higher fishes & amphibians have ~~more~~ ^{somewhat more} developed third layer, but the cerebral hemispheres are still very small. In the lower mammals the hemispheres are more prominent still, but the fourth layer is not yet distinguishable. It is in the higher mammals, & particularly the apes, that this ~~fourth~~ ^{ancient} final layer is well-marked, while in man it comprises the bulk of the brain. Briefly, ~~then~~ ^{the evolution} the evolution of any nervous system has involved the superimposition of new layers which ^{modify & coordinate} ~~co-ordinate~~ ^{layers with their} ~~functions~~ ^{functions}. I am still a

20 About the precise function of the various parts of the nervous system, & their phylogenetic significance the experts are far from agreed, & any statement must be provisional. But observations of the effects of brain injuries & diseases, & ~~of~~ ^{the evidence} in man, & comparative anatomy combined with animal psychology, the results of experimental operations upon the nervous systems of animals, & the stimulation of the brain & cord — these leave no doubt about the main pattern.

+ This is not to say that ^{the} embryology of the scientist cannot recognize ^{in this} ~~the~~ ^{essential} ~~the~~ connecting the embryo with ~~its~~ ^{the} certain firm & reliable living millions of years ago: he seeks explanation in terms of 'organisms' & 'organ-forming substances'; ~~or~~ ^{of} 'actuation factors' & 'differentiation centres'. The scientist must be true to his cause, but the philosopher has the right to suggest that ~~only~~ ^{the facts demand} a revision of our common sense notion of time. ~~and~~
 X 'monadology', 75, 76.

23.
 De A. de Gubernatis: Zoological Mythology,
 1872, vol. II, Taylor: Primitive Culture, vol. I,
 & Anthropology, Chs XIV & XV., Robert Eisler:
Herbert Journal, Jan. 1946.

A hand-drawn diagram of the human brain, viewed from the side. The diagram is labeled with various parts and their functions:

- III**: Located at the top, pointing to the **Sensor Motor** area.
- IV**: Located on the left side, pointing to the **Frontal Lobe**.
- CEREBRUM**: The main part of the brain, labeled in the center.
- Callosum**: A structure within the cerebrum, labeled with a line pointing to it.
- Visual Area**: Located on the right side, labeled with a line pointing to it.
- Cerebellum**: A smaller, more textured structure at the bottom right, labeled with a line pointing to it.
- I**: Located at the bottom, pointing to the **Spinal Cord**.
- Brain Stem**: The central part of the brain, labeled with a line pointing to it.
- Basal Ganglia**: A cluster of structures within the brain stem, labeled with a line pointing to it.
- Wernicke's**: A region on the left side of the brain, labeled with a line pointing to it.
- Broca's**: A region on the left side of the brain, labeled with a line pointing to it.
- Motor**: A region on the left side of the brain, labeled with a line pointing to it.
- Speech**: A region on the left side of the brain, labeled with a line pointing to it.
- Section Through**: A label at the bottom, indicating the type of view.
- Human Brain**: The overall title of the diagram.

o Sex is a particularly important instance of the fulfilment of the animal in the human: ~~to find the~~ the fuller meaning of sexuality, only ~~to~~ ^{it} appears with the finest love poetry. It becomes many-layered, a joint activity, & noble, maternal, man, & supra. to man.

"The quite special domain of the 'erotic'", writes archbishop Otto, "is only brought into existence as the reproductive instinct passes up out of the merely instinctive life, penetrates the highest human life of mind & feeling, & infuses wishes, cravings, & longings in personal liking, friend ship, & love. In song a poetry, & imaginative wisdom, in general."

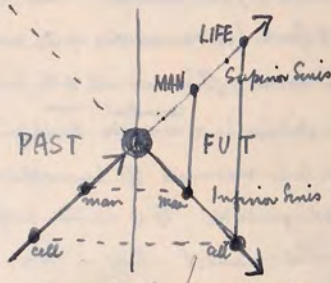


And, as a matter of fact, the biologist has to abandon the naive, common-sense notion of one death, of structures that are at one moment living, & at the next moment dead. "There is one death when the metazoan body ceases to perform its normal functions, there is another death when the tissue slices isolated from it ceases to glycolyse or to respire in the manometer, there is a third death when the cell-free enzyme preparation isolated from the tissue ceases to catalyze its appropriate reaction."

Joseph Needham: Order of Life (Cambridge 1956) p. 33.

But however I go down, my descent is essentially a narrowing of that sympathy by which I ascend. No longer caring for other species, I concern myself with men alone; no longer identifying myself with my fellow men, I feel only my own private pains & pleasures; no longer sympathizing with all my own organs & cells, I retreat to mere cell-status, & lower still, to molecule-status. That the important point is that, apart from such a recession, I cannot advance to higher realms. The principle is familiar in certain sayings: 'we die to live' - & our dying & living are directly proportional; 'Death', says John Massfield, 'opens unknown doors. It is most grand to die.' 'Except a corn of wheat fall into the ground & die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; & he that hateth his life in this world shall keep it unto life eternal.' Further growth always means ungrowth. It is a case of recueillir pour mieux sauter.

Common sense is apt to dismiss such a doctrine as mystical paradox-mongering, speculation, & of no practical consequence. It is nothing of the sort. My future life is in the most literal fashion dependent upon my down-going. This adult that I am, with its stock of memories & skills, is not built to last; to get a new lease of life I have to surrender all my gains & live again primitively in my children. (So far is resurrection from being the sole property of theology!) Indeed I must retreat still further, detaching myself from the whole of my age-long & tortuous metazoic career with all its gains, & revert to the single cells - spermatozoa or ova - if I am to continue into LIFE. But this is, after all, the familiar story of the Symmetrical Pair: I cannot attain to the reprimus member without sinking to the infimus. There is a curious (& dangerous) Hindu application of this principle known as Laya Yoga - the adept ^{Shakti} ~~has~~ ^{loses} (so to say) the awareness of his physical organism to an ascending consciousness: by an ascending consciousness during the sexual orgasm he is raised as far above the normal level of detachment. The principle is no different from that of Hatha Yoga, which seeks by controlling even the involuntary muscles of the body to make mystical advances possible: the adept must now under the control of his mind. To go on I must remodel myself, & the further I want to go the more drastic must be the remodelling. & by delayed & deliberately controlled orgasms,



In the poem 'By a Biere-side' + John XII, 24, 25. See also 1 Corinthians XV, 35ff. For St Paul's doctrine of resurrection: 'that which thou sowest is not quickened, except it die.' Many of the great sages have affirmed the connection between the ascent & the descent. 'And to die & not be lost, this is the real blessing of long life.' (Tao Te Ching, XXXIII) 'As long as I am this or that, or have this or that, I am not all things & I have not all things,' says Zhiyi.

The rhythm of descent-ascent is, in fact, universal: being follows waking, waking follows sleep, work follows rest... Men advance, unbalanced by retreat, is an illusion. The parents do not 'create', or even 'make', the child - they develop a primitive & hitherto neglected part of themselves. S/L 271

Walker D. M. It is interesting to note that Bergson's Order of Man, p. 99, considers that sexual ought to remain as unconscious as possible. P.H. Lawrence had similar views. But Havelock Ellis, in The Secret of Sex, believed that self-consciousness makes 'mature' sex quite impossible for certain men. PST 19

In this highly practical sense at least, the admonition to become as a little child is followed by every parent: the child is its parents, reprimus by their joint down-going.

later overlies & ornaments the ^{whole} ~~lot~~, but it is the first to vanish in an emergency. A fire in a packed theatre, a shipwreck, or an earthquake, or any other disaster that is sudden enough to put ^{men off their} ~~no one~~ guard, & there is no longer any doubt about the breast beneath the skin. ^{The Great} ~~Heavenly~~ helps the man before doing himself. Humanity is delicate, & always liable to become the first casualty.

TENPEST

Here are other ways ^{of losing one's head.} writing, ^{to the pre-humans} Occasionally, it is necessary to remove the frontal lobes: the patient, ^{through care,} on recovering, is found to lack ^{the moral sense may be seriously affected.} initiative, the ability to synthesize, to place his actions, to restrain his emotions. ^{When I get drunk or am anaesthetized, it seems that my} ^{lower} layers ^{of my} ~~are part~~ of my nervous system are put out of commission in the order of their age. The ^{lowest} ~~fourth~~ or highest layer is the first to be affected: — I lose the capacity to foresee, to reason, to judge, to regard ^{the} a situation as a whole; my emotional reactions are less controlled. In short, I behave ^{as if} as if large parts of my cerebral hemisphere had been removed, & in some ways I seem to be living at the level of one of the higher animals. As the dose of the drug is increased, ^{with} ^{the} ^{drug} ^{dosage} ^{increases} earlier layers are affected: my movements become uncoordinated, my affective responses more violent. I approach the level of the lower vertebrates. At a later stage I become quite 'unconscious', though my breathing & heart-beats are still untroubled by the lowest layers of my nervous system. ^{and} Finally, when the dose is again increased, I die. That is to say, I die in my larger aspect. As cells, or even as organs, I live on a little longer. If I wish for cellular immortality, I can found & endow a laboratory to keep me going, at that level, indefinitely.

I am, of course, now likely to die by ~~means of~~ ^{way of} ~~aging~~ ^{decay} ~~in a very slow~~ ^{simile} decay to the animal level, and so of course there are other ways of ~~becoming~~ ^{become} ~~inward~~ ^{inward} in a sudden disaster of taking narcotic poisons, or getting ~~meat~~ ^{poisoned} anaesthetized - ~~things which~~ ^{indeed that this act may die a sudden} ~~do not seem~~ to disprove with any really downward process. ^{that is not to say, I know, it is} The stages between the man & the cell are apparently by ~~gradual~~ ^{gradual} ~~allogothic~~ ^{allogothic} - there is one time further. My death as man may occur only a fraction of a second before my death as a mere mammal, & this again only a fraction of a second before my death as a mere vertebrate, but in my down-hill run, no matter how back-slick my feet will be, I may reasonably expect to ~~meet the same~~ ^{disappear from} ~~reach again~~ ^{reach again} the more prominent landmarks which I passed in my slow ascent. In other words - 'Tis that unruly regiment within me, that will destroy me; 'tis I that do infect my self; the man without a Navel yet live in me; I feel that original cankers corrode & devour me....'

12. The empty temporal whole & its filling: concentric historicity.

A ~~few~~ minor & insistent doubt remains. It can only be in some esoteric or wilfully paradoxical sense (says common sense) that my derivation from primitive LIFE & primitive ~~MAN~~ is ~~really~~ a descent, & my re-absorption into a dying ~~MAN~~ & LIFE are ascent. * Because the alternative ^{opinion} ~~view~~ (that I am now at the peak of my career) is commonly held & easily defended, it is ^{not} therefore ^{- es adds -} unlikely. In theory, ~~MAN~~ may be a higher order of being than man, LIFE than ~~MAN~~, & EARTH than LIFE, but then 'higher' orders, certainly at the points where I left them in my 'downward' journey, & probably at the points at which I shall rejoin them, are in complexity & performance ^{far} superior to man.

They are confirmed at last from the other, as well as by itself. Some of us thought it was like a gut down
Confirmation comes from an unexpected quarter. Sir Auckland Geddes quotes the case ~~x~~ (which he vouches for)
of a man who very nearly died of acute gastro-enteritis: at life about, this man found the "conscience"
belonging to the body was beginning to show signs of being composed of that is built up of "consciences"
from the heart, the head & the viscera. These components became more individual... "~~The conscience~~
~~became~~"

+ Sir Thomas Browne was not so far from the liberal truth when he wrote: "we are all mortals, that is, a composition of Man & Beast, wherein we must endeavour to be as the poetic fancy that would make Chimeras, that is, to have the Region of Man above that of the Beast, & Sense to sit but at the feet of Reason."

P. 12.
 12. Religious Medicine, Sect. LV. June part 9
 connects between the Profession of
 the most of the Profession
 the most - anxiety, in effect
 about is, anxiety of the Profession
 R.M. Brinkner (2) The Intellectual Functions
of the Frontal Lobes (P.A.M.L. 279, 286)
 describes the case of a successful broker
 whose frontal lobes were removed on
 account of a tumour. On recovery, he
 was found to have lost none of his
 functions be incapable of sustained effort,
 willers, a broggar, lacking in initiative
 & in the coordination of mental processes;
 & his intelligence was not markedly
affected. See also F. Tilbury & H.A. Riley. The
Form & Functions of the Central Nervous System,
 pp 68 ff.

X Surgically, an anaesthetic has two functions: (1) to avoid pain, & prevent the patient moving, & (2) to relax his muscles. Thus deep anaesthesia is needed for abdominal operations so that the muscles shall be sufficiently slack. In terms of this book, the patient ceases to be a man, & makes to the level of being organs: the operation is a case of dying to live.

Sc. Neuro 3. p 81

(Recently, tubocurarine, which paralyzes the muscles without permanently affecting the nervous system, is used.)

According to Herodotus, there was an Egyptian belief that at death the soul entered the animal of its choice, and passed successively through the bodies of all the animals in Egypt, in the order, in the order (before naming a fowl, 3000 years) to another human body. Amongst the Greeks & Indians prevalent was the belief that the animal world was the punishment for an evil life.

• Proverbs: Religio Incipere, Ps. lxxviii x
The man without a Name is Adam,
first of the prophets and ancestors mammals

+ 'Perhaps also', writes Amiel, 'there are no true individuals, or, if at all, no beginning but one only, the primordial impulse, the first movement'. All men on this hypothesis would be but man in two senses; man again might be reduced to the animal, the animal to the plant, & the only individual -ly left would be a living nature, reduced to a living matter, to the hylozoism of Thales." Journal 26th Oct. 1875

X Address delivered to the
Royal Medical Society, Feb-26th
1927. Tyrrell 197

Common sense's criticism is justified. In my past there lies a LIFE which is barely indistinguishable from the dead planet, & in my future a LIFE which (however magnificent its record) is in its second infancy. What is there to choose between the 'higher' view of LIFE consisting from & returning to EARTH, & the 'lower' view of cells (& sub-cells) arising from & reverting to mere molecules? Very little. And in both cases the prospect is gloomy, ^{indeed} so long as common-sense ideas about the nature of time remain unchallenged.

But when for these too-simple notions a more adequate ^{concept} scheme is substituted, all is changed. No longer do I regard any of the four points at which I merge with LIFE, ~~or~~ ^{as} LIFE's inferior aspect, as self-contained — as anything apart from the others, ^{these points, whether or not, are linked in me.} or apart from the ~~center~~ ^{center}. Here & now they are then -relating, at this Centre of mine, which is LIFE's: to know LIFE I must take for sample my own, ^{for myself} functioning at that level, & not detached fragments arising out of that functioning. And when I do this, my doubts about LIFE's superiority are set at rest: LIFE includes the human & all lesser orders, as the chapters & verses of ^{her} own story. In this place in LIFE as a ^{temporal} whole, LIFE's beginning & ending are not ~~more~~ inferior, or hopeless, or unworthy; ^{for this can no more be detached & criticized separately.} than the first & last words of this book can be treated so. Always it is the entire picture, with Now for centre, that counts, & to judge LIFE by her extremities is like judging a man by his nails, or a picture by its frame, ^{or this book by its first & last chapters.}

I am a ^{nest} ~~captain~~ of concentric & symmetrical histories (each half over & half to come, yet ~~already present~~ ^{at matter} at this center) such that the inner histories give body or substance to the outer. Or let me put it this way — only by getting down to the detail of the lower levels (~~not~~ ^{ultimately} to the center) can LIFE amount to anything at her own level. If she never loses her status she will never achieve it. Unincarnated in lesser forms, LIFE is beneath even them; incarnated, LIFE is superior to ~~every~~ ^{all} them all. By stooping to lower levels I save my higher levels from ~~emptiness~~ ^{holiness}, filling them with the only appropriate material, & discerning in them the only possible contents. The mountain is no mountain till I descend it. LIFE is not LIFE while she is only LIFE. LIFE outlives MAN, MAN outlives this town, this town outlives me the man; yet without ~~me~~ ^{me} & individuals like ~~me~~ ^{me}, town, MAN & LIFE are ~~but~~ ^{empty} vessels. Take a small sample of LIFE's space, & you find man in his spatial aspect; take a small sample of LIFE's ~~time~~ ^{time} or history, & you find a man's, ~~life~~ ^{life}. What is for him questions is for MAN nature; what is for MAN nature is for LIFE nature. What is for man social he is for MAN individual attainment; what is for MAN ^{individual} the capital of the vital environment is for LIFE's own ^{own} ~~own~~ however ~~the~~ concentric histories are interpreted they turn out in the end to be one ~~single~~ stratified history.

13. Grow Awareness of the 'facts of life.'

I have contented myself, so far, with a bold statement of the salient events of my LIFE-history. Before going on to draw certain general conclusions, I want to pause for a few moments to ask myself just how much this history means to me.

I notice, first, that I am thoroughly used to the idea that I have arisen from some jelly-like ancestor, with whom I am physically continuous via an incomparable series of living forms. And the reason I do not find this idea embarrassing seems to be that this part of mine is so well insulated from me by time that it might as well not exist. I use time

My habit of isolating episodes of my history & treating them as self-sufficient is the source of endless misunderstanding. Thus I claim to be writing these words as a man, i.e. as ~~being~~ ^{being}, while it is plain that only LIFE is old & experienced enough to think & to use language. LIFE is the one creature who, over thousands of millions of years, ^{can possibly have} learned to do what I do. In claiming the authorship of my deeds I really claim identity with LIFE, & extend my history to coincide with hers. And if this ^{claim} ~~should~~ seem far-fetched, I have only to recollect that every cell concerned with recording this opinion is coeval with LIFE herself. The whole is both earlier & later than the part. ~~As to space~~ It extends beyond the part in time just as it does in space, but in both cases it extends through ~~the parts~~ the parts.

~~And modern~~ Now, I see for faring to nation it!

o The convergence of my immenser past & future upon this Centre, which, though nothing in itself, contains them both comprehends them both, has been beautifully expressed by Siegfried Sassoon:-

Let there be life, said God. And what He wrought
Next part in myriad marching lines, & brought
This hour, this quiet room, & my small thought
Holding invisible wonders in its hands.

Let this be God, say I. And what I've done
Goes onward like the splendour of the sun
And rises up in raptures & is me
With the white power of conscience that commands.



^o See also Ch. XIV §, (Hollow Tree-Nut)

⊕ This has been very clearly put by Browning in "Paracelsus":—

"Not yet on thee

Shall burst the fulcrum, as successive zones
Of mental wonder open on some spirit
Flying nerve & glad from heaven to heaven;
But thou shalt painfully attain to joy,
While hope & fear & love shall keep thee near."

 $\frac{1}{4}$ 6 $\frac{1}{2}$ 8

849 W

$\frac{1}{4} 6 \frac{1}{2} 8$

(C) At most + some less awkward fact, to be hushed up; at worst, a scandal ~~in long case~~
Respectability so ^{cannot} ^{of the} ~~with~~ hours, an afterthought.

[illegible]

"The history of a man for the nine months preceding his birth would probably be far more interesting, & contain events of far greater moment, than all the thirteen or ten years that follow it." If Edwards, knowing so much less than so relatively ignorant of the facts, could not make this, what excuse has moderns to have for failing to notice it?

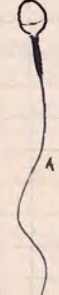
o Christian, at the beginning of his Graduating man, prints out that events are not more intelligible because they move slowly: we imagine that gradual evolution is not miraculous.

D^r. Inge truly says "We count it bad taste
to think or speak of the genesis of human
life," but does not disapprove of this
conception. He suggests that the unpleasant
character of our beginning & ending, as
told us by bodies on earth is the device of
a God who wishes us to look, at such
times, upon the unseen things. (Contemporary
British Philosophy, [1st Series] Ed. Muirhead,
pp 299 ff.) I would agree if it was true that
unconsciousness of our descent meant
consciousness of our ascent: but in fact,
it does mean the opposite. We are released
from what depths we have come & to what
depths we shall presently sink, as soon as
death discovers the heights with which those
depths are linked. As things are, we
do our level best to keep on the merely
human plane all the while: the tragedy
is that we come so near success.

Also Cecil Day Lewis & W.H. Auden

* Aldous Huxley has done more than any other writer I know of, to make us to a keen awareness of the facts, e.g. in his poem 'Fifth Philosopher's Song', & in well-known passages in Brown House World. ~~But~~ ^{Several other writers have tried to} ~~the same thing~~ (for instance Cecil Day Lewis & W.H. Auden) have made our ~~the~~ ^{our} ~~antennae~~ ^{antennae} life this theme. S. G. G.

What man
~~intuitions~~ ^{for what he is} as a man
that is the tremendous, the awe-inspiring,
the all-important thing. The rest is mere
frills.



Human Spermatozoa

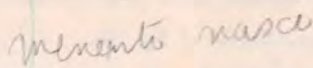
x 3000.	Adv.
A from above	B.B.
B from the side.	16.

They can travel at about $\frac{1}{10}$ inch a minute.



The Human Ovary
x 1000
surrounded with
protective & nutritive
follicle cells.
Hr H 55.

for my car
I suppose that ~~when~~ ^{suppose} I need a car, I go, not to a manufacturer,
but to a ~~mechanic~~ ^{mechanic}, & buy from him a seed which I can
plant in a bed of iron filings & oil; ^{for the first week or so} the seed ~~to begin~~
with is no more than an expanding pellet, but it gradually
it comes to resemble an primitive cart with disc wheels,
changing by degrees to a well-sprung coach, ^{a Victorian steam carriage,} & an "ideal"
-ian car, & eventually into the latest six-cylinder model
guaranteed, fuelled, & running smoothly. Suppose, ^{having got} I get in &
go for a ride, ⁱⁿ & discover that the car is not only able
to steer itself & change gears at the right moment, but
also to mend its own punctures, recharge its own batteries,
refine its own petrol, & even read its own maps, & to
discuss with me the best route to take. "Builds its own
garage, marries, & brings up a family. And it talks to
me about cars, & the mystery of their growth from living
metallic seeds, & their place in the scheme of things."
~~It all has to happen in a second (to say the least) to impress.~~
~~It would be impossible.~~ And even if I own a
brilliant motor-mechanic I would not dream of claiming
that I know how my car comes to be a car, or what it
really was. Yet ~~as~~ that this fictitious machine is
& does, I am & do — & take for granted, this machine
(with a few non-essential modifications) is the ^{most ordinary} ~~commonest~~ thing in
the world — I am one myself. In short, I am manifestly
impossible, & I had never noticed it! He who insists on
common sense is the ^{himself} supreme offender against common sense.



19 The Lindbergh in the 1930s
The Lindbergh in the 1930s

► The fourfold scheme

Transcending the level of the merely human, I become conscious of my past & future in LIFE. How is this possible? The answer has already been given. I neither copy nor the events of my long history nor peer at them through a temporal telescope. They are themselves here & now, ^{find their real home at this point.} as proceeding from & returning to their proper relations in space & time. In all four of its modes (past & future, inferior & superior) my history is present & entire. The level at which I am functioning is a question of ~~what~~ ^{first} the temporal scope of the Now's contents, & this again is a question of mood & time of day, of whether I happen to be sleeping or waking, playing or working, &c. I expand & contract in a more or less regular rhythm, & my progress consists in deepening this rhythm, not in bringing it to rest as far as possible from the Centre. The ideal life, ~~is one which gives every level its due & reconciling them all,~~ ^{which} may at any given moment ~~be~~ ^{exhibit} any status whatever.

So much is fairly clear from the foregoing chapters. What is not so clear is the significance of my fourfold regional activity. Why such a duplication of the two-fold original twofold, and such an elaboration of the original twofold symmetry?

The answer (in so far as it can be called an answer) is that I am through & through a working duality, 'dialectical'. Stare at any near object long enough, & it doubles itself — I am such an object. The rule for one who would investigate my nature is: beware of that which is final, which is one, which is simply itself, without another side, or counterpart, or lurking opposition. Look everywhere for pairs. ^{Thus my life is half waking, half sleeping. Thus I am an amphibian, half infra-human, half supra-human.} Thus my space is right-hand & left-hand, ahead & behind, above & below; thus my time is past & future; thus my past is superior & inferior, & my future is superior & inferior; thus any event (whether in my past or future, in the superior or inferior series) is then- & -now, just as it is then- & -here; thus every then- & -here is here-from-then & then-from-here, & every then- & -now is then-from-now & now-from-then & then-from-now; thus the Centre itself is nothing yet everything. To make any assertion about me is to call for that opposite & counterbalancing assertion which alone will make it true. In every way, I am much less than I had imagined myself — & very much more, less long-lived — & far more long-lived, with humbler beginnings — & far grander, with a less promising future — & an immeasurably more promising. And always the price of my expansion is my contraction. There is a sort of rough material justice whereby I stay on balance where I was, & every advance means an equal & opposite withdrawal. The art of living is not to upset this elaborately balanced system, but to keep it in smooth & vigorous motion under its motion smoother & more vigorous.

These rhythmic expansions & contractions are at once a revelation to me of what I am as established fact, & of what I intend. On the one hand is my dead past, that combined rise & fall which I must ^{acknowledge & take responsibility for} ~~accept~~ ^{as} on the other is my dead future, that combined rise & fall which I must realize and intend. ^{As for my past,} It will not do, like the creationist, to recognize only my past descent, or like the materialist to recognize only my past ascent; as for my future, it will not do, like the drug-addict or the suicide to ~~settle~~ ^{settle} intend only my descent, or like the sentimentalist

^{human} ~~Dream life as the dialectical opposite of waking life by Samkara, making the principle of non-contradiction the test of truth, found dreams to be the contradictory of waking life, & waking life the contradictory of higher states of consciousness. R. Osborn (Freud & Jung) looks upon the dream as the dialectical opposite of the waking life, in the Hegelian sense. In the former, abstract ideas are concretely presented; in the latter, the concrete is abstractly interpreted. Again, the dream itself is dialectical: Contraries, as Freud pointed out, are treated in the same way as similarities, & an element in the manifest dream which admits of an opposite may stand simply for itself, or for its opposite, or for both together.~~ (Introduction to Freud, p. 313.)

Other dualities are mind & body, intelligence & instinct, animals & vegetables, male & female, night & day, good & evil, truth & falsehood, beauty & ugliness. Many thinkers have been impressed with the duality at the heart of things, from the Yin-Yang School of the third century B.C. to Hegel & Bergson (Morality & Religion, p. 254) ^{Hume - Logic p. 1} ~~as, yet very different from man, up to now, & (c) that many species of the lower grades have still to be studied — I feel that ~~phenomena~~ ^{phenomena} are to make LIFE utterly dependent on MAN is perhaps premature at this stage. What does seem to me to be certain is that if another species should take over the lead, it will do so as my better self, & not as an alien usurper, but as a grade or aspect of myself which I failed to realize directly.~~

My mind lies at 6B in the ultra cellular gradient (my descending attention) — a biological catalyst

AD in a d. remains dead for
LIFE
MAN
NOW (dur.)
PURE
man
cell
as cells
man,
in the
past (A-30).



idealist to intend only my ascent. I must avoid every kind of top-nosedness. All four aspects must receive equal attention.*

Yet because the upper pair ~~are~~^{is} now so universally & (as I believe) so disadvantageously neglected, in favour of the lower, it ~~is~~^{is} is this which needs stressing. It has been content to let the ~~lower~~^{upper} outstrip him in armour, the ~~magnum~~^{magnum} in flight, the eagle in vision the primate in climbing, fish in swimming, carnivores in hunting. He could well afford to wait, seeing that in the end he beats them all at their own game. Of all nature's cautionary tales this is the least equivocal: ~~the race is not to the swift~~^{the race is not to the swift} nor the battle to the strong, but all things

C. The Laws of Divergence & Fossilization

15. The law of diversification : my anecdotal part — specialisation & non-specialisation.

Within each of the four movements there is a further duality: what appears to be a straight-forward progression turns out, upon closer inspection, to be zigzagging or tacking, in which the general course is never ~~being followed~~ ^{the one that is at any moment, actually} being followed. I pursue one route for a time, then change my mind & pursue another: the resultant motion is like neither. A further complication (& a further duality) is that each tack has two parts — a central or viable, & a peripheral or non-viable. ~~Every time~~ ^{every time} the ship goes too far, & swings round soon enough, leaves the main stream, & runs aground in the shallows, from which she must be pulled out before settling out upon the other tack. Hence the error is repeated.

This zigzagging, which is characteristic of all my history, is familiar under many different forms. Thus it is reflected in the form of the 'evolutionary tree' whose main stem is the lower part of each successive branch, the upper part being a dead end. ^{branches} ~~branches~~ This is simply a short-hand description of the fact that, when a species (organs, family, etc) hits upon some new weapon, some new aspect of the environment to exploit, some evasion or dodge by which an immediate advantage is gained, the tendency is for that advantage to be pursued as far as it will go. The ~~species~~ ^{creature} loses its unspecialized character & becomes narrowly expert — supreme in its new role, but no longer ~~able~~ ^{to be found} able to get back to the ~~main stream~~ ^{evolution}. Often the momentum is such that the ~~speciality~~ ^{speciality} goes far beyond the limit of what is practically needed for survival, & the extinction follows. Even moderate specialization, by its very excess, fails to get any further. The birds, fringing their arms with giant scales, were too 'clumsy' too soon; wings of feathers & of skin ~~and~~ ^{belonging to} ~~as cut de see~~; their owners can never get back to the thoroughfare, when the forelimbs with their five fingers are preserved inviolate, against the day when they will initiate a new phase of evolution by grasping a tool, & eventually a joy-stick. The horse, running on one of his fingers & sacrificing the rest, became a speed-specialist, ~~the whole~~ ^{the whole} ~~foreman~~ ^{foreman}, instead of writing till he could move far more niftily & still keep his hands ~~free~~ ^{unmutilated}. The whale could not wait to become a submarine, & the rhinoceros a tank, the monkey an acrobat, the nightingale a musician, the sunflower

x "Two ways are open for thee out of life," says Schiller; "one conducts to the ideal, the other to death." And (he might have added) we must take both.

power of being full formed in Nature
+ yet supple, free, & open in spirit,
which is man's unique endowment &
in which his supremacy depends."
Sparks' Heart: Gates of Christ, p. 11.

Gerald Heard: Cred of Christ, p. 11.

71. 11. ... of Man



x Two-party government ^{is} ~~is not~~ (in which
the exaggerations of one tendency are periodically
checked by the exaggerations of the other) is a
natural necessity. This mode of government owes
its success, I think, to the fact that it is
fundamentally in accord with the methods of
life itself. On this see Brinsford: Morality &
Religion, pp 25 & 26.

o Julian Huxley (Evolution, The Modern Synthesis)
p. 572) considers that only through man is
further evolutionary progress possible. There
is no hope of other species developing int.
intelligence — they are all too specialized;
^{the most that will happen is that}
man, through very long & careful selection,
will produce an intelligent ape. "One of the
concomitants of organic progress has been the
progressive cutting down of the possible modes
of further progress, until now, after a thousand
or fifteen hundred million years of evolution,
progress hangs on but a single thread."

~~there~~ to this I have something to
 (My own comment is this: when it is borne in
 mind (a) that Specialization is a vague term
 relative to ill-defined & anthropomorphic ends,
 (b) that ~~evolution~~ LIFE may have forms & advances
 as varied as, but very different from man, up
 her sleeve, (c) that many species of the
 lower grades have still to be studied —
 I feel that ~~prearrangement~~ ~~our~~ to make
 LIFE utterly dependent on MAN is perhaps
 premature at this stage. What does man
 have to contribute in this? if another species
 should take over the lead, it will do so
 as my 'better self', or not as an alien
 usurper, but as a grade or aspect of myself
 which I failed to realize directly.)

Vertical: explains animals
by human
inventions

- Bergman: Creative Evolution, p. 281.

'no man can be a specialist without
 being in the strict sense an idiot,'
 says Shaw (Revolutionist's Handbook).
 Literally, an idiot is a private person, one
 who separates himself from man in
 general. There are thus (so to say) clever
 idiots & stupid idiots, amongst both men
 & animals. The former specialist later
 in life than the latter.

cf also Enrico Marconi's Histoire de l'
évolution naturelle, Paris 1915, in which
it is maintained that the ape is descended
from man (or rather man's stock) by
a kind of degeneration. June 62

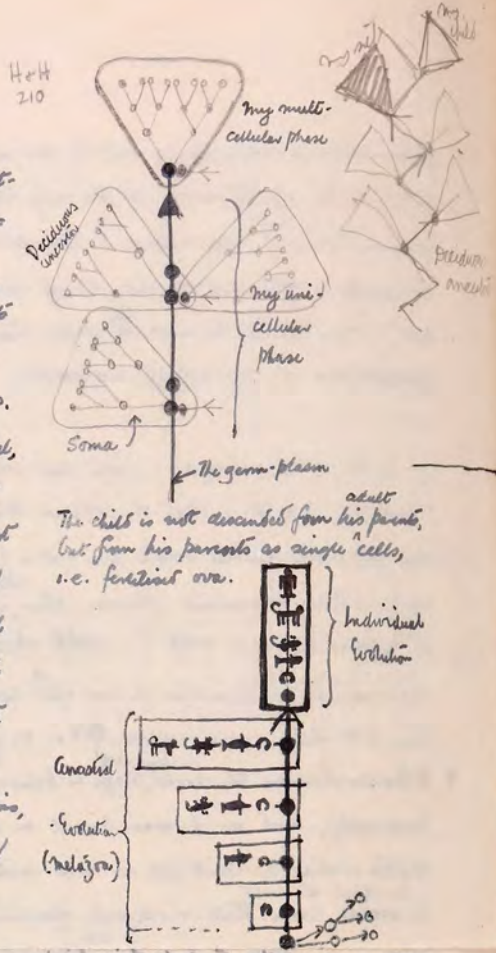
* This has been well put in W. H. Auden's poem 'Eden'. After describing the too-rapid success of the creature, he ~~gives~~ concludes:
 'Till finally there came a childish creature on whom the years could model any feature, And fates with capricious leopard or a dove....'
 The universality of lycanthropy in folk-lore, ~~suggests that~~ & its survival at the present, suggests that the race is somehow allied to the fact that other species ^{reproduce} ~~reproduce~~ fully man's myriad tendencies. Examples are the Norse Berserker (bear-skin coat), the Bacchic orgies (in which maenads dressed in fells drowned their children & animals) & the present-day ~~fact~~ Isaariya of Morocco (in which men, disguised as lions, wolves, hyenas & other animals draw a kid to pieces).
 (Cf. E. H. Herbert, Jan 46)

2. ~~analogous~~ ~~parts~~ ~~to~~ ~~the~~ ~~rest~~ -

o See Julian Huxley: Evolution: The Modern Synthesis pp. 526, 532, & 570, +
L. Bolk: Das Problem der Menschwerdung. The Hymen is supposed to be the survival of what in our animal ancestors was an embryonic stage in the development of the uro-genital system.

• The Ape & the Child by W.H., & L.A.
Kellogg, McGraw-Hill, New York, 1933
Harc. End. 265
Dover, PA 332

(My career contains a still more drastic form of 'fetalisation'. Consider the antecedents of the fertilised ovum that I was a few decades ago. From then, right back to the beginnings of LIFE, I ~~was~~ consisted of single cells - germ cells inhabiting the scattered bottles of my countless ancestors. As ^{such} cells, I was adept at keeping myself to myself & avoiding premature sympathy; I used my hosts so men vehicles, & marvellous vehicles they were - providing for all my needs & ^{making the} ~~seeing to them~~ indispensable & innumerable interminglings of my separate embodiments, one of their chief concerns. If I am a tree, my ancestors are its deciduous leaves; my hosts were deciduous, their guest perennial, & all because I invariably refused this invitation, renewed ^{very generation,} ~~by every one of my conditions of hosts,~~ to make myself really at home & ~~identify myself with them~~. Always I preferred my ^{unit} cellular immortality to the proffered multicellular mortality - until that occasion, thirty-nine years ago, when I felt that the time had come to claim the reward of my long restraint. I began to cash my accumulative savings. And it had certainly paid me to wait, refusing even the moderate specialisation of my hosts in favour of the ~~exhaustive~~ ^{of the} primitive ~~non-committed~~ germ-plasm. Or (to put the matter differently) it paid me to delegate to my hosts the work of building gradually through the ages that which, in the fulness of time, I might realise at a bound. They grew old & died in their millions, while I hung on to my cellular infancy. If I am human for twenty years, it is because I am the fetalisation of a focus for seven hundred millions.)



Bison in polychrome on roof of cave at Altamira. Length 1.50 metres. (From Cartachac & Breuil: *La Altamira*. Monaco (1906).)

Of the Thomistic doctrine that ~~it is always by a negation that a creature differs from God~~, God's intellect includes in His essence that which is proper to each thing. The plant in being alive is like God, but is unlike him in lacking knowledge & intellect; the animal is like God in being alive & having knowledge, but unlike in lacking intellect, & so on. Russell HWP 478

Let me give one instance of this 'success by failure'. At five, a boy is commonly adept at make-believe games; at eight he may excel at drawing; at ten handicrafts may claim his attention, & at thirteen poetry & music. Yet such developments are ^{a notoriously unsafe} ~~little~~ guide ^{to his} ~~as to the~~ ^{specific} ~~eventual~~ talent: rather they indicate the vigour of his ^{general} ~~mental~~ growth through typical stages. 'Fails to fulfil early promise' - ^{20 years his age} ~~the~~ school-records ~~comment~~. Suddenly, unaccountably, the brilliant child-artist loses most of his skill, & the expert with his hands all interest in mechanical things. Most children are natural actors, ^{architects} ~~artists~~, ^{engineers} ~~architects~~ - for a time. Growing up is failing in each province in turn, & if, in the end, ^{in one or other of these fields} ~~success~~ is achieved, it is only after an intervening period of frustration & uncertainty. Just as I grow from cellhood to babyhood by failing to become one kind of animal expert after another, so I go on from babyhood to manhood by failing to become one kind of human expert after another. Through his work & his play, the boy grows ~~to the man~~ by briefly & symbolically becoming all men. Today it is Meccano; yesterday it was gill-sticks. Of course the boy is no better builder or engineer than I was, a few years previously, he ^{fish} ~~fish~~ - fetalisation is unavailing, but in general the way to MAN lies other men, just as the way to man lies through all other animals.

Charlotte Bühler: *From Birth to Maturity*, pp. 170 ff. ^{fish} ~~fish~~ - fetalisation is unavailing, but in general the way to MAN lies other men, just as the way to man lies through all other animals.

period in history has
more time. two

Once the two-fold movement becomes conscious & intentional (instead of ^{remaining just} one unforeseen & haphazard over-impulsion after another), then the worst dangers may be anticipated & avoided, & some kind of map of future progress may be prepared. But before attempting this task, it is necessary to note that progress beyond the human is possible, & indeed ~~an~~ imperative. (6)

⑤ Man will not be cheated of his ideal realms. When humanism abolishes them in heaven, they reappear on earth as Utopias, apotheosis of man as man, located in some ever-receding future. This is only to be expected. Every level pushes its own development to extremes, attempting what can only be won higher up. The result is that disillusion of first nature which we now experience. And the remedy is the rediscovery + reimagining (in terms agreeable to science) of all the heavens with their gods or angels.

The good is the enemy of
the best.

But the point I really want to make here concerning the ^{desires} ~~fact~~ of man is that in essentials it is like his past history: the same laws apply, the same dangers lurk, the same precautions are effective. Every ^{in particular} plane below the highest, or every region short of the farthest, holds out its ^{more than} specious attractions, its pseudo-fidelity, its high ideal of expedience, its top-sides perfection — and ~~they must force them~~ the traveller must turn away from each them one by one if he is ever to arrive.

There is no lack of instances. A man ought to love his family, but not inordinately, not to the detriment of wider sympathies, not as a specialist. The good of the lower level is the ^{is always} ~~become~~ ^{becoming} ~~function~~ ^{of} the better of the higher level, ^{or to do one wrong.} The problem is ~~not~~ to neglect ^{no} ~~any~~ level, but to maintain ^{it} ~~an~~ inter-level circulation which will unite & sustain the whole. How many of us ^{pass out of circulation} ~~are side-tracked~~ into loyalty to one individual at the expense of others, loyalty to a party at the expense of the country, to the country at the expense of international government, to MAD at the expense of other species. ^{the expense of} ~~The cults & sects~~ ^{blind alleys} ~~are~~ ^{the larger world, & in the case of America the Mexicans} ~~innumerable~~ ^{are} : sectarianism, nationalism, ~~rather dog~~ animal worship, ^(administering in the opinion cults of the 19th Century A.D.) every kind of panacea (from Buchmanism & Social Credit to Communism & Spiritualism) for the world's ills. Philosophy & science, art, religion — even these, when dissociated, become so many dead ends, specialities. The way out is to keep changing one's mind, to zigzag, to over-compensate systematically, to avoid making the same mistake for too long. The phenomenon of 'reaction' is as natural as it is familiar, & it is our saving ^{vice} ~~grace~~. The youth goes too far in his reaction against the politics of his parents & his ^{own} childhood, the adolescent girl against home restrictions, the internationalist against the patriotism he has just outgrown;

• The extension of the principle of focalisation to the further evolution of man has been made by Gerald Heard in a number of his books: e.g. *Man the Master*, p. 140:

An extended form of consciousness is appearing, a further extension of that relation of social characteristics, that power of remaining young & open. It is to this power, in an earlier form, that we owe the fact that we have a civilization at all. It is because "man is the foolishness of the ape" that we are human & not brutes. "But too often it is this ~~man~~ to "that first love, & wonder & realization of his own ignorance, & direct perception of beauty & suffering — all the clearness of vision, that single-heartedness, clouds over & corrodes. He fails to remain a child, to retain, with every fresh extension of power & perception, the original supreme gift of being interested by everything & finding everyone appealing." (Crest of Christ, p. 12)

o P.D. Gusepenkey (A New Model of the Universe) maintains that our group of ~~truth~~
~~univ.~~ reality suffers from being split up
into those four modes of apprehension, which
was originally one. The first class religion,
philosophy, science, & art are now further
subdivided into universities, schools, libraries
no further still from the truth. ~~for each~~
~~all these~~ Walker's Dream. of M. 95.

+ Man is, to tell the truth, no exception in the animal world: he too has been side-tracked into innumerable special organs & faculties. Yet ^(unlike his fellow creatures) ~~he~~ ^{he} still has the ability to ^{strip himself of} ~~complicate these~~ organs & ~~faculties~~ ^{in order to return to} ~~lay aside these~~ ^{advance to the next level of organization so fitting} ~~faculties~~ ^{himself} for his climb to higher levels of organization.

to the SUN at the expense of other heavenly bodies (as in the case of many those who would confine life to this Planet);
to the SUN at the expense of the Stars (as in the case of the Mohammedans), or of the Stars at the expense of loyalty to the whole (as in the case of many ancient religions).

Similarly amongst insects: the central ganglia are better developed in the social insects - the ants, bees, & wasps - than in the solitary insects. The way to individualism is here through aggregation.

New Biology I, 66

✧ In biological evolution, individuation and aggregation alternate. The elaboration of the solitary organism by the development of special organs is carried about as far as it will go; but, long before such 'perfection' is reached, the second mode of progress has begun, and less well-equipped individuals have hit upon the method of combining forces, achieving jointly what they fail to achieve separately. This time the tendency is for aggregation, to be pushed too far, & for individuation, with its elaboration of parts, to lag behind. And again the less advanced type (in this case the smaller creature) strikes breakaway, & concentrates upon efficiency rather than bulk. And so the alternating process goes on from cell to cell-colony, from unsegmented to segmented metazoan, from simple to compound societies. At every stage in the advance there comes a parting of the ways, when the choice is between improvement as an individual ^{super-individual} or improvement, ~~as~~ and the next of continued ~~progress is continued~~ to choose first the one or then the other, ~~the~~ pursuing neither too far. The over-aggregation of the inefficient giant is just as much a dead-end as the over-individuation of the too efficient dwarf. The overgrown modern State is as much a hindrance to the realization of MAN as are the many over-specialized parties & cults & sects within it. The only way to ~~reach~~ ^{attain} the best at any level is to find it on the next level. The direct approach always fails in the end. No molecules ~~achieve~~ ^{attain} through their aggregation into men (or higher units) horizontally, become more individualized (in the laboratory), & as cells by the same means reach a measure of self-control, so man by aggregation into societies (or still higher units) finds his freedom & fulfillment as an individual. The nature of things is such that he can only find what he wants by looking for something better.



01 am following Haldane & Huxley (Animal Biology, p. 336) in taking metazoan segmentation as a practical form of aggregation. For a fuller treatment of the whole topic see the useful table drawn up by these authors, to show the progress of evolutionary advance as traced out between individuation & aggregation. The ~~best~~ account I give is necessarily over-simplified.

Latin on, the swing back is probably just as exaggerated. Scylla never lacks Charybdis, & men
swings over from classic to romantic, ^{blind faith & blind skepticism.}
from over-earnestness to over-simplistic, ^{pedantic} hardness to woolly generalization, legation
to authoritarianism, ritualism to or shakiness, conventionalism to a childish iconoclasm - but
the best is unending.

The more exalted the level, the nobler its dangers. The higher life has its subn-looked
liger & its dinosaurs, its parasites, its fossils, its adepts ^{and monstrosities of adaptation} in every field. Here, as in the womb,
the condition of advance is ~~refusal to specialize~~ ^{refusal} to go into the detail of any stage more than is necessary
to no one to the next stage. The whole ~~process~~ territory has to be covered, & the time allowed is
sufficient - provided there are no undue delays. That is to say, ~~the~~ ^{for continued} the growth of the adult from
manhood through the higher orders of being is necessarily as ~~teleological~~ & as condensed as the
growth of the embryo. ~~Necessarily~~ ^{because} the path must be straightened the zigzags cannot
be straightened out, but they can be lengthened, & the route made more direct. If the saint is
lakerworm in his patriotism, if the artist is somewhat lacking in civic sense, if the philosopher
cannot afford the time to ~~make his newspaper~~ ^{read his newspaper}, ~~the biological & physical sciences as he should, it is that~~ ^{are} no
accidents of merely human limitation, but instances of a universal necessity. The express train
cannot explore ^{all} the lanes through which it runs. Neither can the developing individual be over-
thorough. A perfunctory worm & fish & reptile in the womb, the habit of perfunctiveness or
'skipping' has given on him, & continues into later life. And it is invaluable, provided
the goal, by embracing all that is foregone ^{in the womb} ^{is prolonged} ^{in the womb}, is worthy. I hope to show that, just
as man's asceticism ~~refusal~~ ^{refusal} of supra-human powers was justified by his eventual assumption
of them all ~~with~~ ^{as a whole & technique} ^{artificially} or deliberately, ~~no~~ man's ascetic refusal of supra-hu-

beings will be justified by his ~~realization~~ realization of them all in the ~~whole~~ end. It must be a child at all levels, if he grows to maturity in the end. It is the ill-equipped, relatively primitive cell that, unable to do well on its own, latches to the larger multicellular life & new evolution forward. Hence the problem of early man ~~which~~ demanded the tool & social organization. Nowadays, the man who finds it necessary to make his MAN-HOOD is the ~~man~~ who

19 The term of duration: my future descendant.

The principle of foreboding, then, applies to three out of the four movements of my history. What of the fourth, my future descent? Here (says common sense) the rule is broken. There is only one way down from manhood, through graded animality to bare life, & from life to dead matter, & it is a road that has no turnings. At least along this route, there is no danger of being side-tracked.

Again common sense is wrong. The temptations to delay, the dead ends, the foreclosed-goals, are particularly evident here. ^{To rise above my humanity,} I have to go down from my humanity, but the manner of my down-going is in my own hands. I may go off into the by-paths of alcohol or some other drug, of sexual excess, of gluttony, of exhausting games, of too much sleep, of monomania, inevitably suicide. Note this — there is nothing wrong with the underlying intention: the desire & the necessity to realise my lower levels, by some means or other, are irrefragable. My fault lies in taking the wrong turning, or rather in failing to learn from my path soon enough.

→ ~~admits~~ ^{acknowledges} his failure as a man. ^{He never quite gives up. + the purpose of religion (or particularly, religion) are certainly not} religion & philosophy (in the older sense) are compensations for inferiority — (but what it is, to discover one's higher self. & how much that man loves who, ^{because he is} so good & strong, never needs to find out what else he is, His disastrous success as a man diminishes to his successful failure as a jellyfish, a worm, a fish & an amphibian, a man. ^{The man who is too} who, ^{because he is} so well-balanced, is never upset in the division of the whole.

o Bergson's law of dichotomy is the law that apparently brings about the distinct division of two tendencies that are in the beginning two aspects of a single tendency. Thus instinct & intelligence, animals & plants, divergence. And his 'law of twofold progress' is the demand of each tendency to be pursued to the very end. "It is necessary to keep on to the bitter end in one direction, to find out what it will yield: when we can go no further, we turn back, with all we have acquired, to set off in the direction from which we had turned aside..... But the struggle is here only the superficial aspect of an advance." Only thus, by dividing into a pair of ^{alternative} opposed tendencies, is progress possible: the ~~oscillation~~ ^{alternation} of luxury & asceticism, conservatism & radicalism, & so on, in history, is not futile.

(The Two Sources of Morality & Religion, pp 252 ff. It is also Creative Evolution, p. 122)

4. And where you have reached the perfect idea — the idea of the completely developed or perfect organism — it is found to be, not the sum or collection of affirmative generalizations of all its successive states, but the result of a process of perpetual affirmation or negation, which, whilst it has annulled all the prior stages of its history, at the same time has absorbed & re-affirmed each & all of them in its own perfect unity.

John Caird: *Introduction to the Philosophy of Religion*
(1889), p. 20.

o Cf. Gould Heard: The Christ of Christ, pp. 11 ff., pp. 177 ff. Also Pain, Sex & Time p. 13: "The lack of life is the retention of general awareness & the avoidance of any partial apprehension or absorption which would blunt or inhibit that expanding consciousness."

+ Truly, I say unto you, Except ye be converted, & become as little children, ye shall not enter into the Kingdom of heaven ~~that~~ Mat. 18, 3. See also Mat. 19, 13, Mark 10, 14, Luke 18, 16.

⑩ It is important to remember that much sensuality is not lust for sensation, but ^{rather} grasping after re-union with LIFE. Recognizing this, Hinduism has developed a Yoga (admittedly dangerous & easily abused) which links the descending ^{flow} of the sacred awareness of ~~unity with~~ unity.

D. H. Lawrence Fantasia of the Unconscious,
XV, p. 166.

o ⁷³ That undeservingly neglected thinker
Thoreau writes: 'why do you stay here & live
this mean ^{nothing} life, when a generous existence
is possible for you? Those same stars twinkled
over this field as then there. But how to come
out of this condition & actually migrate
thence? All that he could think of was to
practice some new asceticism, to let his mind
descent into his body & redeem it, & treat
himself with ever-increasing respect.'
(Walden: Higher Law) p 221

in its dark shadows'
+ For D. H. Lawrence the world was intensely
mysterious, & the principal way to direct
awareness of the mystery was sexual experience
— or rather to a blind & unconscious
~~reunion~~ reunion with the divine ground
of the universe. Right, vision, science, clear
knowledge, must give way to darkness,
which, pre-intellectual experience of the blood
& the flesh. "Somewhere, that which is
physic — non-human in humanity, is more
interesting to me than the old-fashioned human
element I don't so much care about what
the woman feels — in the ordinary usage of
the word. That presumes an ego to feel with. I
only care about what the woman is — what
she is — inhumanly, physiologically, materially
...." (Letter to Edward Gurnett, 5th June, 1916).
See The Letters of D. H. Lawrence (1932), &
address Huxley's Introduction.

* Francis Thompson: 'The Hound of Heaven.'

the humility ~~is~~ ^{is} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~self~~ ^{self} ~~naught~~ ^{naught}

of the ~~self~~ ^{self} ~~naught~~ ^{naught}

Looking back, I can see that ~~the~~ ^{the} ~~self~~ ^{self} ~~naught~~ ^{naught}

as man, can never make his own the suprahumanity that awaits him

to the cell, ~~with its long history of~~ ^{with its long history of} ~~falling so far short of humanity~~ ^{falling so far short of humanity}

as well as a old man who ~~the~~ ^{the} ~~naught~~ ^{naught}

to the cell ~~where~~ ^{where} ~~humanity is~~ ^{humanity is} ~~sterile~~ ^{sterile} ~~cell no~~ ^{cell no}

less the ~~cell~~ ^{cell} ~~no~~ ^{no} ~~suprahumanity~~ ^{suprahumanity}

27