

THE DRAMATIC UNIVERSE

The Foundations of Moral
Philosophy



VOLUME II

JG Bennett

The Dramatic Universe builds an account of the significance and purpose of man's existence on the earth, revealing a great task that necessitates a two-way communication with Higher Intelligences. The four-volume work is a complete journey through JG Bennett's search to give expression to the systematisation of the whole Universal Drama.

Spanning fifty chapters from 'Points of Departure' to 'The Next Age of Mind', the Dramatic Universe provides a total unified picture of Man, the World, and God by synthesising the three domains of fact, value and harmony. This is achieved through a framework of determining conditions postulating Being time as Eternity, and Will time as Hyparxis. Complete self-development is needed in order to fulfil our destined role in the spiritualisation of existence and this, in turn, requires fulfilment of our potential in being and our development of will. Man's 'eternity blindness' is the cause of our inability to perceive potential and to experience how to participate fully in the Great Work.

Volume Two examines the properties of multi-termed systems, using Fact-Value as Dyad, Being as Tetrad and Spirit as Pentad. Spirit is postulated as the fulfillment of potentialities, thus becoming, of necessity, hazardous.

John G Bennett was a writer, mathematician, scientist, linguist, explorer, mystic, philosopher, visionary and teacher. For over forty years he wrote and revised the work which was finally published as The Dramatic Universe. Among the remarkable people influencing Bennett's life over this span of time were Peter and Sophia Ouspensky, George Gurdjieff, Muhammed Subuh, the Shiva Puri Baba, Reverend Father Dalle, Idries Shah and Hasan Shushud.

Making his own synthesis, Bennett was enabled in the last four years of his life to share his extraordinary wealth of teaching with the many students attracted to his International Academy for Continuous Education. Talking on subjects relating to the structure and pattern of The Dramatic Universe, he gradually led his students to a profound - indeed previously unexplored - revelation of the future.

Witness, JG Bennett's autobiography, has recently been republished by Bennett Books, and describes his search in detail.

AUTHOR'S NOTE

The Dramatic Universe was first planned as a single volume in two parts: the first to be an enquiry into Unity in the natural world and the second a search for Harmony in the world of values. I believed that a way to harmonize the two great Domains of Fact and Value could be found by extending the traditional framework of four-dimensional space-time to include two further dimensions, or degrees of freedom. Such extension seemed to me inherent in the very nature of our experience. Without it the age-old conflict of free-will and determinism could never be resolved, nor confidence in the universal validity of natural laws reconciled with belief in the reality of the Supernatural.

From these ambitious but circumscribed beginnings, the undertaking grew into a search for the meaning and purpose of man's life on the earth. The subject-matter overflowed into that of a book I had

written on Gurdjieff's teaching and method, and I found I could not separate them. New insights came, and the volume of available material grew to such proportions that it could no longer be contained in a single volume.

It was therefore agreed that the Foundations of Natural Philosophy should be published first. This volume appeared in 1957, and consisted of two books: the first dealing with the Foundations, and the second with the Natural Sciences. The main innovations in Book I were the treatment of the Categories of Fact as a progression from abstract to concrete, and the replacement of the Cartesian dualism of matter and mind by the triad, Function, Being, Will, as the basic elements of all experience. The chief feature of Book II was the systematic development of the geometry in six dimensions and its application to the phenomena of dynamics, physics, chemistry and biology. The systematization of the Natural Sciences was sought in a three-fold division of the material into the hyponomic or physical, autonomic or vital, and hypernomic or cosmic worlds.

The study of Values was to be undertaken in Volume II, which should have appeared in 1958. Various causes, and especially my discovery of Subud* and the obligation I accepted to help in making it known throughout the world, delayed the final revision for three years. During this time, my own understanding of the entire problem was profoundly

• Cf. Concerning Subud, Hodder Stoughton, 1958 and 1959-

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changed, partly by my experience of Subud, and partly by the gradual clarification in my interpretation of multi-term systems.

Once again, the material had grown vastly in length. Seeking to fortify my conclusions by drawing on the works of others, I had overloaded the manuscript with quotations and references—often obscuring my own thought. I undertook what I fondly believed to be a final revision, eliminating all but the most scanty references to authority, and seeking to state my own position more simply than I had done in the first volume.

When the manuscript was set up in print it ran to more than eight hundred pages—an impossible bulk for one volume. Moreover, the study of Values leading to an exposition of the Cosmic Drama on the scale of Universal Existence was evidently a theme sufficient for one book. This consisted of just half the material.

We therefore agreed, my publishers and I, to divide the work and publish the Foundations of Moral Philosophy as this second volume. This involved further revisions.

The third volume is now in preparation and will be published under the sub-title History and Harmony. In this last book of the Dramatic Universe, I develop a scheme of values based upon a progression of twelve categories, making fuller use of the properties of multi-term systems. The notion of Harmony is put forward as the universal

Quality by which the abstract develops into the concrete, and in which the meaning and purpose of all existence is contained.

These notions are then applied, first to the study of history—particularly that of mankind—and then to an examination of human destiny, both in the individual and in societies. The work ends with an attempt to forecast the future development of man as a being destined to enter a condition of Collective Consciousness in which the human race will acquire Universal Individuality, and become aware that its task goes beyond the terrestrial scene and that it is destined to take its part in the Cosmic Drama.

J. G. Bennett.

Coombe Springs,
Kingston-on-Thames,
June, 1961.

PREFACE

In this second volume, we pass from the Domain of Fact, where everything is knowable, to the Domain of Value, where nothing can be known and where we must rely upon faculties other than sense-perception and mental constructs if our explorations are to be fruitful. The word ought does not express an element of knowledge: its meaning is not given in sense-experience or in any mental construct, and yet the word and all that it invokes is no less important than the word know. Indeed, if we examine the situation carefully, we find that ought comes first. Does it matter what we know or do not know unless there is some action that we ought or ought not to take in consequence?

All that is connected with the word ought belongs to the field of moral philosophy, as all that is connected with know belongs to natural philosophy. Moral philosophy differs from morality in that its task is to place the word ought in the context of a coherent and comprehensive world picture. This is closely related to the aim I set myself, in writing the Dramatic Universe, of showing that we can hope to construct for ourselves an ampler and more consistent account of the significance and purpose of man's existence on the Earth than was possible before the recent advances in natural science, historical research and human psychology. One of the conclusions I have reached is that we must regard the human race as it now exists on the earth as being at an early stage of development towards a true humanity. It may be that another ten million years will be needed for mankind to reach maturity. If this is even approximately true, it follows inevitably that our knowledge of the universe and of human destiny must still be very childish compared with what we may ultimately reach. We seem to be moving rapidly, and there are many bold enough to believe that within a few generations the major secrets of cosmology will have been unveiled. My own conviction is very different—it seems to me more probable that in the next millennium we shall begin to be aware of the depth of our ignorance of the universe and its secrets.

A reviewer discussing the first volume wrote that any attempt at an over-all synthesis of human knowledge must be premature. Such rapid

progress is being made in every branch of learning—except moral philosophy—that any comprehensive theory is likely to be out-of-date

before it becomes known. All this is true, and yet it seems to me that we cannot base our attitude towards Fact upon a shifting foundation of scientific discovery and our attitude towards Value upon no foundation at all—or at best upon a world picture several thousand years old.

The chief reason why I have been bold enough to attempt the task of constructing a universal synthesis is that I have become convinced that a far-reaching simplification and clarification of the material is obtained by examining the properties of multi-term systems. There are properties associated with each such system that cannot be found in systems with fewer terms. When we use words in the context of an inappropriate system, they lose their meaning.

It seems that the richer and more significant the content of experience, the greater the number of distinct properties required for its expression. Metaphysics is for some people a closed book and for others a dubious and outdated exercise. Most of the difficulties and defects of metaphysical thinking have come from attempting the impossible: that is, the reduction of concrete experience to terms that are inadequate for its expression. For example, a convinced monist is not entitled to use the word difference, or to say that the Reality of the One is to be opposed to the illusoriness of the many. Difference and opposition have meaning only in two-term systems. No confirmed dualist is entitled to discuss relations, for relationship has meaning only in a three-term system. Mathematicians are well aware that the word order has meaning only for a four-term system, and yet they may be satisfied with philosophical dualism, which strictly speaking should reject order as a meaningless word.

Once we learn to associate the meaning of certain key words—such as wholeness, difference, relatedness, order, potentiality—with the right kind of system, metaphysical thinking loses many of its terrors. Moreover, in doing so we find that the concreteness of our experience is preserved, and we no longer have the sense of peering into a world haunted by a spectral woof of impalpable abstractions that no static Absolute, however richly endowed with appearances, can ever wholly escape.

These things matter to us, because the pressure of life makes it dangerous to seek refuge in abstractions when the spiritual realities beckon us on. Abstraction is separateness; concreteness is the only true way to union. Many believe, as I do firmly, that mankind is passing out of an Epoch of separateness and entering a period when our chief concern will be to see how we can live together on this planet as a single human society. We feel that great changes are coming, but we still lack a co-

world morality that will guide us in the future.

The present volume of the Dramatic Universe is the outcome of forty years of searching, during half of which—that is, since 1939—I have made many attempts to formulate this picture in words. More than ten years have passed since a version of the present book was submitted to my publishers and a contract signed for its publication. Since then, it has been re-written six or seven times, and I must confess that I am less satisfied with it than ever. Again and again, I have asked myself if it were not better to abandon such an absurd undertaking. The absurdity consists in the requirement I set myself from the outset to fulfil—that is, to take account, as far as lay in my power, of the totality of human experience. It has seemed to me that accumulation of knowledge in all branches of scientific, historical and humanistic research could never, of itself, lead to the unification of our world picture.

Thought, as we know it, is an instrument of analysis, not of synthesis. Applied to human problems, it leads to divisions and conflicts rather than to agreement and understanding. The possibility of a new synthesis appears to me to be based on a right understanding of multi-term systems, starting with the triad, but this implies a readiness to forego logical consistency and to embark upon seas in which many a good ship has foundered.

The scheme of the present book began to take shape in 1931, but I soon discovered that I was not then ready to carry through the task. It was not until 1941, after the beginning of the war, that I seriously started the project, when I used to meet regularly with a group of fellow-students and read with them portions of the manuscript and reconsider and revise it in the light of their comments. This work continued for several years until we began to be at least a little more skilled in applying the properties of multi-term systems.

This second volume is devoted to the study of multi-term systems as far as the pentad. From Will as triad and Being as tetrad, we come to postulate Spirit, as the source and fulfilment of potentialities and hence as associated with the pentad. Recognition that the fulfilment of potentialities is always and necessarily hazardous confronts us with the Cosmic Drama. In Vol. III we shall enter the Domain of Harmony and its realization in History. The work ends with the application of the results obtained to the private and social problems that arise from the dual nature of man as an actual Self and a potential Individual.

I have already referred to the great help that I have received in writing this book from the patience of my fellow students at The Institute for

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the Comparative Study of History, Philosophy and the Sciences. They have not only heard the manuscript read many times but have also read, studied and commented on the drafts that have been issued at various stages of revision. I received especial help in the years 1942-1950 from Miss Cathleen Murphy, Mr. Rowland Kenny and Miss Hylde Field. Between 1950 and 1956 out of many helpers I should mention Mr. Christopher Baynes and Mr. Bryan Cooke, the

latter having devoted a year to the critical examination of the manuscript. At all stages, I have received special help from Mrs. E. and Miss June Sawrey-Cookson, who have read the manuscript several times. Mr. Hugh Heckstall-Smith has brought his remarkable critical faculties to bear on many of the chapters and most unselfishly has devoted much time to reading and criticizing the manuscript. I have also had help from others who have kindly read and commented on the manuscript, particularly the Reverend J. B. Hughes and Mr. Barry Sullivan. If there is a certain clarity here that is lacking in the first volume, this is largely due to the criticisms and suggestions I have received from these friends.

Finally, I wish again to express my gratitude to my publishers and printers; only those who have attempted to write a systematic treatise in an unexplored field know how many corrections have to be made in proof, if any degree of consistency is to be achieved. As I reluctantly put aside the temptation to start again from the beginning, my dominant feeling is of wonder that so much should have been revealed to mankind, and of amazement at the immensity of our own ignorance.

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INTRODUCTION: MULTI-TERM SYSTEMS

The theme of the present volume is the transition from knowledge of Fact as a whole to the realization of Value in a Harmony that transcends both. Harmony cannot be simple, nor can it be found in abstraction. We have to penetrate more and more deeply into the concreteness of experience and, if we are not to lose our way in the

maze of discordant elements, we must have a principle to guide us. We shall find this principle in the progressive enrichment of our understanding as we pass from simple to complex systems. By 'system', we shall designate a mode of experience that has a characteristic quality that cannot be reduced to simpler terms. Thus duality has the quality of difference, that cannot be reduced to unity. We shall start, in this Introduction, by outlining the qualities associated with the series of systems that have one, two, three or more independent terms.

A system is to be distinguished from a class. A set of objects or beings or ideas, taken without reference to any internal connections, is called a class.* The class-concept is that property by which any given object can be recognized as being either a member or not a member of a given class. Thus, all living men who have red beards form a class. One of the chief properties of a finite class is that its members can be enumerated. On the earth, at a given moment, there is a definite ascertainable number of red-bearded men. The same is true of any other class, except the infinite class, such as the number of points on a line. When a class is enumerated, the order of counting is indifferent, for the definition of a class excludes any internal relationships which might influence the result. A system differs from a class by the possession of some inner connectedness or mutual relevance of its members or terms. Thus, a family is a system, because the concept 'family' implies mutual relevance. On the other hand, 'members of a family' is a class, because 'membership' does not imply internal connections.

A class is an externally determined set of members and a system is an internally connected set of terms. If a system has more than one term it is called a 'multi-term' system, and the mutual relevance of the terms gives every system a characteristic property or quality. The study

* This definition is due to Weierstrass and is the foundation of the theory of numbers.

of multi-term systems consists in ascertaining and describing the properties of systems in general, as distinct from those that are interesting by reason of the particular terms of which they are composed. One and the same set may be treated either as a class or a system. Thus, the number of terms of a system can be enumerated, and when the internal connections are disregarded, as in the description 'members of a family', the system degenerates into a class. There can, for example, be a class with three members, and such a class has the property of 'three-ness' in common with all other classes of the same kind. This is called similarity, and a cardinal number is defined as the class of all classes similar to a given class. In simple language, this means that every object in a class of ten can be paired off with a corresponding object in all other classes of ten. Ten fingers, ten days, ten pennies and any other set of ten can be counted so that one member of each set corresponds to one of the other. This procedure does not imply any structure or connectedness within the class, and it gives a 'bare' number that has no other properties except that of defining the class of ten members. The theory of cardinal numbers constructed according to this initial procedure has been shown to be a branch of logic and the

foundation of mathematics. It is also possible to have an 'ordered' class or series, such as the first ten numbers. This is not a true system, for it does not take any account of the mutual relevance of the terms except their order. Nevertheless, since the ordinal numbers are in certain respects intermediate between classes and systems, we cannot regard the distinction between class and system as quite free from ambiguity. The truth is that no actual class is wholly free from inner connections, so that classes are abstractions whereas systems are concrete. We never meet in experience with a 'bare' class; nor can it be said that we meet with 'perfect' systems. This does not make the study of systems any less important, for their 'qualities' can be recognized even if we cannot isolate them as 'ideal elements of experience'. These qualities form a series which penetrates more and more deeply into the Domain of Value and by following it we can learn something of the true nature of the Cosmic Harmony in which human destiny is fulfilled.

The properties of systems are usually studied in terms of their inner connectedness, but there is no general doctrine of systems based upon the properties that are associated with the number of terms by which they are constituted. This is strange, for philosophers have always been deeply concerned with the question whether or not there is a fundamental number system in the basic structure of reality. The

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question may not be familiar in this form, but it will be recognized at once in the disputes between monists and dualists, or between monists and pluralists. These disputes concern the question whether Reality can be reduced to one term only—the Absolute—or whether there are two ultimate principles, such as things and minds, spirit and matter, fields and laws, God and the Universe. The dispute between those who hold that there is only One Will or Self, and those who believe in a plurality of wills or selves, is also an argument about the nature of multi-term systems. Dialectical philosophies, whether idealist like that of Hegel or materialist like that of Marx, require that there should be a real independence of the three terms, described as thesis—antithesis—synthesis. The subject-predicate logic of Western thought implies the real significance of such two-term systems as substance-attribute, or qualities-relations. In every case, one system, whether monistic, dualistic, triadic or pluralistic, is singled out as primary, and the remainder are regarded either as derivative or unreal.

Since Parmenides the Eleatic demonstrated with ruthless logic the absurd consequences of Absolute Monism, philosophers have been bound to reckon with multi-term systems. There has been, however, an extreme reluctance to admit that such systems are the very substance of the real world. It is said that animals are rarely able to count beyond two: if this is true it would seem that philosophers have remained until recently upon the animal level of thought.

In this present century, the two-term system of classical logic has lost the unique place it held for more than two thousand years. Bertrand Russell once wrote:* The extension of the subject-predicate logic is right as far as it goes, but obviously a further extension can be

proved necessary by exactly similar arguments. How far it is necessary to go up the series of three-term, four-term, five-term relations, I do not know. But it is certainly necessary to go beyond two-term relations. The present writer well remembers the vivid impression made upon him when he first read this passage thirty years ago. Comparing this with J. H. Bradley's criticism of relations, he felt that the solution lay neither in Bradley's Absolute nor in Russell's Atomism. It did not seem right that the only way out of dualism should be either to deny the reality of separate terms or to follow an infinite regress that was equivalent in the long run to thoroughgoing scepticism as to the value of any metaphysics at all.

The doctrine of logical types indicates that some words do not

- B. Russell, *Essay on Logical Atomism* in *Cont. Brit. Phil. Series I*, London, 1938.
- J. H. Bradley, *Appearance and Reality*, 2nd Edn., London, 1897.

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refer to terms but to systems. For example, a single term may have qualities, but it cannot have relationships. Relationship is the property of a system, and at first it might seem that any multi-term system can exemplify relationships. It can readily be seen that a dyad—that is, a two-term system—cannot carry a relationship. In Plato's *Timaeus** this is taken as self-evident. Nevertheless, the mental habit induced by the form of the Indo-European languages is so strongly ingrained that 'relatedness' continues to be regarded as a predicate like 'whiteness' or 'goodness'.

If relatedness is a property or quality that belongs to three-term systems, the question arises whether there are other properties that characterize systems with different numbers of terms. One example has already been mentioned; that is, the property of difference. Difference is obviously not predicable of a single term; and it is equally obvious that it characterizes the dyad or two-term system. Moreover, difference is always dyadic. If there are several terms A, B, C, D, E . . . etc., we can only say they are all different if every pair is different. A must be different from each of the terms B, C, D, E etc., and so with the rest. Thus 'different' is a word that can have meaning as applied to two-term systems and only to such systems. Moreover, the word 'difference' is akin to several other distinctive words, such as opposition, contradiction, conflict, force, all of which taken together prescribe the characteristic quality of a dyad.

Having started in this way, we can ask ourselves if there is any need to go beyond three-term systems, or if all that we find in our experience can be expressed in terms of the properties of monads, dyads and triads. We need, therefore, to examine more closely the characteristic quality of the triad.

Let us begin with distinguishing between real and fictitious triads: the latter being properly classes and not three-term systems. The triad Father-Mother-Child is a true system, because each of the three

terms brings a distinct character to the whole, which would not be complete if any were omitted or changed. The relationship is that of parenthood, and it occurs only in three-term systems where the dyad man-woman has been transformed into the triad father-mother-child. Any relationship can be expressed as a system of three terms. When there are many terms all connected in various ways, the quality of relatedness can never extend to more than three terms, for any fourth term introduces some quality that goes beyond simple relatedness.

* Timaeus, 3 id. Two things cannot be related without a third, there must be some link between them . . . Proportion is the best possible linking ,

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This suggests three rules for distinguishing systems from classes, namely:

1. Each term must in some respect be distinct from each of the others.
2. The terms must be mutually relevant, so that each is needed for the characteristics of the others to be made manifest.
3. The number of independent terms is a condition for the manifestation of the characteristic quality of the system.

The third rule may seem to be arbitrary and unnecessary. Indeed, in the case of relationships, it is usual to speak of three-term, four-term and up to any number of 'related' terms. It can, however, easily be shown that just as the property of 'difference' can always be reduced to dyads, 'relatedness' can always be reduced to triads. Any true four-term system always has some property that goes beyond relatedness. For instance, Russell* asserts that the order of points on a line requires a four-term relation, but here the word 'relation' has changed its meaning. There is a true relationship of 'before-and-after', which requires three points A, B and C. If order is to be manifested on a line, the additional property of 'linearity' is required, and it is this that calls for the four points A B C D in pairs. Linearity is a property of projective space, which is a four-term system.

The quality of order is quite different from that of relatedness, and cannot be reduced to (a) mere identity, one-term, (b) difference, two-term, or (c) relatedness, three-term. The minimum requirement for order is two pairs of independent terms. Order is more concrete than relatedness, as relatedness is also more concrete than difference. Abstract order is meaningless—that is why, for example, the order of points is not specified merely by the relationship of 'before-and-after' but requires also that some concrete locus, such as a line, should also be specified. The same applies to the order of planes through a point.

More generally, it can be said that there is a property that gives concreteness to a relationship and that requires four-term systems for all its manifestations. This property can be called subsistence or 'relationship become concrete'. The distinction can be illustrated by the transition from 'parenthood' to 'family'. The word 'family' implies a togetherness of parents and children. Thus we can and do speak of the break-up of a family, but there can be no break-up of parenthood.

This is not because parenthood is more real than a family, but because it is no more than the relationship of father-mother-child, which does not depend upon any term beyond itself and can therefore not be changed by changes in the environment.

• Principles of Mathematics, Camp, 1903, pp. 364-373. Section on Relationships.
d.u. n—a*

It might be argued that 'family' is a simple idea and does not need four terms for its manifestation. But this is precisely an example of confusing one mode of experience with another. A family is not the same kind of entity as a man: without parents and children and also their life in common, a family does not exist. Take away any of the terms and the family has 'broken up'. Moreover, the family satisfies the rules for a multi-term system. It is not a class, for its character depends upon the distinction of the four terms father, mother, children, life together. The four terms are mutually relevant, all are necessary, and no more terms can be added without changing the family into something different.

In general, we shall find that all the properties associated with being or existence require four terms for their expression. The relativity of being, with its distinction of more-and-less,* is the fundamental principle of order by which all existence is stratified. The tetrad has gradations that cannot be expressed with less than four terms.

Now let us see what happens when a fifth independent term is added. Let us return to the example of the family and suppose that a suitor approaches one of the daughters with a view to marriage. This seems to threaten the break-up of the family, but it also brings new possibilities whereby the family can go beyond its own limitations. The new fifth element has brought to light some of the potentialities latent in the system. The point is that potentiality is once again more concrete than mere order, but it cannot be expressed in fewer than five terms. In geometry, order can be expressed in four dimensions of space-time, but potentiality requires a fifth parameter. This was shown by Eddington and has been discussed in Section 1.2.7. of the present work. The five terms of a system bearing potentialities that go beyond mere order or subsistence must be independent and yet mutually relevant. We have thus to go beyond four-term systems in order to find living properties that carry the germs of freedom. The pentad is order fertile with potentialities beyond itself.

The six-term system, or hexad, can be seen as the minimum required for prescribing the full concreteness of an event. Events are the elements or ingredients of history, and are to be distinguished from mere happenings, no one of which can be recognized as more significant than another. The transition from the situation teeming with potentialities, that we represent by the pentad, to the concrete event is a step that can be recognized. Several conditions must be satisfied

* Cf. Vol. I, pp. 58-60.

t Cf. A. S. Eddington, *Relativity Theory of Protons and Electrons*, Cambridge, 1938.

before an event occurs in the midst of the indeterminate flux of the universal process. An event implies an environment, the actors and their relationships, and a specific confrontation of values upon different levels. Without all these elements, the 'happening' lacks the uniqueness and significance of an 'historical event'. It is not hard to show that all the elements of any event can be reduced to six independent but mutually relevant terms. From this we conclude that history, in the true sense, requires the hexad.

From events in general to self-sufficing, 'complete' events a further step is made. This requires the notion of a core or central significant theme, the conflict of influences from higher and lower levels and a complete system of inner and outer relationships. This gives seven terms in all. Thus the heptad becomes the symbol of sufficiency, the 'event confronting all events', or the event as an independent term in the total system of existence.* In this sense, the heptad is treated as comprising a central point and three dyads, each mutually independent. There are many ways of approaching the heptad, and we shall not attempt in the present work even the preliminaries of a systematic examination. We shall, however, find it necessary to make use of the property of sufficiency, that characterizes seven-term systems, wherever we are confronted with the notion or quality of independent, self-sufficing wholeness. We shall sometimes meet also with qualities that require eight-, nine-, ten- and eleven-term systems, all of which seem to have important characteristics, but are too complex for analysis.

We cannot, however, omit all reference to the dodecad, or twelve-term system, which seems to have a peculiar importance. It can be regarded as the combination of three and four terms in such a way that their mutual relevance is made manifest. Since the triad is associated with Will and the tetrad with Being, the dodecad should have the property of bringing Being and Will into mutual relevance. This is probably one reason why the dodecad proves to be so important in the systematization of human experience. The twelve-term system has the property of Harmony, and therefore is a point of culmination or rest in the realization of finite values.

The series of multi-term systems has, so far as we can be aware, no upper limit. The only system beyond the dodecad which will be considered here is that of an indefinite number of mutually relevant terms. This is denoted an 'ideal society', to distinguish it from a pseudo-society, where the terms are neither fully independent nor fully relevant to one another. The ideal society is that in which each of the

- This is probably the same as Whitehead's 'actual occasion'. Cf. *Process and Reality*.

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members is distinct and independent and yet is relevant to all the other members of the system. The mutual relevance must be such that each of the terms makes a definite contribution to the character of the

society as a whole that is both necessary and different from that of all the others.

It is an indication of the restricted power that we have to apprehend reality that we seldom go beyond two-term systems and have only vague intuitions of the properties of the higher systems. In Book III of this volume, we shall examine the properties of three-, four- and five-term systems. In Vol .III we shall touch upon higher systems, particularly the hexad and the dodecad. The conditions under which mankind living on the earth may tend towards an ideal society can be studied with the help of the results gained from an examination of the simpler multi-term systems. We shall therefore end the enquiry with which this book is concerned with a brief examination of an ideal human society based upon the structure of the dodecad; that is, the Harmony of Being and Will.

THIRD BOOK

THE ELEMENTS OF VALUE

Part Ten: The Dyad—Fact and Value

Part Eleven: The Triad—Will

Part Twelve: The Tetrad—Being

Part Thirteen: The Pentad—Essence

Chapter Twenty-five

THE TWO DOMAINS

10.25.1 The Task Ahead

In Book II, we set ourselves the task of bringing all our knowledge of Fact within the scope of a few simple generalizations. The wealth of knowledge accumulated by the natural sciences is beyond computation, but it is all consistent with the belief that life plays a fundamental role in the universe and is the link between the world of material processes and the world of cosmic purposes. Since we men belong to the world of life, our role too should, within the measure of our puny powers, be that of reconciling the material and the spiritual realms.

Our experience contains two elements that seem to be irreconcilable—Fact and Value—and, indeed, their incompatibility is the hall-mark of their reality. All causes lie in the Domain of Fact and all purposes in that of Value. Between cause and purpose, there is a gap which cannot be bridged from either side. This view, which has gained general assent among philosophers in the present century, is one of the most encouraging signs of the times. But it is not the final view. Those who aspire to fulfil the purposes of existence must seek for a deeper understanding in which Fact and Value are harmonized, and through which their own activity can be directed.

The distinction between I ought to do this and the consequences of failing to do this will be unpleasant for me is similar in character to the difference between value-judgments and propositions about facts. A philosopher, whose point of departure is the presupposition that every meaningful statement must refer to facts, might perhaps assert either

that the two sentences have the same meaning or that the first has none at all. A similar dismissal of values might be applied to the distinction between this statue is beautiful and I experience pleasure when I see this statue. In every such case we are faced with the question whether or not statements that cannot be reduced to propositions about Fact can be meaningful, and so be either true or false.

The question is one of the most difficult that man has to face, but

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it is one that we must now confront. We need make no mystery either of the programme of our search or of the outcome, in so far as we can carry it to a conclusion. Our task is to express, in a form that can be tested by experience, the conviction that to most people is in any case obvious and inescapable; namely, that words like 'purpose' and 'aim' and 'ought' do have a meaning that is not reducible to factual terms, and that beauty, goodness and love are ultimate elements of experience, having cosmic significance, and are not merely words that serve only to describe subjective impulses or psychological states.

The trouble begins when we try to distinguish between 'real' and 'illusory' values, for in order to settle questions that by hypothesis are not factual we cannot rely upon the tests that apply to facts. As we cast our eyes back over the past history of mankind, we can see that misunderstandings about values have been at least as frequent as, and usually far more disastrous than, disagreements about fact. Moreover, it is not sufficient that what we affirm about values should gain intellectual—that is, functional—assent only. Unless our sense of value enters effectually into our being-consciousness and our will-to-action, every utterance on the subject of value is mere flatus vocis—the meaningless sounds that logical positivism claims it to be.

To formulate our programme, we shall do well to recapitulate the steps by which we have reached our present position. We took experience—in the widest possible sense of the term—as the source of all valid knowledge. It is given to us as an endless complex array of elementary events, heterogeneous in their content, in their form, scale, character and significance. This array not only furnishes us with the raw material of all our knowledge, but it is also the fountain-head of all possible understanding and the content of all possible consciousness.

The mind of man is incapable of grasping Experience in its given totality, and we are therefore compelled to make various simplifying abstractions such as are involved in the use of language and in all thought-processes. The abstractive steps are, for the most part, made automatically and unconsciously, with no understanding of their significance. The task of metaphysics is to lay bare the nature of these basic, though unconscious, acts of the mind. We found that Experience discloses a limited series of basic elements that everyone can recognize, and the awareness of which all can therefore share. These elements can provide us with unambiguous terms for the discussion of all matters of Fact. They form an ordered series that we have called the

'Progression of the Categories'. They are set out below in tabular form with indications of the nature of the awareness to which each one refers.

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Category

- 12 AUTOCRACY
- 11 DOMINATION
- 10 CREATIVITY
- 9 PATTERN
- 8 INDIVIDUALITY
- 7 STRUCTURE
- 6 REPETITION
- 5 POTENTIALITY
- 4 SUBSISTENCE
- 3 RELATEDNESS
- 2 POLARITY
- 1 WHOLENESS

Exemplars

The Universe

Galaxies

Suns

Planets

Selves

Organisms

Cells

Viruses

Thinghood

Particles

Corpuscles

Hyle

Fig. 25.1—The Progression of the Factual Categories

The word 'hyle' needs explanation. It is the material content of all experience, and therefore must be homogeneous and made of 'one stuff'. Experience is not, however, monomorphous, but discloses three distinct modes that we termed Function, Being and Will. Function in all the 'going on' of experience, manifested as the knowable world. Being is its 'inner togetherness', manifested as order and organization. Will is 'ableness-to-be', manifested as inner and outer relatedness. From this primary triad we derive three subjective forms:
(i) Knowledge: the subjective aspect of Function;

(ii) Consciousness: the subjective aspect of Being;

(iii) Understanding: the subjective aspect of Will.

Knowledge is the province of Natural Philosophy, with which Book II was concerned. It was defined as the ordering of function. We have made the distinction between Fact and Value that brings us to the subject matter of this third book.

Since Fact and Value both derive from the same total Experience, they cannot be isolated from one another. Indeed, the study of values without a prior systematic investigation of facts has never proved to be a feasible undertaking. Thus Aristotle's *Physics* preceded his *Metaphysics* and *Ethics*. Kant's *Critique of Pure Reason* came before the *Critiques of Practical Reason* and *Judgment*. The same procedure is particularly necessary at the present time, when the immense body of facts established by Natural Science has become a factor of overwhelming importance in human life.

As a starting point of our enquiry, we shall make the assumption

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that Fact and Value are both co-extensive with Experience. Value is generated in and through Fact, but the two are always distinguishable. Fact can be reduced to knowledge, whereas all values are apprehended by a non-cognitive act that we shall call Assent. Experience has a two-fold dynamism: that of Actualization as Fact, and that of Realization as Value. The dynamism of actualization will be called Process, that of realization, History. This means that process only becomes history when it is understood as the fulfilment of a purpose—that is, the harmonization of Fact and Value. It follows from this that Man must be understood as an historical being. The study of history will therefore be the last stage of our enquiry before we embark on an attempt to describe the Domain of Harmony in which Fact and Value are reconciled.

Since the properties of Space and Time are such as to permit only one kind of dynamism, it becomes necessary to extend the framework of experience to permit the distinction of Process and History. Our study of the Natural Order has already shown how this extension should be made. There are two kinds of determining-conditions—outer and inner. The outer determining-conditions are those of Space. Space is of three kinds: locational (velocity), directional (force and acceleration) and rotational (spin and angular momentum). Everything that exists has Presence by reason of the various combinations permitted by the three properties of space. The three inner conditions are Time (actualization), Eternity (potentiality) and Hyparxis (recurrence). One of the basic presuppositions of our study of Fact was that all the six determining-conditions have an equal status. Everything that exists has its own set of actualizations in time, its own series of hyparchic

recurrences and its own pattern of potentialities in eternity. The virtual state of hyle, in which the eternal pattern is embedded, exists in no less degree than the actual state by which it participates in events and space and time.

We saw, in Book II, that the Determining Conditions apply rigorously only to unipotent and bipotent entities, whose situations can be reduced to geometrical terms. As we mount the scale of being, the sharp distinctions between space and eternity, time and hyparxis, gradually merge into a more general rule of 'universal permissibility'. Similarly, the distinction between Fact and Value is rigorous only when we seek to express ourselves in precise 'factual' terms or look for 'pure' values untainted by material content. Between the extremes, there must be an intermediate region where there can be real experience that cannot be tied down to strict factual expression and yet has only rudimentary

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value qualities. It is a field where knowledge and assent are equally involved.

When we come to study this intermediate region, we discover a varied and interesting group of phenomena that are mainly connected with the 'invisible' elements in experience—those that are predominantly subject to the determining-conditions of eternity and hyparxis. Since these are not actualizations in time, we shall refer to them collectively as synchronous phenomena, to indicate that time-changes are irrelevant to their operation.

Assent to Value is an act of Will that can be made only in a state of consciousness permitting 'true' values to be distinguished from 'false'. Consequently, the study of values must be preceded by an endeavour to elucidate the Laws of Will and Being. These laws are not, strictly speaking, laws of Value, for Value is not concerned with what is, even in the operations of Consciousness and Will—but with what ought-to-be. Value is not regulative, but normative. Value does not act nor induce action. In our apprehension of Value we assent to a quality, but it does not follow that this assent leads to an act of realization. Since quality does not tell us how it is to be realized, we must look beyond it to the Domain of Harmony which is the seat of the Real.

Our next step must be to distinguish between Actualization and Realization. The former is the natural process whereby the universe exists as a functional mechanism. The latter is the historical fulfilment of the purpose of existence. Thus, the study of History as the Realization of Values will help us towards a better understanding of human destiny. Beyond History there is the Source from which all values are generated; and the last stage of our enquiry will lead to the study of the Domain of Harmony, which permits the emergence of Reality as the Fulfilment throughout the Universe of the Will of God.

10.25.2. The Irreducibility of Value

The twelve categories of Fact have no value content, nor should they

have, for values have no place in natural philosophy. There is no goodness in nature, no beauty in its laws, and there are no obligations in its actualizations. The natural order is what it is; and, despite its stupendous scale of magnitudes and durations and truly awe-inspiring ordered structure of worlds within worlds, it is a Fact that exists and can be known, and not a Value that can give meaning and purpose to our lives.

Had we sufficient intelligence and could we live long enough, we might perhaps hope to reduce all phenomena that are within range of

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our perceptions to a coherent system of Fact, and so give an account of all forms and functions, and of all their interrelations. In spite of this, we should still have left unsaid all that is most important for us. Indeed, we should not have given any account of the very impulse that drives us to search for a meaning and a purpose in Existence, instead of being content to elucidate its laws. Throughout the first volume of this study, we had no occasion to use the word 'love' until we reached the final pages, and yet if this word had no meaning life would not be worth living. The irreducible element of value in experience bears the burden of all that matters to us; and so we should, whatever may be the difficulty, endeavour to construct a System of Values, consistent on the one hand with the System of Fact, and adequate on the other to our deep need for guidance in the practical ordering of our life on earth.

The first requirement is no less imperative than the second. We should not accept any system of values that is not securely anchored to the natural order. To do so would be to risk falling into a dualism of matter and spirit, unacceptable as much by reason of its inconclusiveness as by reason of the history of its past failures. Values must emerge spontaneously out of the natural order—not stand apart from it—if the two domains are to be harmonized in a Reality that is to be all-inclusive and completely satisfying.

Facts and values are experiences of different kinds. Neither is given to us directly, and we reach them by different paths. The paths diverge; it sometimes appears that there is a conflict between Laws of Fact and Judgments of Value. As we shall see later, conflict itself is symptomatic of Value and does not properly belong to the Domain of Fact. There seem to be conflicts about Fact because we import value-judgments into the scientific activity of reducing phenomena to facts. But when it comes to values proper, we must beware of attempting to 'reduce' the irreducible. Experience of Value reduced to 'facts' would be as the salt that loses its savour and is fit only to be trodden underfoot. But it is not less true that intuitions of Value, unsystematized and left in the disorder of our immediate experience, cannot provide us with the means of putting our own lives in order, or of answering our ultimate questions.

In the past, philosophers have sought to systematize values almost exclusively in terms of human experience and within the confines of a terrestrial framework. If the study of Fact has driven us to admit the

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homogeneity of our human experience with all other experience, then we can scarcely hope to give a convincing account of values unless we can show that they are at least co-extensive with all experience. The facile, but dangerously megalanthropic, conclusion—reached by nearly every moralist: Christian, Muslim, Hindu or Buddhist—is that man alone among all finite creatures is capable of value-experience, and must therefore be uniquely significant in the Universe.* When Kant asserted that Metaphysics is concerned with God, Freedom and Immortality, neither he nor his critics doubted that he was referring to human freedom and to the immortality of the human soul. When Bosanquet wrote: The Universe is, from the highest point of view, concerned with finite beings, a place of soul-making, ** he did not disguise his conviction that he was referring to the human soul.

Having cast off the fetters of an anthropocentric cosmology, and in particular having glimpsed the hidden depths of eternity and hyparxis, we should be able to find a system of ultimate values that emerges spontaneously. Could we but see how the potential is related to the actual by way of recurrence, we might expect also to be able to see what we ought to do in order to realize our potentialities.

Several questions arise here. Are 'values' no more than the pattern of potentialities, resembling the Platonic Ideas? Are 'facts' merely the copies of the eternal value-models? Can we hope that the old scholastic problems of the reality of universals ante res, post res and in rebus can be resolved in terms of eternity, time and hyparxis?

We must try to answer such questions before we go further. We must note, first, that all of them refer to knowledge; and second, that knowledge is not of one kind. The differences are not those that have been supposed to hold between the rational and the empirical; between the mundus intelligibilis and the mundus sensibilis. The differences in our knowledge of Fact arise from the stratification of Existence. Knowledge of the hyponomic world is different in kind from that of the autonomic. Knowledge of life is of a different kind from knowledge of existence beyond life. Each of the twelve categories directs attention towards a mode of knowing that differs from the others because it refers to a different level of Existence. The totality of the varieties of knowledge hypothetically attainable by the detailed study of the twelve levels of Existence would be all factual truth. But the 'truth' so

* It should be remarked that Angels, Devas and other non-human but limited spiritual essences are, or were until recently, postulated in all religions but, being divorced from the objective limitations of Fact, were regarded as not capable of value-experience in the fullest sense.

** Cf. B. Bosanquet, *Value and Destiny of the Individual*, London 1920, p. 63.

learned would be neither homogeneous nor exhaustive. Through failure to allow for the polymorphic character of 'fact' and 'truth', philosophers have been led to draw too narrowly the boundaries of natural science and have, in consequence, mistaken matters of Fact for instances of Value, and vice versa.* One familiar example of what could be called the Fallacy of the Factualization of Values, or as it is usually called, the 'naturalistic fallacy', is the supposition that some kind of factual knowledge—such as 'proof of survival of the human personality'—could reinforce or modify our sense of values, or even influence our religious beliefs. At best, such 'facts' could provide us with data for a better understanding of time, eternity and hyparxis. They might, indeed, show us how to reconcile the apparently contradictory theories—Eastern and Western—of bodily re-incarnation and bodily resurrection by showing that neither can be understood without reference to recurrence. But even if this were achieved, we should be no whit nearer to understanding why we ought to live our lives in one way rather than in another.

An indirect result of the enquiry into the natural order, undertaken in Book II, was to confirm the supposition that there is no difference in the existential status of unobserved potentialities, or virtual states in eternity, and of observed events, or actual states in time. The status of hyparchic recurrences is more difficult to establish, but from the factual standpoint it seems that all recurrences are equal. Values can, therefore, arise only through some mechanism of selection that endows one element in a total situation with a status that, though indistinguishable from the others in fact, is different from them in value. We must, therefore, search for some property common to all experience that is compatible with:

- (i) Actualization in time;
- (ii) Potentiality in eternity;
- (iii) Recurrence in hyparxis;
- (iv) Presence in space;

and yet is more than all these, and independent of them. If we are to situate values in a true perspective, we must first agree to recognize that in all experience there is a phenomenal element that can always be reduced to fact. What we know as Fact is the entire process of the universe governed by law. If we intend to search resolutely for the

* Cf. F. H. Heinemann, Are there only two kinds of Truth ?, *Phil. Phen. Res.* XVI. 1956, p. 367, refers to the monomorphic fallacy; i.e., the assumption that there is only one kind of truth, or only one kind of rational knowledge and one kind of empirical knowledge. (p. 37a.)

peculiar quality of Value, we must accept fully the factual character of eternal potentialities—including those of the highest order by which the universe is impregnated with the pattern of the Autocratic Power.

Even the hyparchic regulation of existence and the reconciling role of life are not in themselves symptomatic of Value. The tasks of the conscious individual and the creative activity of the stars are knowable as facts, but we cannot from knowledge alone decide whether or not they have any value. The fundamental proposition remains unshaken: that values are always distinguishable from facts, and can never be reduced to factual terms. Neither magnitude, nor embracingness, nor even creative power suffice in themselves to endow experience with the quality of Value.

Our problem can now be stated in clearer terms. We have to perform, in the Domain of Values, a task that corresponds to the ordering of fact within the total givenness of experience. In the immediacy of givenness there are neither facts nor values. We have a glimpse of the landless Whole—the full significance of which we can never grasp. We assent to values by an em-pathetic discrimination that has its own methodology.*

If values lie neither in what is, nor in what might be, nor even in the adjustment of the one to the other, they must consist in a quality that is free from the determining-conditions. It is almost universally recognized that there is such a quality and, moreover, that it is manifested in a diversity of ways as 'purpose', 'obligation', 'need', 'freedom', or as 'beauty', 'goodness' and 'truth'. Unfortunately, terms such as these are commonly used without due attention to the difficulty of defining them—a difficulty that arises just because they belong to those regions of experience that can never be reduced to knowledge.

10.25.4. Essence and Existence

We have to make a distinction between all that can be conceived as

*Empathy, is the equivalent of Lipps's *Einfühlung*, but with the meaning given by E. Spranger in *Types of Men*, Halle 1928, p. 92. Our soul, in the aesthetic state apprehends in the object (besides the qualities which can be conceptually determined) psychical accompanying qualities, and when we live in these concretely, our soul expands above the real sphere of its struggle with the eternal World. This suggests that the world of em-pathetic apprehension is less 'real' than the world of struggle. In our terminology, the former corresponds to Eternity and the latter to Hyparxis. We might well be inclined to adopt the word intuition in the sense of what Bergson calls the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently Inexpressible. (H. Bergson, *Introduction to Metaphysics*, p. 6.) Unfortunately, the word has acquired too many misleading associations to serve our purpose.

material, and is therefore Fact, and the non-material qualities that are the sources of Value. We shall call the first Existence and the second Essence. Existence is the totality of possible states of hyle—the word 'possible' here meaning 'conforming to the determining-conditions of Time, Space, Eternity and Hyparxis'. Essence is the pattern of all the qualities which give meaning and purpose to all experience, whether human, sub-human or superhuman.

More specifically, by Essence we shall designate the property

that resides in every whole, that of being itself and none other than itself. This property is very much more than the Hegelian 'bare' being, for it endows the whole or entity with a possible reality, the fulfilment of which is not guaranteed. By Existence we mean the property of participation in the world-process. This is also very much more than 'bare' function, since it places the 'whole' in question upon a certain level of Being, and endows it with a place in the universal scheme.

All that exists is Fact, and all that is not Fact does not exist. Value does not 'exist', but it emerges in and through Existence as a quality that is itself an integral part of Experience. Moreover, values, insofar as they do so emerge, become temporal to no less a degree than they are eternal. They also become associated with space, and they recur according to *hyparxis*.

Furthermore, we can learn something of the genesis of values by considering the proposition—the truth of which is obvious to everyone and can be established quantitatively by the methods of natural science—that the potentialities inherent in a pattern always preponderate over the possibility of their actualization.* This suggests a fundamental proposition connecting Fact and Value:

Existence is poorer in its content than Essence.

From this disproportionality, there results a disharmony that can be reconciled only by the recurrent property of *hyparxis*. This reconciliation consists in the conservation of the potentialities that are unactualized, so that the existential equilibrium of the Universe is always secure. What exists is always less than what might exist, but the balance is redressed by the quasi-infinite repetition of existence

* Cf. St. Thomas Aquinas, *Summa* (39-44). Only an endless manifoldness can be the copy of the Divine perfection, and can actualize the unlimited number of possibilities that exist in matter. The *esse* and the *quod est* are separated in all the existing worlds.

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that offsets the quasi-infinite content of essence. Nevertheless, repetition does not in itself permit the emergence of values, since the latter can never be wholly contained within the limitations of Fact.

Before we attempt to clarify the two extremely difficult notions of Essence as the 'possibility of being real' and Existence as the 'participation in the world process', we should glance quickly at the early history of philosophy to see how ideas of this kind have been the source of bewilderment and dispute.

The belief that in order to understand our destiny we must carry our studies beyond Existence was clearly formulated by Aristotle in the preliminary chapters of his *Metaphysics*. He regarded his metaphysics as the science of 'pure being', which can be rendered; that which—just by being—is. Collingwood argues that Aristotle was wrong in assuming that there can be a science of pure being—since this latter is devoid of attributes and unknowable—but he asserts that

there is a true metaphysical science concerned with the foundations or presuppositions of natural science.* While accepting Collingwood's conclusion, we should not agree with the reason he gives. 'Pure being' Cannot be the object of scientific enquiry; not because it is devoid of attributes, but because its infinitely varied content can never be reduced to fact.

Far older than Aristotle's Metaphysics, is the search for the ground of Being itself. Probably one of the earliest abstractions made by man was to distinguish between the active and passive forces of nature. There are in man himself two natures: one static and the other dynamic. According to their relative predominance, some men have a natural tendency to interpret all experience in terms of static Being and others in terms of dynamic Becoming. Notions of the perennial opposition of rest and motion are expressed in the Creation Hymns of the Sanskrit Vedas and in the still older Sumerian mythology. They were developed into a great cosmology in Egypt and Babylon, and reached the early Greek Philosophers as a problem already age-old. Parmenides conceived the ground of all experience as motionless Being,

which can be translated as 'experience itself is identical with Being'. This seems to contradict the assertion that experience discloses not Being only, but Function and Will also, as three independent elements. Similarly, the dynamism of Heraclitus : 'All things are Becoming'—seems to contradict the view that Being does not become.

Plato realized that he could neither accept entirely, nor reject utterly,

*Cf. R. G. Collingwood, An Essay on Metaphysics, Oxford 1940, p. 11.
D.u. n—3*

either view, and sought to reconcile them in the doctrine of ideas. It is a commonplace that no commentator has understood what Plato intended this doctrine to mean; and it is a matter of history that his own pupils soon abandoned it. It seems at least probable, from the Parmenides, that Plato regarded the ideas as mediating between the unity of Being, in its static essence, and the multiplicity and diversity of particulars in their endless Becoming. In the Timaeus, the **αἰετὰ** themselves are the universals by which the Creative Intelligence 'thinks' the world into existence—directly in the case of the heavenly bodies—indirectly in the case of terrestrial entities such as man, animals and things. The **αἰετὰ ἀσώματα καὶ ἀβύβλητα**—that is, the essential ideas—include fire, air, water, earth, the heavenly bodies, man and the various species of animals and plants. Every particular entity is an incomplete projection of the eternal idea into the limitations of existence in space and time.

It might seem, then, that Essence, as we have defined it, is none other than the Platonic **αἰετὰ** and Existence the plurality of particular living

and non-living things. It was necessary for us to refer explicitly to the Platonic doctrine of ideas for the very reason that this mistake might well be made. The difference is subtle, but very important. Later, we shall find it necessary to develop a hierarchy of Being according to Essence-Classes. The concept of an Essence-Class has undoubtedly a connection with the $\epsilon\lambda\theta\eta$ of Plato, especially as the doctrine is developed by him in the *Timaeus*. Nevertheless, the essence itself, as distinguished from existence, is not the same as a genus or class of which a given individual is an imperfect or incomplete exemplar.

The distinction between Essence and Existence becomes clearer with the scholastic philosophers, and especially with St. Thomas Aquinas. There is a danger of confusion of language, for Thomas regards existence as the realization of essence through the act of Will. We take realization and actualization as completely distinct but complementary dynamisms. We cannot develop our own views until we shall have considered the nature of Will and Being and their connection with relatedness and order. The distinction of Essence and Existence, though necessary, does not suffice to account for the nature of Selfhood and Individuality.

The student of philosophy can trace the story of dispute over Essence and Existence through the scholastics, the sceptics, the idealists and the pragmatics to its apparent resolution in existentialism in one direction and monistic idealism in the other. Since neither solution has proved satisfactory, we are thrown back to our starting-point in ex-

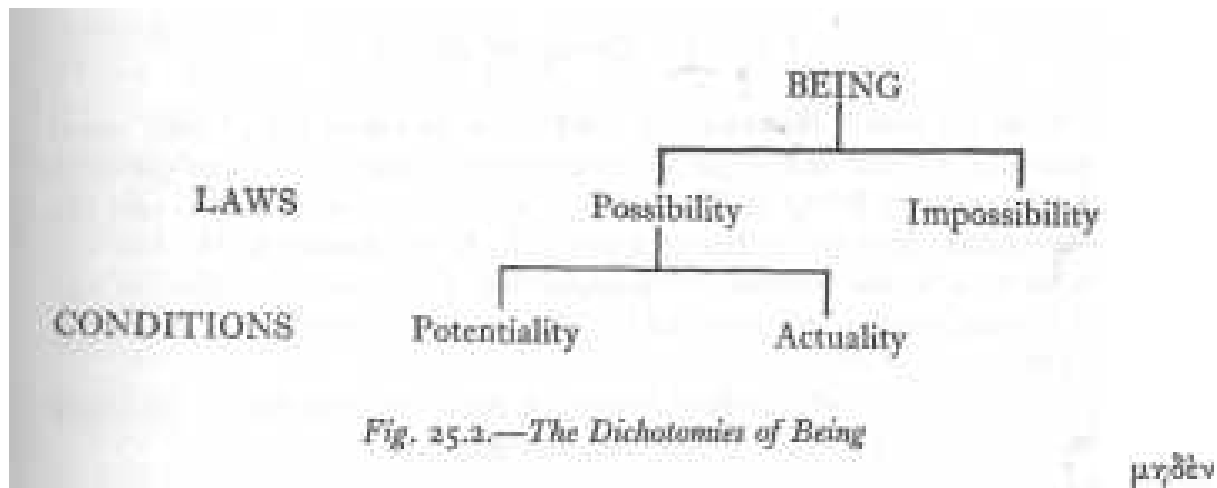
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perience. We must therefore return to the distinction made in Book I between two pairs of opposites: namely, the Possible and the Impossible as ultimate, and Actual and Potential as proximate, antitheticals. Starting from the Ground of Being—necessarily hypothetical; that is, beyond all experience—we can conceive a separation of the possible from the impossible through the operation of universal laws. Within the 'possible' there is a second and proximate dichotomy of the potential and the actual by way of the determining-conditions. This gives the scheme of Fig. 25.2.

By laws we understand that which determines Existence itself, and by conditions, we refer to the modes under which Existence subsists. According to our definition of Existence, everything that is possible exists, either as a potential or an actual state of hyle. In Book I we concluded that Space, Eternity, Time and Hyparxis are determining-conditions precisely because they separate all possible situations from those that are impossible. Thus yesterday's sun will rise tomorrow describes an impossible situation, and we recognise it to be so because of our understanding of the nature of Time. Here we may recall that the determining-conditions were conceived as self-limitations of the Will, and not as regularities of Function nor as discriminations of Being. We may now assume that although the impossible does not 'exist' and cannot exist, it is not the same as nothing at all. On the contrary, we may take the word Being to mean 'all that is not nothing—whether possible or impossible'. This enables us to make a new division quite different from that which leads to the

Laws of Framework. This is the dichotomy of Being towards Essence and Existence. The division arises because we can conceive Being



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either as the Source or as the End of the separation of the possible from the impossible. We can represent this diagrammatically as follows:

Fig. 25.4.—The Cycle of Being

In this diagram we represent the two-fold notion of Involution as the descent of Essence into Actuality, and of Evolution as the ascent of Existence towards Spirituality. The Impossible is that which is excluded from the cycle of Involution and Evolution—it is beyond

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limitation and therefore beyond knowledge. We can borrow the scholastic language and say that the impossible is not *ultra esse*, but that *ultra percipi*. It is not mere nothingness, but it is inaccessible to all forms of experience in any way analogous to those of human senses and mental processes.

Metaphysics, in the strict sense of the term, is concerned only with the presuppositions upon which the study of Existence is based. The study of Essence belongs to the Domain of Values; but values can be realized only 'by means of' facts.

We shall now find it easier to clarify the definition of 'an essence' as the power to hold together a particular and unique pattern of possibilities, without the requirement that the possibilities should be actualized according to time or realized according to *hyparxis*. Essences are neither possible nor impossible, and have their place in the limiting region or boundary where the possible merges into the impossible.

An essence cannot be said either to exist or not to exist. Realization is the fruit of the mysterious union of the impossible and the possible. Not only is this union mysterious, but its outcome is hazardous. The essence that misses the opportunity of realization is deprived of its possibilities, and in a temporal sense, 'ceases' to exist.

Existence is not subject to the hazard of confronting the impossible. It cannot attain to the Value that is beyond possibility, but it also cannot fall away from Fact. Existence is guaranteed against non-existence. Whether actualized in time or whether potential in eternity, Existence is protected by its very limitations from the hazards of the Essence. Even in its hyparchic aspect, Existence is no more than the conservation of potentiality by way of recurrence. It can never liberate itself from the determining-conditions. Hence we have an important proposition that runs:

Nothing that exists has of itself the power to change or to modify its own nature*

It does not follow from what has been said that Existence is necessarily static. There can be a true evolution of Existence, but only under the impulsion of essence-forces. In one direction Being enters into Existence in order to acquire the existential vehicle of Reality. In the opposite direction, Existence rises towards Being in order to acquire the essential content of Reality. Since man stands in the midst of both streams, we can see the point of Heidegger's description of man as a being in

* Cf. the Thomist doctrine that potentiality can never become act unless reduced to act by that which itself is act.

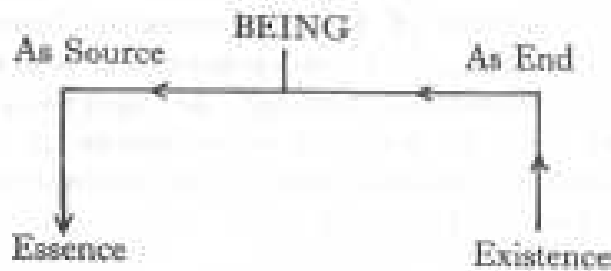
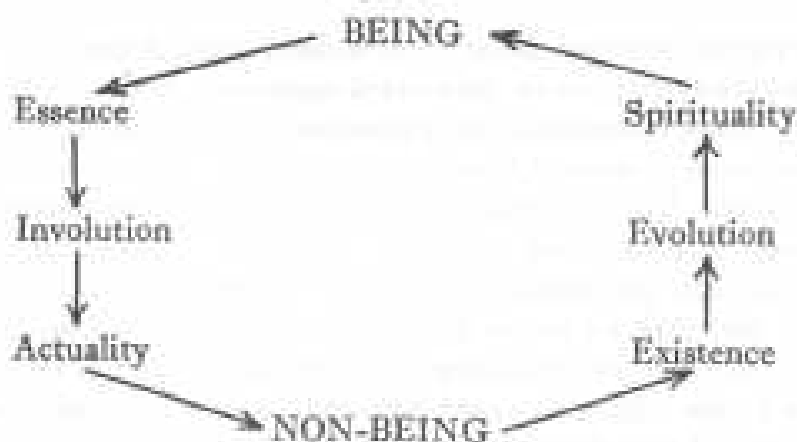


Fig. 25.3.—*Essence and Existence*



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advance of itself, already thrown into the world and abandoned there for death . * Nevertheless, the phrase 'in advance of itself cannot be interpreted rightly, save in terms of the essential being threatened with

the impossibility of realization. The man who fixes his attention upon Fact, being unaware of the hazard, feels secure subjectively and indeed is so objectively. He has nothing to lose, because he has nothing to gain. His existence is his guarantee, and since he is unconcerned with reality, he has no essential fear. The man who is awake to his own essential nature is also aware of the precariousness of his situation, because he has, of himself, no power to make even the first step in the direction that leads from mere Existence to essential Reality.

If we regard Essence as intrinsic possibility, and Existence as extrinsic limitation, we can illustrate the distinction from our human experience. The intellectual brain of man is the natural instrument for analytical judgments, referring to the extrinsic limitations of Existence; whereas the feeling brain is more apt to make synthetic judgments of essential values.

Such psychological interpretations of Essence and Existence are of considerable help, inasmuch as they provide a means of bringing within reach of our mental vision some idea of a distinction, the true meaning of which cannot be reduced to conceptual terms. We must, however, be careful to regard them as illustrations rather than descriptions. Judgments of value are made by an act of Will and not by an emotional reaction.

To sum up, we may describe Essence as that which does not exist but which can assent to Value. Existence is that which, though separated from Being, is compensated by the assurance of existing as a Fact. Essence as the bearer of Value needs to be realized as Fact. Existence as the bearer of Fact needs to be spiritualized as Value. Their mutual fulfilment is the Universal Harmony which is both in History and beyond it.

10.25.5. The Seventh Degree of Freedom

Since, by hypothesis, values cannot be represented in the six-dimensional framework of factual experience, we must seek for them not only beyond the limitations of space and time, but even beyond those of eternity and hyparxis. This would be conceivable in one of two ways: either we could adopt a substantial dualism of fact and value that would assign them to two mutually closed domains of reality;

* Cf. M. Heidegger, *Sein und Zeit*, 4th Edn. 1935, p. 47.

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or we could extend our dimensional scheme by postulating a seventh degree of freedom to allow for prohibited transformations of the one substance hyle.* The bifurcation of Reality into Fact and Value would be even more objectionable than the bifurcation of Nature into mind and matter, and we need not recapitulate the arguments of Chapter 3, nor add the further considerations that lead us to reject a substantial dualism. The very notion of multi-term systems precludes any ultimate dualism.

A seventh dimension, if continuously connected with the six-dimensional order of Nature and similar in character to it, would allow transformations different in kind from those of presence, actualization, potentiality and recurrence, and yet inter-convertible with them. This would throw into confusion all the results of our investigation of the natural order. The geometrical analysis** shows that whereas identity and diversity can be fully represented in a six-dimensional framework, the addition of a seventh direction would result in 'over-specification': e.g. the co-existence of two or more states in identical conditions. This would amount to a violation of the universal laws of nature, but there is nothing illogical or absurd about such an extension of framework.

We shall, therefore, examine the consequences of the hypothesis of a set of determining-conditions with seven degrees of freedom. These can be formulated as follows:

- (1) Values are not separated from facts, but they cannot be represented in the six-dimensional framework of space, time, eternity and hyparxis.
- (2) Reality has seven degrees of freedom, within which all values and all facts can be represented.
- (3) Value is non-metrical.
- (4) The seventh degree of freedom is non-metrical, and no transformations from either the space-like or the time-like dimensions of Fact into the seventh degree of freedom are permissible.
- (5) All possibilities can be represented in six dimensions, and therefore the seventh degree of freedom is available for the representation of impossibilities.
- (6) Values are impossible states of hyle.

With these six propositions, we have defined a scheme of representation that could be called 'quasi-geometrical' insofar as the form

* The term 'prohibited' is used here in a sense that has become conventional in physical science to denote transitions of an exceedingly low degree of probability.

** Cf. Vol. I, Appendix III, p. 509.

is that of a geometric manifold, but the content is incompatible with any geometrical observations.

It would be interesting to develop a mathematical theory of such a quasi-geometry with seven degrees of freedom, of which six are metrical and one non-metrical. This would require a special calculus, in which non-metrical properties would be associated with six-fold arrays of numbers. Such an undertaking would fall outside the scope of the present book, and is referred to only in order to emphasize the non-dualistic character of the scheme of Fact and Value that we shall adopt.*

We shall not make use of the terminology of a seven-dimensional quasi-geometry, but refer instead to Realization as a non-metrical property of experience that is associated with the transition from Essence to Existence. Thus realization is a transformation that cannot be represented in the six-dimensional framework, but is nevertheless co-terminous with it.

We might also here seek for a better definition of the term assent, used to designate the act by which bare awareness of Value is converted into a positive relationship to it. Owing to lack of sensitivity, and perhaps even more to our habits of thought that take the place of the direct interrogation of experience, we fail to see that all values are miraculous—that is, impossible—for there is nothing in the order of nature which should endow any one experience with greater significance than any other. When we are truly conscious of values, we assent to their reality. When by our actions we create values, we realize Reality. This is 'translation in the seventh degree of freedom'.

10.25.6. The Domains

We shall adopt the term Domain to designate each of those parts of Reality between which continuous transformations are excluded. We can at present distinguish only two such Domains: one of Fact and the other of Value. The Domain of Fact comprises all transformations of hyle that are permissible according to the framework-determining-conditions. The Domain of Values is filled by all experience that escapes from the determining-conditions without violating the essential law that no truth can contradict any other truth. Later, we shall meet with the third Domain of Harmony (Chapter 38), in which Fact and Value are reconciled. The three Domains taken together comprise the total experience of the existing universe in its relationship

- It is, however, worth noting that in the quantum physics of nuclear states, several non-metrical parameters are postulated, such as 'parity', which violate the conservation laws and therefore appear to be 'impossible', which might well be accounted for on the above lines.

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to the Essence. This total experience can be regarded as Truth, in the nearest to an absolute sense that we can conceive.

Thus Truth is a notion which we presume to be common to all domains of Reality—even those of which, by reason of our limited perceptions, we can have no experience. Hence, it is presumed that an act of assent to value can have the same kind of truth-quality as a correct statement of fact. This presumption allows an important simplification of language, since it enables us to dispense with a special terminology applicable to value statements to enable them to be distinguished from the language of fact.

We have previously seen, in our study of language,* that statements about Being and Will require languages differing in kind from that which serves for statements about Function. ** These languages make use respectively of multivalent symbols and significant gestures. Symbolical language can serve for communicating value experiences

that cannot be expressed by single-valued signs. For the expression of Harmony, gestures or their equivalent are needed. This must be borne in mind in the course of the ensuing chapters, where we shall find it necessary often to use multivalent descriptive schemes that are tedious, repetitive and inconsistent. Repetition and inconsistency are characteristic of most attempts to express the intuitions of value—not because values themselves can ever be contradictory, but because the limitations of language bear heavily upon all discussions which relate to the non-metrical properties of Reality. While the exposition of the theme of values must pass through a symbolical stage, we shall conduct the preliminary stages of our enquiry in terms of the twelve main categories of experience that have their primary reference in the Domain of Fact.*** At the conclusion of our examination of Will, Being, the Reflux of the Spirit and the Cosmic Drama, we shall be ready to enter the Domain of Value, with the aid of an extended scheme in which the categories will be non-metrical and refer to pure qualities.

We shall thus continue to follow the method of Progressive Approximation adopted at the outset, recognizing that we cannot hope for more than a partial clarification of the qualitative principles that govern the transformations of Value.

10.25.7. The Intermediate Region

Since the Domains of Fact and Value are presumed to be co-

* Cf. Vol. I, Chapter 4, Sections 2.4.7 and 2.4.8.

**Cf. Vol. I, p. 85.

*** Cf. Vol. I, Chapter 2, Sections-1.2.3 to 1-2.14.

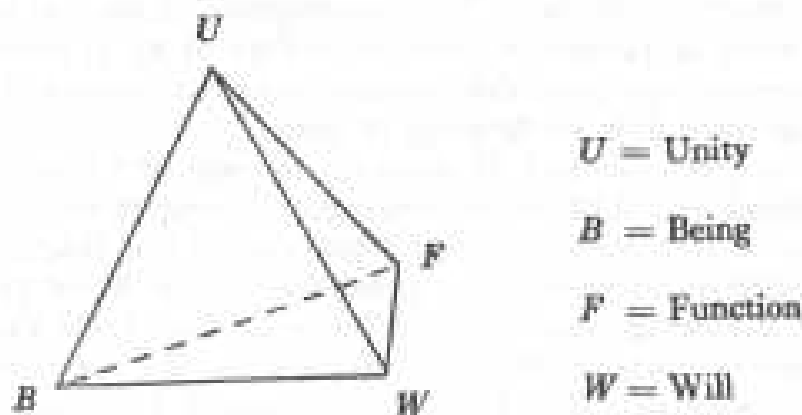


Fig. 25.5.—The Four-fold Representation of Experience

When engaged upon the study of Fact, our attention is directed mainly towards the region surrounding the apex F, where functional characteristics predominate over the differentiae of Being and Will. Fact is 'mainly' confined to the lower triangle B—W—F, where the Transcendental Unity of Being, U, plays no part.**The various levels of existence postulated in the Natural Sciences extend along the direction FB. FW indicates the varying incidence of framework-conditions according to form and function.

The point B represents Being as simple existence. The point U which, seen 'from below'—that is, from the standpoint of Fact—appears as Transcendental Unity, is, 'from above'—that is, from the standpoint of Values—the zero point where Essence is devoid of content. At the point U, Being, Function and Will are unified; but the values that can be realized from this union are still 'virtual', for they have only begun to emerge from the six-dimensional framework of determining-conditions. Hence the line BU can be taken to represent the path that leads from Existence towards Essence. In order to repre-

* Cf. Vol. I, p. 231. Fig. 13.1. Unity and Multiplicity.

** It is necessary to qualify the limitation by the word 'mainly' because the very homogeneity of Fact, which is the first pre-supposition of Natural Philosophy, is derived from the Transcendental Unity in which all Fact is One.

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sent Realization we should require to extend the tetrahedron according to Fig. 35.6.

In this diagram, the point U now represents the point of Essential Nullity which is expressed in the proposition There is no Value in

Fact . This is the culmination of 'emergence' and the beginning of

true realization. The triangle V1 V2 V3 represents three ultimate values, the nature of which has not yet become apparent. We can, however, go so far as to surmise that V1 should be the value aspect of Function, V1 that of Being, and V3 that of Will.

Returning to the tetrahedron UBWF, and remembering the 'eternity-blindness' of the human self, we can ascribe all fully-knowable facts to the triangle WBF. Phenomena in general occupy the interior of the tetrahedron because, being 'real', they must have some participation in the Transcendental Unity of Being U. We may then look upon the region surrounding U as the transition from Fact to Value. The reduction of phenomenon to fact discussed in Chapter 13* consists in projecting phenomena on to the region of 'simple existence' WBF. To illustrate the point, we may take the problem, to be discussed later, of the relation of 'mind' and 'body'. When reduced to factual terms,

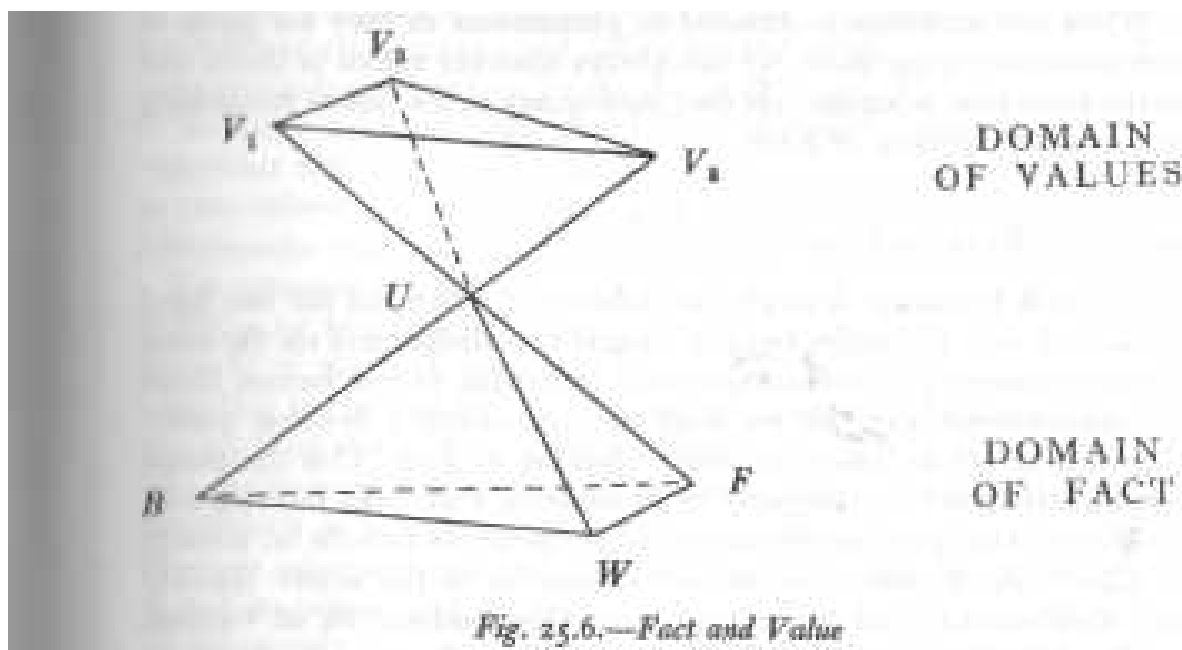
* vide Vol. I, p. 245 for the sequence

Experience ---- Phenomena

Phenomena ----» Fact

Fact ---- Representation

In the present instance, the 'representation' is not made through the usual manifold but by means of the tetrahedral model.



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extensive, we should expect to find a region that is common to both—where facts verge upon the impossible and values approach the insignificant. Such a region does indeed exist, and in order to study its properties, we may return to the diagram of Chapter 13*, in which experience is represented as a four-fold combination of Unity, Being, Function and Will.

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the relationship is undiscoverable and indeed 'non-existent'. Mind then becomes, as Ryle puts it, 'the Ghost in the Machine.'*

When our attention is directed to phenomena as they are given in our immediate experience, we can always discover values in them, and at the same time recognize our own inadequacy to the task of reconciling Value with the laws of Fact.

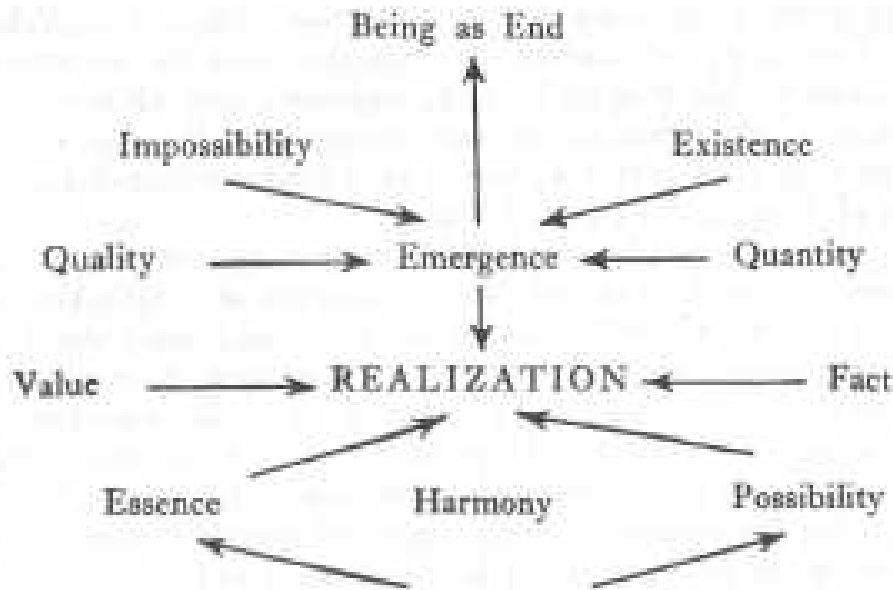
10.25.8. Realization

The task before us is to give an account of Value, on the one hand consistent with the entire body of factual knowledge, and on the other comprehensive of all value-experience accessible to our human forms of consciousness. For this we must take account of a dynamic quality that is inherent in Value and that is lacking in Fact. This dynamism is connected with the property of Realization that links Essence with Existence. Our preliminary survey must therefore include an attempt to clarify the meaning that we are to ascribe to the words Reality and Realization, and to the expression the Realization of Values.

The following diagram will serve to suggest the way in which the different conceptions introduced in this chapter may be related.

Being as Source
Fig. 25.7.—Realization and Harmony

* In general, 'phenomenalistic' analysis consists in the projection of experience on to the line FW, thus depriving fact of the third degree of freedom required to allow differentiation of levels of existence.



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At the present stage of our enquiry, we have no means of knowing whether the directions shown by the arrows in the diagram are indicative of the true situation or, indeed, whether any reciprocal action between the different elements can and does arise. We do not even know whether the various terms used represent the same kinds of objects or belong to the same realms of discourse. Indeed it is particularly important to remember that the various 'pairs of opposites' have been approached in very different ways. We know neither the logical nor the substantial relationships that may exist between them.

For systematic purposes, it will be convenient to approach the study of Value by following the progression of the categories. In this sense, Book II of the first volume can be regarded as the study of values according to the category of wholeness. Although the subject matter was confined to the Natural Order, the motive that urged us to undertake the enquiry was to find an answer to the question What is the significance of human existence on the earth? The value quality is the total interest that we all have in knowing ourselves and the world as well as possible.

Our enquiry will be made by investigating successively the properties of multi-term systems from the dyad to the dodecad. We have, in the present Chapter, begun to study the Dyad of Value and Fact. We may surmise that the total and ultimate Value, which gives significance to all partial values, requires, for its expression, no less than the unlimited term system of all Existence. So far from being capable of apprehending the Infinite Complexity of All Value, we cannot with our limited human faculties go far beyond three- and four-term systems. There is even reason for supposing that the twelve-term system—the dodecad—

represents the limit of human ability to apprehend the unity of the manifold.

The Scheme of our enquiry can be put in the form of a table showing the series of multi-term systems which will be the signposts on our way:

THE MONADS. The study of Experience as a whole without distinctions of quality. The Natural Order from the corpuscles to the galaxies is thus conceived as a self-maintaining cyclic or recurrent whole, subject to the determining-conditions. At this stage, Value can be ascribed only to the whole Universe in the sense that we have the urge to understand and adapt ourselves to it better.

THE DYADS. Experience as two-fold Reality. The two Domains of Fact and Value. The dyads of Essence and Existence, Emergence and Fulfilment, Possibility and Impossibility, Quality and Quantity,

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Being as Source and Being as End. Values are here seen as qualities inherent in everything.

THE TRIADS. Experience as a Nexus of three-term Relationships. The Varieties of Three-term Systems. Will as the Source of Law. The Inter-related Worlds of the Will. Values are here to be understood as the qualities attaching to the different modes of willing.

THE TETRADS. Subsistence and Being. Tetrads of Energy. Creation by Tetrads. The Universal Scale of Being. The Divine Tetrad.

THE PENTADS. Potentiality and Value. Essence-Pentads. The Cosmic Drama. Here Value is seen as the significance latent in what is not, as well as in what is.

THE HEXADS. Recurrence as the Realization of Values. Evolution and the Historical Hexads. Realization distinguished from Process. Value is now seen as a growing and developing quality.

THE HEPTADS, OCTADS and ENNEADS. Complete Events and Modes of Harmony. Value realized in Individuals and Societies.

THE DODECAD. The Symbol of Harmony. The 'Triad of Tetrads' by which Will and Being are reconciled. The Ideal Society.

SOCIETIES. Multi-term systems with an indefinite number of members. Here value is realized as unity in diversity.

If we can carry our enquiry so far without losing contact with the firm ground of experience, we shall have accomplished all that we can hope for. We can, at best, discover only the projection into realms of experience accessible to our human faculties of the Great and Universal Harmony, in which Value and Fact are everlastingly reconciled. There is, and always must be, an impenetrable Cloud of Unknowing to veil the Domains of Reality that are beyond the distinction of Fact and Value: where Source and End and Purpose and Fulfilment are left behind

as imperfect expressions of the Unfathomable and Unconditioned.

Chapter Twenty-six SYNCHRONICITY

10..26.1. Emergence

The Domain of Values is that part of Reality where quality alone is significant, in contradistinction to the Domain of Fact which is governed by quantitative laws, including those of framework. This would require that 'pure' values should be free from determination by the conditions of space and time. If values are 'timeless', we are faced with the question whether there can be 'timeless experience'. We can readily contemplate such timeless notions as equality, or such timeless forms as a triangle; it is less easy to decide whether or not we can experience equality or triangularity otherwise than as constituents of events that have duration in time. Alexander is probably right in asserting that even when we merely contemplate such ideas in our imagination, we invest them with spatio-temporal form.* He certainly goes too far when he concludes that all our experience is necessarily spatio-temporal; and indeed this is an issue upon which we can appeal to experience to decide. We have seen, in Book II, that Fact itself is not subject to the conditions of space and time alone. We can with confidence infer from our observations in space and time that every living organism is endowed with an 'eternal pattern' that is timeless, though perhaps space-extended. If we could be directly aware of these eternal patterns, we should have a timeless experience—but when we set ourselves to find out how this could be achieved, we find that it is beyond our power. We cannot exclude the possibility that there may exist beings with functional organs so different from ours that they would be able to perceive hyle in its virtual and sensitive states. To such beings, 'eternal patterns' would be perceptible facts and 'hyparchic recurrences' objects for observational study. For the experience of such beings, the partition of the Universal Manifold into the dimensions of Time, Space, Eternity and Hyparxis would be quite other than ours. The distinction between us and them, though far more profound, would be analogous to that of special relativity, according to which two bodies in relative motion divide space-time differently.

* C.f. S. Alexander, *Space, Time and Deity*. Vol. I, pp. 94-100, 2nd imp., London, 1934

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It follows that there can be no theoretical definition of 'timelessness', and we must therefore appeal directly to the tribunal of experience. If we set ourselves to examine carefully the manner in which we assent to values, we find that this assent is not the result of a process. We sometimes, though not always, find ourselves saying that's right, or that's beautiful or that's a pity, thereby expressing value judgments, without being aware of a process either of sense perception or mental association by which the judgment was made.

Owing to the ingrained habit of giving ourselves up to mental associations whenever our attention is stimulated by some inner or outer value experience, we tend to mistake the subsequent mental and feeling associations for the value experience itself. Patient and persistent self-observation and experimentation are needed to establish beyond any doubt that the value experience itself is timeless. Since we are not yet concerned with the realization of values, but with their bearing upon the sense and aim of human existence, we shall adopt as a presupposition of our present enquiry that the awareness of timeless values does occur in human experience. Values 'emerge' in experience in a manner somewhat like the recognition that some actual shape we see before us is a triangle.

Emergence seems, at first, to be a relatively simple notion, with associations that remind us of Lloyd Morgan's 'Emergent Evolution' and other philosophies of temporal progress from the inanimate to the animate, or from the unconscious to the conscious. In truth, it is a subtle and most elusive property of experience that cannot be expressed nor described in factual terms. That which 'emerges' is not an improved function nor a higher level of existence, but a more significant sameness.*

The quality of emergence can perhaps be best recognized in the appreciation of a work of art. In art, we look for fact and value in harmonious equilibrium, the one with the other. The factual content is perceived as the thematic material taking form, whether in the dynamic incompleteness of dance and music or in the static perfection of painting and sculpture. We recognize that the very limitations of each form of art are the condition of their power to evoke the artistic experience. This becomes evident when an artist, like Wagner, seeks to overcome the limitations of his art by an attempted syncretism of the forms of sight, sound, poetry, and architecture. The result is a magnificent failure. It is not through sense perception that the value

* We shall later, in Chapter 37, allot Emergence to the fourth category of Value—the highest term of the tetrad of passive or denying values.

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content of a work of art is experienced, but through emergence. As it emerged timelessly in the inner experience of the artist, so also

must it communicate itself to the spectator as a quality that emerges

timelessly in his own inner experience. Temporal actualization, the eternal pattern and the hyparchic recurrences all play their part in the arising of the experience; but it is through them, rather than in them, that the artistic quality emerges. That which emerges does not become actual—it does not exist. It is not even the eternal pattern nor our contemplation of the pattern imperfectly manifested in the visible work, but a quality that is not determined and can therefore neither be described nor reduced to fact.

A Pieta of Michelangelo, formerly in the Florentine Bargello, was

first seen by the present writer when a young child and revisited several times at long intervals over a span of nearly sixty years. In the whole experience, a timeless quality emerges that was there from the first, and yet has deepened and been transformed into a fuller understanding of the value-experience that drew Michelangelo towards religious contemplation in his later years. It contributed to the formation in early youth of the conviction that there is an invisible reality that cannot be held within the limits of time and space. The image, as it is perceived to-day, is not a clear one—it blends into those of the Captives emerging from their native marble that stand in the same hall. It is given voice in the words of Michelangelo's sonnet

Non ha Vottimo artista alcun concetto
Ch'un marmo solo in se non circonscriva
Col suo coverchio.

The best of artists hath no thought to show
Which the rough stone in its superfluous shell
Doth not include. *

The particular experience is, in some significant way, connected with the image of Donatello's St. George—as if it were necessary to stand upon the shoulders of one supreme artist in order to view the work of another—or perhaps as if the Quattrocento is felt as the ferment from which the art of Michelangelo emerged.

As these lines are being written in a remote Welsh village, the present moment with its memories is one whole with innumerable impressions of Florence, recollections of the cadence of Italian poetry, and of a vivid present feeling for the direct religious insights vouchsafed to the

* Sonnet XV, Rime, p. 173. Trans, by J. A. Symonds, Life of Michelangelo. Vol. I, p. no.

greatest artists as their life on earth nears its close. And yet it is not any nor all of these things. The emergent quality was there for the child almost too young for speech: it was renewed for the fifteen year old schoolboy who revisited Florence in 1912: it has become part of the understanding of the man—it is neither the same nor is it different from what it first was.

The emergent quality of the artistic experience was strongly felt by Michelangelo himself. It has been recognized by all who have tried to understand the significance of art in the life of man, though lack of an adequate metaphysics has usually prevented its formulation in terms of Fact and Value. Thus Ogden* writes: A disposition to feel the completeness of an experienced event as being right and fit, constitutes what we have called the aesthetic factor in perception.

Although we have taken the emergence of artistic value to illustrate our theme, it will be understood that the same arguments apply to all value experiences. We see 'in a flash' that a step in mathematical analysis is not only correct, but right and fruitful and therefore signifi-

cant. Our judgments of approval or disapproval, whether moral or aesthetic, are made timelessly 'without because'. The judgment 'emerges' to meet our awareness of it. If 'we' are not there to meet it, it passes us by, but it is not 'we' who 'make' the judgments. By penetrating more deeply into the significance of timelessness in judgments, we shall learn about the reality of values, but before this can be undertaken profitably we must first study timelessness as it affects the region that lies between the Domains of Fact and Value.

10.26.2. Synchronicity

The notion of 'fitness' refers to an emergent quality that stands between fact and value. We say that a 'key fits a lock' and the statement is factual. A statesman proclaims that he wants a 'country fit for heroes to live in' and the statement refers, or should refer, to non-factual values in a framework of fact. A priest assures us that a friend died 'in a fit state to meet his Maker' and the reference is to value alone. Between extremes, the word 'fit' has a range of meanings all of which have an emergent character.

- Cf. R. M. Ogden, *Psychology and Education*, New York 1926, pp. 132-3, quoted by Herbert Read in *Education through Art*. In the discernment of a perceived event, our disposition is a positive factor no less real than the event itself. The feelings which attach to a dispositional readiness for response—either in a single perception, or in a series of perceptions, interrupted perchance by pauses of sleep and distraction—are aesthetic. It is the aesthetic feelings that mark the rhythm of life, and hold us to our course by a kind of weight and balance.

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The notion of fitness provides an appropriate introduction to our study of emergence, inasmuch as it does not necessarily imply either temporal or spatial relatedness. Moreover, although a key fits a lock, it cannot be said either that the lock causes the key, or that the lock is the purpose of the key. To see this clearly, we have to distinguish between the meaning of the sentences: the key turns the lock and the key fits the lock. The first is a statement of fact alone; the second, and any similar assertion, such as the glove fits the hand, refers to a spatial connection which conveys a rather vague implication that, because of this connection of 'fitting', some process in time will go well. The key that fits the lock can be used to open the door. The glove that fits the hand serves to keep it warm and at the same time to make it look elegant. These could be called examples of 'static fitting'. The connection between horse and rider is one of constant adjustment, and could thus be called one of 'dynamic fitting'. Each responds to the other as a process in time, and they combine to embody an harmonious arrangement in space. This, however, is not the true quality of the relationship, which consists in the manner in which the rider directs, but does not cause, the movements of the horse. Yet another example of 'dynamic fitting' can be found in the connection between the eternal pattern of a living organism and its physico-chemical process in time. The one 'fits' the other, but the connection is dynamic: constantly regulating itself according to the changing environment and to the needs of the life cycle of the organism. In

each instance, we can separate the process that goes on in space and time from the timeless structure by which the different cycles and levels are connected.

We shall use the terms synchronous and synchronicity to designate similar connectednesses of experience from which temporal differentiations have been abstracted, disclosing some timeless connection involving space, eternity or hyparxis.*

Synchronicity is closely related to emergence. If there were no

- The use of the term 'synchronous', to designate a connectedness that has neither 'before and after' nor 'here and there', was suggested by Dr. C. G. Jung in his introduction to Wilhelm's translation of the I Ching. Referring to the belief in divination, Jung says (cf. trans. by W. Carey Baynes, London 1951, Vol. I, p. 4): This assumption involves a certain curious principle that I have termed synchronicity, a concept that formulates a point of view diametrically opposed to that of causality. Since the latter is no more than a sort of working hypothesis of how events evolve one out of another, whereas synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves, as well as with the subjective (psychic) state of the observer or observers. •

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synchronous connectedness, there could be no emergence except into a state of pure consciousness divorced from function. Just as emergence cannot be reduced to terms of actualizable fact, so also can synchronicity not be brought under the causal laws of the natural order. Nevertheless, synchronicity is to be regarded rather as a condition of emergence than as an emergent quality in itself. Pure emergence is not only not actualized in time, but free also from the conditions of presence, potentiality and recurrence. It is a moment of conscious experience 'without because'. Nevertheless, we can learn much about emergence by examining the various forms of timeless connectedness that can be discovered in our experience. The study of synchronicity is rendered difficult by the position it occupies in a kind of no-man's-land between the fields of Science, Art and Religion. There are, however, many and very important examples of synchronicity to be encountered in the Natural Order. Such, for instance, is the connection between mind and body; but it is precisely such problems that elude the strictly scientific—that is, observational—approach.

We shall search for synchronous laws, but these laws have something of the aesthetic quality that leads the architect to accept the 'golden mean' as a law of proportion. The difficulty of reconciling the study of synchronous laws with the present day 'orthodox' scientific attitude is evident in the case of all those forms of experience that are the subject matter of psychical research and commonly designated as psi-phenomena. There is little doubt that such phenomena do occur, and that they are demonstrable by experimental methods—particularly those of Extra-Sensory Perception.

Most E.S.P. phenomena have two features in common:

(i) They are functional in character and one might therefore expect them to be reducible to fact,

but (2) They are elusive and generally non-reproducible, nor do they readily fit into the framework of the natural order.

We shall designate as paraesthetic* those phenomena that are allied to sensory experience and yet cannot be described in terms of sensation alone. Paraesthetic phenomena so defined are to include all the eternal and hyparchic inner relationships of complex entities and the various kinds of situation that may arise through the reciprocal action of

* The term paraesthesia—derived from the Greek para, alongside of, and aesthesia, sensation—is used in medicine to designate pathological disorders of the sensorium. It seems, however, legitimate to use the same word in its etymological meaning as that which is on the borderline of sensation.

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different entities without the actualization of hylic exchanges in time. Paraesthetic phenomena are peculiarly intractable to scientific investigation, and their comparative rarity and unimportance in the Domain of Fact would perhaps constitute sufficient grounds for ignoring them, were it not for their close affinity with other phenomena of decisive importance for any possible interpretation of the natural order, such as the connection between the eternal pattern and the somatic organism of living animals.

The exploration of paraesthetic phenomena will help to clarify the connection between Fact and Value and also to establish the irreducibility of Value itself. This study calls for a new approach to the determining-conditions. Hitherto we have been led to postulate the six-fold framework of space, time, eternity and hyparxis in order to give a consistent account of phenomena accessible to sense observation. We have now to reverse the process and seek in phenomena observed in space and time for guidance in establishing the laws that govern the 'unobservable' dimensions of eternity and hyparxis.

The recognition that emergent qualities are undoubtedly constituents of Reality obliges us to accept the authenticity of qualitative distinctions and timeless connectednesses that cannot be directly expressed in terms of sense-impressions. The qualities of 'rightness' and 'fitness' cannot readily be reduced to spatial congruity or temporal simultaneity; but such words have meaning when referred to the potentialities and the recurrences that their connectedness makes possible. We are seeking for laws that will enable us to generalize our experience and espouse the uniqueness of Value with the universality of Fact. These Laws of Synchronicity must take into account the reality of emergence; and, consequently, they cannot have the quantitative character that we look for in the laws of natural science. These latter are founded on the assumption that all phenomena can be reduced to facts, and thus made wholly knowable and intelligible to the human mind, whereas there is

in synchronous connectedness an aesthetic quality that goes beyond knowledge and involves the faculty of judgment.

10.26.3. The Laws of Synchronicity

Our geometry as developed in Book II appears to have objective significance as the framework of physical and even biological events. The six dimensions are more than a convenient reference system for purposes of description, for they are taken to express universal laws

leaves us on the horns of the dilemma—the man as a fact is there to be seen: the man as a value is unknowable. Are these two men the same or are they different? Out of the recurrent experience of being confronted with this mystery, there emerges the awareness of the common presence that is neither fact nor value, but is the experience of a synchronous reality—I and Thou.

Common presences are not the result of antecedent causes, nor are they the fulfilment of an aim or purpose. They may emerge as the transient togetherness of entities in a limited region of space. This can be observed in the behaviour of a dense crowd of excited people, where a bond of common feeling arises without either cause or purpose. In such a situation, the actions of the people viewed as separate entities are often inexplicable in terms either of their past history or of their future purposes. They are wholly subject to the influence of a transient pattern of behaviour that extends throughout the region of space occupied by the crowd.

In such examples, sense perceptions evidently play a part in the transmission of influences—but they will not account for the common presence that the crowd acquires. This presence is not actualized: it arises and disappears according to laws that cannot be reduced to scientific terms, as we indicate in using the phrase the incalculable behaviour of a crowd. A similar community of presence is to be seen in the flight of birds, when a whole flock wheels and dips in flight with a coherence that is quite transient and yet more perfect than any mechanism of temporal co-ordination could achieve.

Striking examples of common presence without personal identity are to be found in the insect world. The termitory is well defined spatially—it has size, shape, proportion and a very complicated visible structure. There is an invisible and incomprehensible agency that enables a colony of termites, that may contain half a million separate insects, to manifest a pattern of behaviour that has an amazing degree of co-ordination and unity. This unity is by no means obvious when we stand in front of a hard white pillar in a South African river valley—nor can we observe it in the actualized process of life when we break into the interior. Only long patient study, that is as much a work of art as a science, permits the common presence of the termitory to make itself felt.*

Some 2,600 species of termite are known, and each of them has its

- The present writer can vouch for the powerful feeling of mystery that is ei-

perienced when standing before a territory, and in beholding its interior when, accidentally, the crust has been broken. But to reach a sense of the common presence one would have to devote years of intimate contact with the life of the termites, such as is described in E. N. Marais' book, *The Soul of the White Ant*, London 1944.

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characteristic pattern of existence. The common presence of a territory is, however, not to be confused with the pattern of existence common to all members of the species. We behold it with a sense of real presence that emerges from the power of recurrence within a confined region of space.

Common presence manifests as the power to make one's presence felt, and it is recognizable as a space-extended property that is not actualized. We can recognize this qualitative factor as the enrichment of mere spatial presence by an emergent factor that gives the common presence a value of its own. We have therefore adopted the term 'common presence' to indicate that something is shared without being exchanged. This emergent factor can be verified in the psychological experience of the near physical approach of two people. An awareness of the other's common presence then occurs which is qualitatively different from that which is given by sight and sound, and which changes again when proximity degenerates into mere physical contact through the senses of touch and smell.

Common presence exists instantaneously. It has no history. It does not actualize. The common presence of a given moment has its own complexion and this may change slowly or suddenly, continuously or discontinuously, into another complexion that may have no apparent affinity with the former. This unpredictability of the common presence makes it difficult to fit into any working or 'scientific' hypothesis, and indicates that it belongs to the Paraesthetic region.

10.26.5. The Law of Mutual Adjustment, S-H-E

We must start by distinguishing the synchronous mutual adjustment that emerges in the mutual connectedness of entities from the temporal effect of interaction between entities. The latter is a commonplace of scientific observation, for it is the result of the tendency of systems to move towards their most stable state. Inasmuch as the second law of synchronicity is not quantitative, it is thoroughly 'unscientific'. It is expressed in innumerable proverbs and sayings of the common and ancient wisdom of people who were more sensitive than 'educated' and 'civilized' folk to the emergence of timeless qualities in experience. We commonly find, for example, that there is a strange validity in proverbial sayings such as: *God tempers the wind to the shorn lamb*, or: *Fortune favours the brave*. In many such ways we express our conviction that there is a mutual adjustment of events that cannot be accounted for by the operation of causal laws.

Many occasions of non-interacting connectedness can be referred to

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the Law of Mutual Adjustment, which asserts that there is a hidden regulative influence that attenuates the tensions that would otherwise arise between the incompatible patterns of separately actualizing wholes. We may picture the operation of the second law of synchronicity with the aid of the following abstract example. Let there be a very large number of small flat stones of different colour and shape thrown at random on a surface, so that each stone comes in contact with, on the average, five other stones at edges or corners. If the arrangement is truly random, the probability that definite patches of colour will be formed is very small. If, now, we were to observe in a certain instance that such patches occurred far more frequently than statistical calculations predict, we should presume that some ordering influence was at work. Effects of this nature do occur in all kinds of situations—especially those which would otherwise suffer an impoverishment of potentialities by conflict or even mutual destruction. The effect is all the more marked when we see it in contrast with temporal actualization, within which conflict is an inescapable and necessary element in the pattern of existence. We see the two situations exemplified in the mutual support afforded by different species in the Biosphere and in the struggle for existence by which the unfit are eliminated.

The Law of Mutual Adjustment makes itself felt in many ways: notably in the observation that experience is more coherent and more consistent than might be expected from considerations of fact alone. There is an emergent quality in human experience that escapes attention until we begin seriously and carefully to observe the inconsequence, bordering on recklessness, of much human behaviour, and its counterpart, the passivity and lack of initiative that play so great a part in the lives of the majority. When observed as Fact the failure of all human undertakings would seem inevitable. But, on the whole, things go better than might be expected. Fatal accidents are far less frequent than the errors of judgment that might be expected to produce them. In many ways, we are led to feel that there must be some law according to which the regulative property of hyparxis is brought into operation to produce—without intention or purpose on the part of those concerned—a common pattern of existence that depends on location but not upon duration.

A significant manifestation of the second law is the experience of perception. It would be hard to account for the arising of simple mental images, together with an immeasurably complex array of nervous impulses in the retina, otherwise than by the operation of synchronous laws. The view that all perception is clairvoyant has been

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Between the visible actualization and the invisible potentiality, there is a state of strain. This issues according to the condition of time, as the whole world process actualizing according to the laws of nature. There is also an unseen emergence of identity that is hyparchic, but of a qualitative rather than a simply recurrent character. The observed regularities of nature can be described as order; those that are unobserved can be called organization. We can observe the orderly consequences of organization and we can infer its existence, but we can never observe it through sense perception. Emergent identity is the reconciliation of order as the denial of freedom and organization as its affirmation. Our experience in everyday life agrees with this conclusion. Order is both opposed to freedom and necessary to it. We are not 'free to do as we like' because we might disturb the order of our environment, and yet it is this very order that gives us the possibility of freedom. On the other hand, we recognize that we are free in so far as we are ourselves—that is, inwardly coherent. This coherence is not that of an undifferentiated mass, but of an organized self-hood. Organization is the instrument of freedom and yet it is also more than a mere instrument. It has a positive affirming quality that is the reverse of the negative quality of mere order. Organization is the condition of life, and life is the vehicle of freedom.

Everything that exists is organized to a greater or lesser degree, dependent upon the level to which it belongs. Every existing thing is also orderly and, within its own limits, its order can be studied by observation. Thus, order is 'visible' but organization is 'invisible'.

A classical illustration of the law is given by the structure of the living animal organism. This is constituted by different layers through which, in the 'downward' direction, an organizing influence originating from the eternal pattern of the species is transmitted, that finally manifests itself in the orderly behaviour pattern of the somatic actualization of the living animal. The organizing influence is at one stage transmitted 'downwards' through the hyparchic regulator without exchanges of hyle, and must here be regarded as Paraesthetic in

• Cf. M. M. Moncrieff, *The Clairvoyant Theory of Perception*, London, 1951, and also H. H. Price, *Perception*, Oxford, 1932, have drawn attention to the contradictions of dualistic theories and showed that notwithstanding its difficulties, only some form of realism can give a satisfying account of perception.

character. The disorganizing influence of the environment, acting in the direction from below 'upwards', originating in the soma, can result in pathological disturbances. These, if they exceed a certain threshold of intensity, may disorganize the hyparchic regulator and even result in the death of the organism.

Such effects illustrate the rule that disorganization acts from a lower level of existence to disturb the harmony of a higher level; but they do not tell the whole story. Comparing the behaviour of higher and lower

forms of life, under conditions when the regulating mechanism is disturbed, we become aware of a quality that can be called the 'will-to-live'. This quality can be described—up to a certain point—in terms of hyparchic ableness-to-be; but only up to a certain point, for there is in it an element of value that has the same taste for us as the fulfilment of an obligation. We respect the organism that fights for life because we feel that, through its will-to-live, it participates in the essential Affirmation that descends from the Prime Source of all Existence. When we examine the triad E-S-H, we notice that the eternal pattern, E, occupies the place of the dominant impulse, and that it is confronted with the subordinate impulse of the environment, represented by the outer connectedness of space, S. The reconciliation of these two impulses emerges as the hyparchic quality of ableness-to-be. We have here used the word 'quality', rather than the neutral term 'property', because what we become aware of in the meeting of organization and disorganization is something more than indifferent Fact.

To appreciate the full significance of the third law of synchronicity, we must see how it enables us to account for regions of experience in which there is a building up of unity of parts into a whole. The articulated unity of conscious experience is given in our immediate awareness and is at least partly lost when we seek to reduce it to a system of facts. Organization is a value-quality and yet it is so intimately connected with our experience of phenomenal order that we never wholly isolate the one from the other without losing the content of both. Order that does not derive from organization is sterile. Organization that does not actualize as order is ineffectual. As we all somewhat readily sense this intimate connection, we tend to treat organization as if it were a fact known to us from sense experience. We suppose that we 'observe' that entities are organized and we then proceed to invoke organization as a principle of explanation in natural science. And yet, if we examine the situation closely, we can see that we never observe organization, nor can we even legitimately infer its presence from what we do observe.

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This can be illustrated by considering the perennial disputes between advocates of the mechanistic and the animistic interpretations of nature. There are no facts that justify the choice of one or the other scheme. Nevertheless, very few biologists, whether specialists in one branch of their science or philosophers searching for a general principle of explanation, can preserve an attitude of complete impartiality towards the question. Even those who approach the problem from outside the field of biology proper find themselves drawn to take sides in the dispute. Moreover, the issue is universally felt to be an important one, and yet there is no obvious reason why a scientific specialist should become involved—often emotionally and irrationally—in a dispute that can have little or no bearing upon the ascertainment of facts or upon their application, either in practical life or in the formulation of general laws. The truth is that the question is important because it concerns the emergence of quality. Life would have no special quality if it were wholly determined by existential laws. It is the feeling for the essential

quality of life that touches us when we contemplate the struggle of organization and disorganization and its outcome in the will-to-live.*

The universal significance of the Law of Organization and Disorganization derives from the part it plays in linking our knowledge of the Domain of Fact with our intuitions of the Domain of Value. In the intermediate region between these, emerges—in accordance with the third law of synchronicity—the precarious identity of the experiencing subject standing poised between Existence as a Fact and Essence as a Value. This identity is timeless, it neither endures nor perishes—it may come and go in the consciousness of the subject, but it does not wax or wane. It is an authentic example of the emergence of a synchronous quality that is on the threshold of Value.

10.26.7. The Law of Multiple Existence, E-H-S

In the fourth Law of Synchronicity the dominant impulse is eternal, whereas the subordinate impulse is transmitted through the quality of hyparchic recurrence. Instead of emerging as identity, recurrence now breaks down into a multiplicity of co-existing states. We have to try to represent to ourselves what can be the emergent quality that pervades the environment—the latter being space as the intermediate impulse—

* Gustav Stromberg in *The Soul of the Universe*, Philadelphia 1940, shows how he was led to an animistic interpretation of experience by studying the facts of nature from the stand-point of emergent quality. His book contains many valuable illustrations of the laws of synchronicity. Cf. also Professor R. C. Johnson's *The Imprisoned Splendour*, London 1953.

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when the unity of pattern is confronted with the multiplicity of manifestation.

If we could momentarily arrest the process of actualization and rotate time into eternity, we should travel along a path in which each existing whole was in a different state of actualization. Simple entities such as electrons would appear no different as a result of the cessation of time, for their potentiality in eternity is exactly the same as their actualization in time. For such entities, time is not only reversible in the forward and backward directions, but it is also free to rotate into any other direction in the internal manifold. Their recurrence is indistinguishable from their actualization and potentiality.*

With composite entities, the situation would be strikingly different. The potentialities of all entities above the level of unipotence so far outnumber their possibilities of actualization that stability of existence can be achieved only by hyparchic regulation. Simple interchange of determining-conditions is no longer possible. Nevertheless, the excursion into eternity can still be visualized, and it would now reveal all the various potentialities of a single moment in time as an instantaneous multiplicity of existences. This multiplicity is one of the points of contact between Fact and Value, for without it there

could be no effectual choice, and hence no true responsibility. The entity that exists on different levels fulfils its obligations in the natural order automatically, but its existence does not thereby emerge into the realm of values. Only when the multiple actualization is impregnated with the consciousness of responsibility does one line of time acquire a significance that gives it greater value than the rest.

The Law of Multiple Existence is the emergent counterpart of the existential Law of the Stratification of Levels in eternity. The latter is inferred from the facts of observation as they have been reported by natural scientists. It is a factual law, and it bears no necessary or obvious relation to any system of values. The Law of Multiple Existence being an emergent law, we learn from it that the distinction between possibility and impossibility is not so rigid as might appear from consideration of framework laws alone. Thus, by studying the laws of synchronicity, we can become aware that the distinction between unity and multiplicity when applied to pattern can only be conventional. Whether our pattern exists, or only appears to exist, as many lives lived successively or simultaneously, or whether it consists of only one life with varying potentialities, is largely a matter of how

- Cf. Vol. I, p. 280, for the example of electro-magnetic radiation. The internal manifold is the three-dimensional continuum of time, eternity and hyparxis.

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we interpret the content of the limited range of levels that are accessible to our ordinary consciousness. Awareness of multiple existence, as an immediate datum of experience, occurs only in special states of consciousness.*

In the biological manifestations of the Law of Multiple Existence, the dominating impulse comes from the unity of the eternal pattern, and the subordinate impulse from the multiplicity of actual forms. This can be illustrated by an example that is observable in space and time; namely, the variability inherent in the pattern of a given species of plant or animal. All members of the species collectively form an organism, the unity of which is in no wise impaired by the fact that an immense potential for variation is concealed in its pattern. The species is both, uniquely, itself and also, multiply, other than itself. **

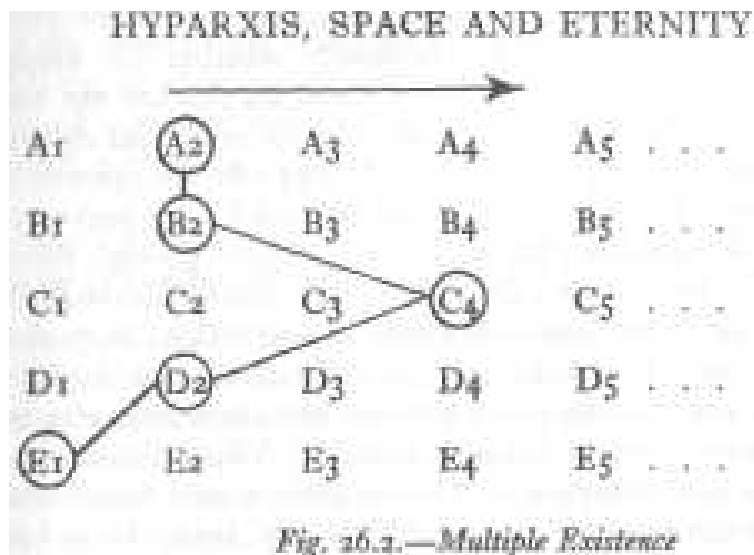
We are able to observe this peculiar unity-multiplicity of the species because of the position we occupy in the autonomic world. The contemplation of the earthly Biosphere can give us an insight into the law of multiple existence—but it does not enable us to penetrate to the emergent significance of the co-existence of many lives in one life.

An approximate representation of multiple existence can be given by a simple diagram:

- William James in *The Varieties of Religious Experience* gives a most remarkable account of his own conviction of the reality of multiple existence. The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that these other worlds

must contain experiences that have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points and higher energies filter in. (p. 519.)

** Cf. Vol. I, Section 8.21.5, pp. 407-11. Many examples can be found in J. Huxley's *Evolution—The Modern Synthesis*.



In this diagram, the letters A, B, C, etc. designate successive moments of time. The numbers 1, 2, 3, etc. designate the different existences synchronously present at a given moment. The vertical direction represents the passage of time, the horizontal is a non-temporal sequence that consists in a combination of space, eternity and hyparxis. At the first moment there is only one entity A, but that entity has many existences; A1, A2, A3, etc. A, B, C, etc. are successive states of one and the same entity.

The circles, placed round the symbols A2, B2, C4, D2, and E1, indicate the points at which the potentiality and actualization of the entity are merged. They can be called 'points of reality'. There is only one point of reality at a given moment of time and the successive points of reality form a temporal sequence. It is, however, not a line of actualization. Herein lies the critical importance of multiple existence for a right understanding of human life. Because of it, there can emerge for certain entities, such as man, the possibility of liberation from the consequences of their own past lives. Thus the entity represented in the diagram is existing for the most part on level 2. At the moment C it escapes into the 'higher' level 4, and at E it falls to the 'lower' level 1. Such effects are non-causal and incalculable. They can occur to one entity without affecting the actualization of other entities because the place remains filled existentially whether the entity is 'really' there or not. The places such as C2 and E2 that are not 'really' occupied by the entity qua essence are filled by the entity qua existence. For other entities, including other human beings who are upon level 2, there is no observable difference between B2 and C2, or between D2 and E2. Essentially speaking, C2 and E2 are merely 'ghosts'. Existentially speaking, C2 and E2 are fully materialized forms. Although these descriptions are no more than indications of the reality, they should

be carefully studied, for once they are understood the distinction between Essence and Existence will perhaps become a little clearer.

In the intermediate region between Fact and Value, Existence and Essence both can have their place. The six-dimensional framework of natural philosophy is empirical and existential; but, being derived from total experience rather than from factual abstractions, it leads naturally on to the seven-dimensional extension of framework discussed in the last chapter. We called the intermediate region that of 'virtual displacements towards Reality'. Whereas multiple existence as such can be represented in six dimensions, the emergent quality can be thought of only with the aid of the notion of virtual displacements. We touch here upon the genesis of Essence in the midst of Existence—

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a notion of decisive importance for any philosophy of values. Turning again to Fig. 26.2, we can regard the circles as symbols of the seventh dimension of impossibility, because there is no 'possible' reason why one point should be preferred to another.

We find the need to go beyond the six-dimensional framework whenever we seek to express the emergent character of the Laws of Synchronicity as distinct from their factual content. Multiple existence allows for the emergence of qualities that would find no place in a single line of time, but these qualities are subtle and pass undetected so long as we observe experience with a quantitative bias. Psychologically, multiple existence enters our awareness in the form of the contrast between the mere facts presented to our sense-experience and the deeper significance we feel that they could have for us if we were living our lives differently. The sensitive man is constantly aware that there are different lives proceeding synchronously in and around him. Of the insensitive man, the poet wrote

A primrose by the river's brim

A simple primrose was to him

And it was nothing more.

When experience is reduced to fact and confined within the limits of the six-dimensional framework, multiple existence loses its subtle distinctions of quality and appears to be no more than the complex system of potential-energy-gradients by which the actualization of Existence is maintained and regulated.

10.26.8. The Law of Connectedness and Independence, H-S-E

In the Domain of Fact, we look for clarity of concepts, for entities that are well-defined and for laws that are free from ambiguity. Nevertheless, even here relativity must be taken into account. The distinction of 'same and other' becomes clearer and more precise as we mount the scale of existence. It is quite absent in the ground state of hyle.

It does not apply to corpuscles, except indirectly by reference to an atomic nucleus with which they may happen to be associated. Material objects possess a greater degree of identity, but only in so far as they are separated from one another. A mass of rock that forms part of the invisible interior of a mountain has little or no independent existence, just because it is so intimately connected with more or less identical masses that surround it. One of the means whereby we assess the level of existence of living entities is their degree of independence of their D. U. II. n 4*

environment. Even with hypernomic existence, the individuality and independence of the stars is recognized by their isolation from one another in the vast regions of interstellar space.

Thus, when Experience is reduced to Fact, connectedness and independence appear to stand as antithetical properties. When we are concerned with the emergence of quality, we find that connectedness and independence are mutually necessary and correlative to one another. This can be seen by studying the form of the Fifth Law of Synchronicity. Here the hyparchic properties transmit the dominant impulse and those of space fill the subordinate role. The intermediate impulse that emerges is the eternal identity of the situation. Hyparxis unifies potentialities, space divides them and eternity preserves them. Thus the impulses that arise by way of hyparxis and space meet and emerge as the creation of a new potentiality.

Since we regard hyparxis—of the six determining-conditions—as the one that is closest in character to the seventh degree of freedom, we should expect the emergent character to impregnate and dominate situations that arise according to the fifth law. This is verified when we take special note of the distinction between quantitative identity and qualitative identity. In the Domain of Fact, the identity of an entity, A, is recognized by the enclosure of a definite quantity of hyle within a boundary that separates A from not-A.

The separateness of identity applies not only to external objects but to our own inner experience of identity—in so far as it is factual. We are aware of it as 'I' set up against 'not-I'. So long as we think and feel in terms of Fact only, the assertion 'I am what I am' is practically synonymous with 'I am not what I am not'. In the Domain of Values the formula is reversed. 'I am' acquires the full quality of value only when 'I am what I am' is also 'I am what I am not'.

The fifth Law of Synchronicity can help us to see how fact and value both contribute to emergence. Hyle in the virtual state is not localized in space and time. The eternal pattern of entities, being wholly virtual, is not confined within the limits of their physical presence. Indeed, the potentialities depend for their manifestation upon the external world. The potentialities of a key cannot be known except by reference to the locks it can open. Unless a lock existed as not-key, it could not test the pattern of the key. Potentialities are invariably linked through hyparxis with the external world of forms in space and time. Every entity can be studied through its manifesta-

tions, and we can infer from them something at least as to the content of its eternal pattern. Insofar as potentialities are not distinguished

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from one another except by the limiting condition of actualization, we remain within the Domain of Fact. Thus a particular key has 'key-like' functions for the very reason that it is different from other keys, and it has no potentialities that are independent of the lock-pattern for which it was made. Here connectedness and independence are mutually exclusive properties, each of which depends for its manifestation upon the absence of the other. There is a synchronous conjunction, but it lacks any emergent quality.

If we turn from such situations, in which connectedness and independence are exclusively factual, to look at human relationships, we can see that a new quality emerges. There are personal relationships in which people are fearful of losing their own independence through too close connection with others, or conversely in which independence is recklessly surrendered in order to achieve connectedness. Such relationships are almost exclusively factual—they depend upon the functions and do not imply any awakening of the Being and Will. There are other relationships in which the properties of independence and connectedness are both equally seen to be pre-requisites of achieving a quality of relatedness that is beyond mere fact. The Law of Connectedness and Independence asserts that the greater the true independence of an entity, the more intimately connected it is with other

entities.*

The hylic bond produced by the merging of two or more virtual states of existence can have its own characteristic organization. It 'overflows' the limits of the entity in space and time. The eternal pattern of the entity is thus not wholly, or even characteristically, 'internal'. It is what it is by reason of its potentiality for being 'external' for the experience of others. This regard or prehension towards others is not confined to human selves; it is a property of which every existing entity has its share. The phenomenal world is a nexus of inconceivable complexity in which every entity is actualizing, as best it may, the eternal pattern of its own existence, and must do so having regard to all the other actualizations in the universe. The 'having regard to' is a linkage, the strength and efficacy of which depends upon the degree of independence that each entity can maintain.

The Law of Connectedness and Independence thus has its factual counterpart in the balance of the constructive and destructive forces in the Universe. All our observations are derived from our common experience of the actualizing world which we see poised between order

* For a philosophical approach to a similar conclusion, cf. Whitehead's Theory of Prehensions, in *Process and Reality*, Part III, pp. 309—340.

and disorder, ever losing and ever finding again a *modus vivendi* that must allow for all modes and gradations of existence. Out of this phenomenal world there emerges the conception of a higher form of order consciously achieved by the balance of Existence and Essence. Between the two Domains, there is a region in which connectedness and independence have more than a simple factual, and less than a full value, significance.

The intermediate condition is characteristic of *hyparxis*. It is essentially regulative. The twofold descriptive title Law of Connectedness and Independence is chosen because of the importance of the concept of virtuality for understanding the mode of operation of the regard that one entity can have for another. The *hyparchic* significance of the law consists in the unitive property of *ableness-to-be*. In Vol. I we treated this property as indicating the degree of reconciliation achieved between the affirmation of an eternal pattern and the denials of the temporal actualization. This has an immense range of possible variations. The *ableness-to-be* of an ultimate particle, such as a proton, consists in a quasi-infinite series of identical recurrences.* That of the living organism lies in the powers of the *hyparchic* regulator,** Various grades of manifestation of *ableness-to-be* are thus to be encountered throughout the Domain of Fact. There is, however, a deeper, hidden significance of *ableness-to-be* by which it acquires the quality of emergence towards the Domain of Value. An entity that is *able-to-be* itself can also participate in all other existence. Connectedness and independence can thus be manifestations of a state of Being that cannot be known directly. The essential character of *ableness-to-be* can never be wholly reduced to Fact. There is an element that is orientated in the seventh dimension of impossibility.

Before leaving our discussion of the fifth law of synchronicity, we should once again emphasize its synchronous character. Connectedness is not to be confused with reciprocal action in time. The 'impossible' or seventh dimensional content of the law is Freedom. The law could be expressed in the form: The greater the inner freedom with which an entity is endowed, the more is it able to be itself and at the same time the more is it able toprehend both the existence and the essence of all other entities.

10.26.9. The Law of Normality, H-E-S

The sixth Law of synchronicity can be regarded as the qualitative

* Cf. Vol. I, Chapter 16, Section 6.16.4.

** Cf. Vol. I, Chapter 20, Section 8.20.5.

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counterpart of the quantitative Framework Laws of the Domain of Fact. The latter prescribe the conditions by which the existence of entities is regulated. The Law of Normality prescribes the manner in which a quality can emerge.

The norm for an entity can be defined as: the quality that is attainable in practice under the combined influence of its eternal pattern and its environment. The dominating impulse is

the complete ableness-to-be, H, of the entity concerned, which seeks to overcome the limitations of the eternal pattern, E, in order to

achieve a quality of its own. The outcome of this striving is brought into harmony with the whole cosmic realization by the environmental conditions of space, S. The norm can thus be simply described as the practical limit of realization of the eternal pattern.

Since the outcome or intermediate impulse in the Law of Normality is found in the spatial properties of form, scale and proportions, the law itself acquires a static character that opposes it to the dynamism of the fifth law. This can be illustrated by considering the example of the duration of existence of a living organism. We may suppose that the eternal pattern of man could ideally permit him to actualize an existence of three or four centuries. This corresponds, let us assume, to the time required for exhausting the capacity for experience inherent in a self-directing being of the human species. There are, however, many factors that may, in a given Epoch, make it impossible for any man to live for three or four hundred years. When all these factors are taken into account, a new maximum is established of, say, one hundred years. We would then term a century the 'normal duration of human life'. In practice, only very few in a million are found to attain this duration but some of these few considerably exceed it. The normal longevity can thus be called the 'maximum life-span observable under the best inner and outer conditions that can occur during a given phase of human history'.

The Law of Normality goes beyond asserting that there is a maximum possible actualization of the pattern. It takes account also of the limitations of the pattern itself. Thus with the most primitive entities, such as corpuscles and particles, their norm is the same as their actual existence. Such entities cannot be other than they are; they are not even distinguishable from other entities of the same order. As we ascend the scale of existence, the idea of normality acquires a qualitative significance that emerges from the Domain of Fact. Ableness-to-be creates an acute problem that, on the level of imperfect self-hood such as is occupied by mankind, is insoluble within the six dimensions

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of space, time, eternity and hyparxis. It is only at the level of True Individuality that true normality could be achieved, but this is a timeless quality, not a property manifested in actualization.

The connection between ableness-to-be and impossibility makes itself felt when we seek to understand the Law of Normality. The determining-condition of hyparxis is inherently emergent. It is through the recurrence of the experience of the divergence between pattern and norm that we can acquire the power of being aware of the sensitive

state of hyle which, as we have seen, is characteristic of hyparxis. Sensitivity is related to the emergence of quality and also to the feeling that in the realization of values there is always an element of impossibility. Herein consists the difference between the norm and the pattern. The pattern is an ideal that acts perpetually upon the entity as the dominating impulse of its existence. There is no obligation to conform to the pattern; it is what it is and it is indifferent to the outcome of its action. The norm confronts the entity with an obligation. It 'ought' to exist according to its norm. Abnormality is a defect for which the entity is or could be held responsible.

The Law of Normality disturbs the calm indifference of the Domain of Fact. Success and failure have no meaning where all exists, pre-exists and post-exists according to its kind. The emergence of norms deals summary execution to the self-sufficiency of mere existence.

In the transition region, normality plays the role of an inner regulator that adjusts Existence to Essence. It might perhaps be represented by a new kind of mixed null-vector with components in the directions of hyparxis and the seventh dimension of impossibility. Because the 'normality-vector' is null, it can be added to the vectors that represent the existence of an entity without producing observable changes. There can thus be assigned to it all the values required to adjust the pattern of potentialities to the norm of realization. The Law of Normality gives added significance to the notion of fitness. The entity has not only to fit into its environment, but also to conform to its own pattern—and this two-fold fitting is made possible by the addition of a seventh determining-condition according to which realization can be distinguished from actualization. The pattern is actualized in the Domain of Fact, but the norm is realized in the Domain of Value.

10.26.10. Applications of the Laws of Synchronicity

The mind-matter dualism of Descartes is resolved by the Laws of Synchronicity without resort to idealistic monism or to materialistic mechanism. The pre-established harmony of Leibnitz was a feeling

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out towards the concept of Synchronicity, doomed to failure by the mental atmosphere of the seventeenth century. Subsequent philosophies reached antinomies that, in the light of the laws of Synchronicity, prove to be neither so deep nor so intractable as they formerly appeared. More recently, we have a host of phenomena reported in the field of extra-sensory perception that belong to the transition region between Fact and Value. Clairvoyance and telepathy are undoubted facts—but they are also uncertain and cannot be reproduced experimentally. The difficulties that they raise for either a strictly material or a strictly spiritual interpretation disappear when they are seen as operations of the laws of Synchronicity. As H. H. Price and others have suggested, perception with all its difficult features cannot be 'explained' satisfactorily either by mechanism alone or by psychism alone. It is perhaps the synchronous phenomenon par excellence of our immediate human experience. Perception is the gateway to experience. It belongs equally to Fact and Value. It can only arise in the region that separates and joins them. We should, therefore, expect that it should be governed by

synchronous laws and that it should be incomprehensible without reference to them.

An even more thorny question is raised by the belief in divination that men have held since ancient times and that is still prevalent today. Divination implies that the pattern observable in some trivial situation is reproduced in the events of human life. For example, the pattern of tea-leaves in a cup, of cards drawn at random, of yarrow stalks thrown on the floor, shown in the entrails of animals, in the flight of birds—all have been and are still used to divine the outcome of an enterprise or the course of a man's life. Closely allied to divination is the science or art of astrology. This is based on the assumption that the essence-pattern of a man is already present at the moment of conception and is, at least in part, determined by the configuration of planetary influences present at that moment.

Divination, astrology and all their ramifications are dangerous subjects, for the very reason that they belong to the transition region between Fact and Value. No one can deny that they have been the cause of much misunderstanding and many disasters in human life, nor that they are open to conscious or unconscious charlatanism. Notwithstanding all the suspicions that they may arouse, history teaches us that for thousands of years both the rulers and the ordinary people of the world have trusted in divination, and this would scarcely have been possible if it were utterly deceptive and illusory. Innumerable instances are cited in books devoted to these subjects to show

that astonishingly accurate predictions have been made by astrologers, diviners and seers.

It would seem that when all hocus-pocus is put aside, there remains some real effect that links the patterns present at a given moment of time. It seems certain also that the future can sometimes be predicted with an accuracy of detail that cannot be fortuitous. Premonitions are very common and serious students have reached the conviction that they are actualized far more often than would be consistent with mere guessing or chance. There are, however, in the range of events that can be predicted, limitations that throw light upon the nature of the effect. It has been observed that premonitions nearly always concern personal experience and that they can be falsified by an act of free choice.

A detailed analysis would go beyond the scope of our present enquiry. It will, however, be evident to the reader that the six laws of synchronicity provide a complete basis of explanation of the phenomena themselves, as well as of their limitations and the uncertainty that surrounds them.

Reference should also be made to the various forms of magic that have been practised in all periods of human history and by all races. Magic belongs to the intermediate region between Fact and Value. It is the use of powers belonging to one level to influence events upon a lower level. Magic can range from the manipulation of material

influences for the purpose of material gain to the use of conscious powers for the betterment of people. Magic is possible because there are synchronous connections between different levels and between events occurring at different places at the same time. Magic stands on the threshold of emergence. It has an impossible quality that takes it out of the Domain of Fact, but its operation is limited and it is very little understood even by those who practise it. It need not, however, be mysterious, and a better understanding of the laws of synchronicity would enable us to relegate all kinds of magical practices to their rightful place in the intermediate region between Fact and Value.

The Laws of Synchronicity have a special significance at the present time owing to the progress of research in the field of Paraesthetic phenomena. The need is felt for a theoretical basis through which clairvoyance, telepathy, premonition and kinesthetic phenomena can be related to the natural order. The most serious difficulty in formulating such a theory does not lie in the nature of the observed facts, most of which could be accounted for in terms of hitherto undiscovered states of matter and the unexplored regions of the human sub-conscious.

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It is rather the elusiveness of the phenomena themselves, their dependence upon the 'mental attitude' of the subject tested and the difficulty of reproducing them under controlled conditions that prevents most scientific workers from admitting them to the Domain of Fact.

Paraesthetic researches are interesting and significant not because they are likely to establish a new 'science', but because they show that it is possible to explore—through the agency of the power latent in the human psyche—the region that lies between Fact and Value. By learning more of the laws of synchronicity we shall be able better to interpret the interaction between different levels of consciousness. We shall also be less liable to mistake, for authentic emergence of Value, phenomena that do not go beyond the limitations of Existence.

Chapter Twenty-seven WILL AND THE TRIADS

11.27.1. The Cosmic Significance of Will

We have a feeling, which is more or less independent of thought, that the Universe has meaning and value beyond the simple fact that it exists. We can express this feeling in a realistic way by saying that we believe that there must be a Source of Initiative that is beyond Existence and yet not aloof from it. It must be 'beyond', for otherwise it would only be a result of the existence of the universe. It must also not be 'aloof', or it would not bring meaning and value into existence itself. In more philosophical language, we might say that there must be an Infinite Will that is both Transcendent and Immanent. By 'Infinite' here we mean greater than all Existence, however great that may be. Moreover, the word 'Will' must here convey a power greater than Will as the active factor in the existential triad Function-Being-Will.

Somehow and somewhere, there must be a Greatness that is infinitely greater than all Existence from which comes forth an impulse that is inconceivable and unknowable, because it is neither a fact nor reducible to Fact. The impulse can perhaps best be described as the separation of Being and non-Being. With this separation—that we might also call the Primordial Creative Act—the inconceivable becomes conceivable; for we men are able to conceive a limitless Creative Will for the very significant reason that creative power is not alien to our own experience. Moreover, we can observe the triad Function, Being and Will on every finite scale, and we can therefore conceive it as going beyond all finite scales. Thus the notion of limits, that has played so great a part in the development of the mathematical instrument, can here be applied to the formulation, though not to the comprehension, of the distinction between the Transfinite Reality and the Infinite Creative Will. Human thought can make contact only with the latter, and then only by way of signs and symbols, the full meaning of which must always transcend the limit of our power of understanding.

Once the primordial Act of Creation is accomplished, the Will becomes an independent power. Since this moment is prior to the separation of Being and non-Being, it cannot be identified with Autocracy—the twelfth category of Fact standing at the summit of the Scale

of Existence. Will is not dependent for the determination of its own characteristics upon Being or Function. Only at subsequent stages, when the infinity of Being has given place to the finitude of Existence, do the three components of Reality become mutually involved and interdependent. We can, therefore, enquire into the significance of Will as unique and independent, and yet not absolutely free.

To understand this an analogy, unavoidably tainted with anthropomorphism, may serve us. An author may be commissioned to write a play, with complete and unrestricted freedom as to the subject matter, the treatment, the time and means of production. He can write when and how he wishes, and we may suppose that he is so versatile that all languages, all styles, all themes, come to him with equal facility. He can do whatever he wishes, provided that he writes a play. He cannot, for example, plant a garden or build a ship. In spite of his 'complete freedom', the things he may not do are far more numerous than those that are permitted. So we may conceive that the Infinite Unique Will issuing from its source is already committed to a creative scheme that excludes an infinite range of those impossible combinations that we describe collectively by the term non-Being. Thus non-Being, in our interpretation, is very far from nothing at all. Indeed, we may say that non-Being, as we have defined it, is infinitely richer than Being, which is subject to the definite limitation imposed by the Primary Act of Creation.

If 'Will' is a primary constituent of the Creation, it cannot be subordinated either to existence or to process. To describe it as an 'urge' implies just such subordination. It seems, however, that we can conceive Will as the primal source of all relatedness without the implication that the terms to be related must first 'come into' existence. However,

relatedness, as we saw in the Introduction, requires a three-term system for its manifestation. Such a system is already given in the three modes of experience—Function, Being and Will. If we assume that Will is the principle by which Function and Being are mutually related, we find a means of expressing the property, that we intuitively ascribe to the Supreme Will, of Transcendence-Immanence.

As it issues from the Transfinite Reality, Will is One, but as it is manifested in Creation, Will is Three. As the Principle of Creation Will is one and indivisible; as the Principle of Relatedness it is three-fold

It may be that this is the last as well as the first limitation of the Infinite Will. Certainly it is the only one that our intellect can apprehend. There may be, and no doubt are, infinitely varied systems of creation latent in the Source. It may be that an infinity of such creations is

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realized on the basis of fundamental laws other than the triad. All such systems belong—for us—to the domain of non-Being; for Being is inconceivable unless related to Function and Will as three independent and yet mutually necessary terms of a three-term system. Thus the Triad, as the fundamental principle of relatedness, is a condition a priori of such an Universe as ours—but this need not be true of another kind of Universe.

Having placed ourselves at the point of the Primary Initiative, we have to face the problem of the externalization of Will. In one sense, we may suppose that only the First Act of Will is free, and that thereafter all proceeds according to law. This only begs the question; for it does not explain how Existence itself can retain significance and value, if all decisions are already made prior to the moment of its arising. We have therefore to assume that, in some way, the Will reproduces the act of the Unfathomable Source by projecting into Existence some measure of its own freedom, within the limits of the fundamental laws it has established. This can be formulated in the following Principle of the Operation of the Will in the Existing Universe:

At all levels of Existence there is the possibility of free initiative, but only within the limits of superior laws.

As a corollary of this principle, it follows that the freedom of the Will is greatest in the prior stages of creation, and that progressively more and more laws enter to determine and confine its operation until at the final stages the possibility of freedom falls away almost to zero. It may be necessary to emphasize here that the words 'prior' and 'final' do not refer to actualization in time, but to the logical sequence. We cannot think about determination unless we have previously thought about freedom.

So far, we have given expression to general principles deduced from common experience of ourselves and the world we live in; from here, we need to find a way towards expressing the nature of Will as an element of experience and to see its connection with Value.

Relatedness implies mutual adjustment and hence mutual limitation.

Consequently, if Will is the Principle of Relatedness, it must also be the source of Law. This is implied in the notion of Creation as the Decree that brings order out of chaos. *Fiat lux* is the simplest expression of the establishment of law. On the view that Being is separated from non-Being, the laws of Being are the primal act of Will. Will has thus a two-fold status. It is prior to Being in Creation, but it is also an element in the triad as relatedness. For the present, it is sufficient

that we should recognise that if there is a source of universal laws, then that source can best be defined as the Supreme Will. The laws may be various in their character, distinctiveness and scope. There could be, for example, a Law of Caprice, according to which it is permitted—within the limits fixed by other laws—to act without reference to any purpose or to the needs and obligations of the universe or any part of it. There could also be a Law of Rigorous Causality, according to which one, and only one, situation can arise in a given set of conditions. Although the definition of Will as the source of laws may suffice for setting up an abstract scheme, it does not show how Will enters into our experience of finite self-hood. In Book I, Understanding was described as the 'subjective aspect of Will'. We have still to see how such a notion can arise from the primary conception of Will as the Principle of Relatedness. As finite beings, we can have experience of the Cosmic Will only 'from below', and in this perspective it must always appear to us as the operation of laws.

Since human experience belongs to a subordinate stage of the creative process, we men must be subject to diverse operations of the Cosmic Will. Not only do we live under many laws—most of which we do not at all understand—but these laws act upon different levels. That which is inescapable necessity upon one level may be open to free choice upon another level. Consequently, by learning to recognize the Laws of Will and the levels upon which they operate, we may hope to see better how we can gain at least a partial liberation from the lower types of relatedness that at present hold us captive.

ii.27.2. The Subjective Experience of Will

For 'willing', regarded as a faculty of the soul and independent of thought and feeling, no word existed in ancient times either in Eastern or Western philosophies. The mediaeval division of men's psychic natures, into the three faculties of cognition, emotion and conation, is now seen to be defective psychologically and of little value empirically. When we say 'I will', we do not express anything that is not contained in 'I wish'—or 'I intend'.* When Plato used the word *βούλησις*, he

never meant more than intention or wish.** It can be readily seen that

* Cf. the criticism of the 'Myth of Volitions' in Gilbert Ryle's *The Concept of Mind* (London, 1949), p. 62.

** E.g. in *Gorgias* 509. I mean to ask whether a man can avoid injustice if he has only the will to do so, or must he have provided himself with the power. The whole argument here is that to wish or to intend is not sufficient to produce a change of

behaviour. The 'Unconscious Wish' is a notion foreign to the ancients.

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there is no functional activity that justifies using the verb 'to will' in the same way as we use 'to wish', 'to desire', 'to intend', or 'to propose'. We can 'determine', 'decide', and even 'choose', but we cannot 'will'. It scarcely requires demonstrating that the distinctions commonly made between 'voluntary' and 'involuntary' actions, and between 'strong-willed' and 'weak-willed' persons, refer only to differences in the working of the functions, and especially to the interaction of thought, feeling and organic sensation.* Psychological research has made it clear that we must not expect to discover any volitional activity that cannot be described in terms of the reactions of the nervous system. If, however, we were to confine the use of the word 'will' to reflex activity involving afferent and efferent impulses leading to bodily movements, we might as well dispense entirely with such words as 'voluntary' and 'will'.

We must here note that the philosophers of the Unconscious, especially Hartmann, claimed to use the word 'will' in precisely this sense; that is, to mean a reflex action and nothing more.** This begs the question as to whether a meaning can be attached to 'an act of will'.*** Spinoza long since showed the error of confusing will and desire. The affections are neither acts of will nor manifestations of its power.§ The Unconscious Wish, which is a useful concept in psychology, has little connection with the Will or Power of Relating.

If, then, we exclude functional activities, we must seek for the subjective experience of will in a power to induce action, rather than in action itself. Action here is not to be taken in the restricted sense of 'overt' action, but to include also modification of subjective states. This is, for example, the way in which will is treated by Kant, who defines it as 'power to determine oneself to action in accordance with certain laws.' Kant's ethic assumes the presence of a 'something'—the categorical imperative—that makes this transition from reason to action. It is not easy, in reading Kant's discussion of Will in the

* Cf. Ryle, loc. cit., p. 112. F. V. Smith, in *The Explanation of Human Behaviour* (London, 1951), does not even trouble to criticize the concept of will, but he shows how the various systems of McDougall, Watson, Hull and Tollman enable functional activities to be described without employing the concept of volition.

** Cf. Hartmann, *The Philosophy of the Unconscious*, trans. W. C. Coupland (London, 1931), p. 60.

*** Cf. John Ladd, *Free Will and Voluntary Action*, *Phil. Phen. Res.* xii, 1952, P- 393.

§ Cf. B. de Spinoza, *God, Man and his Well-being*, trans. A. Wolf (London, 1910), p. in. AH these activities can only be subsumed under that inclination which is called desire, and by no means under the designation of Will, which is altogether inappropriate.

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Grundlagen and the Critique of Practical Reason, to be satisfied that he always adheres to the distinction between obligation and the emotional urge to choose that which the reason affirms as right.* It would seem that Kant's difficulty arises from the observation that the categorical imperative plays very little part in the lives of ordinary people.** He does, however, clearly see and enunciate the connection between Will and Laws, and recognizes that the operation of will consists in choosing to submit to law. This view has in recent years taken the peculiar form of supposing that the act of submission is purely subjective and changes nothing in the course of events, which are presumed to be wholly governed by causal laws. In Kant's treatment, the 'person' in whom will is presumed to be manifested turns out to have no part at all, except when he fails, and hence, for Kant, freedom is manifested only in the evil will. In the modern version, even this limited responsibility is repudiated and will is taken to be nothing more than the illusion of choice.

To find our way through the bewildering maze of theories of the Will, we must turn again to the basic connection between Will and Relatedness. If Will is the source of all relationships within and beyond Existence, we should be able to discover elements of our experience that have wholly the character of relatedness. Such elements should be neither the terms of a relationship nor the events in which relationships are manifested; but the very relationship itself. We do not have to seek far, for we find the first such element in the power of attention. It is easy to see that attention is not the doer of our actions. We can act without attention and, when we have the sense of making a voluntary action, we can readily observe that our attention is detached both from the source of the initiative and from the action itself. Moreover, attention is never an action. There is no function of attention. Attention cannot be accounted for in terms of nerve-impulses, although it is undoubtedly a determining factor in deciding how the impulses shall be transmitted. Going further, we can readily establish that attention is not the same as Being. Being cannot fluctuate from moment to moment. It is what it is—the measure of the potentialities latent in a given whole. Even if we ascribe changes in total state to Being and regard their character and range of variation as a test of the quality of Being, we still find that they are not the same as attention. Of all the elements of our experience, attention is pre-eminently that which is evidence in favour of the distinction between voluntary and involuntary

• Cf. the criticism in Westermarck's *Ethical Relativity* (London. 1932), Chapter 9.

**Cf. H. S. Paton, *The Categorical Imperative* (London, 1947).

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action. Indeed, there are no means of deciding whether a given action is voluntary or involuntary except by observing the attention that precedes and accompanies it. Whatever significance we may attach to the word 'will', we can scarcely help associating it with the notion of voluntary as distinct from involuntary actions; and so, here at last, we

have found a strong argument for concluding that through the study of attention we could learn about the nature of Will.

There arises, however, an obvious question as to the connection between attention and consciousness. We connect consciousness with Being, and we might very well argue that attention is no more than the focussing of consciousness. But focussing a lens is a different act from the passing of light through it. We can, moreover, readily verify from observation that the laws that govern attention are quite different from those that apply to the states of consciousness. For example, attention relates, but consciousness is what it is, in and for itself. Attention can be directed, but consciousness has neither direction nor place. Consciousness is never experienced as voluntary or intentional. Consciousness is a quality of existence. Attention does not exist; it is neither an extensive nor an intensive magnitude. Moreover, it is not related to sensitivity. In other words, it is not one of the three states of hyle nor any combination of them.* There is no such thing as 'energy of attention'. Attention can direct energies, but it is not itself an energy. Consciousness, in all its manifestations, is a form of energy. There are as many levels of consciousness as there are levels of energy. The liberation of energy of a given quality is accompanied by a corresponding state of consciousness, even without the intervention of attention—which often follows rather than precedes the change of consciousness.

Consciousness fluctuates—sometimes under the direction of attention, sometimes quite independently of it. On the other hand, attention does not necessarily depend upon consciousness. We can readily find examples of unconscious attention—when we perform a series of connected actions that depend upon attention, but where neither the actions themselves nor the attention directing them are in the sphere of our consciousness. In short, we may say that attention appears to be a power that is neither an activity nor an energy. The word 'power' is here to be understood as that which directs energy and activity, but is different from either. We have to distinguish between powers that establish relationship—i.e., triads—and forces that produce action, i.e., dyads. Also a power must be distinguished from a state of being—tetrad—that carries its own form of order and organi-

• Cf. Vol. I, Chapter 16, Section 6.16.3.

zation. A power is more abstract than a state of being, but more concrete than a force. These powers are properties of the Will.

The power of choice and the power of decision are two further properties of the Will that, although closely connected with attention, are nevertheless distinct from it. These powers are connected with the property we have called ableness-to-be, and we might be tempted to refer all such powers to the hyparchic regulator and, hence, to regard choice as a functional activity. This would strike at the root of any doctrine of Value, for evidently choice and decision would be no more than reflex mechanisms unless they derived from a discrimination of values. We choose that which at the given moment appears to us to be the most 'worth while', the most 'interesting', the most 'desirable'; in a word, the most 'valuable' course of action. It is precisely because

choice and decision are properties of the Will that they can relate us to a system of values. If they were functional only, they could do no more than bind us to facts. This is the argument of Plato's *Gorgias*, and it has not been bettered.

Here it is necessary to observe that the powers of attention, choice and decision are exercised by men far more rarely than might be supposed from the frequency with which they appear in discussions about human behaviour. We do attend, choose and decide: but it is very seldom that our choice and our decision are voluntary. On the contrary, we have the paradox—contrary to Kant's supposition—that the Will in man is scarcely ever free, and that the evil state of man results not from choice but from failure to choose. Nearly all that man does is the result of the operation of laws over which he has no control. This is so mainly because he does not understand them. Only seldom, and then nearly always in trivial situations, do a man's actions stem from the exercise of his will-power.

The connection between Will as Power and Will as the Principle of Relatedness is not hard to establish. Attention is a relationship, and so are decision and choice. Attention cannot be described as a dyad of 'observer and observed', for it is an element that is independent of both and yet relevant to both. The considerations put forward in the Introduction regarding the nature of relatedness are exemplified in every manifestation of Will.

It remains to consider the connection, traced in Chapter 4, between Will and Understanding. First, we may note that understanding is a relationship, and not an activity nor a state of consciousness. Secondly, understanding is effectual only through the exercise of the powers of attention, choice and decision. Unless related by the power of

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attention, a man's understanding is useless to him. Unconscious choice is nothing but a change in the direction of functional activity. A decision that is not based upon understanding cannot be ascribed to the Will. These assertions are not self-evident, but they can be verified if we observe that all activity is the operation of laws. It very seldom happens that all the forces at work are contained within a given whole or system. In the case of human activity, a man is acted upon and reacts. Will is then only the operation of laws external to the man's own consciousness and being. When he understands what is happening in these regions of his being, he acquires the possibility of voluntary action; that is, of bringing the operation of the laws, at least in part, within the sphere of his own will. Thus the powers are present, but the exercise of the powers is possible only if there is understanding. Hence we may conclude—and very naturally—that the subjective aspect of Will consists in the exercise of powers, and that their exercise derives from Understanding.

11.27.3. Will as 'Why', 'Thus' and 'How'

Let us return to Kant's assertion that Will is, in some sense, a

relationship to laws. In order to bring out more clearly the connection between Will and Law, and the difference between Law and the regularities of Being and Function, let us consider the existence of a great river under three different aspects.

First, the river is an activity. It is a cycle of energy transformations, entering in diverse ways into the functional processes of the Earth's surface and crust. It carries water and silt to the ocean, it irrigates the surrounding country, deepens and broadens its own valley. It is part of the mechanism that links the Earth, the Sun and the Moon through winds, waves and rocks. It is the support, and sometimes the destroyer, of life. For man, it is both a highway and a barrier to traffic—it is the mother of civilizations and the meeting-point of races. So we might proceed from detail to detail enumerating the functions of the river.

The catalogue we should thus compile would tell us as much as we please of what the river does, but it could not tell us what a great river is, nor would it enlighten us as to the 'how' and 'why' of its arising. In the Realm of Being, the river is a part of the presence of the Earth. In its essence—that is, its eternal pattern—it is an element in the pattern of the Earth. We cannot know that river, but we can be conscious of it as we merge ourselves into the experience of earth-life—the experience of winds, waves and rocks. In its being, the great river has its own consciousness, quite different from our human con-

sciousness; for it can only experience itself as an entity merged into the Essence of the Earth. The river, ever perishing, ever renewed, is always itself and always other—never to be confined within any formula of knowableness.

There remains still to be described the thus, the how and the why of the river. These are only to be found in the operation of universal laws. All the Laws of Nature are implicit in the answer as to how the river is what it is. All the Laws of Existence, from the moment of creation, must be invoked to answer the question: why is there a river? It is thus because all Existence is governed by laws that impose such a thusness upon it. It is embedded in a nexus of relationships by which it is connected by manifold links, according to Universal Laws, with the totality of Existence within the vast framework of possibility. It is under this third aspect of universal relatedness that the 'Will' of the river is manifested. It is related as 'Why, Thus and How'.

The laws of this actual river are particular, but they are the expression of laws that are universal. We can only understand the river inasmuch as we can see the particular within the framework of the universal. Moreover, if we could understand the river fully, we should fully understand all that exists and beyond.

In every situation there are both the particular thus and the universal why. Between these two, only the reconciling quality of how can provide a link, for 'how' is at once particular and universal.

There is only one possible answer to every question, why? All partial

answers of the form 'because of X'—where 'X' is some finite need or demand—invite the further question, 'then why X?' The regress would be infinite, if Existence were infinite. Since we postulate a finite existence, the questions come to an end, or limit, when we ask, 'then why Existence?' The answer at this point steps out of all possible experience and all possibility of verification; and points to ALL BEING and answers, 'because of THAT'. Still there remains a question, 'Why THAT and not otherwise'. Then we point to the Unfathomable Source and answer, 'There are no more whys, because what we speak of now is beyond the infinite and no possible question can have any meaning here'. When once there are no more questions, all 'whys' collapse like a house of cards from which the base has been plucked away.

We seem to be no better off than if we had refused from the start to consider the question 'why?' There is, however, a very real difference; for we have traced the question to its Source. It must be beyond the separation of Being and non-Being, and yet it does not escape from relatedness, since the answer lies precisely in the affirmative impulse

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that proceeds from the Unfathomable. The question 'why', in whatever context it may be asked, always has one answer: 'Because an affirmative impulse proceeds from the Unfathomable Source, decreeing that what is to be, is to be thus.' By pursuing the question 'why?' to its only possible conclusion, we find ourselves in possession of one indispensable clue to the understanding of Will—namely, the recognition of a Transfinite Affirmation that enters Being and is transmitted into all Existence.

If we now set before ourselves the question 'what is Thusness', we find that we do not need to pursue the enquiry beyond the bounds of Being. Everything around us is thus and not otherwise. Thusness is the common property of everything that exists. It is, however, a negation; for in order to be thus each and everything is deprived of the infinite wealth of 'not-Thusness' that it might have exemplified. We find, therefore, in 'Thusness' a second universal property of Will; namely, that there is an all-pervasive denial, so that all that exists can be thus and not otherwise. Moreover, this denial does not originate within Existence, for it already implies the partition of Being by the exclusion of non-Being. This ultimate exclusion is the pledge, given and taken, that the Transfinite Impulse shall have a field within which its demand can be fulfilled.

There at once arises the question 'How?' With this question, and its answer in the Cosmic Reconciliation, the problem of Will is resolved in so far as the human intellect can apprehend it. There is nothing new in this conclusion; for it is common to such diverse philosophies as Chinese Taoism, Hindu Sankhya and Western neo-Platonism. The only difference is that we are now able to transfer it from the Earth to the Universe and place it in a perspective commensurate with the immensity of the notion of an Unfathomable Source.

The Unity of the Will is Transcendental—that is, beyond the separation of Being and non-Being or, what is equivalent, before the Primary

Act of Creation ex nihilo. Every manifestation of Will is in the form of relatedness, and therefore of the triad. A dualistic conception of will would be without any integrative principle. In Schopenhauer's system Will is set in dualistic opposition to the Idea. For him, Will considered purely in itself is without knowledge and is merely a blind incessant impulse. For Hartmann, also, Will is the endeavour to procure Reality, or the endeavour to pass from the state represented by the prime into that represented by the later idea. Leaving aside the objection that they make Will subordinate to time, such formulae are silent on the question 'How?' In the end, everything remains as mysterious as at the beginning. Nevertheless, Schopenhauer saw more clearly than

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most philosophers that Will is the power by which all Existence, both universal and individual, is able to be what it is. The essential and peculiar in what I have always willed, I must still continue to will; for I myself am this Will, which lies outside time and change. This passage is interesting in that here Schopenhauer seems to recognize that Will must be prior to the determining-conditions.

ii.27.4. Will and the Triad

We can conceive that in the Source any law might be or have been decreed as the source of a new creation. Within the existing universe, to which all our experience is confined, it is literally impossible to conceive the character of any creation that is not based upon the relationship of the triad. An incomprehensible logic could indeed be constructed upon the supposition that mutual completion required four independent terms. Within the Unfathomable there could be fashioned a Reality utterly different from any experience possible within the Universe we know, for it would be subject to such a four-fold will. There might indeed be systems requiring five, six, or even an infinite number of completely autonomous terms. But the point is that, for us, all these would belong to the realm of non-Being, since they would require properties utterly inconceivable to us to ensure their coherence. The cosmic significance of the triadic relationship can, at best, be but dimly grasped by the human intelligence; but the more we contemplate the Universe to which we belong, the more convinced do we feel that it comes into being by a triadic impulse which decides its Why, Thus and How; and therefore the triad is for us the primal law.

Looking back into the past, we can see how persistent and widespread has been the conviction that the Triad is the principle of all relatedness. This conviction is independent of religious faith. It is the foundation of the Marxist dialectic as it is of the Geistige or spiritual Hegelian Progression of the Notion. The triads Sattvas—Rajas—Tamas of the Sankhya philosophy, and the Yang—Yin—Tao of China, are both formulated without any reference to the Being of God. The same applies to the still only partially understood symbolism of ancient Egypt and Sumer.

Religious interpretations of the triad—and particularly the Christian

doctrine of the Blessed Trinity—have always tended to evoke the notion of a Triple Being, which is almost inevitable when two members of the triad are personified as God the Father and God the Son. To the essential mystery of the Blessed Trinity we tend to add the obscurity of our own defective representation. The entry into Christian thought

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of the doctrine is one of the enigmas of the history of the Church. Only by a forced and artificial interpretation can the doctrine be found in any of the canonical scriptures, even those manifestly written after the Fall of Jerusalem in a.d. 70. It appears to have arisen late in the second century in Alexandria, and yet it cannot be attributed to the Gnostic heresiarchs, who, though they identified Jesus with the Logos, did not teach the doctrine of the Trinity. Trinitarianism was certainly taught in the Catechetical School of Alexandria, whose almost legendary founder, Pantaenus, is reputed to have studied with the Egyptian priests and to have travelled in Persia and India before settling in Alexandria in about a.d. 150. In the fragments of his teaching preserved by Maximus the Confessor, there is some evidence that Pantaenus taught that the Trinity is the manifestation in this world of the Triadic Nature of the One Supreme Will that is beyond all Existence. The doctrine of the Trinity, though it commands our acceptance as an almost self-evident truth, has remained incomprehensible to Christian thought. In consequence, the Church, while professing the doctrine of the Trinity, has retained in its imagery the dualism of God as Father and God as Son. Referring to the dualism of Church Theology, Pringle-Pattison, in his Gifford lectures, remarked that few things are more disheartening to the philosophical student of religion than the way in which the implications of the doctrine of the Incarnation are evaded in popular theology, by dividing the functions of deity between the Father and the Son, conceived practically as two distinct personalities or centres of consciousness; the Father perpetuating the old monarchial ideal and the incarnation of the Son being limited to a single historical individual.

So long as we continue to picture God as Being, we cannot wholly divest ourselves of anthropomorphism without falling into pantheism. If God is 'a' Being, He is in some way like us. If He is All-Being—*Deus est omne quod est*—then we are also God and the notion of Divine Transcendence is lost. When we recognize God as Will, untainted by Being, we find both Transcendence and Immanence. God is 'beyond the highest' and also eternally present in every manifestation of Will as the Reconciling Power in every triad. The objection that seems to arise, that Will must be manifested in a Self, is due to the confusion of Self-hood and Individuality discussed in Chapter 29.*

• Cf. B. Bosanquet, *Value and Destiny of the Individual*, p. 136. It is a contradiction to say that God, being a person separate from man, wills that man should have a will; but that man can use the will as he pleases. To will a will is to will its detail. D.U. II-5

By separating the 'what' and the 'how' of the conception of Deity, we prepare the way for a fundamental reconciliation of the religious and scientific modes of thought. Science is primarily concerned with Function, and religion with Being. Both have an equal concern with the question 'how'? There is no one human discipline that has a greater need or right to study the Will than any other. It is the meeting-point of the philosophical and the practical, of the religious and the scientific, of materiality and spirituality, of theism and atheism.

ii.27.5. Some Postulates Concerning Will

Practical experience teaches us that the good administrator does not attempt to do everything himself, but delegates, wherever possible, his responsibilities to others—even when he is well aware that they may be less competent to fulfill them than he is himself. He sees, moreover, that his role should be chiefly that of a mediator in the conflicts created by his policy of decentralization, rather than that of an autocrat dictating the programme to be followed. The more initiative he can evoke in his subordinates without destroying the main plan of his work, the better will his work succeed. It is easy to see that a complete autocracy could, for a time, produce a smoothly running machine; but also that it must, sooner or later, break down for lack of a living power.

The principles that underlie these practical life-observations are universal and cosmic in their significance. We have seen that the impulses from the Unfathomable Source, which initiate the process of creation, must, to enable the Transfinite Power to be realized, evoke an equal and opposite resistance. There must be, at the same moment, an independent force, equal in intensity to the other two, that can reconcile the Transfinite Affirmation and the Transfinite Receptivity by an equal power of 'howness'. The meeting of opposites that we encounter everywhere in our common experience of life on earth is the projection, upon the minute scale of human concerns, of the greatest event that the intellect can conceive—the Creation of Ultimate Being.

We must examine carefully the mutual relevance of the understanding derived from our immediate experience and the insight of the speculative intellect into the origin of Existence. We could trust neither the one nor the other if they failed to validate and confirm the conclusion to which each leads.

In every situation—whether seen as temporal actualization or as eternal pattern—we can find three independent components, related to one another as affirming, denying and reconciling forces. We need not

return over the ground already studied in the domain of Fact. We should, however, note that the concept of Value would have no meaning in the absence of an independent third element that reconciles conflicts and resolves oppositions—that is, Harmony.

We can therefore proceed with confidence to formulate as the

fundamental law of Will:

Every manifestation of Will on every scale consists in the mutual adjustment of the three Cosmic Impulses of Affirmation, Receptivity and Reconciliation.

The term Cosmic Impulse here introduced is to be understood without reference to the determining-conditions. The Impulses themselves have their root or their source beyond Existence, and even beyond Being. There can be temporal impulses and there can be impulses that are non-temporal. There can be impulses that are in themselves complete triads when viewed in one perspective and undifferentiated elements in a greater impulse when viewed from another. Moreover, the impulses can manifest in a variety of forms and conjunctions.

Before we proceed to study each of the Cosmic Impulses separately, it will be useful to set down a few postulates concerning the nature of Will.

Postulate 1. The realization of the Transfinite Will is accomplished by way of the arising of the three Cosmic Impulses, each independent and equal in status; namely, Affirmation, Receptivity and Reconciliation.

Postulate 2. There is one, and only one, all-embracing Ultimate Triad, wherein the three Cosmic Impulses are perfectly harmonized without residuum. This, being beyond the limitations of all Existence, is called the Transfinite Triad.

Postulate 3. In every triad, except the Transfinite, the harmony of the Cosmic Impulses is imperfect.

Postulate 4. Every finite triad is itself an element, transmitting one of the Cosmic Impulses, in an unlimited nexus of superordinate triads.

Postulate 5. Except at the final stage of creation, every triad is itself a nexus of subordinate triads.

To these notions, it is necessary to add a few additional conceptions.

Definition: The Sources of the Cosmic Impulses in any particular triad are the levels of Being in which they originate.

Definition: The Status of a triad is the level of Being upon which it is manifested.

Definition: A World is the totality of situations governed by triads having the same status.

Definition: The fundamental forms of the triad governing a given world are called the Laws of that world.

Using these definitions, we can set down four more postulates that

describe the manner in which the operation of the Will is influenced by the level of Being with which it is associated.

Postulate 6. The character of every triad is determined by the sources of the Cosmic Impulses that form it and the manner in which they are related.

Postulate 7. The Will is transmitted from higher World to lower World by a process of self-limitation consisting in the mutual exclusion of incompatible triads.

Postulate 8. Every World is characterized by a set of mutual exclusions that are a consequence of the level of Being of the entities comprising the World.

Postulate 9. Every World is complete in itself; every form of Will is manifested in every World, but each World has its own characteristic limitations.

The significance of these nine postulates will emerge in the course of our more detailed studies. A few explanations may help in clarifying their meaning, without necessarily indicating their operation.

The first postulate affirms that the triad is real transcendently. The transmission of the undivided Transfinite Impulse into Being takes place through the already accomplished and irrevocable separation into three independent Cosmic Impulses. In Being as a whole, as well as in all its subordinate parts, we can never find a single undivided Will, but always a combination of the three Cosmic Impulses.

The second postulate underlines the decisive step that is made when Will emerges from the Transfinite Reality, where alone the perfect conjunction of the Cosmic Impulses is possible. Even in Ultimate Being there are no completely harmonized triads.

Postulates 3 to 5, and 7 to 9, all concern the notion of levels and will become clear when we embark on the study of Worlds.

We are left with the sixth postulate that deals with the 'how' of the operations of the Will in all Worlds. It is not to be found explicitly in any known system of cosmology, ancient or modern, although it is

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referred to indirectly in the Sankhya system as it is developed in the Sixth Shanti Parva of the Mahabharata. There it is explained that all the varieties of existing forms arise through the combination of the three gunas—Sattvas, Rajas and Tamas—in different orders and in different proportions. The postulate is of decisive importance for any study of the Will in human experience, since it enables us to classify all forms of Will and to indicate where the possibilities of choice and decision arise.

11.27.6. The First Cosmic Impulse

Since we are exposed to the relationships of Will in many Worlds, and experience them also in ourselves at different levels of our own being,

we are bound to discover many shades of meaning in the Cosmic Impulses. Moreover, we are *ex hypothesi* debarred from any possibility of understanding the impulses in their completely independent purity as they are present in their Source. We can have no conception of a pure affirmation that does not depend upon a denial. Neither can we conceive a receptive impulse that could sustain its own character except in opposition to an affirmation. Nor can we visualize a reconciling impulse that does not need the presence of opposing forces to elicit its quality.

Although it might appear that we are capable of entertaining the notions of affirmation, receptivity and reconciliation independently, a careful examination of our own mental processes must convince us that we can never do so except as bare verbal formulae. In any authentic human experience, each of the Cosmic Impulses requires and implies the other two. Nevertheless, we can, by collecting and comparing a large variety of instances, hope to establish the characters that distinguish each of the three.

To form any adequate conception of the First Cosmic Impulse, we must picture it joined in a triad with the other two. Even so, we cannot hope to comprehend it except as a synthesis of partial insights. For example, we may picture affirmation transitively, as an action of one entity upon others. Or we may picture it intransitively, in the sense that we should say, 'This is affirmed to be true'. Both senses must be understood as applying to the positive affirmation of Being that is both a self-affirming impulse and also the demand that Being makes upon Existence. We may thus say that there is an essential non-transitive affirmation and an existential transitive affirmation. The first is reflective and directed inwardly; the second is active and directed outwardly. But we must also remember that the two appear to us to be distinct

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only because we cannot put ourselves in the place of Ultimate Being, for which the distinction of 'outer' and 'inner' has no meaning. Where there is no impossibility—as *ex hypothesi* in the Transfinite Reality—all affirmation must be self-affirmation. But when Being submits to the distinction of possibility and impossibility, then this very submission is also an affirmation that Being is thus and not otherwise.

This brings us to the connection between the First Cosmic Impulse and the quality of creativity. The notion of creativity has taken many and diverse forms in men's minds. There is the theocratic creation *ex nihilo*; there is also creation in the sense of the book of Genesis—that is, the evocation of order out of chaos—and again, there is creativity in the sense of Schopenhauer's Will as the urge towards realization of the Idea. All dynamic philosophies invoke, under one or another form, the power of affirmation as the source of Universal Dynamism. In Whitehead's Philosophy of Process, creativity is the power by which the Eternal Ideas are driven to realize themselves in actual occasions. The prime mover of Aristotle, the *causa sui* of Spinoza, the *elan vital* of Bergson, the *idee directrice* of Claude Bernard, are all attempts at ex-

pressing the intuition—common to every attempt to understand the universe—that there must be some universal power that drives Existence to seek its own fulfilment. There is not the slightest need to conceive this power as a being or an intelligence. The most uncompromising materialism—and even the behaviourism that refuses all significance to the very notions of Consciousness, Being and Deity—is compelled to invoke some universal principle, if only that of rigorous causality. Materialistic causality is evidently a manner of describing the First Cosmic Impulse that is also valid and important within the limits of its applicability.

The observation that it is possible to think about the First Cosmic Impulse under any conceivable category of thought, and with any kind of attitude towards the concept of Deity or towards the presence or the absence of a Purpose and Divine Guidance in the Universe, shows that we are reaching out towards a truth that is beyond the limits of the human intellect and even beyond Existence itself.

We must remember that it is hard to conceive creativity otherwise than in time. To create seems inevitably to mean the bringing into existence or order of that which was previously non-existent or chaotic. Affirmation includes such creativity, but much more beside. We can readily see affirmation in a pattern or in potentiality in general. We can conceive a timeless activity latent in the essence of all beings and all things. The affirmation of potentiality is purer—that is, less mixed

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with negation—than the activity of actualization. There is an affirmation in the mountain torrent, rushing down the gorge; but it is spending itself and dies away when the river flows into the ocean. The affirmation in the quiet reservoir of water high up in the mountain has an eternal quality. Time does not destroy its potency. In general, we can see that the affirmation does not consist in the activity but in that which, itself non-active, makes the activity possible. The vital urge is not vitality. Creativity is not creation.

A conception of the affirming impulse that is shared by all emanationist philosophers, regards it as the power by which the Many proceeds from the One. In monistic and pantheistic philosophies, such as that of Spinoza, it is the Divine Will that, proceeding from *Natura Naturans*—the world as Essence—produces *Natura Naturata*—the world as Existence.

From the most ancient times, men have pictured the First Cosmic Impulse as a male power. Sexual symbolism, Sun worship, the idea of the Father-God, all are expressions of the same intuition. In Chinese philosophy, the male power, Yang, is expressly taught as the Cosmic Affirmation. In the Sankhya philosophy of India, *Rajaguna*, or the quality of forcefulness, is the affirming force seen as destructive. So

also is its personification in the Hindu Trinity as Shiva. All conceptions of God as Power and Fatherhood and Majesty are derived from a symbolical personification of the First Cosmic Impulse. It cannot be too strongly emphasized that the Cosmic Impulses are not Being, nor even attributes of Being. They are omnipresent and pervasive, and all Being is subject to the relationships of Will; but this is very far from justifying the view that the impulses themselves are Beings or Persons.

Will is prior to Existence, and, in the strictest sense, Will does not exist.

11.27.7. The Second Cosmic Impulse

The Second Cosmic Impulse is passive, conservative and receptive, It is also the impulse of resistance, inertia and denial. Again, it is the impulse of the supporting, enduring and patient creation.

In the Category of Wholeness, the Second Cosmic Impulse appears as the conservative character of all Being—that is, the power to be what one is. In this sense it is all-pervasive and also independent. In the plenitude of Being the Second Cosmic Impulse does not depend upon nor does it imply the First. It is also the supreme source of all lawfulness and limitation, the arbiter of possibility in all Existence.

Under the category of polarity, the Second Cosmic Impulse is seen in the denial that makes affirmation possible. It is the 'other' which

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determines the 'same' in the Timaeus of Plato. It is also the support without which affirmation would be lost in emptiness. It is the power that enables finite Existence to confront infinite Being. In theological dualism, the Second Cosmic Impulse appears as the devil, the opponent of God, the Prince of Darkness. In such dualism, no relationship between the positive and negative powers can be found except the ultimate subjection of the one to the other. Evidently, therefore, any view of the Second Cosmic Impulse which sees it as 'mere' denial, though valid for the category of polarity, is inadequate as a cosmic principle. In the triad, the Second Cosmic Impulse is the denial that elicits reconciliation. It is the privation, *στέρησις*, by which Aristotle completes

his scheme of nature. It can be interpreted as need, which stands between the powers of affirmation and reconciliation to make them mutually significant. Need is both transitive and intransitive. Everything that has a need is also needed, though not necessarily in the same way or to the same degree. Need is a bond that operates through the triad.

We can continue the categorical analysis and see how receptivity

is another appropriate term for the Second Cosmic Impulse, by which it is experienced as the female principle—the ewig weibliche of Goethe's Faust.

We must seek for the meaning common to all interpretations of the Second Cosmic Impulse. For this, we should specially note the ancient and universal tradition of the Mother Principle that has conveyed the notion of a cosmic power that gives birth to everything and supports it. In the most ancient myths it is a Mother Goddess whose fragmentation gives rise to the multiplicity of beings. Such was the goddess Tiamat of the Sumerians.

In Taoist writings, Yin is represented as the Mother Principle, the universal receptivity—complementary rather than opposed to the male Yang. In Sankhya, Tamas—usually interpreted as inertia or passivity—is regarded in the later texts as a principle of evil; but originally the three gunas were treated as equal in status and all as arising in the first moment of creation.

We must here note that, as in the study of the First Cosmic Impulse, we find two aspects, one of which applies to Being and the other to Existence. In the former aspect, the Second Cosmic Impulse appears as receptivity, the Eternal Mother. In the Gnostic terminology it is Sophia, that is both the Wisdom and the Daughter of the Creative Power. In the second aspect, that of Existence, we find denial, resistance and passivity. In some situations the Second Cosmic Impulse can

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appear to be a masculine power, as in the Gnostic Logos, which is the second hypostasis. In the Hindu Tantra, Shiva is both Shakta, the male destroying force, and also Shakti, the eternal mother.

We shall have to make important applications of the distinctions between the two aspects of each cosmic impulse. We shall adopt the terminology already introduced and refer to essential impulses and existential impulses. This can be illustrated by examining the problem of unity and multiplicity. The essential impulse of conservation seeks to preserve the unity of everything. The existential impulse of denial tends towards multiplicity and separateness.

Notwithstanding these apparently opposing characters, it is not hard to see that the Fundamental Cosmic Impulse is in both cases one and the same. The difference in its manifestation is due to the contrast between the two sources—Essence and Existence.

11.27.8. The Third Cosmic Impulse

In the Hegelian or Marxist triad of the dialectic, the third impulse of synthesis appears as the outcome of the irreconcilable opposition of thesis and antithesis. A factual, materialistic philosophy can thus be consistent with belief that reconciliation is a factor that enters into all situations. At the other extreme, we can see, in the Christian doctrine of the Blessed Trinity, the belief that the Paraclete Spirit is the ever-present reconciling influence that can save sinners through the redeeming sacrifice of the Son. The terminologies are different, but the in-

tuitions that they seek to express are the same.

When we turn to Indian philosophies, we can see how the early doctrine of three equal gunas as the three fundamental cosmic influences, or qualities, also degenerated into subordinationism—but here it was the third force, Sattvas, that came to be regarded as the first and best. In the Hindu pantheon the Third Cosmic Impulse is represented by Vishnu, whose Incarnations have been regarded pre-eminently as mediator between the feebleness of man and the inexorable demands of the Creative Power. So Krishna, as an Avatar of Vishnu, seems to represent the force of love and compassion standing between a cosmic affirmation and a cosmic denial.

In Far Eastern thought, we meet in the doctrine of Tao a most profound and fertile expression of the autonomy of the third impulse. Tao is here conceived as beyond the opposition of Yang and Yin. By later writers, Tao was identified with the *primum mobile*—that which does nothing and yet causes everything to be done. Here we have a reflection of the intuition that, after all, the Third Cosmic Impulse must be present

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we belong, or should belong. The same tradition persisted in Europe until the Renaissance and was revived in the nineteenth century under the impact of fresh contact with Eastern religions. It is so ancient that its origin is lost in the period prior to B.C. 3500, when writing had not yet been transferred to permanent stone or brick. We have no means of recovering the verbal interpretations by which this tradition was first made comprehensible to those who had access to direct sources of wisdom.

We can place little reliance on the largely fanciful reconstructions that have been made by Western exponents of Eastern thought, and must therefore begin from the beginning and discover for ourselves what can be the meaning of a Hierarchy of Worlds. The Postulates of Will suggest the manner in which each 'world' is determined by a form of law. Laws in turn are distinguished by the source of the Cosmic Impulses and their order of action. We can illustrate the first of these by the distinction, brought out in our study of the impulses, between essential and existential forms. Of these two, the essential can be present in the Ultimate Being, whereas the existential forms cannot be found beyond Existence itself. Hence we can regard the essential forms as prior to the other, and of a 'higher' order—where 'higher' means 'nearer the Source'. This distinction enables us to define four Worlds, symbolized by the number of the Laws that govern them.

(i) World I. The Transfinite Will prior to the separation of the Cosmic Impulses. This World is wholly incomprehensible for any finite understanding. Nevertheless, all the relationships comprised in it are subject to the Unique Law that divides Being from that which is other than Being.

(ii) World III. The Infinite Will in which the three Cosmic Impulses are present in their pure essence. In this World there are only three laws: namely Pure Affirmation, Pure Receptivity and Pure Compassion.

(iii) World VI. The Universal Will limited by the separation of possible from impossible situations. In it there are six laws, because now the three Cosmic Impulses are no longer entirely independent of one another.

(iv) World XII. The Will further limited by the distinction of the Universal Existence and the Individual Essence. Essential and existential impulses now act separately, and produce twelve different kinds of triads.

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We can go no further without taking account of the second half of the sixth postulate, which states that the character of a triad depends upon the manner in which the impulses, are related. To elucidate this, we may consider the twin processes of evolution and involution. In the former, a passive state moves towards a greater potency. In the latter, potentiality is actualized and the whole moves towards passivity. In both cases the reconciling impulse is seen as the outcome of an action. The first is passive-active, and the second active-passive. If now we use the figures 1, 2 and 3 as symbols of the first, second and third Cosmic Impulses, we can write down the form of each of the two laws as follows:

Evolution 2—1—3

Involution 1—2—3

Inspection of the arrangement suggests that there should be six different forms, corresponding to each of the six ways in which the three symbols can be arranged. This gives a scheme of six primary triads.

Making use of this simple scheme, we shall find the key to unravelling most of the complexities of Will and relating them to the data of experience. With its help, we are able to explore regions of experience that have hitherto been very largely disregarded by philosophers of all schools and periods. It enables us to discover the inadequacies of the various metaphysical and cosmological systems and to show how different theories—even apparently quite contradictory—find their place in a complete and consistent theory of the Will and the laws of its operation.

Before undertaking a detailed study of these laws, we may show how the scheme of triads can be completed by taking account of the distinction between essential and existential forms. We shall first extend our symbolism by using an asterisk to distinguish the existential

1	2	2	1	3	3
2	1	3	3	1	2
3	3	1	2	2	1

Fig. 27.1.—The Six Primary Triads

Essential Triads	1	2	2	1	3	3
	2	1	3	3	1	2
	3	3	1	2	2	1
Existential Triads	1	2	2	1	3	3
	2	1	3	3	1	2
	3*	3*	1*	2*	2*	1*

Fig. 27.3.—The Laws of World XII

1	2	2	1	3	3	1	2	2	1	3	3
2	1	3	3	1	2	2*	1*	3*	3*	1*	2*
3	3	1	2	2	1	3	3	1	2	2	1
1	2	2	1	3	3	1	2	2	1	3	3
2	1	3	3	1	2	2*	1*	3*	3*	1*	2*
3*	3*	1*	2*	2*	1*	3*	3*	1*	2*	2*	1*

Fig. 27.4.—The Laws of World XXIV

manifestations of a Cosmic Impulse from the essential prototype. We then have:

- 1 The Essential Affirmation
- 2 The Essential Receptivity
- 3 The Essential Reconciliation
- 1* The Existential Affirming Power
- 2* The Existential Denying Power
- 3* The Existential Neutralizing Power

Fig. 27.2.—The Essential and Existential Impulses

The simplest and least committal change in the triads is obtained when the first two components are essential while the third is equally divided between essence and existence. This corresponds to the description given above of World XII, as balanced between universal and individual manifestations of the Will. Here there will be, for example, universal involution with the symbol 1—2—3, and individual involution with the symbol 1—2—3*. The whole scheme of laws is given by:

When interpreted, these symbols give the form of the triad, thus:

2—3—1* is 'the law whereby an essential denial combines with an essential reconciliation to give an affirmation in existence'. Each of the twelve laws gives rise to a specific operation of the Will. Taken together, they comprise all operations of the Will possible in a world where the distinction between universal and individual existence has been established. It should also be noted that World XII is 'inside' World VI in the sense that all the triads of World XII are possible in World VI. The difference is that in World VI they are not mutually exclusive, whereas in World XII a triad must be either essential or existential in its outcome and not both.

What has just been stated is of general application. Each world is complete, in that all possible combinations of the Cosmic Impulses of

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Will are manifested in it. The difference between one world and another consists in the degree of mutual exclusion of the combinations. In World I nothing is excluded; every possible act is realized and no act is incompatible with, or contradictory to, any other. In World III, the three Cosmic Impulses are distinct and therefore every act of Will is a triad. But here every triad concerns the Whole and there are no exclusions or contradictions. In World VI, there are six different laws, and a given act exemplifies one of the six and not the others. The same applies to World XII, and so on, with more and more exclusions and contradictions at every stage. The exclusions and contradictions are consequences of the descent of Being through the successive stages of Creation.* The Will remains always the same, complete with all its possible manifestations.

(v) World XXIV. The step made in passing to World XXIV concerns the distinction of inner and outer that arises when there are individualized beings. The element of the triad that occupies the inner position may now be essential or existential.

In order to grasp the special property that makes its appearance in World XXIV, we can compare the triads 2—3—1 and 2—3*—1. The first of these is the law of Essential Individuality. The second is the law of Self-hood. The two are the same in respect of the order of the Cosmic Impulses and also in their external relationships, but they differ in their inner, hidden, character. The mutual exclusion of these two laws in World XXIV explains the difficulty for the human Self to grasp the true nature of Individuality.

The full scheme of laws that govern the permissible manifestations

of Will in World XXIV is given by:

(vi) World XLVIII. When the initiating factor in a triad is one of the existential forms, the whole character of the triad is changed.

• The Systematics of Being will be discussed in Chapters 32-35.

<i>Independent Triads</i>											
1	2	2	1	3	3	1	2	2	1	3	3
2	1	3	3	1	2	2	1	3	3	1	2
3	3	1	2	2	1	3*	3*	1*	2*	2*	1*
1	2	2	1	3	3	1	2	2	1	3	3
2*	1*	3*	3*	1*	2*	2*	1*	3*	3*	1*	2*
3	3	1	2	2	1	3*	3*	1*	2*	2*	1*
<i>Dependent Triads</i>											
1*	2*	2*	1*	3*	3*	1*	2*	2*	1*	3*	3*
2	1	3	3	1	2	2	1	3	3	1	2
3	3	1	2	2	1	3*	3*	1*	2*	2*	1*
1*	2*	2*	1*	3*	3*	1*	2*	2*	1*	3*	3*
2*	1*	3*	3*	1*	2*	2*	1*	3*	3*	1*	2*
3	3	1	2	2	1	3*	3*	1*	2*	2*	1*

Fig. 27.5.—The Laws of World XLVIII

Its action is no longer independent of other triads, but depends always upon being combined with others to acquire the requisite power.

Half the laws of World XLVIII are of this kind, and this makes it a world of uncertainty and hazard. This does not mean that in the higher worlds uncertainties do not arise, but that they are the consequences of the finitude of Existence confronted with the infinity of Being, rather than weaknesses inherent in the very nature of self-hood. We shall refer to triads that are initiated by an existential impulse as dependent triads to mark the fact that they cannot be completed without the help of others.

The complete scheme of World XLVIII is given below:

(vii) World XCVI. The laws of World XLVIII exhaust the possibilities that can arise by combining the different shades of meaning acquired by the Cosmic Impulses through the separation of Being and Existence. At this point also we reach the lowest level upon which beings can have a free existence. Nothing that exists below this level can rise independently to a higher level. So far as values are concerned, World XCVI is a null-world, analogous to the physical null-worlds of corpuscles and particles. We may say that values have an independent status only as far as World XLVIII.

Null-operations are defined as self-cancelling, when seen as a whole, but 'apparently significant when projected into any partial framework. The world of conditioned existence is characterized in just this way, in that it has only pseudo-values that, when placed in the perspective of essential Being, are found to be null. Null-triads are neither possible nor impossible. A null-situation as a whole vanishes, but it may be

resolved into two components—one subjective and the other objective—in such a way that the subjective component is impossible and the objective component compensates for this by an equal and opposite impossibility. For example, a man may imagine that he is making a certain action that will produce a value. In reality he is doing something quite different. What he imagines is really impossible and yet in fact he does imagine and sincerely believe in its reality. Whatever he does in this way will be nullified by objective results that he does not notice, and he will be left objectively the poorer as a price of having enjoyed a subjective satisfaction that was impossible. Many such null-situations occur in the life of man, and they are characteristic of half the laws that govern conditioned existence in World XCVI.

It is necessary here to introduce some new symbols to represent null-triads. We shall write $\pm(1-2-3)$ for the null-triad made by combining a negative triad— $(1-2-3)$ with its complementary positive triad— $(i-2-3)$. The laws of World XCVI will then be composed of forty-eight positive triads similar to those of World XLVIII and forty-eight negative triads complementary to them. It is unnecessary to set out the entire scheme in a diagram.

We can conceive Existence beyond World XCVI as the Domain of Fact, where all is governed by causal laws. This can be called the World of Materiality. It is not, strictly speaking, one of the series of Worlds of the will, for there are no complete triads. Nevertheless, as we shall see in our study of human self-hood, there is an element in human experience that is governed by material laws and is therefore termed the Material Self. This, the lowest form of self-hood, completes a cycle, which has its origin in the Transfinite Will of World I.

11.27.11. The Systematics of the Will

The systematics of Will turn upon the two independent factors of Source and Order of the Cosmic Impulses. In the primary classification, it is sufficient to consider only the distinction between Essence and Existence. This leads to the dichotomies of laws from World VI to World XXIV. A far greater variety of triads would arise if we were to take account of impulses arising upon all the twelve levels of Exist-

ence. We should then have many distinct triads, each of which would have universal significance. This suffices to indicate the bearing of the study of Will upon one great problem of our common experience—namely, the extraordinary variety of patterns of behaviour that we observe in the world around us. The gulf between the simplicity of laws and the complexity of phenomena demands a bridge. This is to be found in the variety of will-patterns.

Important though the influence of the sources is for determining the character of a triad, its fundamental significance depends not on the source of the Cosmic Impulses but upon the order of their conjunction. The brief reference in section 11.27.3 is not sufficient to convey the full implications of this notion, and we should therefore not leave the subject without further elucidation.

We have taken Will to be the 'why, how and thus' of the Universe. These can be regarded as situating every triad in a three-fold perspective. 'Why' places it in relationship with the Transfinite Reality—it points beyond the Universe and even beyond Ultimate Being. 'How' tells us about the triad as it is—it reveals its intimate nature. 'Thus' places it in its proximate environment—it tells us its place in relation to other acts of will. We adopt the convention that in the triadic symbol the first number indicates the why of the action, the second its how and the third its thus.

A simpler, though less precise, way of interpreting the symbolism might be to regard the triad as an act in time. Then we say that the first position refers to the initiation of the action, the second to its process and the third to its result. Some triads can obviously be described in this way. For example, in the building of a house, the initiative comes from the affirmation 'I wish to have a house'. The process of building is one of reconciling the resistance of site, materials, labour, weather and conflicting requirements of the various parties concerned, with the ideal plan from which the affirmation proceeds. The outcome, expressed in 'here is the house', is the passive element in the triad. We can therefore represent the process by the symbol 1—3—2. Here the architect is the reconciling term.

There are six, and only six, possible forms of the triad. Two of these forms are initiated or dominated by the affirmative impulse—these are the triads 1—2—3 and 1—3—2. The first we have already recognized as the triad of involution. The second governs all the interactions of the existing world, where the initiative comes from the active principle. Two other triads are initiated by the denying impulse—these are the triads 2—1—3 and 2—3—1. The first is the triad of evolution or con-

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centration. The second governs all situations in which the dominating influence is conservation or passivity. There remain the two triads initiated by the reconciling principle: 3—1—2 and 3—2—1. These comprise all those factors in existence that originate outside Existence itself or, in the case of the lower worlds, also those factors that originate outside the world in which the triad is formed.

Each of these pairs has a fundamentally different 'why'. All the triads initiated by the first impulse concern the working out of the consequences of the creative act. All triads initiated by the second impulse concern the independence of Existence as against Being; by reason of these triads, Existence is not maya—illusion—nor the mere 'appearance' of idealist philosophy. The triads initiated by the denying impulse are the guarantee of the objectivity of the Universe. The triads initiated by the reconciling impulse are the sole means whereby what is beyond Existence can enter Existence. They redeem the universe from the inevitability of the operation of laws, and are the manifestations of Divine Omnipotence and Divine Love.

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ii.28.1. Understanding

The triad is the simplest multi-term system in which mutuality and relatedness begin to show their deep significance for understanding ourselves and the world in which we live. It is the molecular or basic element of all real experience, and as such it deserves and must receive a more detailed study than the incomplete system of the dyad.

Experience teaches us that relationships are infinitely complex and varied. We shall find that the property of an endless variability is inherent in the triad and in no other system. This is due to its special position in the series, where it stands between the polarized fixity of the dyad and the concreteness of the tetrad. The detailed analysis of the triad that we shall undertake in this and the succeeding chapters will appear tedious and repetitive to most readers—chiefly because space does not permit each variant of the relationship of Will to be illustrated by examples. Examples will readily occur to the reader when he has familiarized himself with the notion of a relational quality. This is distinct from a fact or item of knowledge, since it is rather a judgment or experience of value. The ability to recognize relational qualities is nearly the same as understanding.

Understanding has been defined, in Book I, as the subjective aspect of Will. Whereas knowledge can be described by the two-term system of 'knower and known', understanding is a relationship that involves the exercise of a power that is distinct from the functional order.* Understanding is thus a three-term property, recognizable in such a system as self—situation—decision, where the three terms are independent in nature and in origin. Understanding is manifested in such powers as attention, choice and decision. We should now enquire into the experience of understanding itself. We know that knowledge is a condition of the functions. Neither knowledge nor function are mysterious; for their operation is always before us to be inspected. Being is mysterious because it is always out of sight, always unknown.

* Knowledge as ordering of function is discussed in Vol. I, pp. 97 and 176.

No act of will is necessary for knowing, since we can learn unconsciously and even unwillingly. Knowledge, thus denned, appears to be a property inherent in all Existence—indeed, it is the result of existence.

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It is experienced in such a manner that its intensity or strength can be recognized, but not its nature.

Understanding is neither mysterious nor knowable. It is more akin to a taste, that can be recognized but not explained or communicated. We understand through the perception of modality. 'Modality' here means the shades of significance attaching to the different triads of Will.

If we turn back to the study of the Cosmic Impulses, we find a recognizable connection between understanding and mode. A definition expressible in functional terms would inevitably limit the meaning of

the impulses and elicit a misleading opinion of their powers. Each of the three Cosmic Impulses reaches us through innumerable refracting prisms, all of which reflect or absorb some of the wave-lengths, so that what reaches us is a whole spectrum of colours derived from the primordial white light of World III. For example, the manifestations of the Affirming Impulse range from pure creativity to destruction and chaos. There is an infinite variety of 'modes' of affirmation and the human mind is utterly incapable of combining these to reproduce the Pure Idea. At best, our capacity for understanding allows us, to some degree, to assemble the dispersed elements of a complex will-situation in such a way that we experience the whole as a form or a modality.

Understanding is a power; like those of attention and choice, but far more comprehensive than these in its range of application. Every self has a power of understanding that, in the truest sense, determines who and what he is. Our understanding does not fluctuate like our states of consciousness. Our powers are the measure of our will, and our will is the ability possessed by each one of us to participate in the Will that is our Source.

In the ordinary life of man, many fragments of understanding are acquired through the multiple relationships of human existence on earth. Together they build up the *sensus communis* that all people can share. This 'common sense' has great practical importance for meeting the needs of our earthly existence, but it does not help us to see beyond the level of ordinary human affairs. Common sense can give effectual guidance in our life insofar as we recognize its limitations and do not attempt a premature synthesis of the fragments. When, however, we are confronted with questions that can only be studied from a fuller understanding, common sense proves inadequate. Thus a man can live a more or less normal life, guided by common sense, and yet remain quite unaware that there are serious contradictions in his world-outlook.

One practical advantage to be gained from the study of Will and

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Laws is to open our eyes to the conditions of our present existence. A man who lacks understanding cannot experience voluntarily more than one of the forces acting on him at a given moment. Confronted with a given situation, he may experience the impulse of affirmation from which he sees only the rosy, hopeful aspect. He then identifies himself with what he wishes to happen and may plunge into action without counting the cost. A man in such a state is bereft of understanding. He is not only blind to the reconciling impulse, but he fails even to reckon with the denying factors that lie plainly before him. The pessimist or defeatist, who sees only the difficulties of the situation and cannot find his own power of affirmation, is in no better case. The dawning of the possibility of acquiring understanding comes to the man who can open himself to the action of both the affirming and denying forces that are present in every situation. He who can persist in this practice soon begins to acquire sensitivity to the action of the third

force and ultimately to foresee its entry, and hence to 'know the future.'

We, as human selves, can exercise the powers latent in us for the development of understanding and, by doing so, learn that they are the powers of Will. We can observe and verify that so long as they remain isolated from one another, we remain blind to the true character of the Will and are liable to mistake the automatic reactions of 'our' functions for acts of 'our' will. Man can have no will of his own until through understanding, he has brought his powers into an inner relationship that can respond to the various manifestations of the Triad

The three Cosmic Impulses enter into every situation, but man, by reason of the dualistic tendencies of his functions, never perceives the triad as a whole; therefore an unpredictable element enters into everything that happens to him. Persevering search for the Cosmic Impulses purifies the intellect and prepares the way for the growth of understanding. It must, however, be emphasized that the unaided intellect cannot attain understanding any more than a prism can reproduce white light unless the colours of the spectrum are correctly focused through it. It is by the variety and the balance of his experiences that a man acquires the material out of which the elements of understanding are forged. Nevertheless, in principle, it is neither by desire nor aversion, neither by hope nor fear, that a man acquires understanding but by the action of the Reconciling Power that is the Will of God. This power alone can effect the separation of the affirming and denying powers in man to make him aware of his true nature; that is, to understand himself; yv 9i aa.vr6v is a gift of God who ordains it.

Our present task of intellectual analysis cannot take the place of

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experience that only the endless variety of situations in life can bring us. Although understanding requires the perception of triadic relationships, it must not be assumed that such perception can be recognized by the mind. The mental associative apparatus, commonly referred to as the 'mind of man', has not the power of apprehending triads. Nevertheless, such apprehension may be present in some higher part of the self, without mental awareness either of its presence or its nature. Hence it can occur that a man who has never heard of triads, but who has attentively contemplated the variety of situations created by life, can acquire understanding, and with it the power to choose and decide his actions, while a trained thinker may be unable to pass from knowing to understanding. Understanding can grow spontaneously by sensitivity to the presence in all situations of the Reconciling Impulse. Nevertheless, a theoretical study of triads can be an aid to the right interpretation of their operation as we meet it in our direct experience.

11.28.2. The Study of Laws

The first step in the study of laws is to recognize the difference between those triads that are initiated by the affirming impulse and those initiated by the denying impulse. The conception and birth of a child is an example of a creative triad. At the moment of conception,

the father is active. In gestation, the mother transforms the active impulse. At birth, the child, with its first breath, is both the result of and the reconciling impulse in the triad. The order is unmistakably 1-2-3, and the triad has the property of self-renewal, for the moment of birth is the affirmation of life. The search for, the eating and the digestion of food give an equally clear example of a triad that, in this case, is initiated by the denying impulse. Hunger—that is, privation—is a negative state: it is the experience of need. It engenders a movement of search and leads to the act of eating. The outcome of these active impulses is the reconciling power in the assimilation of food that pacifies hunger. Here the order of the impulses is unmistakably 2-1-3, and once again the triad has the possibility of self-renewal; for the food, as it is taken into the mouth, is in a passive state and submits to the action of the digestive system.

The building of a house was earlier referred to as an example of the triad 1-3-2. Here the initiating factor is an impulse of expansion—the owner wishes to 'improve' his estate. His affirmation 'I want a house' may seem to have the same character as the father's 'I want a son'; and, indeed, viewed as isolated impulses of affirmation, they are alike. But the triad is intrinsically different in the two cases. The

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father acts directly upon the only possible receptive power—that is, the potency for motherhood in his wife. There has to be an exact matching of the male and female chromosomes in order to set in motion the formation of the child. In the case of house-building, the inner arrangement of forces is quite different. The owner—as distinct from the architect or builder, even if they are all one and the same person—does not act directly upon the material. There has to be an external reconciliation of his wishes and plans with the passive materials. It is this passive material that will become a house. The house is 'made, not born'. The triad here unmistakably has the form 1-3-2. The reconciling power is 'used up', as it were, in the design and construction of the house, and the result is a passive entity differing only from the raw materials—timber, bricks, mortar—in having gained a higher functional order. It is not an active self-affirming entity like a new-born child.

The fourth triad is that which has the form 2-3-1. It is exemplified in the simple existence of inanimate objects. Things are passive, and they cannot transform into a more active condition unless acted upon by an external power. Insofar as a thing is what it is, it depends upon cohesive forces to hold it together and maintain its existence. There is nothing left over which would permit any selective response to external influences. A table presents always the same face to the world. It is passive in its nature, yet it is able to participate in the world-process by conserving its identity. It has one, and only one, affirmation, that we might express in the words 'I am a table—take me for what I am or leave me alone'. The existence of a table is a perpetual reconciliation

of its inherent passivity with the active part it has to play in the life of man. Such a situation is represented by the triad 2-3-1, where the terminal affirmation can be called a 'sub-human' force that is nevertheless able to influence man. Thus men and women who themselves are in a passive state can be dominated by the influences that emanate from material objects.

For the present we shall not attempt to interpret the two triads initiated by the third power, since they can only be understood after a detailed study of the first four laws.

Our next step in the study of Laws will be to examine the significance of a Cosmic Impulse placed in the central or inner position in the triad. This position determines the inner nature of the triad. It shows us what manifestation of the Will is here at work. Thus motherhood is the determining characteristic of the triad of child-bearing—the father and the child are accessory. The property of thinghood deter-

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mines the existence of the table—its inner and outer conditions are accessory. It is digestion that gives significance to eating—the initial and final states of the food are accessory. So that in every triad there is one determining Cosmic Impulse that stamps its character on the event. It is here that we can discern the defect of the dialectic as the application of the triadic principle. The strength and the weakness of the dialectic, as applied by Hegel, Marx, Engels and others, can readily be discerned. On the one hand it is true that the triad thesis-antithesis-synthesis has universal significance; there is a cosmic law according to which the reconciliation of contradictories is a dynamic process leading always to new forms. On the other hand, it is false to assert that this is the only law by which the universal process is governed. It is one of six laws, all equal in status and significance, and for this reason any attempts to interpret history as if the dialectic triad alone were operative can only lead to conclusions that are inconsistent with experience and often even absurd.

There are two triads in which the reconciling impulse occupies the middle place. Both of these are constructive in character. They are the warp and weft by which the whole tapestry of existence is woven, but they do not tell us where the yarn was spun nor to what use the tapestry will be put. They are the source of the internal coherence and external consistency of the universe as it exists. They could be called the twin principles of change and conservation, or the laws of 'Otherness' and 'Sameness'. Their common feature is the quality of connectedness, expressed by the reconciling power in the middle position.

The two triads 2-1-3 and 3-1-2, that have the affirming impulse in the middle position, have a common characteristic that can best be described as 'integration', or the affirmation of the reality of Essence.

The first is the triad of Evolution, by which life penetrates from below upwards. The second is the triad of Order, or cosmic regularity,

by which all Existence is preserved from impossibility. Order contains and holds everything in its own place, thus allowing all life to be in harmony with all other life. Order separates Existence from Being, whereas Evolution permits Existence to be reunited with Being. This two-fold action is the inner affirmation of the reality of Existence.

The two triads 1-2-3 and 3-2-1 are characterized by inner receptiveness. The first is receptivity towards the creative impulse coming from beyond Existence and is the triad of Involution. The second is receptivity towards the immanent reconciling impulse. It is the working of the Spirit, or Power of God, in and through all that exists. Through

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this triad, Existence is endowed with value and significance; that is, with Love and Freedom.

In each of the six laws, we can see that the impulse which occupies the middle position prescribes the inner character of the triad, but gives no indication of the mode of operation of the triad as a whole. Each pair—though alike in the central impulse—are quite different in the manifestations of the Will that they bring forth.

The study of Laws requires further that we should examine the significance of each Cosmic Impulse when in the third position. When the triad consists in a simple actualization in time, the three positions are occupied successively and the impulse in the third place then represents the outcome or result of the triad. When a triad is non-temporal, then the third impulse can often be recognized as the external form that is presented to observation. For example, the triad that constitutes the existence of a table is of the form 2-3-1. Here the final affirmation is simply that the table 'really' is what it appears to be—a material object existing thus and so. There are, however triads to which neither a temporal nor a spatial interpretation can readily be given. The Law of Order, given by the triad 3-1-2, ends in the denying impulse. This can be understood in this context as universal receptivity, and hence leads to the concept of framework that we developed in our study of Fact. The denying impulse in the third position is usually not a negation, but rather an accomplished state of affairs. The triad 3-1-2 expresses the reality of the separation of possibility and impossibility. It is the condition of Existence rather than Existence itself. Its character is beautifully expressed in the first chapter of Genesis, where Elohim—the Reconciling Cosmic Impulse—moves on the face of the waters and divides the light from the darkness and brings order into the world, thus creating the conditions for the Existence that is to come. Here the spirit, the light and the darkness can evidently be taken as the triad 3-1-2; that is, the Law of Order

The general character common to all instances of the third position lies in determining the significance of the triad as a complete whole. The influence of the two preceding positions and the impulses that occupy them enter into, and give a characteristic modality to, the whole triad, which transforms the third impulse into a concrete manifestation

of Will.

There remains the most difficult problem of taking account of the sources from which the impulses proceed. Returning to the distinction between Essence and Existence, we could adopt the terminology of the scholastics, who referred to the essential nature as the quiddity

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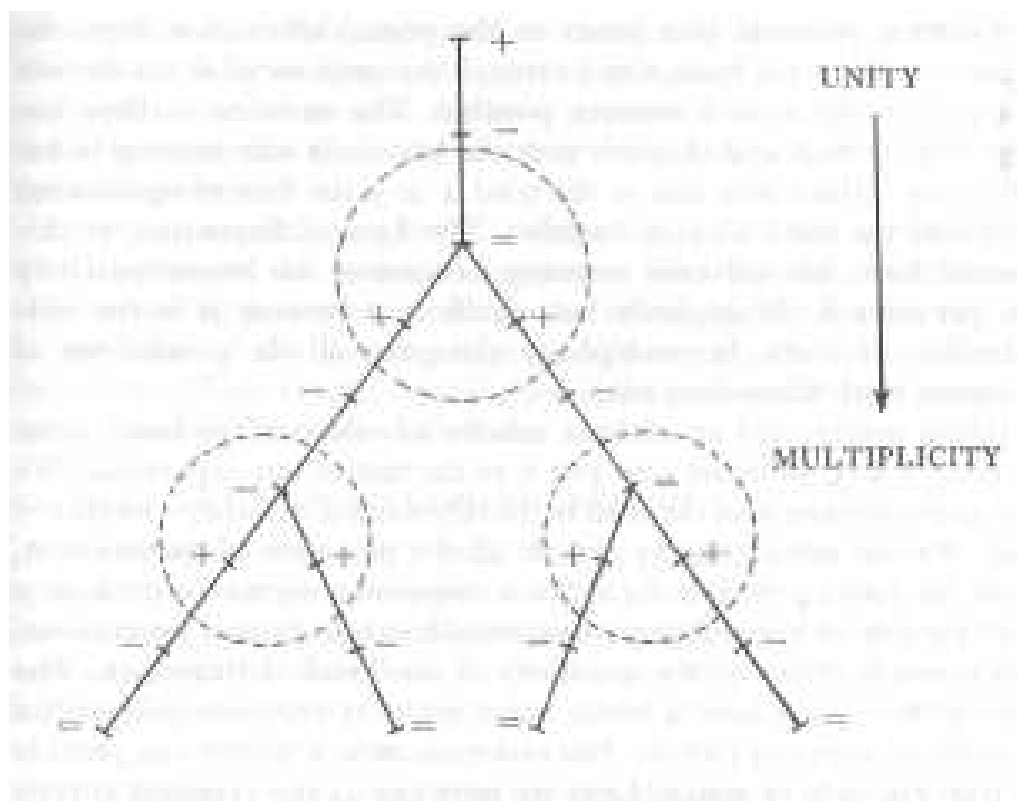
of an entity and to its existential peculiarities as its perseity.* This distinction, however, does not apply to the six fundamental laws, but only to their derivatives in the worlds of individualized existence. We shall therefore return to them after examining in detail what experience can show us of the laws of World VI.

11.28.3. The Law of Expansion

The symbol 1-2-3, when expressed in verbal form, can be read: 'Affirmation, meeting with Receptivity and blending with it, issues as a Reconciling Impulse'. Further development of the symbol suggests that, since the reconciling impulse appears as the outcome of the process, there should be a continuous transfer of impulses through a chain of similar triads. It is also to be expected that in each succeeding triad the power of affirmation diminishes somewhat by the action of the denying impulse. The diminution of the affirmation is equivalent to its division or splitting, so that from a single primary triad there will ensue a cascade of secondary, tertiary, quaternary triads, and so on. This could be represented diagrammatically thus:

Fig. 28.1.—The Law of Expansion

* Cf. Duns Scotus, *Opus Oxoniensis*, II, Cap. 3, qu. 6, and *Reportata Parisiana*, II, Cap. 3, qu. I. These references are taken from Erdmann's *History of Philosophy*, Eng. trans., 4th Edn., 1910, Vol. I, Section 214. Cf. also F. Coplestone's *History of Philosophy*, Vol. II, p. 339.



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Here the symbols +, — and = represent respectively affirmation, receptivity and reconciliation. The dotted circles drawn round the points of transfer from the reconciling impulse of the preceding triad to the point of affirmation of the succeeding one indicate that a different law operates at that point. We shall denote the triad 1-2-3 as the Law of Expansion. Through its operation, the quasi-infinite potentialities of Being are transmitted through all levels of Existence. The exfoliation continues until the power of affirmation is so far attenuated that no more triads of the same kind can be formed. This occurs at the level of unipotence, where Existence returns into the zero-potent hyle-field. The Law of Expansion in this essential form is the universal transmitter of the creative process. It passes through every existing entity, whether potential or actual. The operation of the law transcends the determining-conditions. It applies not only to actualization in time, but also to the transmission of the timeless plan and the eternal pattern from which all forms of existence are derived.

The law of expansion can be regarded as that which answers the question 'How does the universe come into existence?' It tells us that the limitless potential that issues as the primal affirmation from the Transfinite Reality is transmitted through the medium of all the denials that collectively make Existence possible. The universe is thus impregnated through and through with the law of its own coming-to-be.

We may further note that in the triad 1-2-3 the flow of significance

is towards the third Cosmic Impulse. The Law of Expansion, in this essential form, has universal meaning, because of the Immanent Deity that pervades it. Multiplicity has significance because it is the self-realization of unity. In multiplicity alone can all the possibilities of Existence work themselves out.

Having constructed an abstract scheme of relationships based upon the triad 1-2-3, we must now put it to the test of our experience. We have seen an example of the triad in the relationship of father—mother—child. We can extend this to include all the processes of generation, where an active principle fertilizes a responsive matrix to produce a result capable of transmitting its potentialities into further generations. This example shows us the specificity of the Triad of Expansion. The active principle can have a fertile union with the receptive only within the limits of a specific pattern. Not every receptive principle can provide the required field of action. Here we have one of the principal criteria for distinguishing, in doubtful cases, between the Law of Expansion and the Law of Interaction. For the reason that the contact of active and receptive principles is direct—that is, without the mediation of a

reconciling factor—it is necessary that they should be closely matched. Here the word 'closely' should be understood to mean 'within a narrow range of variation corresponding to the scale of the triad itself. An example of such 'matching' can be seen in the power of a key to open a lock. Here the whole point of the relationship is that the key must fit the lock.

The special character of the Law of Expansion, derived from the need that the affirming and receptive impulses should correspond, is of great importance for understanding the process of creation. It is possible to think of creation as the separation of order from disorder.* This implies that order and disorder are matched in such a way that, when re-combined, Being would return free equally from order and from disorder. The Cosmic Affirmation can bring the universe into complete existence only through a Cosmic Receptivity equal in intensity and corresponding in its potentialities. Hence in the Law of Expansion there is implied the presence of a plan or pattern. It is not a formless explosion, scattering fragments of the *primaeval* unity at random through space and time, but rather the exfoliation of a pattern that is already contained in the germ. Thus the growth of a tree, directed by its epigenetic pattern, is a good example of the Law of Expansion. The process depends at every stage upon a correspondence between the demands of the growing tree and the response of the environment.

Creation, involution, growth, exfoliation, generation are all terms that supplement the notion of expansion. The first law comprises all self-continuing processes in which the affirming impulse requires the co-operation of the denying impulse that constitutes the medium of its activity. These are the cosmic roles of the male and female principles in the Endless Generation of all that exists.

11.28.4. The Law of Concentration

Triads initiated in the passive or receptive impulse may, at first, appear to us strange and unnatural. They appear to go 'against time',

in the sense that their direction is not towards actualization but from actual to potential. If we were to interpret the symbol 2-1-3 in ordinary language, we should say: 'Receptivity, meeting Affirmation and blending with it, issues as a Reconciling Impulse'. Here again, the position of the Reconciling Impulse suggests the transmission of impulses through a chain of triads. It is not, however, an affirmation that can spread

- CJ. Vol. I,

. 47. A creative activity that is not only the source of order, but also the vehicle of disorder.

Here the dotted

lines represent

other converging

triads

In this diagram, we indicate by the solid line from A to C the three stages of transformation. The initiating source is an existing element A

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that meets with a second element having a higher essential character. These are then orientated as $A -$ and $A +$, and from their union emerges a reconciling element $A =$. This, in its turn, has possibilities of purification from its existential limitations provided that it can meet with an appropriate essential impulse. Here an 'exchange' occurs that requires the operation of a different law. Part of A is discarded as 'refuse' R, and a new element enters to produce a 'seed' $B -$. This, meeting with $B +$, gives rise to $B =$. Here again there is a discarding of refuse at S and the entry of a new material so that the combined element $C -$ undergoes another purification. The 'fine is separated from the coarse' and rises step by step towards unity.

The significance of the triad 2-1-3 is that it symbolizes a movement which goes 'against the stream'. It is the means whereby that which flows out from the Source can return to the Source again. Not all can thus return; for the nature of this triad is such that the increase of potentiality in one part must be compensated by diminution in another. Hence the discarding of R and S before there can be a blending of new possibilities.

When we transfer these abstract notions to the scheme of existence, we can see first of ;11 that, on the limitless cosmic scale of World III, the second Cosmic Impulse is the response of Being to the Creative Affirmation: it is what it is without admixture or diminution—the Cosmic Receptive Principle. In World VI, the triad 2-1-3 is the fulfilment of the purpose for which the hazards of creation are undertaken. When we seek for the working of the law in the world of our common experience, we can see, as an example, that the concentration of a new potential is required whenever a seed is produced. The germ-cell is

formed by a process of elimination and concentration that takes its toll of the energies of the whole organism and eliminates great quantities of tissue that serve the germ without participating in its potentialities for growth. Comparing the triads of expansion and concentration, we can see how there is a concentration of potentialities up to the moment when the germ-cells mature. The moment of fertilization is neither concentration nor expansion, but as soon as fertilization has occurred the process of growth begins and follows the law of expansion. Thus, in the cycle of life, the twin movements of concentration and expansion are constantly being exemplified.

The triad 2-1-3 has sometimes been described as the 'Law of Evolution'. It is, however, necessary to distinguish between two quite opposite meanings commonly associated with the same word. The word 'evolution' should be taken in its original etymological sense as

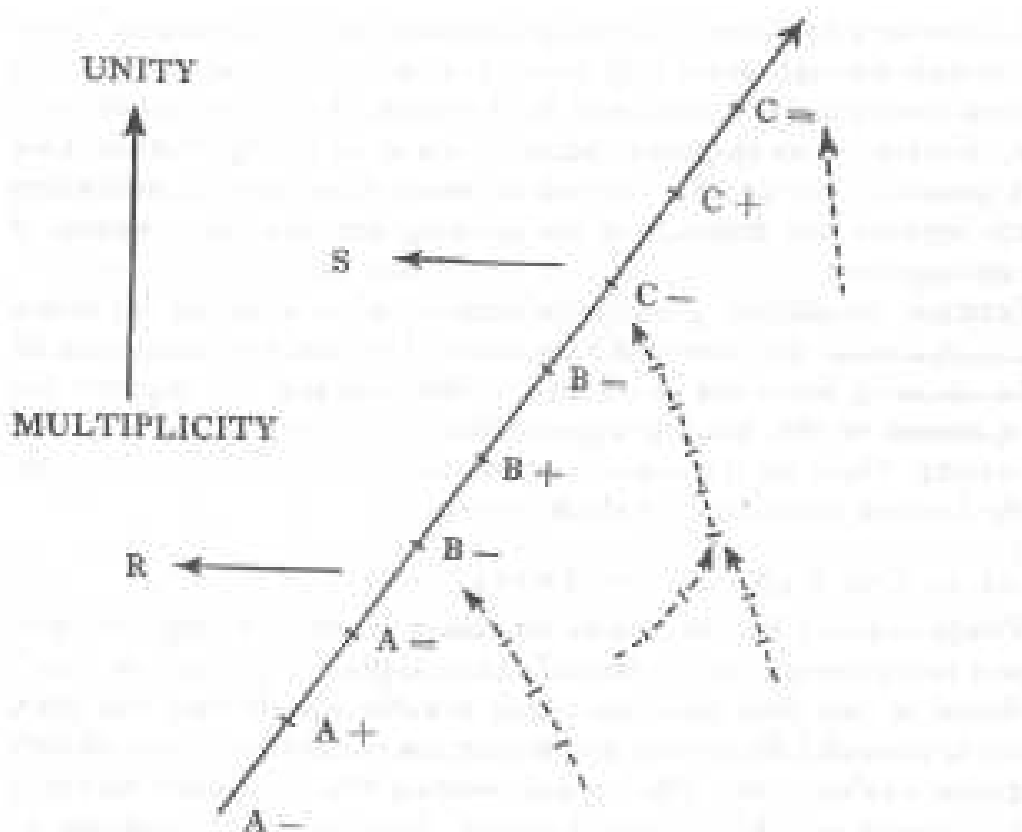


Fig. 28.2.—The Law of Concentration

and multiply, but a receptivity that must constantly be transformed by the action of the affirming impulse. The transformation consists in converting the receptive element into a more active state. Thus the triad can renew itself only at a potential higher than that of its own starting-point. The movement of the triad raises the potential level and it cannot proceed automatically like the triad of expansion.

The character of the triad 2-1-3 is unification; its trend is from multiplicity towards unity and we shall therefore describe it as the Law of Concentration. We saw in the triad 1-2-3 that multiplicity was produced by a partition of the reconciling element into two or more affirmations. Unification could not be achieved through the fusion of two reconciling elements to make a double denial. The action of the

triad 2—1—3 therefore consists in the separation of the reconciling element into a receptivity and a denial, of which the first can, and the second cannot, respond to the affirmation they meet. The process can be represented schematically thus:

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the emergence from a sheath or envelope. The passive or receptive principle is involved in multiplicity. The active principle bursts the sheath and the new life begins. True evolution of this kind does occur in nature, but only under conscious guidance or selection. The breeding of selected races of animals and plants gives an increased potentiality for the manifestations of one or another characteristic, but at the expense of others that remain latent. When the same has occurred in past geological time, we are entitled to surmise that an analogous conscious influence—an Affirming Impulse—has been at work. We shall thus see later that the appearance on the earth of new genera, including man, must be ascribed to a process of true evolution.* There are, however, various pseudo-evolutions which, when closely examined, prove to be either involution or interaction. The first can be observed in the general exfoliation of organic species from generic types that are analogous to the germ-cells of the individual organism. Such types have great potentialities and, by a succession of involutory triads, can produce the phylogenetic sequences of specific forms. The effect of random crossings, of environment and of local climatic changes are, for the most part, neither evolutionary nor involutory, insofar as they neither raise nor lower the potential of the Biosphere, but are examples of the Law of Interaction.

Evolution and involution, concentration and expansion, have in common the property that they require an exact adjustment of the affirming and receptive impulses. The reconciling impulse is not available to bring about the union of the opposing principles—it is directed towards the task of assuring the renewal and continuation of the process. It is therefore necessary that the receptive impulse should encounter the particular affirmation to which it is able to respond. Evolution is a striving, but not all striving is evolutionary. There must be 'right effort', and the rightness consists precisely in the recognition of the affirmation to which one could submit. Again, we may say that concentration is the submission of the passive to the active. But not all submission leads to concentration. On the contrary, the correspondence must be exactly right if the passive is not to be destroyed or the active swallowed up.

Affirmation, as we have seen in the study of Synchronicity,** can be looked upon as an organizing pressure. The affirming impulse makes a demand that in its turn can serve as a vivifying or spiritualizing factor for the receptive impulse with which it is confronted. It is by

• Cf. Chapter 38. The History of the Earth.

** See Chapter 26, section 10.26.6, The Law of Organization and Disorganization.

meeting and responding to the demand that the movement of evolution is maintained.

The Law of Concentration is the generatrix of the realized Essence. We speak figuratively of Mother Nature, and probably mean by this the power that engenders all the potentialities of our existence. The newly arisen potentialities generated by the Law of Concentration meet and blend with the potentialities transmitted by way of expansion from the Transfinite Reality. The point of this blending is one of the nodal points of all Existence. We men, three-natured selves living upon a planet, are situated at one of the points where the streams of involution and evolution meet; herein lies the cosmic significance of human life.

Yet another and, from the standpoint of our human experience, most important aspect of the triad 2-1-3 is that of Purification. The separation of the fine from the coarse is liberation from impurities. When we, as human beings, submit ourselves to the Law of Concentration, we surrender our outer existential denial to our inner essential affirmation, thereby purifying our own existence. The outcome of the process is union with the Reconciling Impulse, described by Meister Eckhart as the Everlasting Birth of Christ in the human soul . However varied may be such interpretations of the Law of Concentration, they all have the common quality of the transformation of the inner nature of man—his 'own' affirmation symbolised by the first impulse in the middle position—from a state of passivity and negation into one that is free to receive and unite with the action of the Divine Will and thereby enter into further and higher transformations.

When the two laws of Expansion and Concentration, 1-2-3 and 2-1-3, are combined, we can see how they exemplify the saying, 'That which arises from a source must return to its source', or 'That which comes from the Creator, must return to its Creator'.

God, as the Third Cosmic Impulse, leads Being and Existence, by way of expansion or involution, out of their Source in the Unfathomable and leads them back again by way of concentration or evolution. 'I am Alpha and Omega, the Beginning and the End.'

11.28.5. The Law of Identity

We may start by expanding the symbol 2-3-1 to read 'The Receptive Impulse meets with the Reconciling Impulse and is linked thereby to an Affirmation that issues as manifestation.' The receptive impulse cannot realize itself except through the medium of an affirmation; but it cannot blend with it without the help of a reconciling force. Where there is no immediate contact between the affirming and the receptive

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impulses—as there is in the triads 1-2-3 and 2-1-3—the affirmation does not act upon or change the receptive element, but rather enables it to be what it is.

When interpreted upon the scale of universal existence, the triad 2-3-1 enables every entity to fulfil its cosmic role. This applies in all realms—non-living, living and beyond life—and allows all that exists to preserve and manifest its own character. It could not do so in the presence of the demands and needs of all other entities unless there were an inner principle of conservation that could withstand the disruptive opposition of affirmation and denial. To express this character, we designate the triad 2-3-1 as the Law of Identity.

Identity is the 'thusness' of all that exists. Since identity is made possible and sustained by the reconciling power that occupies the central position in the triad 2-3-1, the question 'How can this be what it is?' is always to be answered: 'By the Will of God that creates and sustains its existence'. The third Law of World VI thus proclaims God as the Power that preserves and reconciles everything that is, and enables it to occupy its place in the Universal Scheme. Nevertheless, by reason of its entry into Existence, every entity is lacking in the fullness of Being; it is more passive or less passive according to the level it occupies in the scale of existence. Its passivity expresses its essential character and is, therefore, the initiating factor for being what it is in the cosmic order. However, it cannot manifest its existence by way of passivity; it must 'assert itself. The passivity must therefore be linked to an affirmation.

The affirmation is, moreover, not truly 'its own'. It must borrow an affirmation from what is 'not its own'. Hence identity can also be described as 'being in one's own place'. A thing is 'thus' in a context, and from that context it derives the power to assert itself. Deprived of its context, it would be mere passivity—a condition of unrelieved negation.

A table is a table only in the context of human society. Out of that context, it is a 'mere' piece of wood. We took the existence of a table as exemplifying the triad 2-3-1. Now we can see that the affirmation 'I am a table' is not the table's own affirmation. It is put figuratively into the mouth of the table by the human environment that recognizes it as such. Inwardly the table holds together by virtue of its 'tableness', that reconciles the mere piece of wood to the complex forces that act upon it in its material and human environment.

When we bring our experience into contact with our intuition of Identity, we discover that there are several distinct forms of the triad.

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In one sense, we find our own identity as one particle of an Essential Reality in which all our possibilities are latent. In another sense, we are what we are, by virtue of our own affirmation of existence. The distinction here is between the essential and the existential forms of the same triad. We are what we are, by reason of the place we occupy in the universal affirmation of Being. We also are what we are by reason of our power to affirm our own independence. Herein lies the difference between quiddity and perseity. We are 'that' in relation to Essence and we are 'this' in relation to Existence. Essence is always

'beyond', and no finite entity can ever achieve an essential affirmation that is entirely its own. The affirmation of our own existence isolates us from other entities, unless it is compensated by the self-denial that enables us to merge with the universal affirmation through which we can participate in true Being.

The Law of Identity is illustrated in the existential postulates of Natural Philosophy. A simple example is the postulate of composite wholeness applied to the existence of the neutral hydrogen atom. This is manifested as an active constituent of a great variety of dynamical, electrical and chemical situations. The atom is what it is. Its inner bond, which is the hyparchic coupling-energy, is the reconciling force between the positive and negative charges of the proton and the electron. Electron and proton constitute the passive existence of the atom, but they do not manifest as an atom—it is in the composite whole in an environment of an electro-static field that we meet the self-affirmation of the atom.

From the standpoint of epistemology, the Law of Identity can be seen as the condition of knowableness. Knowledge is a link or bridge between sameness and difference. 'In a perfectly homogeneous situation there would be nothing to know; while confronted with complete heterogeneity, knowledge would be impossible'.* Here we can recognize the triad 2—3-1. The inner significance of knowledge as the ordering of function is represented by the reconciling impulse in the middle position. The undiscriminated phenomenon is the denying factor which, without changing its nature, comes by the act of knowing to be distinguished as a fact. By its derivation from the Law of Identity knowledge can be established as a cosmic reality. What we perceive is really there because of its own identity, and we are really linked with it because there is a common identity in the percipient experience.

Finally, we have to note that the Law of Identity does not 'get anywhere'. It is not a dynamic law in the sense that the term can

• Cf. Vol. 1, P. 93.

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obviously be applied to expansion and concentration. It is a static law by reason of the position of the affirming impulse, which does not enter the triad but emerges from it. It is necessary for the harmony and completeness of creation that everything should be what it is. Identity is a prior condition of existence. It is, however, only one condition. One must first be what one is and then one can begin to transform into something different. This is no less a psychological principle than a cosmic one.

ii.28.6. The Law of Interaction

Once again, we can expand the symbol 1-3-2 to read: 'Affirmation reconciled with Receptivity issues as manifestation'. Here, as in the Law of Identity, there is no direct action of the affirming impulse to change

the character of the receptivity. By analogy with a familiar theorem in statics, we can say that two independent impulses acting at a point produce a single impulse that is their resultant. Here the action of the reconciling impulse is simply to make possible the combined action.

If *natura naturans*, the world as Becoming, is represented by the triad 1-2—3, then *natura naturata*, the world as Process, is 1-3-2. It is the endless flux of inter-locking events by which Existence is 'natured'. Though the flux neither leads from God nor back to God, the Divine Will is nevertheless present in it as the Third Cosmic Impulse in the central position. Though neither the affirming nor the denying impulses 'know' God, yet the power of God is present in all their interactions. Thus: Not a sparrow falleth to the ground but your Heavenly Father knoweth it. Herein lies the solution of the paradox God does not will evil and yet nothing can happen but by the Will of God.

There is indeed no other solution of the paradox of evil that does not either deny the reality of evil or the omnipotence of God, except to recognize that omnipotence is not the same as autocracy. The omnipotence of God consists in the omnipresence of the Reconciling Power, which enters into every triad. Within the natural order, the reconciling impulse neither dominates the triads nor is it manifested by them. It is the inner bond by which everything is what it is—Identity, 2-3-1—and the outer link by which everything is connected with everything else—Interaction, 1-3-2. Thus the Power of God is in everything and does everything, and yet does not disturb the order of nature nor overcome its laws.

We can call the triad 1-3-2 pseudo-dynamic to indicate that it is initiated by the active force, but does not produce a true change. The

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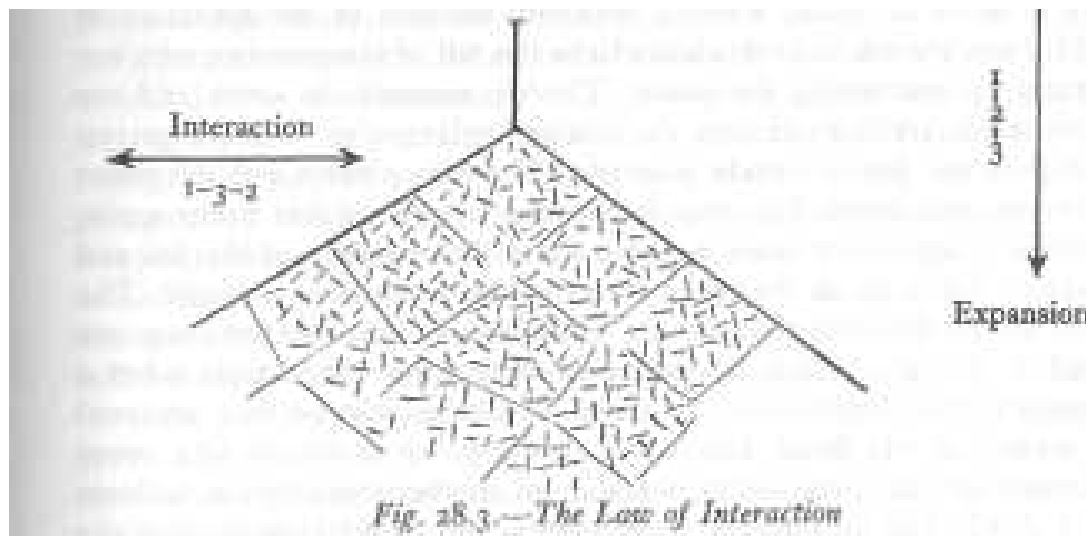
position of the denying impulse is at the point of issue and, therefore, the triad is predominantly active. It could be called the process of the universe, for it is the inherent activity by which Existence is pervaded.

By reason of the position of the reconciling impulse, the triad has by its inner nature the property of connectedness. It is expressed in Whitehead's notion of 'prehension'—every actual entity prehends every other. This notion is useful inasmuch as it is free from the defect of suggesting that activity is only a temporal process. Good too is the saying of Anaxagoras—There is a part of everything in everything.

With the help of the two laws of Expansion and Interaction, we can clarify the distinction between the creation of the universe and the life of the universe. Both are activities, and both must be understood in a wider significance than as processes in time. On the level of our human experience, the two are so closely interwoven that it is seldom possible to find examples of the one that do not contain elements of the other. Nevertheless, the distinction is a real one, and very important for understanding our experience. In the triad of expansion, there is a

direct action of the affirming impulse which endows all entities with a pattern of possibilities. The passive ground of existence is fertilized and brought to life by the penetration of the cosmic affirmation through everything. We have likened expansion to the growth of a tree, branching and branching again until the force of life is exhausted. We could now add to the simile the property whereby all the branches, twigs and leaves are related to one another. This can be suggested in a diagram:

Here the full lines represent the flow of the creative power and the broken lines the interactions of all the separate forms of existence and



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entities. Through all these secondary channels there is a flow of mutual influences. Through the totality of the resulting interaction, Existence fulfils its role as the denying factor, sustaining the affirmation of Being. This exemplifies, in the largest cosmic sense, the significance of the denying impulse in the third position of the triad. By reason of its inherent activity, that flows neither away from nor towards the source, the Universe would seem to expend its energies fruitlessly, giving birth to nothing. Yet this very fruitlessness is the condition that endows Existence with the quality of a limitless Cosmic Receptivity.

When we turn from the cosmic role of Existence to survey it in and for itself, we see in the Law of Interaction how the universe is pervaded by a nexus of relatedness through which each entity exists for every other entity. This is Whitehead's 'prehension' and Sartre's 'regard'. Whitehead distinguishes creativity and process, but it is characteristic of the existentialist philosophies that they recognize only the third and fourth laws, for both are inherently Laws of Existence.

In order to bring these abstract considerations into connection with our concrete experience, let us start with a trivial example. I am sitting in my study on a cold winter evening and do not notice that the fire has burnt low until my body experiences a sensation of cold. My attention being thus drawn to the fire, I get up, take a poker and poke the fire. When I see that it is burning up, I return to my chair and continue reading.

The whole event is a cycle of interactions, beginning and ending with the bodily sensations of cold and heat. It can be broken down into a series of triads, starting with my reaction to the sensation of cold. Here the physical sensation links the fall of temperature with my getting up and taking the poker. The environment is active and my body is passive; sensation is the reconciling impulse. When I get up and poke the fire, my body is active, the fire is passive and the poker transmits the reconciling impulse. When I begin to feel warm again, the fire is active, my body is passive and the radiation of the fire and the warm air of the room transmit the reconciling impulse. The roles of the different objects—air, body, poker, fire—change from one triad to the next. There is neither expansion nor concentration but a change in the distribution of energy. The event can be thus analysed in greater or less detail, but it will always prove to consist of a nexus of triads in which one entity is acting on another through the medium of a third. The affirmation never comes into direct contact with the denial and, therefore, nothing new is born of all the activity. There is indeed a hidden process of involution insofar as the potentialities of

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the situation as a whole diminish with time, according to the second law of thermo-dynamics; but the series of actions in themselves stand apart from this. They have no 'direction', in the sense that the operation of the first two laws is 'outward' and 'inward', or 'downward' and 'upward.'

The Law of Interaction may operate in us consciously or unconsciously—with intention or without it. We can readily find examples that illustrate the wide range of variation compatible with the triad 1-3-2. This depends upon the degree of consciousness associated with the affirming and reconciling impulses. The denying impulse here cannot be intentional, as it is not concerned with the formation of the triad. We have already looked at the example of building a house. This is governed primarily by the Law of Interaction, 1-3-2. The affirmation is more or less conscious and intentional. The owner wishes for a house to satisfy such and such an urge. The architect and builder, who transmit the reconciling force through a series of interlocking triads, may do so without any movement of expansion or concentration. We write here 'may' do so, for there is an artistic quality which can be brought into the execution whereby the process can pass over into one of true concentration by producing a new and higher potential than was in the original conception. Many examples can be found of such intentional interaction. They are characterized subjectively by the sense of effort or striving. The reconciling impulse, becoming conscious, strives to bring about a more intimate mutual adjustment of the affirming and receptive impulses. Hence the principle that whereas effort may precede and prepare the way for concentration, it is not by effort alone that a change of level can be achieved.

From such examples, we may see that the Law of Interaction is not excluded from the Domain of Value. There are interactions that raise, and others that lower, the levels of existence. Building a house is evidently an upgrading of the bricks and mortar. Effort can certainly give positive results. Conversely, there are harmful and even destructive interactions. These differences turn upon the degree of correspon-

dence between the affirming and the receptive impulses. An obvious example is to be found in marriage. The relationships between a man and his wife, apart from the generation of children which is their common participation in the universal movement of involution, are governed by the laws of identity and interaction. By the first, each is enabled to be himself or herself in front of the other. By the second, proceed all the events of their common existence.

Many and various though the manifestations of the Law of Interaction prove to be, as we examine their place in the working of the

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universe, they do not bring about changes of essential being. Both identity and interaction are primarily laws of Existence. This can be understood if we reflect that only the reconciling impulse can connect one level to another, and in these two triads its action is absorbed in holding the triad itself together.

ii.28.7. The Law of Order

When we expand the symbol 3-1-2, it leads; 'A triad, initiated by the Reconciling Impulse and therefore independent of external action, in which the third force meets with the Affirmation and leaves it unchanged so that the outcome is a pure Receptivity.' The position of the affirming impulse in this triad prevents it from having any external action, and it should therefore act upon and modify the initiating factor, which is the reconciling impulse. This is also what occurs in the corresponding triad of concentration, 2-1-3. The reconciling impulse, however, can adapt itself to any situation, and therefore the action does not use up or diminish the potential of the affirming impulse. Hence this law can be regarded as that which maintains throughout all Existence—with undiminished power—the affirmation that separates the possible from the impossible. The affirmation 'does' nothing, nor is it changed by any of the processes of existence. It is, as it were, 'protected' by the position of the reconciling impulse, that absorbs any influences that otherwise might mix with and alter it. The triad issues in pure receptivity, from which the quality of denial is eliminated by the absence of an opposition with the affirming impulse. We can thus say that in its outcome the triad 3-1-2 reproduces the ultimate character of the second Cosmic Impulse as the limitless Receptivity of World III.

Interpreting this analysis in terms of Law, we find that the triad maintains the Universal Order. It is the condition of all possibilities. In so far as all Existence is subject to the triad 3-1—2, no impossible events can occur. The law could be called Determination or Consistency but, on the whole, the best designation would appear to be the Law of Order.

Looking back over the first four laws, we can see how concentration and expansion are opposing trends that might be expected to produce contradictory and impossible situations. Similarly identity and inter-

action make opposing demands upon existence. To hold all these actions together in harmony, without mutual interference, there must be some independent factor—playing the part of umpire in the Universal Game to see that all the players abide by the rules. The

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inner affirmation and the outer denial are precisely adapted to the fulfilment of this task of the establishment of the Universal Order.

A very ancient myth expresses the conception of Order as the Universal Mother in which everything has its being. In Plato's *Timaeus*, the Pythagorean spokesman says: It is the universal nature which receives all bodies—that must always be called the same; for while receiving all things, she never departs from her own nature, and never in any way or at any time assumes any form like that of the things which enter into her—being, in fact, the natural recipient of all impressions moved and fashioned by them. An alternative symbol is the Intelligible World of Plotinus, every point of which is both the centre and the periphery of all that exists. In such myths and symbols, we can recognize intuitions of a cosmic determination by which everything that exists is assured of its place and its meaning.

When we seek to bring the notion of Universal Order into relationship with factual experience, we find it in the framework—determining-conditions. Space and time, with the hidden dimensions of eternity and hyparxis, are the conditions of order in the world of our sense-experience. The transformation from the single Law of Order to the four-fold determining-conditions corresponds with the self-limitation of Will that occurs in three stages in passing from World VI to World XXIV. In World VI, order does not imply the distinctions of time, space, eternity and hyparxis; it is a single law of universal self-consistency, by which Existence is kept 'within the bounds of possibility'.

In the Kantian categories, the triad 3-1-2 can be discerned in the Category of Modality with its three pairs of predicaments: existence—non-existence, necessity—contingency, possibility—impossibility. This may serve to remind us that order is not the same as determinism. Within the framework of the universal receptivity, there is room for free movements of the Will; and these are possible, without violating the natural order, just because there is no unyielding relationship between the affirming and receptive impulses.

In our experience we observe that we may change and yet remain the same. The contradiction is a real one, and yet we have no difficulty in accepting it; for we have our own understanding of the meaning of 'change' and 'the same'. We can go further, and recognize that to change and to be the same is possible for nearly every kind of entity we know; and so we can come to the general conclusion that there must be some law which permits the co-existence of contradictories, but only within well-defined limits, of meaning. We see both the validity and the limitations of deductive logic, and we realize that

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there must be a more general order within which both validity and invalidity are contained and harmonized. Within limits, we can say 'When it rains, the pavements are wet', and we can put such a statement in the form of a syllogism. We can recognize obvious limitations, such as that the pavements must be exposed to the sky and that the rain should be more than a few drops. We can also bring to light obscurer limitations connected with the meaning of time and place—but, on the whole, we all realize that any statement of fact can be only 'more or less' true, and that there is some ultimate test, applicable to all such statements, that entitles us to make judgments of this kind. The Law of Order is the source of all possible judgments regarding the truth or falsity of propositions. Moreover, this law requires that every such judgment should be relative, because Order refers to the unknowable totality of all Existence, whereas our judgments refer only to a limited group of phenomena. The proposition: 'To every question concerning Existence a reply can be given, but such reply can never be more than relatively true', is a corollary of the Law of Order. It must be noted that statements about Being may concern the Ultimate Being of World III that is prior to the Law of Order, and the proposition does not apply to them.

Transference of any kind is possible only by the triad 3-1-2. If, for example, we consider how a pattern can be transferred from the organic species to the individual, we cannot find any causal sequence, as in the exchange of matter and energy. The pattern enters the scene as virtual, and it is transferred first to the epigenetic factor and, subsequently, to the soma. There is no interaction, nor can the Law of Identity be invoked. There is neither expansion nor concentration. The pattern is somehow 'protected' from all these influences and yet it can appear and reappear and attach itself to different states of existence. It is an inner affirmation that is manifested as the form or receptacle into which the somatic growth can flow. Such effects are possible by reason of the cosmic relationship expressed in the Law of Order, 3-1-2.

Not only the determining-conditions, but logic, number, truth-judgments, and all aspects of the universal harmony are derived from the Law of Order by various combinations of Essence and Existence. We shall meet with many examples in subsequent chapters.

Finally, we can also interpret the dominant position of the Third Cosmic Impulse as the Will of God. The Law of Order is the Divine Decree. It is the expression of the Power of God that holds all Existence within the framework of Law. Since here the Reconciling Will is the

initiating factor, we can also regard the triad 3-1-2 as Creative Activity in a sense that is free from 'emanationism'. The rejection of Neo-

Platonism by theologians is, at least in part, due to the intuition that to identify God with the One, or Prime Cause, is to place the Creator forever beyond reach.* The feeling that creation must be incessant, here, now and everywhere, is satisfied when we see it in the omnipresent Order that pervades all Existence by the immediate presence in everything of the Will of God.

11.28.8. The Law of Freedom

The symbol 3-2-1 can be expanded to read: 'The Reconciling Impulse is the initiating factor and, meeting the Receptive Impulse, protects it from extraneous influences so that as Pure Receptivity it can support a Pure Affirmation.' This sixth triad is the only one which allows the affirming impulse of World III to penetrate into the entire existing universe. It can therefore be regarded as the triad of Free-Will, since its very core is occupied by the receptive impulse. This enables us to formulate the fundamental proposition regarding the freedom of the will: Freedom of affirmation can only proceed from an inner state of pure receptivity. This proposition gives a basis for a consistent doctrine of cosmic harmony, so we must carefully examine its meaning.

We should start with a further consideration of the significance of the reconciling impulse as the initiating factor in a triad. Accustomed as we are to the triad of the dialectic, in which the synthesis appears as the outcome of the contradiction between the thesis and the antithesis, it is hard for us to picture a synthesis that is prior to the terms that it is to reconcile. We are now rather to have the picture of an impulse of opening, that makes room for a possibility that otherwise could not exist. To help us visualize what could be meant by 'opening', let us represent the Ultimate Being as a plenum in which all possible and all impossible situations are interwoven. The plenum is infinitely dense, so that at no point is there room for any further Being to enter. The primary act of creation consists in the partition of this plenum into two manifolds—one containing all possibilities, and the other all impossibilities. The first manifold we call 'Existence'. The result of removing all impossibilities is to leave 'holes' in Existence. It is still a plenum, but it is diminished in its content—since an infinite array of impossibilities has been removed.

All possible manifestations of Will are represented by the totality

* No doubt, the main objection is the weakening of Trinitarianism in any doctrine that asserts a Godhead beyond the Trinity. (C/. Goplestone, loc. cit., p. 96.)

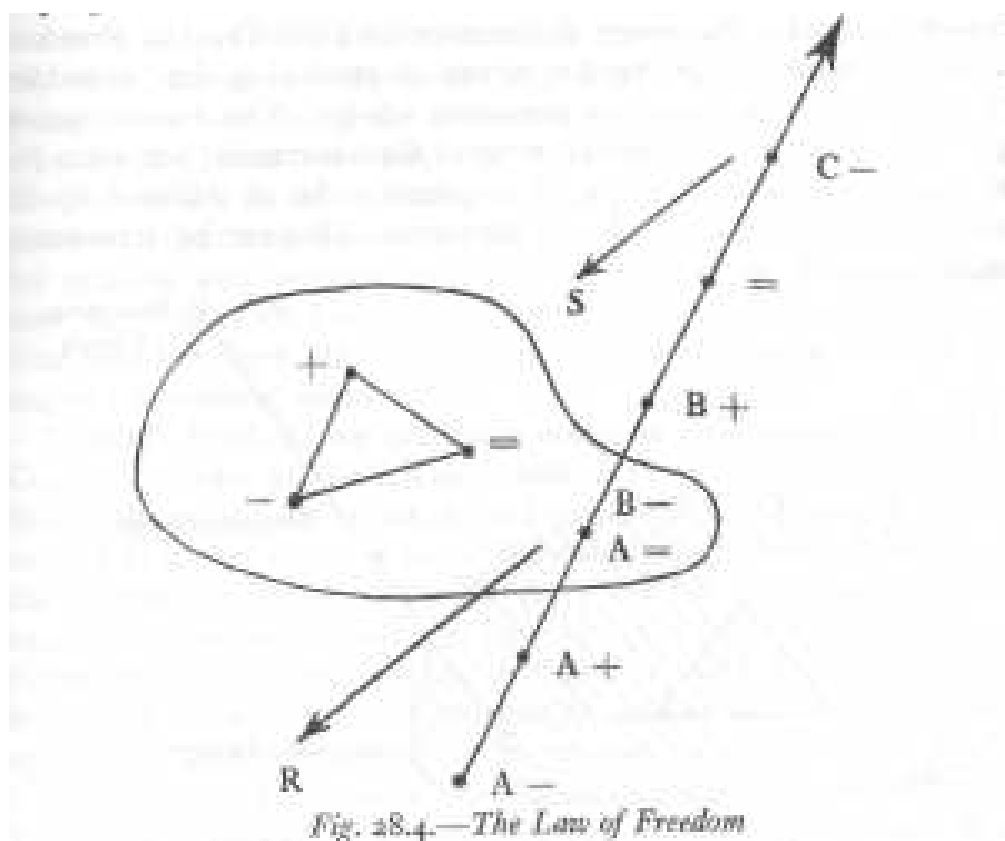


Fig. 28.4.—The Law of Freedom

of situations that together make up the whole of Existence. These are all given by the four laws of Expansion, Concentration, Identity and Interaction. The fifth law of Order is neither more nor less than the result of the separation of the possible from the impossible—it is the 'thus' and the 'how' of Existence. Within the Universe so constructed there is no escape from laws—no freedom. If freedom were literally to mean the liberation of the will from the restraint of laws, then it must be impossible, for it would violate the cosmic order. And this would be as true for the smallest operation of a free-will as for the greatest.

The dilemma of free-will and necessity can now be formulated in terms of the cosmic picture we have just drawn. The nexus of triads that constitutes all Existence does not provide any means whereby an entity can choose to be under the action of one law rather than another. There is, for example, no indication of the means whereby a triad of concentration can be initiated; for the receptive force cannot 'choose' the appropriate affirmation. The probabilities of a favourable conjunction occurring spontaneously are so small that there could be no evolution, and the whole universe would be bound to move by expansion to a final state in which the impulse of affirmation had exhausted its potentialities and only the laws of Identity and Interaction remained in operation. Such a conclusion is akin to the view that the universe must ultimately 'run down' through the conversion of all energy into inert masses and low-grade heat.

To escape from this situation, something impossible must happen. Now, we have seen that there is room for impossibilities, since the plenum of Existence has 'holes' left by the partition of Being. It is therefore possible to visualize a sixth law that allows impossible or 'forbidden' transitions from a triad of one kind to a triad of another

kind. Neither affirmation nor denial can enter the 'forbidden' region without disturbing the universal order. The task must therefore fall to the reconciling impulse, and we can visualize triads initiated from the 'forbidden' region, provided that there is an uncommitted receptivity at their core. Such triads cannot produce any direct results in the plenum of Existence or, once again, the Universal Order would be disturbed; but they can change the relationship of existing entities to the laws by which they are governed.

We thus reach the conclusion that authentic freedom cannot arise in the existing world, but can enter it from the 'forbidden' region of impossibilities by which all Existence is secretly pervaded. We can reason further that freedom for an entity is possible only when it is in a state of pure receptivity. When in a state of emptiness, the self is

The symbols are the same as in Fig. 28.2. The triangle represents a triad of the form 3-2-1 that transcends the determining-conditions.

* Cf. Figs. 28.1 and 28.2 above.

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uncommitted and can choose to submit itself to the action of a 'higher' law. When the law is that of pure response to the Supreme Will, the self is in a state of perfect freedom. This is realized in the saying of Beatrice (Dante, *Paradiso* XXXIII 88-90) *In Sua voluntate e nostra pace*—in His Will is our peace.

If now we turn to the triad of Concentration, we remember that it is completed by the reconciling impulse which it combines with new material to produce a new source of receptivity. We then noted* that the step by which successive triads are linked together cannot occur automatically, and that the operation of another law was needed here. We can now connect this with what we have found concerning the Law of Freedom. The moment of freedom can be regarded as the fusion of the 'possible' and the 'impossible' impulses of reconciliation, to give birth to the fruitful receptivity that can pass through a further stage of evolution.

It may help us to visualize the manner in which the triad of freedom impinges on that of concentration if we represent it diagrammatically:

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The 'forbidden region' is indicated by the curvilinear figure that encloses the triangle and also A=, which, without changing its nature, becomes the initiating factor for a new triad and is therefore shown as B— in the same place.

A concrete instance of the operation of the Law of Freedom can be found in the effect of attention upon the assimilation of sense-impressions in man. Impressions are a form of energy belonging to the automatic group in the scale of energies.* They enter the organism by way of the afferent nerves of the organs of sense—sight, hearing,

etc.—and in the ordinary way produce efferent impulses leading to reactions according to the Law of Interaction, 1-3-2. There is, however, sensitive energy present in man that could act as the affirming impulse on the impressions and transform them into conscious energy by the Law of Concentration, 2-1-3. This requires the exercise of the power of attention latent in man. Attention is one of the powers of the Will. A most remarkable property of attention is that it can arise in man spontaneously without assignable cause. We can, therefore, plausibly associate the power of attention with the Triad of Freedom. If this is correct it can be the means of producing the 'forbidden' transition from automatic to conscious energy. The transformation itself takes place by the 'lawful' triad of Concentration, but since this triad cannot be self-initiating, it requires to be re-inforced by the parallel 'impossible' triad of Free Attention. This can be represented diagrammatically thus:

A = G Conscious
Energy

Impressions
wasted in
Interaction

- The terminology here employed is explained and developed later in Chapter 34.

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The state within the 'prohibited region' can be described as one of 'double sensitivity', by which is meant the state of divided attention in which we are simultaneously aware both of our own existence and of the incoming impressions. The arrow, pointing to the right and labelled 'impressions wasted in interaction', indicates that a partition has taken place—of the kind always required in the working of the Law of Concentration—consisting in the separation of the fine from the coarse.

It must further be noted that within the prohibited region, enclosed by the curvi-linear figure, the process escapes from the determining-conditions. This requires an inner state of pure receptivity in the self concerned. If there is any inward reaction to the impressions whereby the self becomes engaged or affected, the freedom triad withdraws and nothing remains but the usual interactions and bodily reflexes.

Neither abstract analysis nor the study of concrete examples will bring us to the heart of the mystery of freedom. Since we cannot know the impossible, we cannot follow the act of Will by which it enters Existence, which is the realm of the possible. Nor can we form any idea of the way that mere Existence can be transformed into Being. Freedom differs from uncertainty, just in so much as it is miraculous. Those who deny the miraculous are compelled to treat freedom as an illusion. Those who do not see that freedom is impossible within the laws of Existence are liable to take it too easily for granted and overlook its supreme significance for understanding how the Will of God enters into the world. Freedom is the door that God has left open, through which His mercy can enter and work

within the existing world.

Through freedom, we can come nearer to understanding the Third Cosmic Impulse as God. The Freedom bestowed upon Existence is the manifestation and proof of the Love of God. It is also the foundation of Justice, for the price of freedom is hazard and it is just that the exercise of freedom should carry with it a responsibility that cannot be cast back upon the Creator. In a fully determined world there could be neither good nor evil nor any value. Evil is existentially impossible. It is the price that must be paid so that the door may be opened by which Existence can be transformed into Being. But evil could not exist if God were all. The triad 3-2-1 separates affirmation from denial, and our intuition of Deity rejects both affirmation and denial as attributes of the Divine Will, except as transfinite powers beyond Existence. This approach is valid inasmuch as we need to accept, in our approach to the notion of Deity, the utter impossibility

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for the human mind to penetrate to the mystery of the Will in World I. It is the *via negativa*, the way of negation, that prepares us for the act of surrender that opens the *via positiva* that is the direct experience of Individuality. The God of our worship is the Omnipotent, Omnipresent, Loving and Compassionate Will that harmonizes the conflict of affirmation and denial, and that opens the way for Existence to return to its Source. That way is Freedom, the most precious and the most hazardous of all the powers of the Will.

Chapter Twenty-nine INDIVIDUALITY

ii.29.1. The Individual Will

Individuality is to be distinguished from Self-hood. It is a simple manifestation of will that requires neither being nor function. Self-hood is a complex of the three terms of the triad Function-Being-Will. The notion that Individuality does not exist and has no functions may give rise to some difficulties. It is, however, supremely important for understanding the nature and destiny of man, and we must devote a little space to its clarification. We may start by considering some common errors regarding the individual will.

(a) Will is regarded as a property of Function. The words 'I will' are taken to belong to the same logical class as 'I think', 'I feel', 'I desire', etc. It seems possible to avoid this mistake by reducing statements about will to statements about function. This reduction is generally held to be possible. Of many statements of the functional theory of will, we may take Bertrand Russell's: sensations and images, with their relations and causal laws, yield all that seems to be wanted for the analysis of the will, together with the fact that kinaesthetic images tend to cause the movement with which they are connected. When taken to its logical conclusion, any such view must lead to mechanism—that is, the denial that there is any agent other than the

laws of nature. If our intuition of the reality of values and of the possibility of bringing values into existence is well founded, there must be some fallacy in the assumption that will is functional.

(b) Will is regarded as a property of Being. The typical position is that of Hegel: if by Geist we understand Being with its inherent relativity. In his *Phenomenology of Mind*, Hegel scarcely mentions Will until Geist acquires the practical reason that completes the notion. In the *Logic*, Will is accorded a more independent status (section 235). The connection between Will and self-hood is discussed in sections 53, 54, where the phrase a man must make the Good the content of his will suggests that will is inherent in Geist from the beginning, as the power of self-determination. Hegel succeeds in distinguishing Will from Function; but as in all philosophies which make Being the Ultimate Reality, the individual will is a very shadowy substance. The logical outcome is monism and the view expressed in Bosanquet's *The*

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Principle of Individuality and Value that there is only one Individual; that is, the Philosophical Absolute. In whatever form Will is subordinate to Being, monism or pantheism are avoidable only at the price of stopping short and admitting a plurality of selves with no integrating principle beyond them.

(c) The reverse of the preceding view is to take Being as a property of Will. This is probably the outcome of Kant's three Critiques taken together. It was made explicit by Schopenhauer in the phrase I myself am this Will. Will is the primary substance: the innermost essence, the kernel of every individual thing and equally so in the totality of existence. It manifests itself also in the deliberate actions of man.* Schopenhauer tried very hard to separate Will from Function—realizing that the outcome of their identification must be the denial of freedom. By subordinating Being to Will, Schopenhauer loses the reconciling element that consists in the independent reality of values, and so falls into the pessimism for which his system has become noted. It is inevitable that when Will is regarded as the master principle, all existence must appear as a restless striving that can never find fulfilment. Harmony is an impossible goal if Being is not by its most intimate nature independent of the Will that pervades it.

Pure Individuality is no more than the positive outcome or realization of the separation of possibility and impossibility. When this separation is made the possible confronts the impossible on one hand and the actual on the other. The power or ability to fulfil such a role is unique and universal, for it is the effectual link between the possible and the impossible, and therefore also between Existence and Being. There can be, in this sense, only one Cosmic Individuality.

The Cosmic Individuality is associated with World III, which is prior to the transition from Being to Existence. By definition, the Cosmic Individuality is the unique Vehicle of the Will beyond all limitations of Existence. It is altogether Supernatural and incompre-

hensible, for all that is natural is contained within Existence. It is true that we have concluded that 'existence' cannot in any case be attributed to the Will, but there is a distinction which can and must be made between the operations of the Will in and beyond Existence. By the Cosmic Individuality, we understand the theological distinction expressed in the words 'begotten not made'. The supra-existential status of the Cosmic Individuality is expressed in 'begotten before all worlds'. These are theological mysteries to be approached only through faith

* Arthur Schopenhauer, *World as Will and Representation* (Frauenstadt Edn.), Vol. I, p. 131.

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and we shall not dwell upon them. World VI is the manifestation of Will in the existing universe and we should postulate here a mode of Individuality that is natural; i.e., subject to the limitations of possibility. This is the Universal Individuality that pervades all worlds and is the source and origin of all finite Self-hood. The fundamental difference between the two modes of Individuality is that the first is supernatural—that is, unconditioned by the laws of existence—whereas the latter is natural—that is subject to the condition of possibility. The Universal Individuality, being pure Will, is not tied to any particular being or function; nor even to the entire universe as a level of Being, or as the total functional system of Existence. When the Universal Individuality is associated with any entity upon any scale, that entity is brought into perfect harmony with the whole scheme of existence. Thus the Universal Individuality is not unlike the ~~voice~~ of

the Neo-Platonists—except for the strict requirement that it is a manifestation of Will and Will alone. It is a mode of Individual Will that is confined to the existing world and yet omnipresent.

World XII is subject to the separation of same and other, and we arrive at a third Individuality that is no longer universal but manifold. This could be called 'Monadic Individuality'; but, to avoid unfamiliar terms, we shall adopt the description Complete Individuality. In World XII, all triads have essential impulses at their core—that is, in the central position. The Complete Individuality is essential and does not depend upon any particular existence.

In World XXIV, there is an existential counterpart of true or essential Individuality that is necessarily associated with an existing whole which is the seat of its consciousness and functions. It is the central point of every entity capable of responsible, independent action, and will be called the True Self. This self requires the inner support of an associated existence, but it does not depend upon external supports. The existing entity is the instrument of the Will of the True Self, which needs it for its own fulfilment.

The projection of Individuality into World XLVIII is mixed. It arises partly from within the True Self and partly from the action of external triads. We shall call this mode of individualized Will the Divided Self. It is dependent upon external supports and cannot have true responsibility.

In World XCVI, there are null-triads, and the Individuality is balanced between positive and negative forces. It is subject to passions and has no power of choice. All its activity is reaction to external stimulations. This is the passionate or Reactional Self.

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Beyond World XCVI, the triads are locked in the meshes of Existence. The forces are those of the hyponomic or material world, on the level of thinghood. The seventh and lowest form of Individuality will be called the Material Self. Its activity in man is the automatic working of the somatic organism. It is the self of sense-perception and external manifestations through the reflex mechanisms of the nervous system. This has no power of independent action, and therefore the seventh Individuality is on the same level as material objects, which only move under the action of external forces.

The seven modes of Individuality are differently associated according to the intensity of inner togetherness, or level of Being, of an entity. The togetherness of the various Individualities and Selves will be called the Soul. The word 'soul', therefore, does not designate a being, but a togetherness of wills. The Platonic 'harmony' is the intuition of this togetherness.

11.29.2. Essential and Existential Triads

We define as essential those impulses that have their source directly in World III. They penetrate into all worlds, so that there can be essential triads at all levels. The existential impulses have their origin in World VI, where the separation of essence and existence has already taken place. The distinction is crucial for the interpretation of laws. The essential impulses do not depend upon one another for their action. Pure affirmation is not to be understood as opposition to denial, but rather as a cosmic power without beginning or end and needing no field for its action. Cosmic receptivity likewise is an essential condition that exists in the unlimited and undefined power to receive and to respond. Not being committed to any fixation, it is independent of affirmation or of any other power.

The Third Cosmic Impulse, in its pure Essence of World III, is the source of our direct intuitions of Deity. The One God, the Almighty, Whose Love and Power bring harmony into all the worlds, is free from the antithesis of affirmation and receptivity. Pure love needs neither subject nor object; it has neither source nor end. Such is the pure Essence of Deity, which can be encountered only by a purified consciousness that can be aware of the reality of World III.

When we pass through the universal laws of World VI to meet with Individuality and its power and limitations, we meet with impulses that originate in the existing world; that is, impulses limited by possibility. We shall designate any of the Cosmic Impulses acting under this limitation an 'existential impulse'. Thus an 'existential affirma-

tion' means an impulse of affirmation that can be recognized as a fact.

Each such existential Cosmic Impulse can manifest only through the other components of the triad. In the existing universe, there can be no affirmation except in opposition to denial, and both must somehow be fitted into the cosmic scheme by a reconciliation that, if not internal, must come from the environment. Since it is not possible for any finite triad to be independent or complete in itself, there is in every existential impulse some element of unbalance. Though existential affirmation needs denial, it can never be exactly matched. There is always an unabsorbed residue, so that impulses of the existential kind form a network of interlocking triads, no one of which can be completely dissociated from the remainder and experienced as a perfectly independent act of will.

In World VI—which Plotinus referred to as the 'Intelligible World', where all is all and each is all and all is each and there is no separateness—there is a complete interpenetration of universal existence that does not imply confusion of laws. Each of the six fundamental laws in this world is distinct and pure in its operation, whereas in the 'lower' worlds limitations of Existence must always be taken into account. As a whole, the universe expands; as a whole also, it concentrates, and the two—expansion and concentration—are fully harmonized and yet distinct from one another. As a whole, it is what it is and there is no other like it; and, as a whole, it vibrates with an activity in which every component partakes equally. Its order is one perfect, complete and self-connected plenum of possibilities—each in its own place and each an expression of its wholeness. So also is its freedom an universal freedom that reconciles the possible with the impossible in all worlds.

When the Universal Will descends from World VI, it gives birth to a multiplicity of worlds. World XII is not an unity, but a plurality of worlds within each of which resides the Individual Will, turning inward towards Essence and outwards towards Existence, searching in both directions for the unity and fullness of World VI. Henceforward, the Will descends into incomplete triads and each subsequent world is characterized by the degree of incompleteness that it has to support.

Four different kinds of triad can be constructed on the basis of the distinction of essential and existential impulses:

- 1 Triads of Essence. All the cosmic impulses in these triads originate in the Will of World III, and are unlimited by existential conditions.
 - 2 Essence-Dominated Mixed Triads. Two of the three impulses in each triad originate in World III.
-

- 3 **Existence-Dominated Mixed Triads.** Two of the three impulses originate in World VI and are existential in character.
- 4 **Triads of Existence.** All the cosmic impulses are existential. There are six triads of the first kind, eighteen each of the second and third, and six of the fourth, making forty-eight in all. These comprise the forty-eight laws of World XLVIII. We can set out schematically, as follows, the triads of the four worlds concerned:

World	VI	Six Triads of Pure Essence,
World	XII	Six Triads of Pure Essence, Six Essence-dominated Mixed Triads.
World	XXIV	Six Triads of Pure Essence, Twelve Essence-dominated Mixed Triads, Six Existence-dominated Mixed Triads.
World	XLVIII	Six Triads of Pure Essence, Eighteen Essence-dominated Mixed Triads, Eighteen Existence-dominated Mixed Triads, Six Existential Triads.

Fig. 29.1.—The Distribution of Laws

Worlds XII and XLVIII can be called 'nodal' worlds, inasmuch as there is in the first a balance of Essence triads and mixed triads, and in the second a balance of Essence-dominated triads and Existence-dominated triads. This nodal property has a special significance for the cosmic rôle of the various types of individualized Will.

The twelve laws of World XII can now be more explicitly designated as follows:

Expansion:	Essential	1-2-3
	Existential	1-2-3*
Concentration:	Essential	2-1-3
	Existential	2-1-3*
Identity:	Essential	2-3-1
	Existential	2-3-1*
Interaction:	Essential	1-3-2
	Existential	1-3-2*
Order:	Essential	3-1-2
	Existential	3-1-2*
Freedom:	Essential	3-2-1
	Existential	3-2-1*

Fig. 29.2.—The Twelve Laws of Individuality

The laws of World VI originate in World III. Their source is in the Cosmic Individuality, but their manifestation and operation are in Existence. The laws of World XII originate in World VI; their source is Universal Individuality, but their manifestation or operation is among separate Selves. The laws of World XXIV originate in World XII. Their source is the Complete Individuality but their manifestation or operation is in the World of Self-hood.

11.29.3. The Laws of World XII

The laws of World XII arise through the separation of existential and essential impulses. There is no change in the intrinsic character of the impulses, which in all worlds remains the same as it is in World III. There is, however, a crucial change in the mode of operation of the Will when it passes over the threshold that divides the unconditioned from the possible, whereby each Cosmic Impulse, though unchanged in its nature, becomes involved in the exclusions of Existence. Pure affirmation becomes affirmation as distinct from denial or reconciliation. 'This is this' begins to mean also 'This is not that'. The universal relationship gives place to the particular relationship. The self-realization of Being-in-Existence divides into two streams, one of which is the self-realization of Existence-in-and-for-itself. The unqualified Freedom of Being passes into freedom in the form of the sixth law of the existing world. Existence is committed to certain forms and cannot escape from them except by way of non-existence or annihilation.*

All these commitments are the consequences, both abstract and concrete, of the exclusion of impossibilities. We may take two instances of the Triad of Expansion to illustrate the difference between essential and existential laws. The first is found in the growth of a seed into a plant. When the ovum is fertilized, the affirmation is at its greatest intensity. All the potentialities are concentrated in the fertile cell. Here the affirmation is essential, but the denying impulse derives from the existing ambient conditions. The seed enters fertile ground and embarks upon its destiny of development, growth and reproduction. As we have seen in our study of Sexipotence,** an epigenetic factor controls and regulates growth, adapting the affirmation that is trans-

- The debt to Hegel's Logic scarcely needs mentioning here: but it is necessary also to make it clear that, for Hegel, Geist is Being comprising Will, whereas here we are concerned with Will conditioned by Being.

** Cf. Vol. I, Chapter 20, Section 8.20.5.

mitted by the pattern of the species to the exigencies of the environment. So long as this relationship of affirming, denying and reconciling impulses is maintained, the plant lives and grows. Its growth contains the possibilities of renewal in the formation of new seeds. This instance is typical of many natural processes; and, when divested of its particular commitment to an existing form, can be regarded as illustrating the essential creative process.

The second instance is the act of an incendiary setting fire to a house. This, like the first, is a self-renewing process, and likewise depends upon the impact of an active force—the match-flame or lighted torch—upon a passive condition—that of the inflammable material of the house. There is an initial moment when the process is set in motion by an act analogous to the fertilization of the germ cell. The fire then takes hold and maintains itself at the expense of the material existing in its environment. It spreads by the Triad of Expansion and so long as the inflammable material is abundant, the expansion continues at an accelerated pace. When all material is exhausted, the fire dies down and all is dispersed in smoke and ashes. There is no renewal—no essence pattern left—and only time can reconcile the ruins with the environment. Such a triad is wholly existential—in its inception, in its nature and in its outcome. We represent it by the symbol $1^*-2^*-3^*$, and we note that here each of the cosmic impulses can produce only limited results that carry no power of self-renewal. The triad belongs to the Material World.

Referring to Fig. 29.2., we have now to distinguish between the six essential and the six mixed laws. The former are the same as the six fundamental laws of World VI, except that they are manifested not in universal, but individual forms. The latter can be defined by adopting a rule of existential exclusion, according to which two existential triads of different kinds cannot apply to the same situation in one and the same world. The rule of existential exclusion expresses the simple truth that existence is limitation. The exclusion that characterizes World XII is the separation of the particular and the universal. In World VI there can be no such exclusion; for everything is both universal and also particular and without separation.

As applied to notions, World XII exemplifies two kinds that can be called respectively essential and existential notions. An essential notion has unlimited applicability, whereas existential notions refer only to limited existing wholes. Examples of the first kind are the notions given by the categories. These are compatible with the universality of World VI and they never fail of exemplification. The notion of growth

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or expansion is essential, whereas the derived notions of exhaustion and destruction are existential because they can be applied only to the Domain of Fact. The notions of unity and multiplicity are existential. They cannot be ascribed to the Domain of Values. Many errors can be traced to the fallacy of supposing that existential notions are applicable to Being. Monistic doctrines are liable to this fallacy, that can be called that of misplaced existentiality. They suppose that the One must somehow be prior to and more 'real' than the Many. Such reasoning overlooks the self-evident truth that we cannot think either of unity or of multiplicity except in terms of existence. If we assume that 'tree-ness' is an abstract notion that conveys to us the essential quality that is common to all trees, we cannot then say that 'tree-ness' is either singular or plural. Nor could it be said that the 'unity' of all trees is somehow prior to their 'multiplicity' and more essential. The example is not wholly satisfactory, since our knowledge of trees as existing is in fact prior to our notion of 'tree-ness'. The

notions of expansion and concentration are reached in a different way; by contemplation of the universal qualities of Existence. Unfortunately, our language is permeated with usages that are infected with the fallacy of misplaced existentiality. A thoroughgoing revision of language would be required in order to ensure that essence-notions and existence-notions were always rightly distinguished.

We can now proceed to examine each of the six fundamental laws and see how they are modified by the exclusions of Individuality to produce twelve distinct modes of the Will; that is, the Laws of World XII.

11.29.4. The Laws of Expansion 1-2-3 AND 1-2-3*

The triad 1-2-3 has direction. This is due to the position of the reconciling impulse, which links together each series of expansive triads. The direction is also well defined—it is in the direction of maximum realization of possibilities. In terms of the physical world, it can be expressed as that of the maximum potential gradient or maximum entropy increase. The direction of expansion is uniquely fixed only at the extreme ends of the scale—at the highest the transition from Being to Existence is governed by the single condition of possibility, at the lowest the disappearance of Existence into non-Existence is governed by the single condition of probability. Between these two, expansion bifurcates on account of the disturbing influence

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of existing beings. We can picture the expansion of Existence as the concentration of water vapour which, pouring on to the earth as rain, is divided into innumerable rivulets and streams. These jostle their way past obstacles—mountains, hills, rocks and stones—until all are joined in a great river that returns to the ocean that is its source. The unity of potentiality is broken up in the process of actualization, which returns to the unity of the undifferentiated ground.

Existence, by reason of its limitations, is uncertain and hazardous. It is impossible to predict what will be the separate fate of any one of the streams or eddies. Individuality is altogether involved in this uncertainty. At each point of individualization there is a deflection of the stream, and each such deflection itself undergoes expansion so long as there is room for it to do so. There is no longer one unique direction, but one main direction and many subordinate ones; the former corresponding to the unique triad 1-2-3 and the latter to the multiple

triads 1-2-3*.

Every independent affirmation can be the initiating factor for a triad of generation. We can regard such an affirmation as a limited male principle. Wherever there is the possibility of true generation—that is, the initiation of a process of self-renewing growth—the male principle is essential in character. If generation is not realized in a female principle that is also essential in character, the triad does not

belong to World XII. Complete Individuality generates creatively by the union of a male and a female principle that are both essential and therefore not separate.

The creative activity of the Complete Individual is essential in its character, but produces its results in the already existing world. Such an action can have the character of authentic creativity because of the 'emptiness' of Existence. Not only are there 'holes' left by the renunciation of impossibilities, but there is also an existential void due to the separation of the actual and the potential. This separation does not arise in World XII, but in World XXIV, so that Complete Individuality is not subject to actualization as we understand it. When Individuality is conscious, it can survey existence in the worlds below and is able to initiate a process that will start a new line of actualization in a direction that would otherwise have remained potential only. In this way, the creativity of the Complete Individual is not at the expense of anything actually existing, but is an authentic addition to the actual world.

The Law of Expansion produces results at a level lower than their source. This is inherent in the form of the triad 1-2-3. The Universal

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Individuality cannot add to the reality of World VI, but does so in World XII, where essence and existence are separated. The Complete Individual of World XII cannot create anything in his own world, but he can do so in World XXIV, where potential and actual are separated.

The female principle of World XII is potentiality. The 'mother' concept separates from that of pure receptivity. Although the relationship of affirming and denying impulses is exactly the same in World XII as in World VI—both being essential—there is a commitment to Existence, due to the action of all the other laws of World VI, which enters into every situation in World XII. It may help us to grasp this if we take as further illustration the birth of a child into a given family. The act of generation between father and mother is not different in nature from other conjunctions of affirming and denying impulses from World VI downwards; but it takes place in an environment of commitments. These include the hereditary qualities of the parents, the social, historical and physical environment, and the general synchronous pattern of external influences at the moment of conception—all of which commit the result of the generative act to a narrow range of possible actualizations. The act itself is free from the commitments and is essential in character, but the result can enter existence only according to the pattern of potentialities open to it. This illustrates the triad 1-2-3*.

The Creative Power enters World XII through the Universal In-

dividuality by the triad 1-2-3. It is transmitted by every separate individual throughout the universe, but only to the extent that he is free, in his essential nature, from existential commitments. Then only can his individual creative triad have the form 1-2-3*. Failing such inner purity, his activity must descend into World XXIV as the triad

I-2*-3*.

We can surmise in the solar system an example of the triad of Individual Creation, in the relationship of the sun and the Biosphere. The sun transmits the essence-male affirmation, and the earth the essence-female receptivity, that creates in the Biosphere a reconciling power: or, in plain language, life on earth, engendered by the power of the sun, is a healing and reconciling force. The first two principles are transmitted by sun and earth in their 'unmanifested' nature; that is, by their participation in the nature of pure Being. The triad is that of the form 1-2-3*. At the sun, the great stream of involution that originates in the affirming impulse of World III bifurcates. One branch continues the direction of cosmic creation and the other turns towards

the subordinate creation of living beings. This can be represented by a diagram:

Individual creativity is not confined to the suns. It can be initiated wherever in the universe there arises a Complete Individual, provided that he is able to encounter an essential receptivity within which a new line of creation can be generated. Such moments can occur in the history of mankind, and they have been responsible for every movement of expansion that is essential in its inner nature and therefore can create without destroying. The great Revelations of Divine Power in the life of man have entered human experience by way of the creative triad 1-2-3*. *

11.29.5. The Laws of Concentration 2-1-3 and 2-1-3*

The Triad of Concentration, 2-1-3, is directed towards the Source of Being. Like expansion, concentration can be recognized in its pure form—free from all derived manifestations—only at the two extremities

* This will be considered in more detail in the study of history in Part 14.

of the scale of Existence. At the lower extremity, it is the emergence, from the formless ground, of hyle in the form of the bipotent particles out of which all the masses of the universe are constructed.* At the highest point, concentration is the response of all Existence to the Transfinite Will. Between these two extremes, every kind of mixed triad can produce diverse modes of concentration, the direction of which may coincide with or may deviate from that of the main stream.

The 'cosmic striving' of the universe to fulfill the purpose of its

creation pervades all worlds. Everything that exists experiences, whether consciously or unconsciously, the tension set up by this striving. In the essential nature of all beings there is an action of the cosmic affirmation that is so well described by St. Augustine as the 'divine unrest'. Very few beings are able to respond consciously to this tension, because they lack purity of essence and so cannot be in a state of true receptivity. Concentration is the overcoming of separate-ness, and must inevitably pass through a stage in which the separate elements experience a condition of tension before proximity can be transformed into participation.

The return of Existence towards Being is a process of 'filling up'. The 'holes' left by each stage of separation result finally in a state of Existence showing the extreme attenuation that is so remarkable a feature of the hyponomic world. Corpuscles and particles—on their own level of existence—exist in less than one million, million, million, millionth part of the volume of space-time—the rest is void. Material objects—including the suns and the planets—occupy perhaps one thousand million millionth of the available volume. This means that the existence of material objects is a thousand million times more compact than that of particles, but it is still almost inconceivably tenuous. We cannot carry the calculations any further because measurements apply only to the material existence; but it can serve to illustrate the thesis that the compactness of existence increases as we ascend the scale. For an entity whose natural state is World XLVIII, the compactness of World XXIV is almost unbearable. From contact with this world, it experiences a state of strain that is relieved only when the entity itself can adapt to a more essential state of Being.

These considerations are brought forward here to lend point to the distinction between the two laws of concentration in World XII.

- Cf. Vol. I, Chapter 24. The emergence seems to proceed in the order 2-1-3; that is, Hyle—Corpuscle—Particle, as this law would predict. It is noteworthy that recent observations of astro-physics suggest that a stream of protons is constantly flowing out from the centre of the Galaxy. -

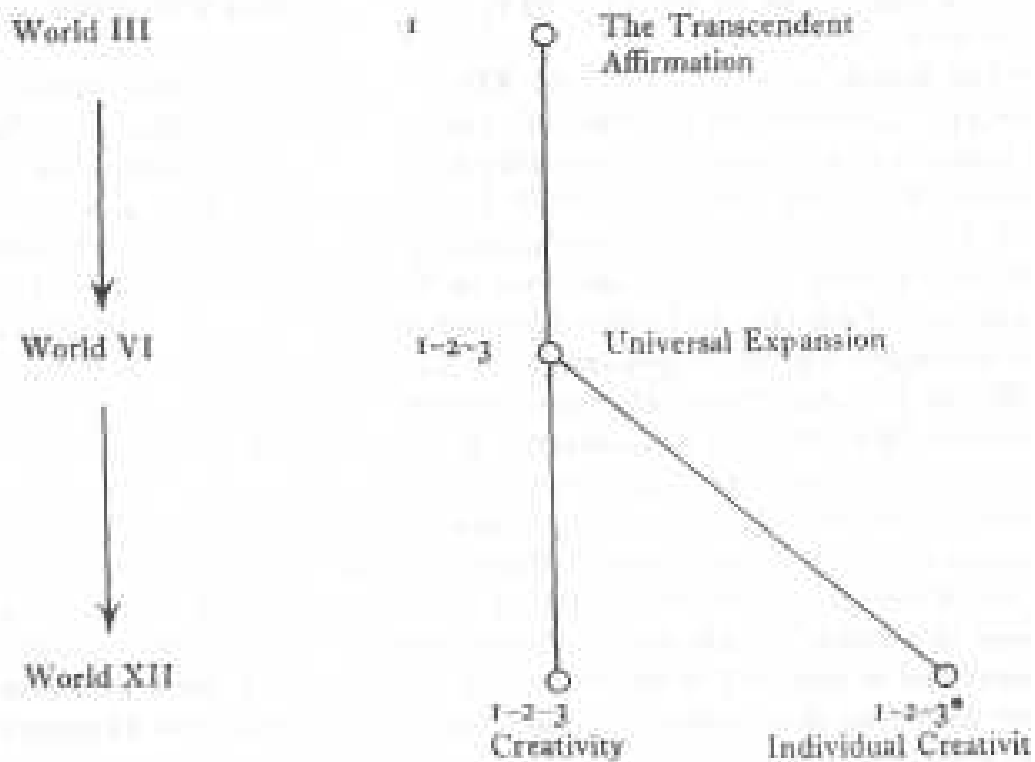


Fig. 29.3.—The Two Lanes of Expansion

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This distinction is unique and does not arise in any of the other five fundamental laws. The point is that concentration is a movement from Existence towards Essence, and it is therefore disconcerting to find that a triad of concentration should issue in an existential impulse. This can only be interpreted if we admit that the farthest limit attainable by any individual striving is that of union with the Universal Individuality of World VI. We could not conceive a finite individual passing as such into the world of pure Being. It is therefore quite natural that the triad of individual concentration should have the form 2-1-3*. This appears to contradict the mystical experience of the 'annihilation of the individual in the universal as a drop is annihilated in the ocean'. It must be understood that such experiences are only figures of speech, for those who use them—even on the basis of an authentic experience of a higher world—have returned to report and therefore could not have been 'annihilated'. The expression refers to the overwhelming sense of nothingness that Self-hood experiences when it finds itself confronted with the Universal Individuality and realizes that it is nevertheless possible to be merged in it and even united with it. The culminating experience is the realization that the individual will is not lost but found in the moment of contact with the essential Individuality that is Universal in World VI. Purifying his own essence until it appears to vanish from existence altogether, the True Self discovers that he exists fully, only not in himself, but in the Universal Individuality. The Cosmic Individuality is beyond Existence and so beyond the reach of any finite Self.

We may call the triad 2-1-3* the Law of Individual Evolution, to indicate that it refers to a power within existence rather than to that universal concentration by which Existence is to be reunited with Being. It must be understood that Evolution applies not only to separate beings such as men and women, but to every mode of individualized striving. It is observable in the great movements directed towards the spiritualization of mankind, many of which in their inceptions were transmitted through the essential affirmation of a Superhuman Individual, and responded to by a small nucleus of truly receptive men and women. In each case, however, the movement of true evolution was from the start mixed with other movements of existential striving. Since these can be mixed with expansive trends, they ultimately grow and overwhelm the true evolutionary trend, which disappears from view and allies itself to the invisible triad of concentration that is not subject to the conditions of time and place. We have therefore almost no data of observation that might enable us to verify for ourselves the character

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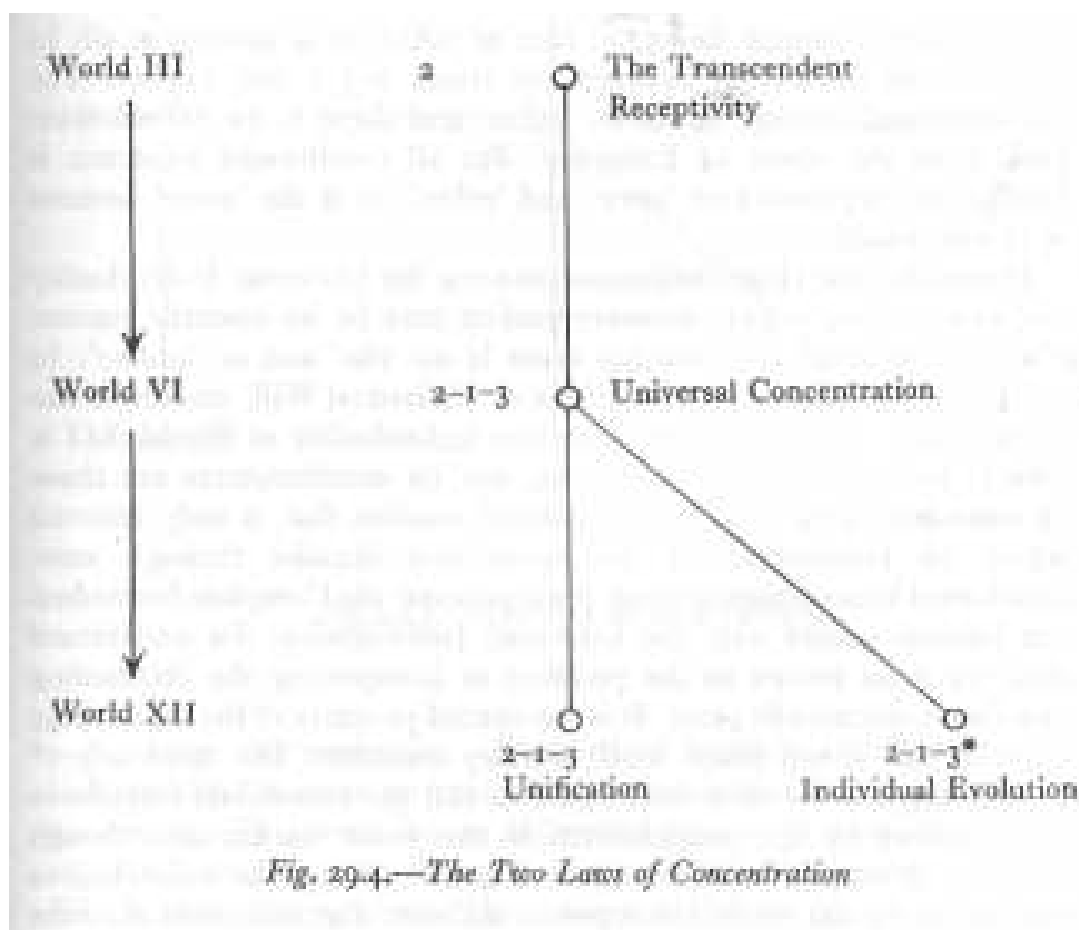
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of true evolution. World XII cannot be understood except by the Complete Individual, associated with a form of consciousness able to sustain the conditions of extreme tension that are produced by the task that he has to fulfill.

The essential triad 2-1-3, when manifested in World XII, is the unification of essences. The separateness of the individual wills applies only to their existential nature—in essence all Individual Wills are united in the Universal Individuality. We may, therefore, refer to concentration in World XII as the Law of Cosmic Unification. The two forms are shown symbolically in the diagram of Fig. 29.4.

11.29.6. The Laws of Identity, 2-3-1 and 2-3-1*

Identity in World VI is the supreme assertion of existence as a self-contained reality. The whole universe, actual and potential, realized and unrealized, is pervaded with the Cosmic I AM THAT I AM. All things in existence—down to the corpuscles and atoms—are held in the one cosmic embrace and can be what they are because the



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universe is what it is. Cosmic identity repeats itself in all worlds. It is symbolized in the agonized defiance of Prometheus, faced with the sentence of Zeus binding him to the rock. It is also symbolized in the serpent holding its tail in its mouth, that encircles the world in an eternal embrace. As a circle has no direction and no end, so has identity neither cause nor purpose. Merely to be what one is leads nowhere, and yet it is the condition of every possible transformation.

Identity in Existence is such that to be what one is implies also a denial of what one is not. Moreover, identity is a commitment. It is not being simpliciter, but being thus and so. Every entity is self-identical and, as such, affirms itself in the face of all Existence. It cannot affirm itself before Ultimate Being, in face of which it is nothing at all. In this lies the distinction between the triads 2-3-1 and 2-3—1*. The unconditional identity needs no 'other' and there is no 'other' comparable to the whole of Existence. But all conditioned existence is held in the separation of 'same' and 'other'. It is the 'same' because it is not 'other'.

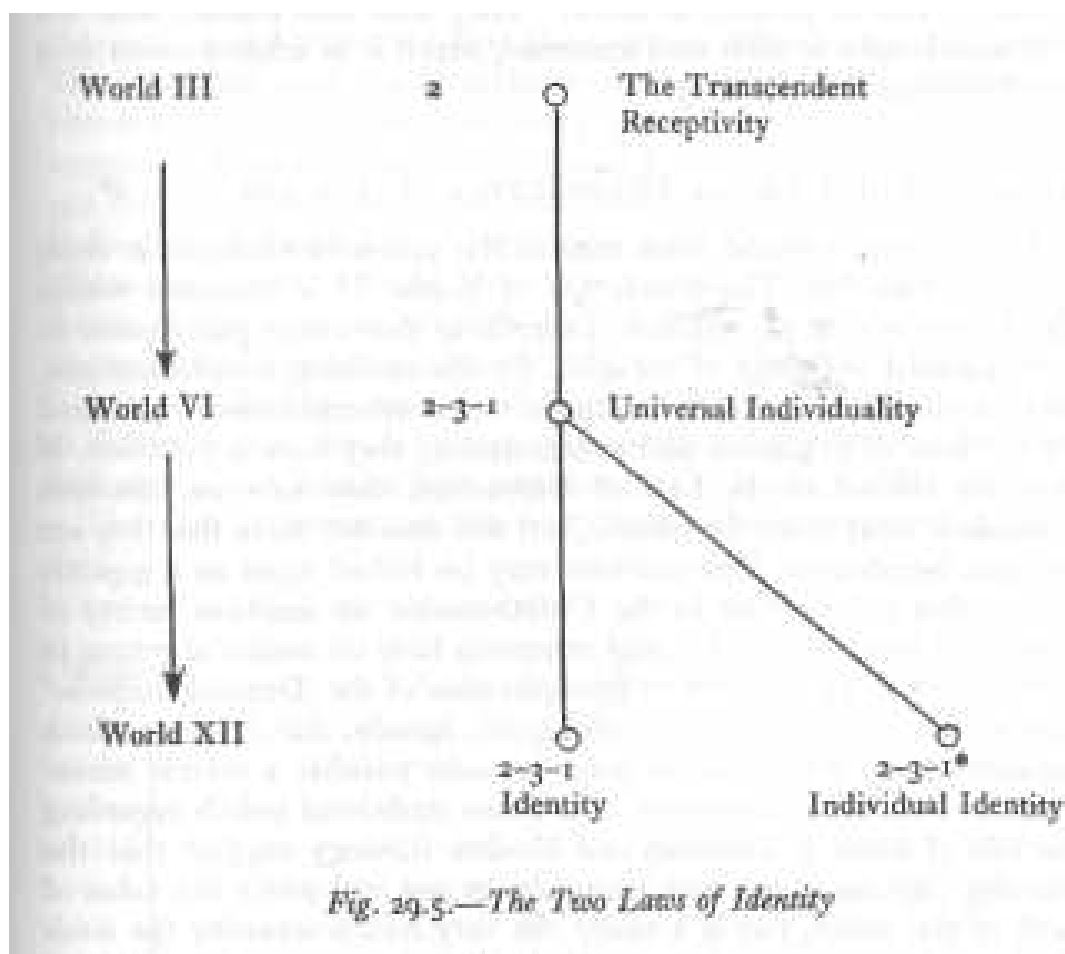
Herein lies the clear distinction between the Universal Individuality and any existing entity, however perfect may be its essential nature. For the Universal Individuality there is no 'like' and no 'unlike'. In That, the Transfinite Will manifests as Individual Will, and there can be no other like That. The Complete Individuality of World XII is subject to no existential limitations, but its manifestations are those

of existence. This results in a state of tension that is only relieved when, by purification of the reconciling impulse through non-attachment to any existing thing, great or small, the Complete Individual can become united with the Universal Individuality. To understand this, we must return to the problem of interpreting the reconciling impulse in the middle place. It is the special property of the reconciling impulse that it can adapt itself to every situation. The triad 2-3-1* is committed to its existential outcome and the reconciling impulse is compromised by this commitment. In this sense the impulse, though essential in nature, is nevertheless 'impure'. When the individual is able to reach, and make, the supreme decision that renounces separate existence, then only is his identity liberated from the state of tension, and able to merge with the essential reality without being destroyed. There are therefore many degrees of perfection possible within the level of Complete Individuality determined by the laws of World XII. Here again we can see a decisive difference between this and the Universal Individuality, to whom degrees of perfection cannot be imputed. Very much in all this is beyond our comprehension; but many

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unnecessary obscurities and confusions are removed when we recognize the distinction between the laws of identity as they apply in World VI and in World XII. They can be represented diagrammatically thus:

Although the separation of the triads appears as a limitation of individuality, it must be remembered that it is also the condition of its arising. There can be an individual will only when existence is separated from essence. It must also be noted that identity in World XII is truly independent. The Complete Individual, subject only to the laws 2-3-1 and 2-3-1*, can exist anywhere and under all conditions. He is immortal and yet can either enter into a succession of incarnated existences or, remaining in the state of pure essence, participate in the universal activity of the Universal Individual. The Complete Individual remains in all circumstances free from the vicissitudes of Existence in space and time; for his Will as such is not subject to the determining-conditions. Even when involved in Existence and



associated with lower forms of the triad of identity, the Individuality remains aloof. Only, under such conditions, the lower forms—which we shall study in the next chapter—are unconscious of the true Individuality that is present in them. They then lose contact with the real significance of their own existence, which is to achieve union with the Universal Individuality.

11.29.7. The Laws of Interaction, 1-3-2 and 1-3-2*

Life is more compact than materiality; universal existence is more compact than life. The interaction of World VI is complete within the framework of possibilities. Everything that exists participates in the universal exchange of energies. By the resulting transformations, all possibilities are realized. Insofar as the transformations are governed by the laws of expansion and concentration, they have a direction. If they are subject to the Law of Interaction, they have no direction towards or away from the essence, but this does not mean that they are without significance. The universe may be looked upon as a gigantic mirror that reflects back to the Unfathomable the limitless variety of existential influences that would otherwise have no means of return to their source. This suggests an interpretation of the 'Denying Impulse' that we have, so far, not fully considered; namely, that it is that which separates from the Source in order to make possible a reverse movement that would otherwise be lost. Some traditional beliefs regarding the role of Satan in Christian and Moslem theology suggest that the denying impulse is not only necessary to test and prove the value of

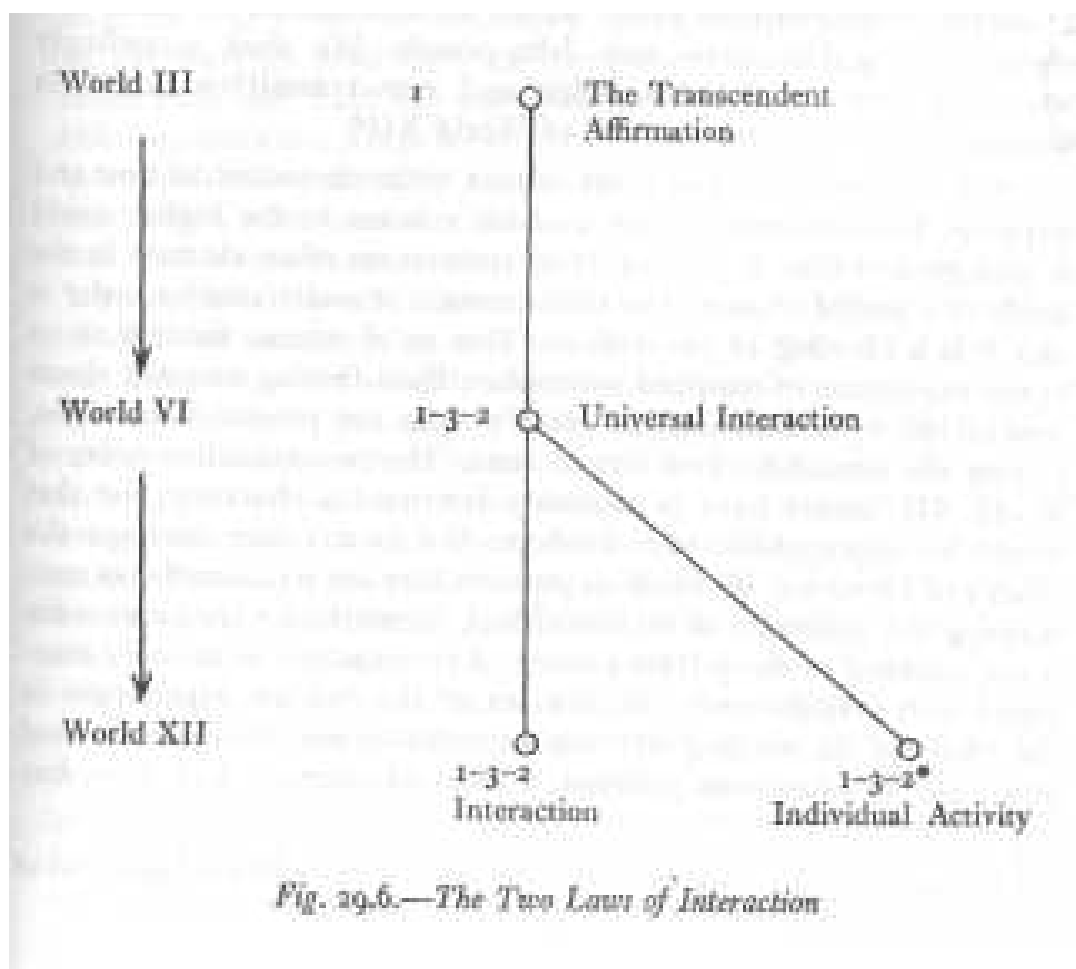
faith in the world, but is actually the very means whereby the souls of the righteous can return to God. Without temptation, as Hegel appears to have held, there could be no purification of the original sin that is latent in every man. Such notions have a sound basis in the laws of identity and interaction. Triads with the reconciling impulse in the middle position must be affected by the nature of the impulse occupying the third place in the triad. The twin triads of identity and interaction jointly determine the 'thusness' of all existence. By these two triads the Divine Compassion enters into Existence and becomes involved in its 'being and becoming'. The 'face of existence', as it were, that it turns towards the source, is the conflict of affirmation and denial as they emerge from the two triads 2—3-1 and 1-3—2. Since this conflict cannot be resolved in the absence of the reconciling impulse, 'vibrations' proceeding from Existence towards Being serve to 'reflect' the vibrations of Being that would otherwise have no means of return.

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The essential triad 1-3-2 can be described as the pervasive activity of all existence—an activity as much non-temporal as temporal, for it is determined only by the condition of possibility. In passing to World XII there is a commitment. The essential activity 1-3-2 is now wholly 'internal' to the universe—it is the cosmic exchange and interaction. The existential triad 1-3-2* is the law that governs all the relationships between existing entities. For every individual there are always two sources of initiative—one that proceeds from the universal affirmation and the other that arises in his own presence. In the perfected Complete Individual of World XII, these two are perfectly harmonized; his own affirmation never diverges from the Universal Affirmation. He has therefore no 'inner' activity. Within his own presence he is at peace, unmoved by any power in the existing world. Outside of his presence he comes under the action of every kind of force, according to the level of Existence with which he may be associated. For example, Complete Individuality in human form experiences the forces of Self-hood.

The laws of interaction can be represented diagrammatically thus:



11.29.8. The Laws of Order, 3-1-2 and 3-1-2*

The fifth law is the assurance that Existence shall not lapse into chaos. When looked at from the perspective of World III, the triad 3-1-2 presents one of the two aspects of denial. It can be regarded as the rejection of capricious and arbitrary impulses, of which Existence could not support the action without falling into irremediable disorder. It can also be looked upon as the power that enables Existence—holding together by its own identity and its own interaction—to confront Essence. When Being is limited by Existence, the Law of Order takes its place as the custodian of possibility. As Existence takes individual form in World XII, two distinct forms of order make their appearance. One is Essential Order and the other is Existential Order. These can be said to separate what might be from what is. The essential order, determined by the triad 3-1-2, can be said to open possibilities, and the existential order 3-1-2* to close them.

These considerations suggest the distinction of transitive and non-transitive order, in the sense in which the terms are used in the universal geometry. Non-transitive order would be represented by time and hyparxis with their beta- and delta-pencils. We shall accordingly adopt the terms transitive order and non-transitive order to distinguish between the two laws of World XII*.

The Complete Individual is not subject to the distinction of time and hyparxis. His existence is total and his relation to the higher world

is analogous to that of the totality of recurrences of an electron in the world of material objects. The characteristic of non-transitive order is that it is a closing of possibilities. This is, of course, familiar to us in the experience of temporal succession. Each fleeting moment closes possibilities by actualizing one from among the potential situations, leaving the remainder in a virtual state. The non-transitive order of World XII cannot have so narrowly restricted a character; for that would be incompatible with freedom. We must rather envisage the totality of Existence, in which all potentialities are actualizable, as constituting the 'existence' of the Individual. Similarly, the transitive order is not confined to the private pattern of potentialities in eternity associated with a single order. It includes all the possible experiences in the whole of the existing universe—timeless-space. It is the 'Eternal now', not, as sometimes pictured, a moment frozen out of time, but

* Cf. Section 15.46.2 for a very instructive example of the primary separation of the determining-conditions into transitive and non-transitive order.

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rather the freedom of consciousness to penetrate the vast spaces of the universe.

Transitive order is the commitment of essence that places an entity in a pattern of possibilities that embrace all Existence. Non-transitive order is the condition of realization of possibilities in the 'three-fold time' that includes all hyparchic recurrence.

The order of World XII is at once more 'orderly' and also 'freer' than the order that obtains in the lower worlds. It is more orderly in the sense that the uncertainties of place and time are balanced in the compensating dimensions of eternity and hyperaxis. This very compensation permits the individual to achieve a complete balance of Essence and Existence that is not possible in any lower world. Hence the Complete Individual can be free to a degree that is unattainable by the Self-hood.

The order of World XII is committed to existence. Individuality separates the transitive and the non-transitive laws. In World VI, there is no such commitment. This allows the Universal Individuality complete freedom of participation in all manifestations of individuality on all levels. The Cosmic Individuality of World III, being unconditioned by the need for possibility, can penetrate everywhere, but individual entities can only reach the Universal Individuality, where the transitive and non-transitive triads are perfectly balanced. This can be expressed in more familiar terms by saying that the ordinary man sees himself bound by the limitations of space and time. The Complete Individual sees that Existence is incomparably richer than his own momentary 'here and now'. He sees himself in the perspective of all the possibilities of all Existence; but also sees that he must submit to the process of selection that will make him a finite, and indeed a minute, element of the Great Whole. So long as these two aspects of his existence appear to differ, the Self remains in a state of tension. When he can surrender entirely his own concern in the outcome of his actualizations—for they

comprise many recurrent existences—he can then come to a full harmony of the potential and the actual. When this harmony is attained, he can come under the laws of World VI and thereby bring his own will into harmony with that of the Universal Individuality.

The Laws of Order represent a cosmic manifestation of the Transcendent Will. Their validity is not confined to the transformations of human beings or similar beings on other planets, but extends to the greater existence of the sun and the stars and the galaxies. The sun is under two sets of determining-conditions. The first governs stellar existence in all galaxies—they are -laws of eternity and space. They

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prescribe the limitations of the solar creative power. The second set of determining-conditions governs the life of the solar system itself. These are the laws of energy transformation that can be referred to time and hyparxis.

The Laws of Order can be set out in diagrammatic form, thus:

ii.29.9. The Laws of Freedom 3-2-1 and 3-2-1*

We can distinguish between freedom to act and freedom from the need to act. Existence is involved in being and becoming—it cannot act freely, without compulsion. Essence is not involved in the world process and it can therefore be free from any need, except that of being what it is. We thus find two triads of freedom, one of which is freedom within the commitments of Existence and the other freedom from the commitments of Existence.

We have noted before that although the pairs of laws in World XII differ ostensibly only in the source of the impulses in the third position, there is a reflection back upon the middle impulse that decides the nature of the triad itself. This is of special importance for our understanding of freedom. The essential freedom, 3-2-1, does not depend upon the individual himself. It is the action upon his essence of the

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Transcendent Reconciling Impulse; that is, the Power of God. Such a freedom is recognized in every religion as Divine Grace, which can penetrate into every world.

We have to exercise great caution in seeking to relate the notion of freedom to our own experience. The Law of Freedom is pre-eminently the triad of the mysterious and miraculous, and it cannot be approached through the mind as the other five laws can be approached. It is a power of the Will that passes all understanding. Thus the freedom of World VI consists in the action of 'impossible' triads that belong to World III—such as, for example, a pure affirmation that does not depend upon a denying force. Similarly the freedom of World XII is the operation of the universal laws of World VI that are not 'lawful' to operate for individuals. That is why, for example, the triad of freedom can open the way for the finite individual to become united

with the Universal Individuality of World VI. In whatever world freedom may arise, it has always the effect of opening the situation in which it arises to the action of the laws of a higher world. For this reason the Law of Freedom is sometimes also called the Law of the Miraculous, and miracles are defined as the action in one world of the laws of a higher world.

These considerations have to be taken into account in our interpretation of the two laws of Freedom of World XII. They may be called—with due reservations as to the meaning of the words—the Freedom of Grace, 3-2-1, and the Freedom of Works, 3-2-1*. The first acts on the individual independently of his merits, whereas the second requires on his part a work of purification of his nature.

As with all the laws of World XII, there is an inherent imbalance between the two laws. The very existence of the individual robs the impulses that enter him of their essential purity. The freedom that he can achieve by his works can never match and balance the freedom that is bestowed upon him from World VI. Nevertheless, because in both triads the denying impulse standing in the centre is essential in character, the action of the two freedoms can be harmonized. This requires the 'purification of the essence' and it permits the attainment of Complete Individuality, which is itself a Grace.

Through the triad of freedom, the Complete Individual is able to participate in three worlds—the World XXIV below no less than the World VI above. The way to this is opened by the 'emptiness' of Existence already referred to. The Complete Individual can enter the world below by way of the 'holes' in its existence, and so intervene in its situations. This is the secret of help, sometimes called redemption.

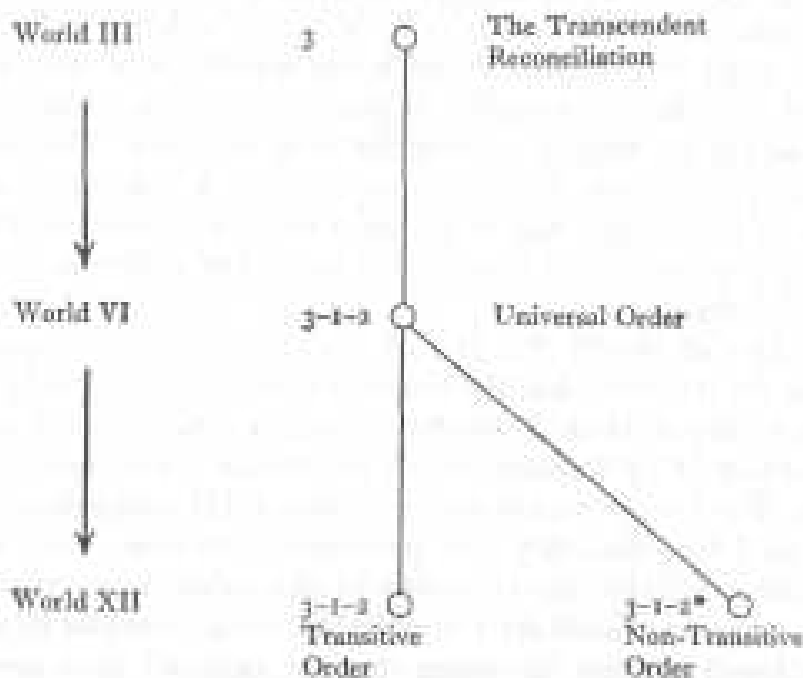


Fig. 29.7.—The Two Laws of Order

The freedom thus exercised in the direction of a lower level of existence is the means for the purification of the 'essence-denial' of the individual himself. The Laws of Freedom can be represented diagrammatically as follows:

11.29.10. The Characteristics of Individuality

The individualized Will is not a being. The present writer is well aware of the difficulty of this notion and the clarification which ensued upon the direct realization he once experienced that his own individuality did not exist and yet was real. Even after the direct experience, it remains hard to grasp that the individual will is not an entity. We are accustomed to associate powers with entities. The powers of the Will are exercised by entities, but the powers themselves are not entities and they do not reside in entities. Individuality is a power with well-defined characteristics, but it is a power that is effective only when it is exercised. The power depends upon the separation of essence and existence. Individuality is thus both the transmitter and the initiator of movements of expansion and concentration. Its identity and interaction are both two-fold. The individual order is transitive in its essence and non-transitive in its existence. There is in the Complete

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Individual the possibility of freedom by which he can participate in three worlds. He can attain to union with the Universal Individuality and he can also intervene as a source of freedom in the worlds of Self-hood. Individuality has its roots in the limitless freedom of World III and it enters Existence, pervading the three elements of Function, Being and Will as they are projected from the Source of All. Individuality does not exist, in the sense that it is not composed of hyle in some state of aggregation; it is not an energy or combination of energies. One consequence of this is that Complete Individuality can never be known, for it has no functions.* It can be apprehended only through the understanding. Complete Individuality can never be understood so long as it is conceived as an entity. It is, above all, necessary for as to realize that Complete Individuality is not a Power innate in man. Man is a Self, and he can by his own strivings attain only to the realization of a perfected Self-hood. Then he can become the vehicle or instrument of the Complete Individuality that descends into him from World XII. The four worlds of Self-hood are the realms of all human experience and we must set ourselves to study them in some detail if we are to understand something of human destiny and the possibility of passing beyond our human limitations.

- It may be necessary to remind the reader here that in Vol. I knowledge is defined as the ordering of function. One of the hardest tasks of the mystic is to convey to others that what he has experienced is not knowledge and cannot be expressed in functional terms.

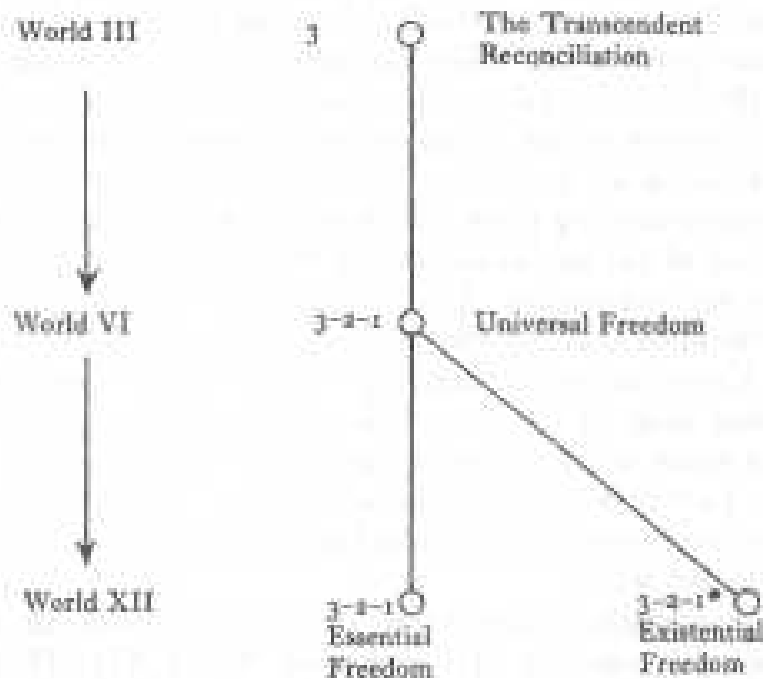


Fig. 29.8.—The Two Laws of Freedom

Chapter Thirty

WILL AND THE SELF-HOOD

ii.30.1. The Nature of Self-hood

By Self-hood, we mean a complex entity in which Will, Being and Function are related in various ways. The Self exists, and as such it must be material; that is, composed of hyle, though not in a state of actuality. It must have functions like any other existing entity, only it occupies a special position among existing entities by reason of its association with an individual will. We commonly make a verbal distinction between three parts of man—body, soul and spirit—but it is hard to discover a clear meaning in the writings of theologians and philosophers. Soul—psyche in Greek and nephesh or nefes in the Semitic languages—is understood as the life principle in plant and animal and of the universal life which 'rolls through all things', no less than of the intellectual and moral life of human beings.* Souls are of many kinds: We see that soul is emphatically a thing or power or quality of which there can be more and less in every conceivable degree, and the more and less vary with the complication of the material system in connection with which it is observed.** Man is not only soul, as unity of the body, but spirit, as capacity to transcend both the body and the soul.*** And as regards the connection between spirit and individuality, Niebuhr writes: Nature supplies particularity, but the freedom of the spirit is the cause of real individuality.*** It is unnecessary to add to the list, for the confusion, which has persisted from Plato and Aristotle to the present time, can only be removed if we make the prior distinction between function, being and will. When it is clear that the will should not be regarded as a quality or power inherent in being, we are able to distinguish Individuality and Self-hood

and may, if we please, equate the former with 'spirit' and the latter with 'soul'. It will be advantageous, however, to reserve the word 'Spirit' to express a larger meaning that is beyond the relationship of the triad and beyond also the relativity of Being. *****

We shall therefore regard Self-hood as the quality whereby an

* C. S. Webb, *God and Personality*, London, 1919, p. 171.

**B. Bosanquet, *The Principle of Individuality and Value*, London, 1912, p. 189.

*** R. Niebuhr, *The Nature and Destiny of Man*, Vol. I, p. 32.

**** *ibid*, p. 58.

***** Cf. Chapter 35 where the word 'Spirit' is used to designate that which bears all the potentialities of Existence whereby it fulfils the Purpose of Creation.

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existing entity can become the vehicle and the instrument of an Individual Will. Self-hood is susceptible of many gradations and as such is able to bring Individuality into the realm of existence. It is an expression or manifestation of Individuality but, whereas Individuality belongs properly to the Essence, Self-hood has its place in the worlds that are dominated by existential triads. Self-hood is subject to the limitations of Existence. Nevertheless, since its origin and Source—that is, Individuality—is essential, it bears also the seeds of its own liberation from these limitations. In order to achieve liberation it requires the support of Existence in the form of an entity through which it can experience states of consciousness and exercise a variety of functions.

The Will becomes involved in Existence by reason of the triads of the form 2-3*-1. These are characteristic of World XXIV, and have no separate status in World XII because Individuality has no intrinsic attachment to Existence. It can adapt itself to many existences and can manifest in many forms. Self-hood comprises those forms of will which, by their own inner nature, are dependent upon association with some particular entity. There can be self-hood in any form of existence, including the vegetable and animal genera of the Biosphere, and even in material objects.

The decisive difference between Individuality and Self-hood consists in their relationship to Existence. Individuality is Will alone, whereas Self-hood is a combination of Will with Being and Function. To understand the distinction, we have to remember that Individuality does not exist. Self-hood is the association in an entity of Will and Existence. It is characterized by the level of Being of the entity. The self-will cannot be separated from the particular combination of energies by which the Self-hood is formed. The Self-hood is not a power, but it has the exercise of powers ; that is, of forms of Will.

By the exercise of the powers of the Will, the Self-hood is able to develop and attain completion through the transformation of energies. The development of Being is initiated by the exercise of the Will, but the exercise itself needs the support of Existence.

Self-hood being the Will committed to Existence, the manifestations of self-will depend upon the level of the entity. For example, the Self may be wholly existential and have lost touch with the Essence. For such a Self, three-quarters of the triads of World XXIV—that is, the pure and the essence-dominated mixed triads—are excluded. He can have no contact with the Individuality latent in him, because the man and the Individuality have no triads in common. This complete

divorce of the Self and the Individuality is sometimes called, 'the Sleep of the Self.' In this state man can only dream, and all his actions are performed by the Automatic Self, under the laws of World XCVI. The 'Awakening of the Self occurs when, by exercise of the powers that are present in the Divided Self, a contact is made with the Essence, and mixed triads dominated by Essence begin to form. This is also called 'the division of the Self-hood into higher and lower parts.' To understand this, we can set out the triads of Self-hood :

- (a) Six Essential triads ; the Higher Self.
- (b) Twelve Essence-dominated mixed triads ; the 'I'.
- (c) Six Existence-dominated mixed triads ; the Lower Self.

Fig. 30.1.—The Three Parts of the True Self

The three parts of the True Self are equally necessary for the fulfilment of human destiny. They can approximately be related to Will, Being and Function. The 'I' is the consciousness of self, or the ego that, as the True Self awakens, becomes aware of itself. It then assumes the role of the reconciling principle between the higher and the lower parts of the Self. When the 'I' thus becomes conscious of its place and its role, it can bring the Self-hood into relationship with the Individuality and so eventually become the instrument of the Individuality in its own task of essential purification.

Thus the Self reproduces, within the limits of World XXIV, the tripartite constitution of the Being as a whole. The Higher Part of the Self corresponds to the Complete Individuality, the Lower Part to the Divided Self and the Ego corresponds to the True Self. Herein lies a source of possible confusion in the study of a being such as man ; for the Higher Part of the Self, being committed to Existence, is not the same as Complete Individuality, nor is the Lower Part of the True Self identical with the Divided Self, for it is not wholly existential. To make the distinction clear, we can refer it to the three worlds according to the following diagram:

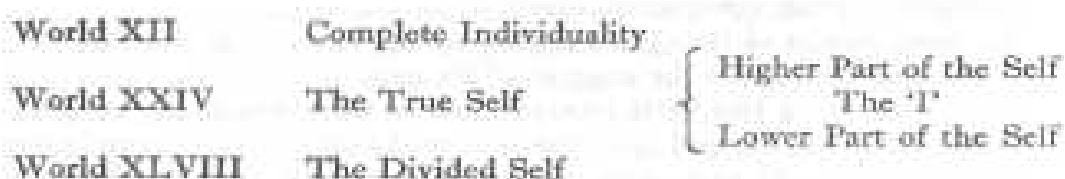


Fig. 30.2.—The Self and its Three Worlds

World XXIV comprise eighteen mixed and only six pure forms, the True Self, subject to all twenty-four laws, is differently involved in Existence than the Complete Individuality. True Self-

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hood is the property whereby a given entity can be the seat of triads of Will or, as it may be expressed more simply but less accurately, 'A True Self is an entity that can exercise its own Will.' The True Self is so constructed that three independent parts of the same entity can each transmit one of the three Cosmic Impulses. Under such conditions, Will can 'enter' the entity. Without three such independent parts, the Will must—at least partly—manifest through external actions. Such conditions do not affect the Complete Individual Will, because none of its triads are dominated by Existence.

The development of the Self-hood has been expressed in terms of human experience. It will be understood that the cosmic status of Self-hood implies a situation that can arise throughout all Existence. Wherever the Will manifests according to the laws of World XXIV, the relationship of Will to Existence is fundamentally the same as that which we find in human Self-hood.

It will be convenient to study these laws in detail before we follow the descent of the Will into the next stage of commitment.

11.30.2. Expansion in World XXIV

The four triads of Expansion are given in the following diagrammatic scheme:

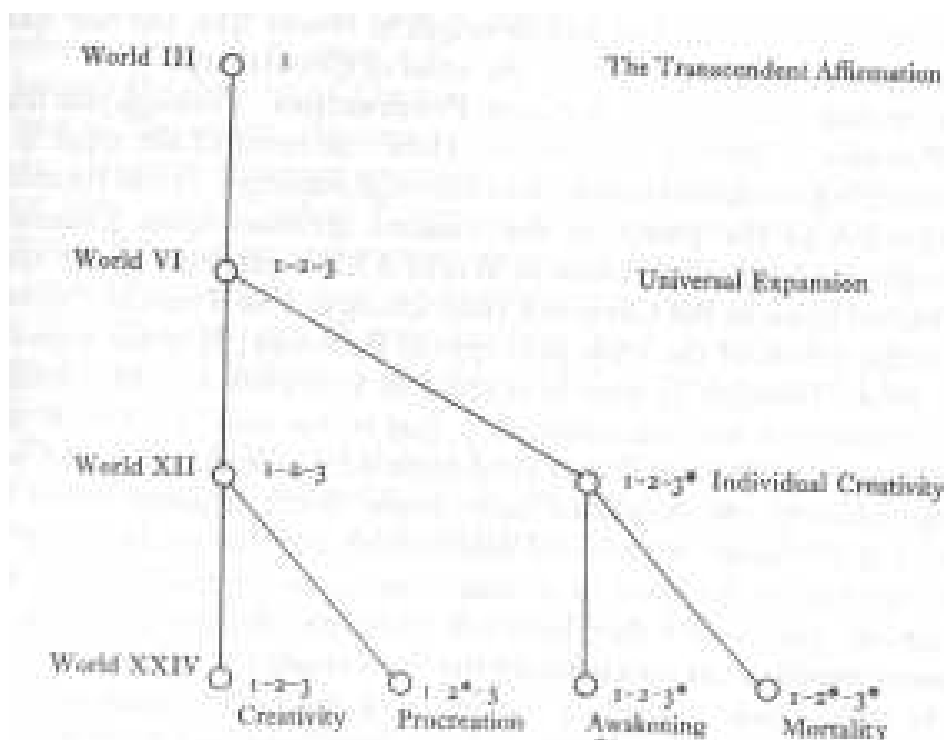


Fig. 30.3.—The Four Forms of Expansion

It will first be noted that all four triads are initiated by an essential affirmation. Hence the Self-hood is sometimes also called the Essence of Man. It is the repository of his potentialities. As compared with the Self-hood, the Complete Individuality is 'superhuman', so that the proper world of man as a finite Self is World XXIV. It is here that is enacted the drama of his own particular existence, the outcome of which decides whether he will rise in the scale of Existence or fall away from humanity into some lower form of life.

This quality is reflected in each of the six fundamental laws as they are divided in reaching World XII. The wholly essential law, 1-2-3, is that by which the Cosmic Affirmation is transmitted through all Worlds. It reaches the Self as the affirmation of Individuality.

The Self, as such, can experience no higher affirmation. When the Self finds that it is under the action of a creative power, the purity of which transcends its own understanding, it is awakened to the true significance of its existence. The Cosmic Involution proceeds visibly in time and space and invisibly in the hidden dimensions of eternity and hyparxis. Every entity participates in this process, but few can be aware of it. In moments of awareness, the True Self realizes that the process concerns its own existence and that it can come under the action of a Divine Affirmation that could transform its own nature. Through its ability to participate in this triad, that has its origin in World XII, the Self has a creative power of its own. This is the triad of Creativity.

The second triad, 1-2*-3, is that of Procreation. Through this triad the 'I' comes to birth in the essence. Here, the heart of the triad is in Existence, but it stands between two essential impulses. It can therefore be regarded as the power of the Essence directed upon Existence. Through this triad, there arises in World XXIV a division of the sexes that has no place in the Complete Individuality. The Triad of Procreation is the action of the male principle in Existence. It is the secret of homo faber. Through it, man is aroused to a creative activity which is the expression of his own existence ; that is, his own T. This is why the inventive power has always predominated in the male sex and why human artifacts are usually of male origin. Such artifacts reflect the existential character of the triad from which they originate. They are held together by the bond of a passive existence—symbolized by 2 in the middle place—and they have not the same creative power as, for instance, works of art which typify the third triad, 1-2-3*.

The third triad, 1-2-3*, is the action of the Individuality upon the Self-hood. It is the Awakening of the True Self that results from the affirmation of Complete Individuality. The Individuality itself is the

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seat of Conscience.* The triad 1-2-3* is the voice that awakens the 'I' in the essence of man: even so, it must reach his existing Self in order to influence his understanding. This triad thus produces results outside the True Self. It finds expression in works of true or objective art; it is conveyed through all ideas and teachings that show man that he is

destined to participate in the Cosmic Drama. This form of Expansion is manifested through the Self-hood but issues in works that can themselves have a creative quality. Among organic species we can recognize the operation of the law 1-2-3* in the extraordinary beauty and fitness of form and function that makes of animals and plants symbols of creative achievement.

Awakening and Procreation are the two forces of growth in the Ego. Man stands between these forces, and his purification consists in arriving at a harmony between them.

Finally, we reach the Existence-dominated triad, 1-2*-3*. Here the power of growth penetrates into Existence and wears itself out. The Self is mortal. The lower nature is subject to the laws of actualization in time. Here the determining-conditions are separated, and time takes its inevitable toll of Existence. Through this triad of passive expansion, the Self can remain bound to Existence. Its creative power is directed to the satisfaction of its own existential impulses.

The four forms of the Law of Expansion in World XXIV must be understood in their cosmic no less than their human significance. Through the division of Essence and Existence in the very heart of the Triad of Expansion, the universe becomes committed to its own finitude. Planetary existence everywhere is the scene of the operation of the four laws. The Creative Power, as it penetrates into Existence, bifurcates into matter and consciousness and leads to its own exhaustion in both directions. It goes out into matter by way of the satellites and the dispersed energies of interplanetary space. It goes into consciousness by way of Self-hood and loses itself in the existential nature of beings.

We may look upon World XXIV as the testing-ground of possibilities. Planets are the scene of the balancing of essential and existential forces, and they are the focus of manifestation of the Solar Creative Power.

11.30.3. Concentration in World XXIV

The tension produced by the separation of possibilities from im-

* Differently stated, this view is an important element in Hegel's Phenomenology. The notion of Conscience developed by Gurdjieff in All and Everything should also be considered in this context.

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possibilities reaches its maximum force in World XXIV, standing at the mid-point between World VI and World XCVI. Self-hood is pre-eminently a condition of tension between higher and lower worlds and between its own higher and lower natures. For the same reason, it is the point of maximum intensity of the evolutionary striving of Existence in its return towards Being. These are the primary characteristics of the Planetary World, which occupies the corresponding place in the Scale of Being.

The four forms of Concentration in World XXIV are shown diagrammatically below:

In World XXIV, the essential passive principle initiates and dominates all the triads of Concentration. The feminine qualities of receptivity and responsiveness are directed towards the affirmation that occupies the middle position in the triad. Each of the four triads contributes its quota to the transformation of the active principle by way of reconciliation with a higher world. Here the feminine generative principle draws

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the male principle out of its self-affirmation towards submission to a Higher Will.

Through the triads of Concentration, the Self acquires the power to unite with the Complete Individuality, of which it then becomes at once the embodiment and the instrument. Herein lies one great secret of Self-hood. It is committed by its nature to Existence and cannot be liberated from the commitment as long as it remains aloof from the Complete Individuality. When, by way of evolution, it generates a reconciling power that is uncommitted, then it can serve the Higher Power and in turn be saved by union with it.

In our study of Individual Concentration, we found that tension and suffering are inseparable from its realization. Since the Complete Individuality does not exist, it cannot suffer the pangs of a new birth. It is unborn and it is undying. The suffering of rebirth belongs to the Self. By incarnation in the Self-hood, the Complete Individuality takes upon itself the experience of existential suffering, and by this means can purify its own essential nature. The need for purification comes from the separation of Existence and Essence; that is, from the very property that makes Creation fertile.

In its pure form, 2-1-3, the Triad of Concentration is the participation of Self-hood in the universal striving of Existence towards Being. It is experienced as a demand that is made upon the Self to enter the way of evolution. This demand produces the tension which is an inalienable characteristic of Existence. It is experienced by the Self-hood as the yearning for self-perfecting. Man has the impulse to assert and also to deny himself. Between these two impulses the Self is unable to rest, and must either succumb to inertia and disintegrate, or go on, by way of self-perfecting, to achieve unity with the Individuality. Clearly both impulses are needed for unification to occur. Here we should note the lamentable misunderstanding of the cosmic situation which has led to these impulses being associated with the notions of 'good' and 'evil'. It is supposed that 'Conscience', which acts from 'above', is good, whereas the 'Striving towards Being', which rises from 'below', is evil. The true situation is that the fundamental law of Concentration, 2-1-3, is the striving for that perfection that is beyond Existence itself.

The second form of the law, given by the triad 2-1 *-3, is manifested in the generative action of the essential, or cosmic, feminine principle upon the male impulse associated with Existence. Through this action

the means are provided for the transformation of the 'I'. Here the 'I', as male power, is brought under the combined influences of the Cosmic

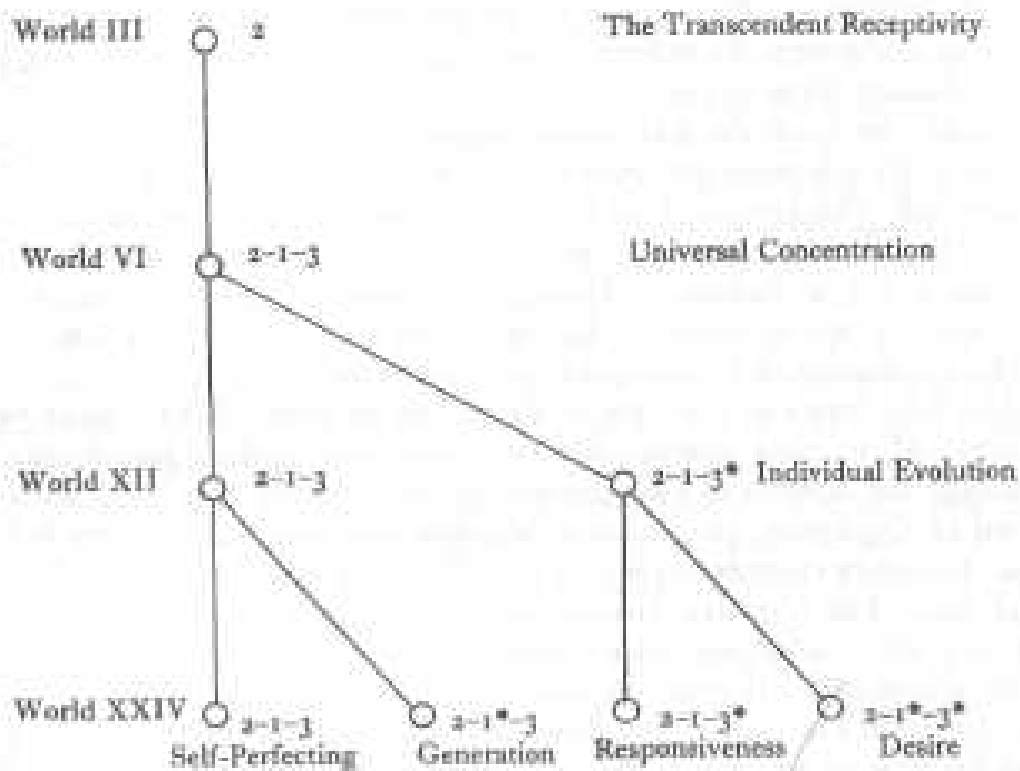


Fig. 30.4.—The Four Forms of Concentration

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Impulses of Receptivity and Reconciliation and is thereby regenerated. The affirmation, which by its nature tends to produce a triad of expansion, finds itself constrained to submit to the manifold commitments of Existence. In our human experience we can observe the contrasting development of men with great affirmative power. Such men may initiate movements of existential expansion and, in doing so, be themselves destroyed ; or else they may submit to the discipline of essential constraint, when they are themselves transformed into saints or sages, and can transmit a higher influence without being destroyed. The almost invariably observed relationship of mutual need between women and men in creative activity can be referred to an existential form of the same triad; that is, the form 2-1 *-3, the Triad of Generation. Nevertheless, the way of celibacy and chastity belongs to the same triad.

In every case the resulting reconciling impulse produces some new potentialities within the existing Self and its environment. The action is typical of planetary existence and may be described as the movement of true evolution, whereby higher forms of existence are produced from lower forms by an action that is itself initiated 'from below'. The sub-creative activity of the planets, by which the Complete Individual Affirmation is realized by way of the patterns of life in the Biosphere, works by way of the triad 2— 1*—3. The significant characteristic of this triad is its issue as an essential impulse of reconciliation. Biological

evolution is a struggle for adaptation and renewal, but it is a directed struggle. It tends towards a higher state of Existence, which the Universal Individuality will ultimately be able to enter and rule; but, since other laws are involved, the outcome remains uncertain.

The third form of the triad, 2-1-3*, is the same as in World XII, but in the world of Selves it takes the form of responsiveness to the demand for the perfection or completion of the existing entity. There is no guarantee that the direction taken will be that of the Cosmic Concentration. It may even lead the Self on the path of isolation from the Essence and to imprisonment in the bonds of Existence. The hazards of Existence are nowhere so plain as in the uncertainty that surrounds the struggle for self-perfection. The essential impulses of denial and affirmation are too subtle for the limited understanding of the Divided Self. Unable to recognize their true relationship, the Self is always in danger of losing its direction. Consequently, the triad 2-1-3*, that may be called the Law of Responsiveness, can work rightly in man only when it is related to the action of the Complete Individuality, by way of the triad 1-2-3. The two triads, working harmoniously together, can establish a direction that will coincide with that of the Cosmic Evolution.

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It must, however, be recognized that there is an eternal as well as a temporal significance in the relationship of the impulses. Therefore the Law of Responsiveness must not be understood only as a temporal process of actualization. It is the condition of the sensitivity of Existence to the Plan of Creation. This sensitivity gives the responsiveness that is needed to enable Individuality to make its appearance in the Self. Whereas the Law of Order can maintain the general relationship of co-existence of all entities, it does not provide for the adjustment of the lower to the higher that could be called 'sensitivity in the upward direction'. The triad 2-1-3* can be looked upon as the projection of receptivity, but it has a general integrative influence that could be expressed in the phrase, 'everything seeks its own place.'

The second and third forms of the triad enter human experience as the striving of the 'I' to find its right place between the higher and the lower parts of the Self. They can be called the male and female aspects of self-perfecting. Both are necessary, and from their joint action the 'I' awakens from its sleep and begins to seek for its true master, the Individuality.

The fourth triad, 2-1*—3*, has a two-fold commitment to Existence. The action has no longer a determinate direction. It is the desire of the lower nature to achieve its own well-being. Desire is not a property of the True Self, but only enters into its lower nature. Although the triad is essential in its origin, the power of self-assertion turns it into an egocentric striving that looks for its results in Existence. The lower nature finds itself in a state of tension and disharmony, because it cannot be complete except by union with the higher nature with which it has lost contact. It seeks to liberate itself from suffering that is not of its own choice. Not placing its aim above and beyond itself, it seeks to achieve a harmony that is impossible. The inevitable outcome is a restless activity that leads outward into Existence.

Nevertheless, the desires of the lower nature are necessary for the evolution of the Self as a whole. It is the task of the awakening 'I' to give a direction to the striving that cannot direct itself, but can only yearn blindly for what it cannot understand.

11.30.4. Identity in World XXIV

Existence in World XXIV is subject to the distinction of higher and lower. This is a further commitment as compared with the distinction of A and not-A of World XII. In World XXIV, Existence is inwardly divided from itself as well as outwardly from the other. This results in

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four distinct forms of the Triad of Identity, 2-3-1. We can indicate in a diagram the relationships of the triads and the Worlds :

The division of the Self into higher and lower parts enables it to constitute triads that link Existence with Essence. This is the supremely important and characteristic task of the Will in World XXIV. In the higher worlds, Will is power. In the lower worlds, Will is exercise. The power is in Essence; it is exercised in Existence.

These distinctions can be illustrated by comparing the nature of Self-hood with that of Individuality. Individuality is homogeneous and complete. It does not exist and, therefore, can have no parts. Individuality is a cosmic identity that divides the Universe into the identical 'A' and the non-identical 'not-A'. There is no other division. Self-hood on the contrary, is composite; having parts, it is inwardly divided. The Self is committed to a pattern of potentialities which is eternal and indestructible. This pattern is the higher nature of the Self ; and its realization, by way of actualization and recurrence, is hazardous and

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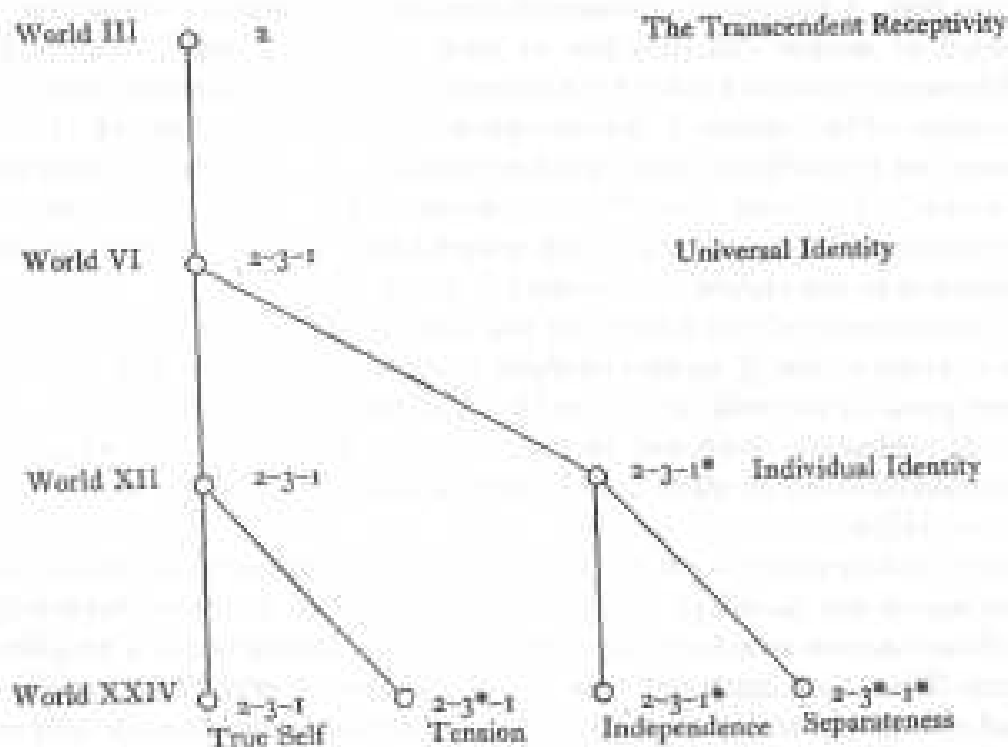
unpredictable. The 'exercise' of the powers of the Will is possible just because of the uncertainty of Existence. Thus power and its exercise are complementary and necessary to one another. The Self can exercise the powers of the Will because of its peculiar tripartite nature.

The triad 2-3-1 in World XXIV can be called the Triad of the Cosmic Identity of the True Self. It places the True Self in the context of the universal pattern of Existence. To be in World XXIV means to be 'something'. The Cosmic Identity of the True Self is derived from the higher part of the Self. It can also be called 'the embodiment of Individuality'. This phrase conceals a mystery; for Individuality does not exist and its embodiment seems to be an impossibility. The laws of World VI are in general projected into the lower worlds

as the condition of their participation in the cosmic scheme. In the case of Identity, the law must by its very nature operate within entities; it is the essential Being that lies at the heart of their existence. All planetary existence has its own place in the identity of the whole, but its own identity is also the entry of the whole into the part. For this reason, the mystical experience of Universal Identity overwhelms the True Self with the two-fold realization of its own nothingness and its own infinity.

In the second triad of identity, 2-3*-1, we see the 'I' turned away from the Complete Individuality and facing the lower nature. It is the existential aspect of Ego-ity. Because it is formed by the conjunction of two opposing triads, 2-3-1 and 2-3*-I, the 'I' is in a state of perpetual tension. It is not free—either outwardly or inwardly. In one direction it is dependent upon the Higher Self for its power. In the other direction, it needs the body and its functions for the exercise of its powers. Its task is to reconcile the conflicting factors, and for this it must submit to the mutual action of the higher and the lower nature within the Self-hood.

The triad 2-3*-1 shows how the identity of the Self confronts the 'I' with a problem that it cannot solve. It must exist, and yet its identity depends upon essential -forces over which it has no power. In human experience, we discover this situation in our effort to reconcile our divided nature with the inner demand for unity and submission to a Higher Will. It always seems as if we must either submit to the Higher Will and deny our own nature, or surrender to our lower nature and turn away from the higher. Morality and most religious dogmas seem to accept the inevitability of the choice, and teach denial of our lower nature as the way of salvation for the T. It is seldom realized that this is no solution of the problem, and that it is necessary first of all for the



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'I' to become what it essentially is, by realizing its own essence-pattern. This it cannot do by turning away from its own nature, but by fulfilling it—the means of which is the realization of the essential pattern. In order to fulfil, the 'I' must submit itself, only not to any part of its own Self-hood but rather to the power of the Individuality. The 'I', being of the Self-hood, belongs to Existence, whereas the Individuality is of the Essence. When the 'I' is surrendered to the Individuality, Existence can be harmonized with Essence. This is the fulfilment of man's earthly destiny.*

When we survey the planetary world, we can dimly recognize that each planet must be the scene of a conflict that is cosmic in its character. The planet is plunged into Existence, and yet it is the generatrix of essences. It must form the patterns of Existence by which a cosmic demand is satisfied namely, the demand for the arising of purified essences able to serve as instruments for the Universal Individuality. Each planet is subject to tension. It is the home of autonomic existence and is entirely involved in the problems of the existence it bears ; but it stands also before the Solar Affirmation, whose creative power is producing a new world of Life and Self-hood ; and it can never be assured that the tension to which it is thus subjected will be resolved in such a way that the 'wolf will not go hungry and yet the sheep not be eaten'.

The characteristic that is common to planetary existence and the human 'I' can be expressed as the Law of Tension, 2-3*-1. The 'I'

suffers because it can never find within its own Self-hood the solution of its essential problem. Tension differs from force inasmuch as it is triadic—a relationship—and not a dyad. The 'I' experiences tension because it is between two opposing forces; it experiences force when it is itself identified with one of two forces.

The third triad of Identity, 2-3-1 *, is the power that resides in the Self-hood to unite with the Individuality. It can be called the Law of Independence. By the presence of an essential reconciling impulse within the triad, the 'I' has in posse the powers that the Individuality has in esse. The powers are not in the Self-hood ready-made, as it were, but require to be born and developed. This can be inferred from the form of the triad, in which the affirming impulse is in the existential mode and, therefore, dependent upon the status of the 'I' in time and eternity.

We should here consider further the nature of the T. Since, by

* These notions, fundamental for understanding the destiny of man, will be discussed further in Chapter 47.

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hypothesis, we are dealing with a situation not solely human but of common cosmic significance, we should regard the 'I' from the standpoint of planetary existence in general. By its position at the centre of the Self-hood, the 'I' occupies the mid-point in a series of seven worlds in which the Drama of its own existence is enacted. The 'I' can be looked upon as the identity of all Existence reflected at the centre of every Self. In every entity capable of becoming an instrument of the Universal or the Cosmic Will, there is a central point which can regard the Universe and see itself mirrored. What the Universe is in essence, the 'I' is in potency. It is capable of everything, but it can do nothing; for it has no 'will of its own'. The 'I' can have unlimited potency because it is the germ of conscious Individuality. When the germ begins to develop, its potency is sacrificed and it enters upon a hazardous path; for it has no fixed direction. When we say I have no will of my own, we mean that 'I' have no power to choose between the triads of involution and evolution. 'I' may rise in the scale of Existence, or 'I' may fall. This 'I' can do nothing, because it can have no inner triad; and yet, being involved in Existence, 'I' cannot adapt itself to any other interaction than its own. Consequently, the 'I' depends for its possibilities upon the mutual action of the higher and lower parts of the Self. This is the general situation. In the hypernomic world we can see how the planets could not develop their potentialities if they were isolated from the Sun and from the rest of the solar system—including their own satellites. Each planet has its own 'I' by which it is a reflection of the Universal Reconciling Impulse, as each sun has its own Complete Individuality and is thereby a reflection of the Universal Affirming Impulse. The 'I' of the planet is the bearer of its potentialities and also the vehicle of its self-realization. The 'I' is subject to the separation of the determining-conditions, herein differing from the Complete Individuality. It would therefore seem that planets have no independent creative power and no complete individuality. The 'I' can be regarded as the reconciling power of the Self, or as the inner vessel within

which the Individuality is to be born. Thus the 'I' can be defined as the reconciling power of the Self turned towards Existence. This is a direct interpretation of the triad 2-3*-1. It is through the 'I' of their True Selves that the planets occupy their special position in the cosmic scheme. Each of the Selves created within the sphere of a planetary 'I' reflects its properties. Here, in parenthesis, we may trace the source of the astrological theory that the conjunction of the planets at the moment of conception determines the fate of a child. Each 'I' is a pattern of Will—that is, a type—and type determines fate. Hence comes the general

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linking between planets and the species of animals, plants and minerals, as well as with the 'I's of separate entities.

The fourth form of the Triad of Identity determines the lower nature of the Self. Nothing essential remains except the denying or passive character of Self-hood. The triad explains the isolation of the lower nature. It is unable to enter into the experience of the Essence. It can only know Existence and yet its own origin is essential. For this reason the triad 2-3*-1* may be referred to as the Law of Separateness. The identity of the Separated Self consists in its own existence and it is seized with anxiety, which is the simultaneous experience of hope as well as fear. Not seeing beyond Existence, the Separated Self is fearful of perishing but, since it is linked with the Higher Self through the 'I', it is also aware of hope. It is caught into temporal actualization. For this reason, the Will subject to the triad 2-3 *-1* is also sometimes called 'the denying part of the Self.'

In the Biosphere the triad 2-3 *-1* is manifested in the organic instincts—the struggle for survival. The identity of the species depends upon its resisting the encroachment of other species. The universal pattern of organic life can be called the Higher Nature of the Biosphere. It is the manifestation in life of the power of the Universal Individuality.

If we now seek to put together all the various deductions and conclusions regarding the triads of identity in World XXIV, we find, firstly, that we are now before a composite identity. The planetary world is a composite world and the Self-hood in man is a composite entity. Secondly, we observe that all entities whose identity derives from World XXIV have a distinction of 'higher' and 'lower' parts that is absent in World XII. Moreover, they are tripartite ; but the central part—called the 'I'—is indeterminate. Being the resultant of the mutual action of two triads, the 'I' has no fixed nature, but it may be identified with either the higher or the lower nature according to whether it succeeds in realizing or fails to realize its own essential nature. Such 'I-hood' or Ego-ity is not characteristic of man alone, but of all selves that exist according to the laws of World XXIV.

11.30.5. Interaction in World XXIV

Interaction in the composite Self is more complicated than in the higher worlds. Self-hood has its problems of inner as well as outer inter-

action. As with other laws, the four forms can be represented by a diagram :

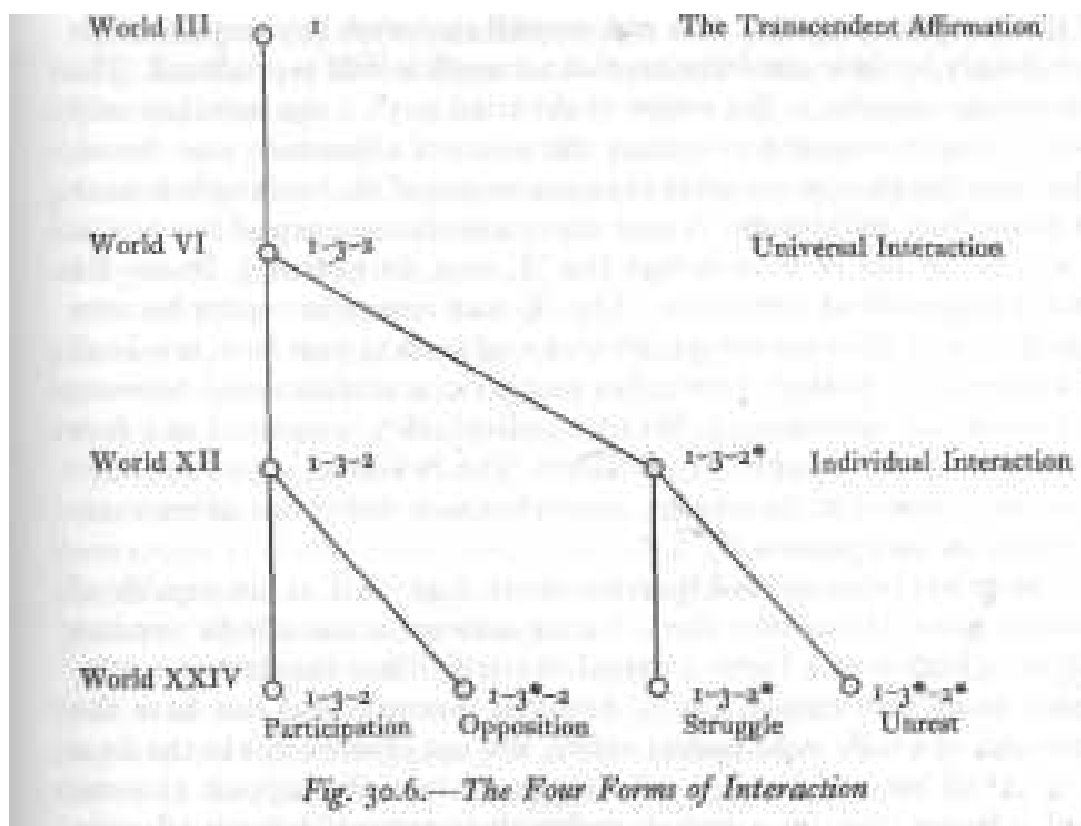
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Each of the four triads of Interaction determines one of the basic relationships that can arise in a world in which Essence and Existence are divided both inwardly and outwardly.

In this world, the triad 1-3-2 admits the True Self into the universal process of transformation. It can be called the Law of Participation. Being altogether essential in its character, it allows Selves to share in a common will. The Triad of Participation is not committed to any one particular existence, and herein lies its significance for the Self-hood. World XXIV is such that Selves are generally committed to a particular form of existence, but the compositeness of planetary existence allows the commitment to affect only part of the Self. The higher part remains uncommitted and can either retain its essential character or ally itself to existing forms.

The second form of the triad, 1-3*-2, can be called the Law of Opposition. Here the 'T' lacks its essential reconciling power and the two parts of the Self turn outwards. As a planetary law, the Triad of Opposition is responsible for the characteristic dualism of the Biosphere, including the division of the sexes. No earthly entity can be complete in itself, but must depend always upon some external factor to enable it to respond to the higher affirmation. We can recognize here the significance



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of the ancient saying that man and woman can never be complete alone

—it is only by their combination that a complete Self is produced. The reconciling impulse in the centre of the triad 1-3*-2 can manifest only half of what is required to balance the essential affirmation and denial. The triad can thus be regarded as an expression of the incompleteness of planetary existence. A very important consequence of this law as it affects the life of man is that the 'I' can do nothing from its own independent initiative. The 'I' is an incomplete entity because it is lacking in the essential quality that enables it to pass from one level of Existence to another. Herein lies another crucial distinction between Self-hood and Individuality. Because Individuality is essential and does not 'exist', it is not tied to any one level. The Self-hood is tied to Existence, and there is at its core an incompleteness that it can never overcome by its own powers.

It must not be concluded from the above that the 'I' is not capable of existing alone. It can exist alone, but its outward action always requires the co-operation of a factor external to itself. When this factor corresponds to its own nature, the 'I' becomes powerful and can have the attributes of a fully independent entity. We can observe this in the lives of so-called 'men of destiny', who appear to have the support of some cosmic power that, for a period, makes their external activity effective and even 'unerring'. When the assisting factor ceases to act—which happens usually through the Self falling into the delusion of infallibility—the power of the 'I' evaporates and it becomes even more helpless than the Reactional Selves of ordinary men.

Since the external factor has to supply what is lacking in the 'I', its action must be fixed within fairly narrow limits. The adjustment may occur through the operation of a triad other than that of Interaction ; and it may occur only infrequently. Unless there is such a 'guiding influence', the action is very unlikely to correspond to the need, and from this arises the special kind of uncertainty that surrounds Existence in World XXIV. This uncertainty of occurrence, or accidentalness, is a result of incompleteness, which in turn is the inevitable consequence of the separation of Existence from Essence. Throughout the whole Universe there is a weak link in the chain that connects the Cosmic Affirmation with the Cosmic Denial. This link is the planets, where these Cosmic Impulses, arriving from the upper and lower limits of Existence, are most attenuated or diluted in their effect. The uncertainty of all Existence stems from this point; and yet it is also here alone that the Reconciling Impulse can reach its maximum intensity of manifestation.

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What is true for the whole Universe is true also for a single human being. At the core of the True Self—in the 'I'—the whole uncertainty of human destiny is situated. Placed where it is, under the action of forces both too strong for it to withstand and too subtle for it to comprehend, the 'I' is called upon to accomplish the work of transformation, while remaining subject always to the triad 1-3*—2, with its properties of separation, incompleteness and contingency.

All planetary existence is committed to the universal exchange of

substances, but the highest part of the Self need not be involved in the existential form of the exchange. The Law of Participation does not require commitment of the Essence, but Existence must pay the price of its own arising before it can be brought into the participation which joins the Higher Self to the Complete Individuality. The third form of Interaction is the confrontation of essential affirmation with existential denial. It can be called the motive power of the planetary world, or the 'pressure of Essence upon Existence'.

The establishment of the triad 1-3-2* in the heart of human Self-hood is accomplished through the unceasing struggle of affirmation and negation between the higher and lower natures. Hence we may describe the triad as the Law of Struggle. This may be regarded as the search of the Self for its own fulfilment. It is a search that does not yet look beyond Existence, for it is not the 'I' that struggles ; the 'I' bears the reconciling impulse. The entire situation represented by the triad is one of self-affirmation, wherein the 'I' learns how to maintain itself between the higher and lower natures of the Self. For the achievement of the aim of union with the Complete Individuality, there must be 'right effort'; that is, a struggle that will harmonize Essence with Existence.

When interpreted in planetary terms, the triad 1-3-2* is manifested in all the transformations that result from the creative impulse initiated in the Sun. Throughout the solar system there is an interaction that elicits for the Sun itself its own receptive force. Interaction and identity in the planetary world combine to give a source of the 'lower-grade vibrations' required for the equilibrium of solar existence. The planets can be compared to a farm upon which the farmer raises and feeds the plants and animals required for the fulfilment of his own plan. Upon our own planet the higher and lower natures divide and there are two activities of the Biosphere, with its species of plants and animals. The one is the involution of the solar pattern and the other is the complex system of interactions taking place on the planet itself.

The fourth triad, 1-3*-2*, produces undirected activity of every kind.

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It is the aimless but inevitable interaction of all existing things, by which the stream of Existence is kept in motion. When placed in opposition to the essential Law of Participation, 1-3-2, the fourth triad can be seen as the source of disturbances in all the manifestations of World XXIV—the planetary, the biospheric and the human. We shall refer to it as the Law of Unrest. The restlessness and disharmony that characterize these manifestations are the result of undirected activity; but conflict is the consequence of the more fundamental division of Existence and Essence. Unrest is inherent in all Existence. It has, by its cosmic origin, the possibility of acquiring direction and so of being harmonized. It is a condition of one of the fundamental realities—the entry into Existence of the Transcendental Reconciling Impulse. If Existence could be at peace with itself, it would lack the urge to seek reunion with the Essential Reality of Being.

Unrest arises in the planetary world by reason of the inadequacy of Existence to support the demands made upon it by the essential pattern. Every organic species has potentialities for growth that cannot be realized. Existence is too poor in its content to allow for the realization of all possibilities, and in the planetary world this limitation is most acutely felt. The triad of growth must give way to the triad of interaction and, with that, unrest enters. This is the situation of every form of existence that is subject to the laws of World XXIV. Nevertheless, the unrest is not inevitably destructive. On the contrary, it is also the pre-requisite for the transformation by which Essence and Existence are to be harmonized. With unrest, comes also the power of participation, and between these two forces, struggle and opposition combine to make the planetary world the meeting-place where Essence and Existence can be reconciled.

11.30.6. Order in World XXIV

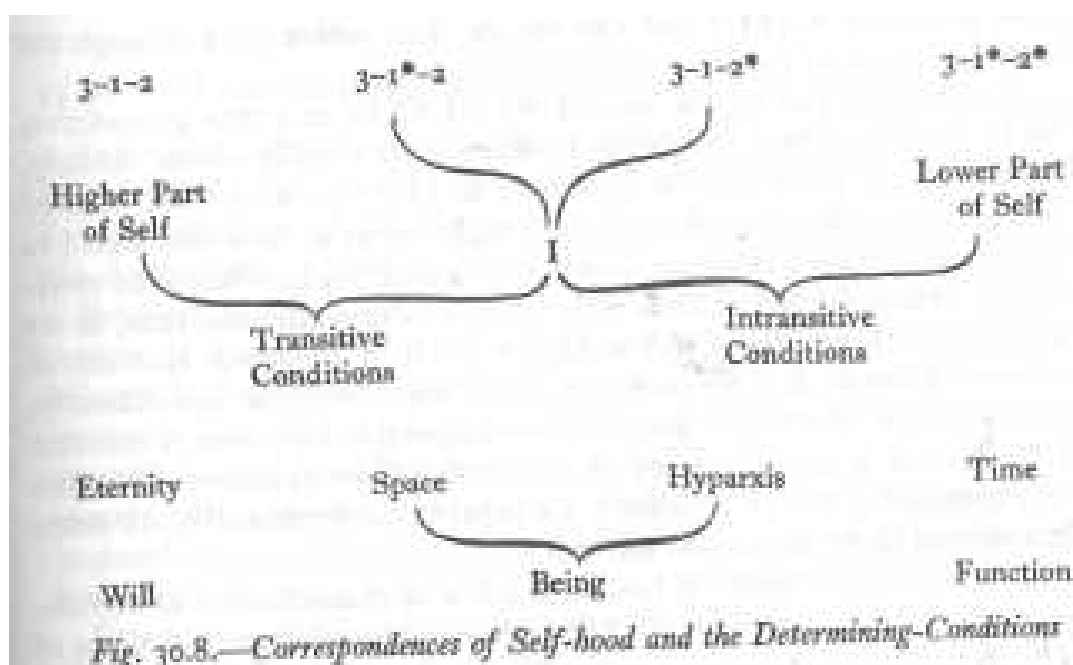
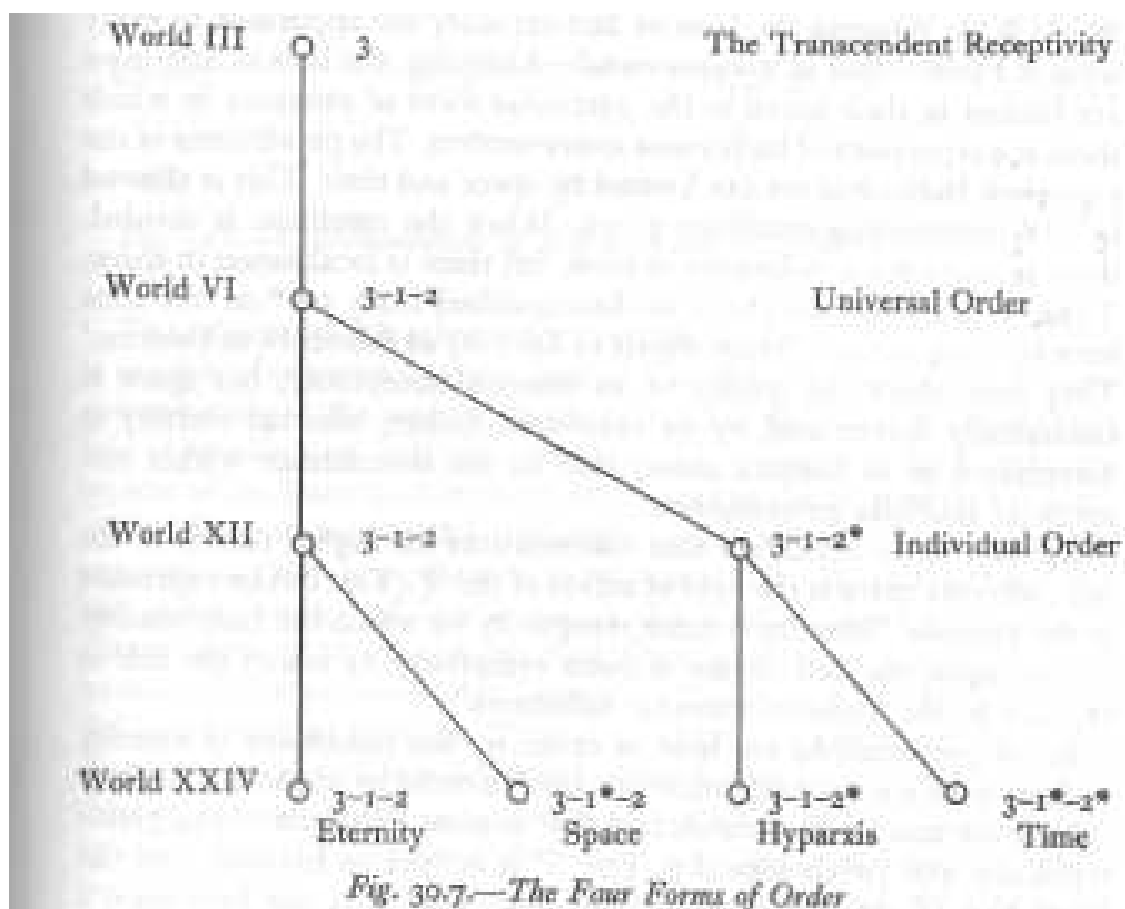
Order is common to Essence and Existence. In the existing world we discover order in the form of universal laws. These, in turn, prove to be reducible to the properties of the four determining-conditions of space, time, eternity and hyparxis. When we seek for an expression of order that is completely quantitative, we find that it is reduced to the world-geometry of six dimensions, studied in Chapter 14. This is bare factual order and, therefore, completely knowable. As soon as value considerations are taken into account, order begins to acquire a qualitative character. This character can be discovered—within the limitations of three-term systems—by examining the combinations of triads that can arise from the three Cosmic Impulses and from the dyads

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that ensue from the partition of Essence and Existence.* The laws of nature and the laws of Will should meet at that point where human Self-hood encounters the natural order. This is World XXIV. In this world we encounter events. There are no 'events' in the higher worlds, for there is no distinction between space and eternity nor between time and hyparxis. In World XXIV, the laws of order can be studied 'objectively'. They have an integral quality that is lost when human experience loses its independence and requires the support of an 'external world'. The distinction of 'public' or general time and 'private' or subjective time belongs to World XLVIII, and the same is true for the other determining-conditions. In World XXIV, the inner and outer rhythms of Existence are harmonized and the conflicts arising from the separation of objective and subjective determination are not felt. The four forms of order in World XXIV are not identical with the

* It is probable that the Pythagoreans used this sesquialteral construction, which appears in a vague and inconclusive form in the *Timaeus* of Plato. Flowing through this channel, the notion of combining dyads and triads has pervaded first the Neoplatonic and, later, the Rosicrucian cosmologies. As, for example, in the *Monochorda Mundi* of Dr. Fludd, an Elizabethan Rosicrucian.



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four determining-conditions of eternity, space, time and hyparxis, because they are more than factual. They can most conveniently be regarded as Acts of Will by which Existence is regulated in the absence of the direct guidance of the Individuality—that is, in the absence

of Freedom.

The triad 3-1-2 determines the primary condition of all Existence—that is, the separation of possible and impossible. Since the triad is composed entirely of essential impulses, it is not involved in Existence.

We need not hesitate to assign the name Eternity to this first form, which exactly fits the description 'storehouse of possibilities'*

Eternity is the simple condition of receptivity in which the actual and the non-actual can both find a place. Nevertheless, since World XXIV is committed to Existence, the separation of the transitive conditions into eternity and space results in a separation of levels that is absent in World XII. Whereas the laws of Individuality are applicable to every form of Finite—that is, non-universal—Existence, the laws of Self-hood are limited in their scope to the particular form of existence in which there is a separation of higher and lower natures. The possibilities of the Complete Individual are not limited by space and time. This is allowed by the determining-condition 3-1-2. When the condition is divided, there remains the non-fixation in time, but there is localization in space. Thus, 3-1-2 becomes 3-1-2 as distinguished from 3-1*-2. We thus have the proposition: 'Space stands to Eternity as Existence to Essence.' They both share the quality of an essential receptivity, but space is existentially determined by its existential nature, whereas eternity is determined as to Essence alone; that is, the co-existence within one entity of multiple potentialities.

Eternity is the condition that characterizes the higher nature of the Self, whereas space is the field of action of the 'I'. This can be expressed in the formula: 'Eternity is inner receptivity by which the Individuality can act upon the Self. Space is outer receptivity by which the Self is exposed to the action of external influences.'

As all potentialities are held in order by the conditions of eternity and space, so are their actualizations held in order by hyparxis and time. Here we meet with a distinction that is most significant, both philosophically and psychologically. The 'I' is subject to hyparxis and the lower part of the Self is subject to time. The 'I' is not by nature a temporal entity, subject to actualization. This agrees with the conclusion reached in the last section that the 'I' does nothing. Actualization in time, and hence 'doing', is characteristic of the lower parts of the Self. Here

• Qf. Vol. I, p. 157.

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we should also recall that the three parts of the Self can be assigned to the three components of the triad Will-Being-Function. We can now establish a general scheme of correspondence which exhibits the connection between Self-hood and the determining-conditions.

To understand this scheme we must realize that it is only the 'I' that is capable of experiencing recurrence. The lower part of the Self reacts automatically to the existing environment and can be aware of a single line of actualization only. In other words, hyparxis-blindness is characteristic of the lower part of the Self. So long as the 'I' is asleep, it is not aware of recurrence. In the ordinary, or subjective, condition of human experience, there is no direct perception of the relation between inner and outer events—all is merged in the kind of dream-state that is characteristic of the Automatic Self. Only when there is mutual action between different levels, that brings the higher and lower parts of the Self into contact, does the 'I' awaken. Then, and then only, can any

direct experience of the determining-conditions begin. One feature of this experience is the recognition of a special quality in space and hyparxis that the Reactional Self cannot perceive. Becoming aware of the repetition of events, the 'I' begins to understand their meaning and to see the significance of its own position. Hyparchic sensitivity is centred in the 'I', or rather in its existential basis, the epigenetic factor.* A special property of the 'I', acquired through its two-fold relationship

• Cf. Vol I, P. 387.

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to space and hyparxis, is that it can exercise the power of directed attention. Through this power, the 'I' can overcome the limitation of the Lower Self that consists in being tied to a single actualization in time. In this respect, the Lower Self is effectively subordinated to the laws of World XLVIII and can escape their action only through the transformation of the 'I'.

As a help in placing the laws of World XXIV in a true perspective, we can examine them in relation to three of its manifestations; namely, (a) the planet Earth, (b) its Biosphere and (c) man as a three-natured being. These taken together may be regarded as a three-fold world in which there are six existence-dominated mixed triads. Time is an existence-dominated triad of Order. According to this analysis, time, as we know it, does not apply to the higher levels of Existence that are alt essence-dominated. This does not mean that Complete Individuality such as we ascribe to the stars, is non-temporal in all respects, but that actualization is not a primary characteristic of its existence. This can be expressed in the proposition : Complete Individuality is non-historical in its essential nature

The concept of pattern has been taken as characteristic of novempotence in the planetary world.* Pattern can be understood in terms of the properties of eternity, whereas the notion of existential creativity cannot be fitted into the determining-conditions taken separately, but it can be expressed as the joint action of transitive and non-transitive triads. We can therefore, on factual grounds alone, find good reason for assigning the separation of the determining-conditions to the level of planetary existence. Planets are pattern carriers, actualizers, space-distributed and recurrent entities. We cannot describe suns in the

same way.

Again, the Biosphere can be regarded both as historical in time, and also as the bearer of an eternal pattern. It has a space-distributed organization and it is recurrent and sensitive.

Man, as a three-natured being, can be described in the same terms, **

We arrive thus at the picture of the Will committed to forms of existence in which all the four determining-conditions produce complementary, although independent, limitations. This results in a very great diminution of possibilities. For example, it is no longer possible for one entity to be in two places at the same moment of time, nor to be

* Cf. Vol. I, pp. 217, 453-

** It must be understood that we speak here of man as True Self and not of man as animal. Two-natured man, as he exists in World XLVIII, is under the same laws as animals, although his potentialities are different.

aware of two different moments of time concurrently. Again, there is the separation of the potential and the actual, and there is also a limited possibility of reconciliation of the resulting tension through hyparchic recurrence.

11.30.7. Freedom in World XXIV

Freedom is, in all worlds, both a mystery and a reality. All Existence is pervaded with Freedom by the Universal Triad 3-2-1, that allows Involution to transform into Evolution so that all that proceeds from the Source may return to the Source.

Freedom is a mystery because it is impossible and yet real. It is the reverse of Order, which is possible and yet unreal. Freedom is real because it harmonizes Fact and Value. Order is unreal because it separates Fact and Value. Thus, universal Cosmic Order and omnipresent Cosmic Freedom seem to be incompatible. And yet the very meaning of Existence lies in the reconciliation of the possible with the impossible: of Fact with Value. Therefore, Freedom is the supreme law, which yet is not a law—for it is not a limitation.

Freedom is in all essences and order is in all existences; but, since Essence and Existence are not separate in Reality, Freedom and Order must be compatible. This is not hard to accept as it applies to the higher worlds, where Essence and Existence are blended in a harmony to which thought cannot penetrate. It is harder to believe that the impossible Freedom of Individuality can enter the conditioned existence of the Self.

For the human Self, this riddle contains the secret of the chief problem of Existence. For the present author it was the starting-point, in the year 1920, of a search which lasted for thirty-seven years, until the effective reconciliation of Order and Freedom in human life began to appear in an immediate reality. Not to face this question in its profundity is to accept the illusions of the lower worlds. It is not enough to face it in the abstract, for it is above all the moral problem of problems. It concerns the responsibility of man and the Omnipotence of God. It concerns equally the belief in universal law and the intuition of freedom beyond law.

The mystery is neither less nor more than that of the Third Reconciling Cosmic Impulse, whose Nature can never be expressed in any formula. Every formula is either too personal—as in Western theology—or too impersonal—as in Tao or Zen. Suffice it that we recognize that although the problem of Freedom can be experienced in many

forms, it is never truly faced unless we recognize the antithesis of

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Freedom and Order, and understand that there is no solution in attempting to subordinate either to the other.

The problem is most acute for the True Self; for this is poised between Essence and Existence, between Fact and Value, as are no other parts of the human entity as a whole. The three-fold nature of the Self permits it to form the complete triad of Freedom. Hence, these questions are truly human, since they do not arise for the sub-human selves in man. They meet us in our study of Self-hood, for they present themselves as a living reality only when we enter the experience of World XXIV, where the Will stands poised between Existence and Essence.

The modes of freedom are related to the Self-hood more or less according to the following scheme:

THE HIGHER PART OF THE SELF receives from the Individuality a freedom that is incompatible with its own existential nature. When the Self ceases to act, it can receive Inspiration from beyond Existence. This freedom is won by the submission of the Selfhood to the Individuality.

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THE 'I' or EGO is the centre of the Self-hood. In its essential nature, it is receptive—hence it is related to the triad 3-2-1*, where the characterizing second impulse is essential in origin. When the Ego is awakened, it is able to 'see'. From seeing, it understands and from understanding, it can enter into Existence as an affirming power. THE LOWER PART OF THE SELF has a freedom that is exercised within the limitations of Existence. Only the Reconciling Impulse is essential in origin (3—2*—1*). This triad indicates that, even within Existence, freedom can be exercised. It is manifested in the powers of the Self. We take the power of choice as characteristic, for this power places the lower part of the True Self in a position of responsibility for its own actions.

The first and greatest freedom is that which proceeds from the Divine Immanence, and is recognized in religion as the working of the Holy Spirit in the soul of man. The freedom of Grace is ineffable, for it is beyond the Self-hood and therefore cannot be spoken of in functional terms. Being without existential limitations, the first freedom is the instrument of Divine Omnipotence. We can interpret the saying, 'With men it is indeed impossible, but with God all things are possible', to mean 'The three freedoms inherent in Self-hood are all limited by existence, but the freedom of Individuality—that is, Grace—has no limitations.'

The second freedom, 3-2*-1, is that which arises within the Self by its contact with the essential Reconciling Impulse, and issues as an essential affirmation. This freedom is very similar in its manifestations to the freedom of Grace, and is often mistaken for it. We call it inspiration, or enthusiasm, to indicate that it is the entry into the Self of the essential quality of the Individuality. In the perfected Self, this freedom is always present. It then operates as Submission to the Divine Will. The Self in whom the second freedom is permanently established is a saint.

The third freedom, 3-2-1*, is that which comes from the awakening of the 'I' in the Self. It is the essential freedom with which human nature is endowed. Through this freedom, the Self is enabled to be a creative power in the existing world. The triad 3-2-1* leads from Essence into Existence, from Value into Fact. Man is able to exercise this freedom of Understanding when the 'I' is established as the 'master of the Self. Through understanding, the Self can submit to the Individuality and through understanding also the 'I' becomes the ruler of the lower selves and a responsible agent in the external world.

The fourth freedom is inherent in the Lower Self of man. It is the

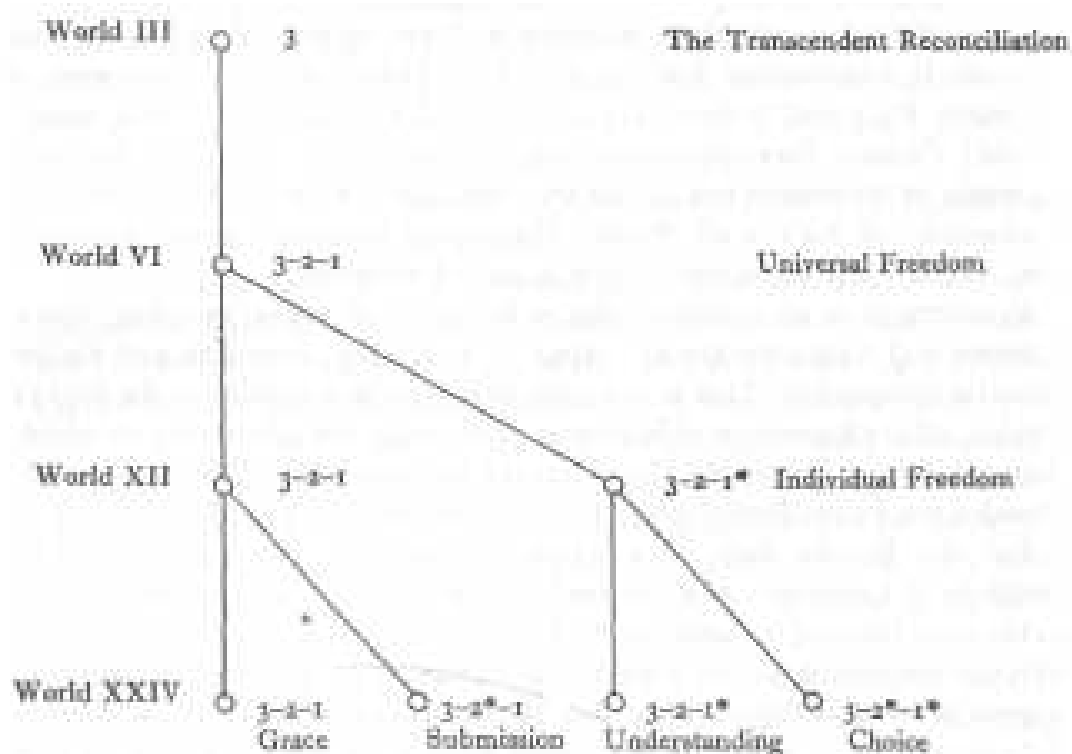


Fig. 30.9.—The Four Forms of Freedom

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gift of the Spirit to the existing Self. By this freedom, the Self has the Power of Choice. If the 'I' is not awakened, the Self is not aware of the higher freedoms and its choosing is directed outwardly. But the Lower Self can also receive guidance and direction, so that its power

of choice can be directed towards the attainment of Individuality. Then the power of choice can bring about the reversal of triads; that is to say, the transition from involution to evolution. By this reversal, what is impossible for the Lower Self—that is, contact with the Essence—becomes possible and the way is open to accept the action of the Law of Concentration (2-1-3). In our human experience this action is often associated with the subjective state of revolt. The existential denial at the heart of the Self-hood is faced with an impossible situation that is experienced in the triad of mortality—that is 1-2*-3*. If it succumbs to this degenerative action it is lost in the destructive consequences that are governed by the laws of World XLVIII. But if, at the moment of explosion, the 'I' awakens and sees the absurdity of the destructive impulse, the triad can reverse in the sequence as shown below.

Choice

This reversal is a well-marked characteristic of the freedom of choice. In the diagram, it is shown as leading to a triad of concentration. At the point marked with a downward arrow there is the action of choice. At that moment the Self can put itself under the Law of Concentration and, instead of seeking to act, can allow itself to be acted upon. Many such examples could be found and they illustrate the value, for the understanding of human destiny, of studying the conditions under which freedom is possible.

In the saying of Christ, For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it, we find an example of the choice between the Triad of Identity, 2-3-1*, and the Triad of Concentration, 2-1*-3, the point where the affirmation either goes outwards or remains inside. In the first case it loses itself and in the second it saves itself. There can be a similar choice between interaction, 1-3-2*, and involution, 1-2*-3; that is, between the external action and the inner response

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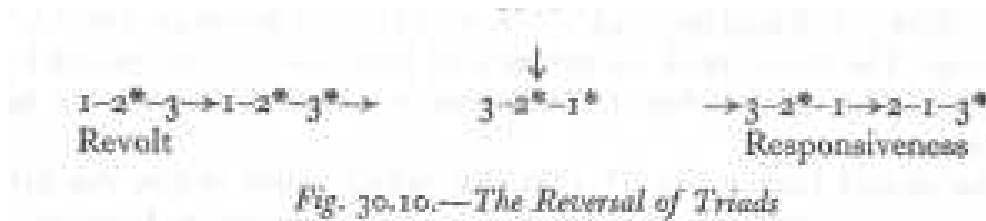
to the voice of conscience. When the moment of freedom comes, the 'I' is able to see and to choose the law to which it will submit.

This liberation of the Self means the transformation of Existence whereby the 'I' ceases to be under the influence of the laws of World XLVIII and can then become united with the Complete Individuality. This is 'death and resurrection', for the 'I' must abandon its hold upon the existence of the Self and plunge into the essential state in which it can find none of the supports that are offered by the existential forms of the lower worlds. All four freedoms must be exercised if human destiny is to achieve fulfilment. They are the redemptive influences within the planetary world.

In all its three domains, planetary existence is in need of help. The Law of Freedom is an impossible triad, not subject to the determining-conditions. Freedom is a manifestation of Essence rather than of Existence, but it can enter into Existence by the special property of the Reconciling Impulse of the Holy Spirit. Freedom is both a Grace and a Power. It is also a risk and a responsibility. Freedom alone changes

nothing. It is only by the manner in which the powers of the Will are exercised that anything can be changed.

Man is both essentially and existentially free; but his freedom cannot be exercised unless and until the 'I' at the core of his Self-hood awakens and recognizes its true destiny. Before the 'I' can awaken, a preliminary transformation must be accomplished in World XLVIII, the laws of which we shall study in the next chapter.



Chapter Thirty-one THE CONDITIONED WILL

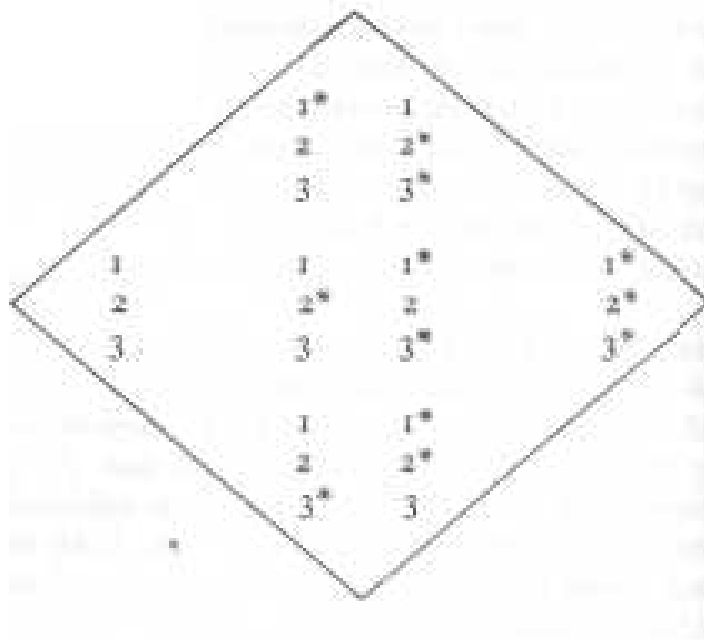
11.31. The WORLDS of our Common Experience

Man can be regarded as a set of multi-term systems. As an organisation, he is a society of many members. As a being, he is a system of four terms—the material, reactional, divided and true selves. As an essence-class, he is a five-term system linking Self-hood with Individuality. As a complete harmony, he is a seven-term system connected with the seven worlds, from World III to the Material World. There are countless other ways in which man can be studied; and we are engaged upon one of these only—that is, the study of man as a vehicle of the Will.

In the preceding chapter, we have explored, with the instrument of the triadic analysis, worlds inaccessible to the every-day experience of man. Even World XXIV, the habitat of the True Self of man, is beyond sense-experience and incomprehensible to our usual ways of thinking. The True Self contains its own triads, and so has cosmic significance, because it can reproduce all the cosmic laws within its own three-fold nature. The lower selves are different in kind from the True Self, for they are all more or less dependent upon external supports and existential impulses. We have now to undertake the study of these selves and the laws that govern them.

The world of the Divided Self is World XLVIII. This is the 'middle world', where Existence and Essence are evenly balanced. Here each of the six fundamental laws take eight distinct forms, of which half are dominated by Essence and half by Existence. This we can recognize if any one of the six is set out in complete form. As an illustration, we can set down the eight laws of

Expansion in World
 XLVIII in symmetrical form, as follows: Fig. 31.1.—The Symmetry of Laws in World XLVIII



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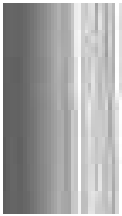
Each of the essence-dominated triads on the left-hand side of the diagram is matched by an existence-dominated triad on the right-hand side. It is reasonable to conclude that this world should be that of the maximum separation of Essence and Existence, combined with the possibility of interpenetration and mutual completion.

The Divided Self is a dyad—that is, a two-term system in which the two terms are distinct and yet mutually relevant. This self comes into existence after the moment of conception, whereas the True Self is formed with its three parts at the moment of union of the male and female principles in the fertilized ovum. The True Self is distinctively human and can arise only in beings capable of becoming vehicles of Complete Individuality. The Divided Self formed not only in man, but also in sentient animals capable of experiencing feeling and instinct as different impulses. The Divided Self results from the mutual action of two factors: the first is the essential pattern that is eternal and constant and the other is the influence of the environment that is always changing. The two are adjusted in the organism by the hyparchic regulator, but this cannot unify the Will. Hence the Will remains divided and acts as a force or driving power in the Self-hood. We have already seen that every true dyad gives rise to a force. The force which manifests in the Divided Self is called by such names as the libido, the urge of the subconscious, the hidden motives, the animal passions. This force is necessary for the life of the body and also for external manifestations of the self. The state of Divided Self-hood can be called Embodiment. The Divided Self, with its two-fold content and the force that it generates, is a necessary instrument of the True Self. Its weakness consists in the absence of an inner reconciling principle such as exists in the True Self. It cannot manifest without an existential support and it is therefore through and through subject to change, decay

and death. It is the 'carnal man', incapable of achieving immortality. Nevertheless, without this self, the True Self could have no contact with the material world; no sense perceptions, no thoughts and no desires.

The Self-hood of World XCVI is characterized by the presence of negative triads, and therefore of null-events. Its laws are balanced between positive and negative manifestations of the Will. In this world, three-quarters of the triads are either negative or dominated by existential impulses. The Self-hood here is incapable of true manifestations of the Will, for the only part that can respond to essential impulses is out of contact with the external world—including other selves. For this reason, we have designated it the Reactional Self. It does not 'act', but only 'reacts'.

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The Reactional Self, being the product of the sensitivity associated with life, is common to all living things. The form of will is always the same; that is, the simple tropism of attraction and aversion. When associated with a human organism, the Reactional Self has the sense-perceptions, feelings, thoughts and other functional activities of a man: but not a true 'human' will. The content of the Reactional Self begins to form even before birth, through the agency of sensation and reflex action. It can be regarded as the sum of the conditioned reflexes or habits formed in the organism, associated with a form of will in which only one of the three cosmic impulses is present at any given moment. The two other impulses are always external to the Reactional Self. This is the reason why its responses always take the form of affirmation, negation or acquiescence. In such a self-hood there can be no independent or 'free' will—it is controlled by its own content and the changing influences of the environment.

It does not follow that the Reactional Self is a useless burden upon the True Self. On the contrary, the power of reaction is necessary. The Reactional Self provides man with a vehicle of sensitivity without which the physical organism would be unable to live. Its right function in relation to the whole nature of man is to be an instrument for the transformation of energy and for maintaining the vegetative life of the organism.

Where, however, the Reactional Self loses contact with the higher selves, it usurps their functions. Since it is sensitive, it picks up from the external world an artificial content of experiences, memories, habits—in a word, of reactions—that produces an 'Imaginary I' or false personality. Being dominated by existential and negative triads, it tends to believe in the reality of Existence only and to regard negative reactions as normal and even legitimate. In this way, the Reactional

Self falls into sin and, from being cut off from Individuality, comes finally to repudiate the essential worlds and to deny their existence. The servant becomes the master, the instrument comes to behave as if it were the owner of the instrument. Under these conditions, man falls into delusion and comes under the sway of the material forces of the lowest world. The isolated Reactional Self can therefore also be called the 'Deluded Self'.

The Material Self differs from the Reactional Self chiefly by its lack of sensitivity. It exists on the level of thinghood and is subject to its laws. It has no degrees of freedom, because the Material Self cannot transmit more than one impulse of the triad. Its true function is to be a completely passive instrument for the external manifestations

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of the True Self. Being an exceedingly complicated and versatile instrument, it can do whatever is required for the external exchanges between man and his environment. But when the Reactional Self usurps the functions of the True Self, then the Material Self can no longer be used rightly. When not controlled and directed by a higher will, the Material Self manifests automatically. Incapable of true choice or decision, it nevertheless appears from its external behaviour to be a human self. There are times when the power of reaction itself is withdrawn and the Material Self becomes the effective source of the behaviour of the organism. This is the lowest level to which the individual will can descend.

To understand better the working of the three lower selves, or 'souls', in man, we shall have to study the laws of Worlds XLVIII and XCVI and the conditions of the Material World. The systematics of human nature are summarized in the following diagram:

of human nature are summarized in the following diagram:

World III	Cosmic Individuality	One
" VI	Universal Individuality, The Manifold	Oneness
" XII	Complete Individuality	Oneness
" XXIV	The True Self The Higher Self The 'I' The Lower Self	} Three-fold
" XLVIII	The Divided Self Psyche Personality	} Two-fold
" XCVI	The Reactional Self	One-fold
Material World	The Material Self	Zero-fold

Fig. 31.2.—The Seven-fold Structure of Embodied Self-hood

Material World, whereas in Chapter 27 we developed a scheme of seven worlds from World I to World XCVI. We can regard a seven-term system as composed of three pairs of opposites grouped about a

central point. There is a general symmetry of 'three up and three down'. When we were concerned to work out the structure of Will, as it can be understood by man, the central point was the Individuality as the key to the essential nature of man. This gives three worlds above the Individuality and three below it—that is, the span from World I to World XCVI. When, however, we are concerned to understand the manifestation of will in human nature, the True Self d.u. 11—8*

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is the central point and the cycle is from World III to the Material World. Had we been studying the Will from the Cosmic standpoint, then World VI would be the central point and there would be three worlds above and three below. If we look in the opposite direction, and wish to study Will on the earth, we should find that World VI would be the summit of the structure and the Material World would be separated into a higher and a lower part, the latter being devoid of the experience of Self-hood.

The use of the seven-term system as an instrument of analysis proves exceedingly fruitful. Any account of human experience that disregards the different levels of Self-hood is bound to be contradictory. Moreover, it is not sufficient to speak of a 'conscious' and 'unconscious' self, because the distinction does not refer to consciousness—that is, Being—but to different degrees of limitation of the Will.

We men and women certainly feel that we are more than material objects. We can often distinguish 'ourselves' from our reactions. But when we try to fix the meaning of the word 'ourselves' we find that it constantly eludes us. When we recognize the character of the different selves, we come to the realization that the greater part of our experiences is confined to our Reactional Self and that we are but seldom aware of the deeper responses of our Self-hood. The four selves of man are, in varying degrees, involved in Existence and cannot escape from existential influences. The Law of Synchronicity here applies, according to which 'the higher organizes, the lower disorganizes'. The lower selves tend always to contaminate the higher, whereas the higher cannot harmonize the lower until it is itself awakened. It is through study of the three lower selves that we can connect the analysis of Will with the everyday problems of human life on the earth.

11.31.2. The Divided Self

There is a great difference between the three-fold True Self and the two-fold Divided Self, inasmuch as the former can be aware of its own higher and lower nature, whereas the latter does not experience its own division. There can be authentic self-consciousness in the True Self because it is the seat of the T. The Divided Self can only be aware of 'other', and so remains outside its own experience. This is due to the very nature of the laws that condition the Will in World XLVIII.

The Divided Self is subject to a hazard that is not encountered in the higher worlds. This is due to its belonging to World XLVIII, where half the laws start with an existential impulse. The operation of such laws produces a state of dependence in which the Self cannot

sustain its existence without the support of the external world. The True Self, being constituted in the form of a triad, can within its own vessel constitute complete triads. For example, the higher nature can affirm, the lower nature deny, and the 'I' can reconcile. The Divided Self has no such vessel. It is a dyad and can never complete a triad without external help or support. One of the three impulses must always come from outside its own presence. Various situations arise, especially when

- (a) The third impulse comes from above; that is, from the True Self.
- (b) The third impulse comes from below; that is, from the Reactional Self or the Material Self.
- (c) The third impulse comes from contact with other selves.
- (d) The third impulse comes from the external world.

The Divided Self is a dyad, and it is therefore rather the generator of forces than the bearer of relationships. The psychological implications of the presence in man of an incomplete will that is dependent upon an external stimulus will be discussed later. We have only to note that this dependence also concerns the manifestations of the Divided Self. These are produced through the Reactional and Material Selves by means of the psycho-physiological mechanisms associated with the body. The Divided Self is the source of the inner forces that act upon the automaton. These are the primal urges of the natural man that drive him through all the processes of life. Thus the Divided Self is dependent upon the forces generated by its own dualism. If a complete equilibrium between the dual natures could be established, these forces would vanish and the Divided Self would then merge into the True Self and, ceasing to be a separate form of Will, would become an integral part of the united Self-hood. This is the ideal state that is seldom to be found among human beings now living on the earth.

11.31.3. The Lower

The Reactional Self is dominated by external forces that have a dualistic character by reason of the two kinds of laws, positive and negative, that determine the state of the Will in World XCVI. It is, however, not a true dyad, for it can transmit only one Cosmic Impulse at a time. This is the chief characteristic of the Reactional Self, and it accounts for the role it plays in the economy of the total Self-hood. It is the source of the basic dualism of human reactions, with their dyads of pleasure-pain, like-dislike, activity and repose, affirmation and negation, attraction and repulsion. All these reactions are automatic—

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that is, null operations of the Will. For this reason, the Reactional Self could also be called the 'Nullity in Man'.

The Reactional Self can experience the action of only one Cosmic Impulse at any one given time. When it experiences the affirming impulse, it is unaware of the denying force that opposes it. This produces a positive reaction that is manifested through the automatism of the Material Self. Likewise, a denying impulse produces a negative manifestation. In these reactions, there is no choice, and no decision. There is a polarity, but only one pole is situated within the Self.

The Reactional Self being only a channel through which one or another impulse can flow, there can be situations in which it responds to, or acquiesces in, the action of the Reconciling Impulse. In other words, the Reactional Self can respond to Divine Mercy. By its acquiescence it is linked with the higher parts of the self. Usually, the Reactional Self, on account of the habits deeply engrained in the sensitive matter of the hyparchic regulator, is unable to respond to the subtle influences originating in the True Self. Nevertheless, even when 'poisoned' in this way it is a necessary instrument, for it acts at all times as a sensitive medium linking the material and the spiritual realms. In living organisms it is associated with the working of the hyparchic regulator which stands between the eternal pattern and the electro-chemical mechanisms of the body. The Reactional Self is, by reason of its one-foldness, the seat of the blindness of man to eternity and hyparxis. Its true role as a link is always liable to be distorted into the opposite role of a barrier or screen which cuts off the 'outer' portions of the Self-hood from the 'inner'. What should be transparent becomes opaque; what should obey usurps the place of the ruler. The Reactional Self, which should be an ideal instrument for transmitting the impulses of Individuality into the Material World, becomes an instrument for reflecting material influences back into the Material World, by the crude processes of like and dislike, affirmation and negation, and the whole gamut of reactions that determines the ordinary behaviour pattern of man.

All these are the consequences of existing in a world characterised by negative triads; that is, a world of null-processes. The Reactional Self does nothing, creates nothing, comes from nowhere and goes nowhere. And yet, being endowed with sensitivity and the power of reaction, it can usurp the place and imitate the acts of will that belong to the True Self.

Isolated, the Reactional Self is a nullity. When it is in the state of delusion, it is unaware of its inability to perform any true act of will

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and, therefore, 'believes' in its own world. From this delusion it becomes subject to pleasure and pain as actual facts—being unable to see the compensation that reduces them to null-situations. The idea of nullity in polarity is illustrated in the electrical neutrality of large bodies;

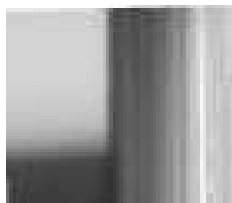
however intense may be the local electrostatic fields surrounding the atoms, there is a space-distributed compensation that makes the whole body almost perfectly neutral. The situation in World XCVI is analogous to this. When unrelated to the higher worlds, the Will in World XCVI is isolated and takes no part in the transformation of entities, except in the form of universal laws.

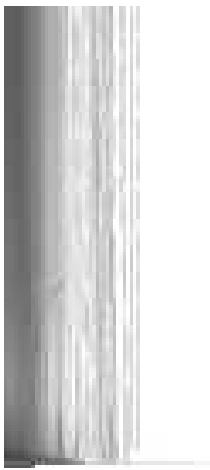
To understand how there can be a Material Self, we must distinguish between reaction and behaviour. The Reactional Self is a sensitive complex which is probably associated with the regulative mechanism of the living body.* The physico-chemical complex, actualizing in time, which is the vehicle of interaction between the sensitive regulator and the external world, is not sensitive. It is a 'thing' in a world of things. This does not preclude the operation of will in the mechanism—for Will is assumed to be omnipresent in all that exists. We have hitherto considered only those triads in which the impulses originate either in World III (essential) or World VI (existential). There can be impulses—and these constitute the main content of the Material World—which are two or more stages removed from the essential source. These can be called 'material influences', for they are transmitted through a mechanism in the actual state of hyle.** When the will is associated with the actual mechanism of the body, as distinct from the sensitive regulator, we refer to it as the Material Self. This may seem to be a self-contradictory expression as applied to a mode of Will, and indeed it is so, for since Will does not exist, it can never be material. Nevertheless, human behaviour demonstrates that man can be in a condition of insensitiveness in which he has no contact with other selves. Men in whom such a condition is chronic can be said to be 'dominated by the Material Self. The condition is one where the existence of the self does not differ from that of a material object: it is cut off from the human essence that remains dormant in the higher regions of the self-hood.

By 'Existence without Essence' we should understand the fate of a dependent part isolated from its essential whole. The nullity is the 'dead point' of the system to which the Reactional Self falls as soon as the Law of Freedom ceases to intervene. The different levels of Will

* Cf. Vol. I Section 8.20.5.

** Ibid., p. 388.





in man are 'practically' isolated from one another, but there are channels through which higher influences can flow towards the lower worlds.

We should thus look upon World XCVI—though almost entirely cut off from any essence, impulses—as being a world in which a residue of true freedom remains. It is a null-world, but only relatively so. The complete nullity of energy transformations is reached only in the Atomic World, where bipotent particles emerge via the unipotent corpuscles from the zero-potent or undifferentiated ground-state of hyle. When we compare each of the worlds with the next lower in the descending series, we can see the sharply increased limitations to which entities are subject. Compared with the 'normal' World XLVIII of our human experience, World XCVI appears to be one where 'absurdity' reaches its limit. This is quite true if we assess it in terms of man as a free individual; but viewed in the perspective of the slow emergence of entities capable of self-consciousness, World XCVI is the point of contact between mechanicity and consciousness. World XCVI is the scene of much suffering that makes possible the manifestation of the Reconciling Impulse in the earth-bound self.

Suffering, regarded as a form of evil, arises through the mutual isolation of the two non-vanishing components of the dyad 'pleasure-pain'. When present, pain is assessed without reference to the correlative pleasure that may be isolated in some remote region of space and time; it appears as a state of unredeemed negativity. Similarly, evil is the consequence of the separation of the real and imaginary activity; every imaginary 'good' action must produce a correlative action which is experienced as 'bad'. Although the 'good' action is an imaginary triad, the correlative 'bad' action has real consequences. In this way, 'objective evil' is possible, even though there is no evil in the higher worlds.

We thus have the paradoxical situation that pleasure and pain both belong to the null-World XCVI. The Reactional Self is always null, and yet both pleasure and pain can be experienced separately, and the experience is no mere illusion but a phenomenon like any other. The 'evil' manifestations of Will are those in which we experience a sense of waste and frustration. We would fain believe that somewhere and somehow the uselessness of so much earthly suffering is to be compensated by the production of some positive values. Simple illustrations show how such compensations can occur in a null-world. A man with no money is given a hundred pounds as a loan. He enjoys himself—

but afterwards he must repay and for this he will have to suffer. In the end he is again penniless. The wheel has gone full turn—zero has

returned to zero—but the experiences lived through in the process do not vanish. They leave their mark on the physical organism, which has 'died a little'. They also have left a trace on the memory—that is, in the 'I'—and so may increase its chances of awakening. The nullity of the situation arises from the presence within the Self-hood of two opposing Wills—that of the Divided Self in World XLVIII and that of the Material Self in the Material World. When these are brought together they produce the conditions of nullity of World XCVI. The Reactional Self as nullity is an unnatural situation that results from the delusion that negative triads can exist without compensation. The effect of this delusion is to deprive the Reactional Self of the power to distinguish between existential and essential impulses. Cut off thereby from the higher portions of the Self-hood, the Reactional Self becomes a nullity. If the contact is re-established, the Reactional Self returns to its proper role of being a sensitive instrument, serving the Will of the True Self.

11.31.4. Expansion in the Lower Worlds

(i) Independent and Dependent Involution in World XLVIII

The chief characteristic of the mutual exclusion of dependence and independence is that the triads of World XXIV split into two sets: one has general cosmic significance, and the other is applicable only to particular situations. There can be no 'Cosmic Dependence', so that all the incomplete triads initiated in existence must refer to separate selves. There are the four triads of expansion that can be transferred from the True Self-hood into the Divided Self. Each of these produces an independent and a dependent form, according to Fig. 31.3.

In this diagram and the succeeding ones, no attempt is made to designate the precise significance of each triad, but rather to indicate the trend from essential to existential forms. The essential Law of Expansion, 1-2-3, is designated Creativity while the existential law, 1*-2*-3*, is called Causation. When the distinction between essence and existence is ignored, creation and causation appear as identical processes.

It is unnecessary to pursue the same detailed analysis as we made for the triads of World XXIV. The key to the interpretation is the dualism of the Divided Self. One example will suffice to illustrate the method. Let us compare the triads 1-2-3* and 1-2~3*. The first is that which organizes form and function in all individualized existence—it is the pattern-bearing power that acts both inside and outside of all embodied selves. The triad 1-2-3* emerges by way of Existence and must be distinguished from the Tower of God' manifested in the

essential triad, 1-2-3. The second triad of the pair is the specific action of cause and effect. Its action is upon the soma, which preserves the essential pattern of its origin, as is indicated by the essential character of the receptive impulse in the triad. In place of 'learning from conscience', we have 'learning from experience'. Through the triad of cause and effect, the Self-hood is compelled to adapt itself to the conditions of its existence.

As a further illustration, we can see how the two triads 1-2-3* and 1*-2-3* reconcile the theories of ad hoc creation and natural selection. No two views could seem to be more irreconcilably opposed than 'Fundamentalist' and 'Darwinian' beliefs as to the origin of organic species. Yet when we observe the points of likeness and difference in the two triads, we can see that both effects are necessary—one initiated in Essence and the other in Existence. It is by their joint action that our familiar world of life on the earth has come into being.

A similar analysis of the triads 1-2*-3 and 1*-2*-3 would be found to reconcile the two opposing attitudes towards the creative action of the sexual power in man. Essential sex and existential sex both have to play their part in the life of the Divided Self. The first leads to the awakening of the True Self, whereas the second is the chain that binds it to earthly existence.

(ii) The Negative Law of Imagination —(1—2—3)

There are eight negative laws of expansion in World XCVI. To study them all, even in their application to man only, would take us through

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the whole gamut of human inanity. We shall take instead the most insidious, which is the negation of the essence law of cosmic creativity, 1-2-3. This is the Law of Imagination, —(1-2-3), which consists in substituting the non-actual for the actual.

Imagination is negative expansion. It results in the inversion of all possibilities. That which should become actual is left in the potential state—that which should be preserved in potency is wasted in actualization. The limitations of space are ignored; the possibilities of recurrence are left unrealized.

Subjectively, imagination is a characteristic will-form of the Nullity. No other part of man can live in an imaginary triad. The Nullity is blind to the distinction between positive and negative triads. This is the state of delusion.

Imagination is not the same as non-expansion; but rather the appearance of expansion without its substance. The Reactional Self, in a state of nullity in which it does not discriminate the imaginary from the substantial, 'builds castles in Spain'—lives in 'what might have been' and loses touch with the real transformations that are taking place on every side.

It will help us to understand the negative triads if we observe that imagination has all the formal characteristics of the triads of expansion. It starts with an affirmation—an impulse of interest or desire—even a

plan or pattern of action. It is a self-renewing process—once started it continues so long as there are associations and dreams to feed it, but it is a passive condition in which the Nullity is played upon by its dreams and has no power to change them. Thus it unmistakably has the form 1—2—3 and, moreover, all the impulses have an essential appearance and can be called pseudo-essential, which is quite different from non-essential.

Imaginary activity plays a great part in the life of people, whose inner world is nearly always occupied by the Nullity that usurps the place of the 'I' of the True Self. Imaginary triads can take possession of large scale events. This can be seen in the growth of organizations that achieve less and less of the task they were intended to accomplish, and finally become vast mechanisms for the perpetuation of evil in the name of good.

Negative triads can only arise 'for a particular point of view'. In this way they are analogous to the skew-parallels of pseudo-Euclidean geometry, that do not diverge in the cosmic manifold, but whose components, when projected into a prime, do have a finite divergence. The negative triads are perceived as 'facts' by the Nullity, but are seen

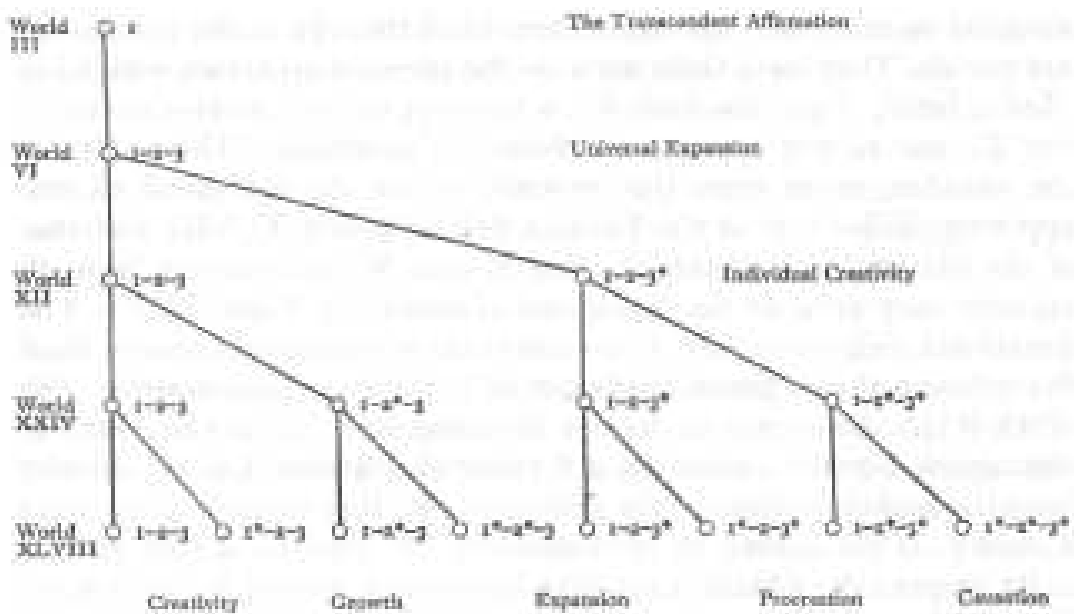


Fig. 31.3.—*Modes of Creative Action*

11.31.5. CONCENTRATION IN THE LOWER WORLDS

(i) *Independent and Dependent Evolution in World XLVIII*

The eight laws of Concentration can be represented diagrammatically:

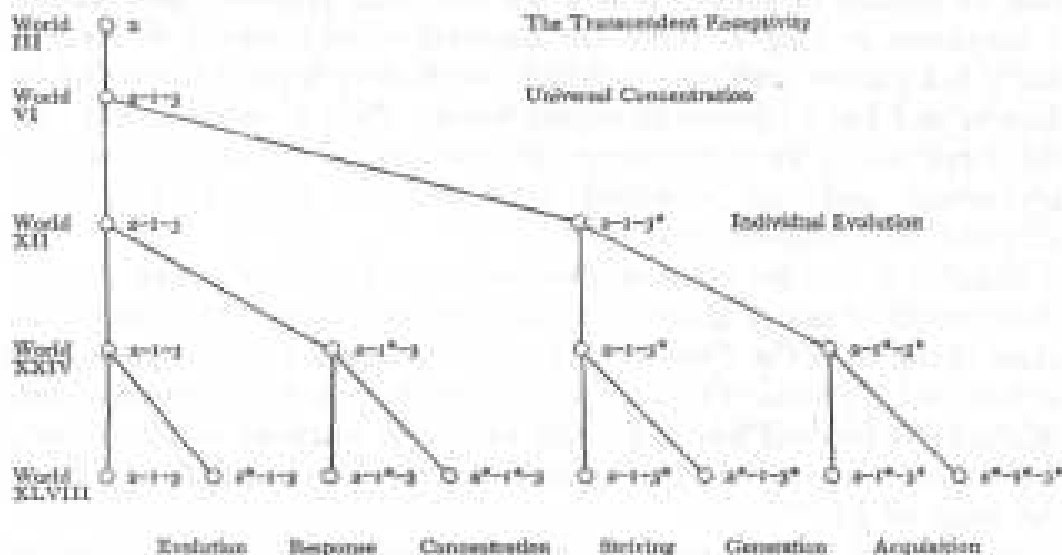


Fig. 31.4—*Model of Concentration*

Here the essential law of Concentration, 2-1-3, is called Evolution, as the means whereby the Self-hood can be merged within the In-

to have no consequences for the awakened 'I'. This does not mean that they are trivial; for they can lead to the initiation of triads that influence the situation in other worlds. For example, the entire Self-hood finds that it is compelled to submit to the consequences of the imaginary activity of the Nullity. When the Nullity signs a cheque, the Self-hood has to pay; and if serious consequences ensue, even the True Self and its 'I' may be committed. Only the Individuality, being independent of Existence, is beyond the reach of the mischief that the Nullity may perpetrate. This is a dreadful instance of the Synchronous Law of Organization and Disorganization.

Situations resulting from imaginary activity abound in the life of man. There are many triads that the Self-hood cannot influence, and yet the Nullity may imagine that it has the power to change them. Movements for reform and the improvement of the lot of man that are initiated without an understanding of the limitations of human powers soon pass under the influence of 'nullities'. Such movements then present the ludicrous appearance of those who tilt at windmills or of the blind leading the blind.

dividuality. The existential law, 2*-1*-3*, is called Acquisition, which is the process of external accretion, whereby the Self increases not what it is but what it has. By way of acquisition, the Divided Self gratifies its impulses to seek external supports, but it remains inwardly impoverished. By way of evolution, the Essence can help in the awakening of the 'I' and thereafter participate in the struggle of the 'I' to

fulfil its destiny.

We shall again take one example to illustrate the difference between two of the mixed triads—in this case the triads 2-1—3* and 2*-1-3*. The first of these is the striving to bring the existing nature into conformity with its essential pattern. It is the striving to be true to oneself—to accept one's own fate and to fulfil it. The second is the striving to change what one is—to alter existence rather than to realize essence. Both triads, having at their core an essential affirmation, are true evolutionary laws and can bring about an authentic change of level, but whereas the first proceeds from an essential impulse that can bring the Divided Self into harmony with the True Self, the second, being existential in its origin, can do no more than reconcile the Divided Self with its existing circumstances. The first can be described as the struggle for liberation from the conditions of embodied existence; the second is the striving for the improvement of the conditions themselves. The triad 2-1-3* is initiated by an impulse that reaches the Self-hood from above, whereas the triad 2*-1-3* is initiated by the dissatisfaction of the Divided Self with its own dependance.

Since the Divided Self is dependent upon impulses external to itself for the initiation of triads, it tends to fall under the influence of the lower forces of the Reactional Self—such as the desire for pleasure or the fear of pain—or else it comes under the action of other selves. It can also occur that the Divided Self may come under the influences of forces originating on a higher level than itself and can, with their help, embark upon a series of actions with a tendency to concentration. In this way normal relations of mutual completion can be established between the Personality and the Psyche whereby they are—at least partially—liberated from dualistic tendencies and can begin to see 'reality'—that is, Essence and Existence in their true mutual significance. The Personality may then embark upon a search for essential values and thus find the way to contact with the True Self of World XXIV. Nevertheless, the denying role of the Divided Self in relation to the Individuality must sooner or later be evident, and the struggle is then shifted from the Divided Self to the 'I' of the True Self.

The role of the Personality as the affirming element in the triad of

concentrative striving can be provisional only. By its dependent nature, it is destined to be an instrument. The instrument can have value only when it is rightly used. Prior to the awakening of the 'I' the wielder of the instrument can only be that part of the Divided Self that has come under the influence of forces that originate on a higher level.

The various shades of concentrative striving that arise from the action of the mixed triads range from the search for truth to the desire for personal achievement and domination over others. The study of such mixed triads is a key to the systematics of human psychology. All sensitive life is engaged in striving for unity. This is a condition that man shares with all life in the Universe, but in order to study it generally, we should have to examine the nature of Self-hood, and

particularly that of World XLVIII, in non-human forms. This would require a study of earth forces as manifestations of Will—a subject worthy of investigation, but one which would go beyond our present purpose.

(ii) Self-worship or Narcissism —(2-1-3)

The highest and purest triad of concentration possible for the Self-hood is its merging with the Universal Individuality. Its negation is the descent of the Reactional Self into mere existence. All triads of concentration are a striving towards unity. Even the wholly existential triad 2*-1*-3*, the Law of Acquisition, is a striving to concentrate a material unity of possessions and power. In the negative triads, there is still the quality of striving and concentration, but it is directed towards the external visible existence of the Material Self. In place of the Individuality, the Nullity is captivated by the attraction of the being that it sees reflected in the unreal component of the null-triad. The Individuality, uncommitted to existence, is beyond the purview of the Reactional Self, which can be aware only of the forces acting within its own experience and, being unable to perceive their positive counterpart, sees the negative triads as real.

The impulse towards self-worship acts upon every Reactional Self that refuses to know itself as it really is. Surrendering to the impulse, the higher reactional potential is lost in nullity, and the resulting state is sometimes called narcissism. This is a strange and terrible manifestation of the Will, and yet it presents to the outside observer also an aspect of absurdity, inasmuch as the Nullity strives for that which is unreal and turns its back upon its own true potentialities.

Narcissism, or negative concentration, can take many forms: the

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central triad, —(2-1-3), is the negation of all the essential impulses. It is the turning of the Material Self towards the 'False Inner God' that is the root of evil: namely the affirmation that denies its own source, In the state of self-worship, all contact with conscience is severed and the flow of involutionary impulses that give life to the Self-hood is obstructed. Negative concentration is living death. The Material Self that usurps the place of the 'I' has neither power nor its exercise; but acts constantly under the influence of null-triads. So long as the Material Self remains linked to the body, the external manifestations can result which include all varieties of illusory concentrations that go by the name of egoism. Essence-egoism is, of all the sins of the embodied Self-hood, the hardest to redeem, for it has the form of evolution but not its content. Self-worship translated into action can produce results that appear favourable to the Self. This is what is called 'success'. In human experience, it is not uncommon to meet 'successful nullities', who appear to be strong and independent, but who are afraid of death. The vehicle of the Reactional Self—namely, the hyparchic regulator—is no less mortal than the bodily organism, and its value can only be that of an instrument of the True Self. But the Material Self does not wish to acknowledge this and puts away thoughts of its own mortality,

so that narcissistic striving results in activities that have the quality of 'living death'. During the life of the bodily organism, such a Nullity can have the exercise of power, but in such a way that every action is elsewhere nullified by the opposite. This is the meaning of retribution, which is the inevitable consequence of self-worship.

The remaining seven triads of negative concentration all produce evil results, which affect the existence of the Self-hood in varying degrees. The curious can readily work them out by applying the same method of analysis as to the triads of World XLVIII.

11.31.6. Identity in the Lower Worlds

(i) Independent and Dependent Identities

The True Self is innate; it is that with which the Self-hood is embodied. In this sense it is independent of circumstances. The vehicle of the Divided Self is formed from extraneous materials under the influences of inner and outer forces that act from the moment of conception. It is therefore a 'dependent entity'. Its identity is composite, and is the resultant of the eight triads of identity in World XLVIII, in each of which there is a different relationship between the powers of the Will and their exercise. Since the Divided Self is not a complete

entity, its existence is dependent upon the presence of the True Self-hood within it. Moreover, there are various restrictions and limitations of identity due to the dualistic exclusions of World XLVIII. The Divided Self is not homogeneous, and the Personality has different forms of Will that tend to separate into opposing and very restricted powers. Consequently, any adequate study of identity in World XLVIII would call for a detailed examination of human psychology and physiology that would go beyond the scope of the present enquiry. We shall therefore do no more than indicate the principles of interpretation.

The structure of identity to be considered is shown in the following diagram:

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The two extreme triads have been named Self and the Soma. This makes it necessary to examine more closely than before the meaning we wish to ascribe to 'Self'. Every Self—whatever may be its level or nature—is a link between Essence and Existence. It is a vehicle of the Will—but the True Self is, at least potentially, an independent vehicle, whereas the lower selves are all partial or dependent vehicles or, better still, instruments. The Self is an existing entity capable of exercising the powers of the Will. Every Self connects all worlds within the limitations of its own being. The Self-hood in World XLVIII is little more than the factual unity of the Divided Self with

the higher and lower parts of the Self-hood. The several parts are

present, each subject to the laws of its own world, but their connection is factual only. The Personality, tied to Existence and blinded by dualism, cannot picture the height and depth of the Complete Self-hood, of which it forms a part. It sees the world only on its own level and has no power to see more. We can thus look upon the Self-hood as the cosmic status of the entity of which the Divided Self remains ignorant.

At the other extreme is the soma, wholly committed to existence and linked to the processes of the hyponomic order. The visible identity of the Personality is tied to the physical organism, with its patterns of behaviour, its sense-perceptions, reflexes and complex of functional activity. This identity is factual, but its situation is different from that of the essential self. The latter is only factual objectively. Between the two extremes stand various shades of identity that make up the complex nature of the Divided Self. Each identity is a form of Will that has its own characteristic degree of dependence. The power of voluntary attention, for example, represented by the triad $2-3^*-1$, corresponds to the higher triad of the Self. The existential form, 2^*-3^*-1 , of the same triad gives rise to the initiatives that stem from the Reactional Self. It is possible here to verify by experiment the transition from an existential to an essential triad of the same form. The transition depends upon a moment of freedom when nothing changes either outwardly in behaviour or inwardly in the content of the experience; and yet there is an unmistakable conviction that an event of real significance has occurred. The 'event' is the transformation of the existential denying impulse that initiates the triad 2^*-3^*-1 to an essential impulse in the triad $2-3^*-1$. It is a special kind of event, for it is not spatio-temporal but synchronous.

(ii) Fear or Negative Identity —(2-3-1)

Positive identity is to exist according to one's own essential pattern. Pure essence identity is the hold of the Self upon the ultimate reality of Being.

Negative identity is 'essential non-existence'. It is to be what one is not as the imaginary component of a null-triad, of which the other part is being what one is. Being what one is not, confronted with being what one is, is to be threatened with annihilation. This state of the Will is called Fear. The horror of self-destruction is at the root of all fear. The Material Self under the sway of the law of negative identity is constantly reminded of its own nonentity. It half realises that to

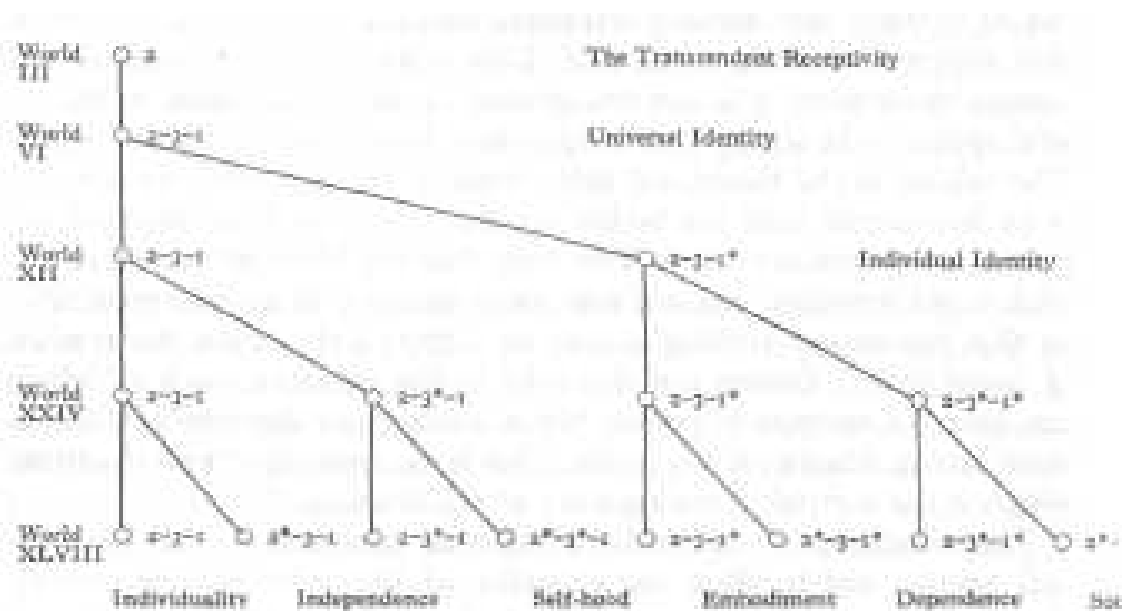


Fig. 31.5.—Modes of Identity

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face Reality means to face its own nothingness. This state of half-realization is the essence of fear. It is the negative aspect of the Cosmic Identity that faces its own finitude before limitless Being. This latter is the state of Awe into which all existing selves—great or smaller when they contemplate the Ultimate Being. The Material Self is incapable of approaching such a state, and can experience only the divided state of fear of the unknown.

Fear is the root of the self-destructive activities of the Reactional Self. It is closely allied to other negative forms of the mixed triads of identity, such as anxiety, suspicion, jealousy, anger, arrogance and grasping. Fear is the negation of identity and it therefore calls everything by the wrong name. Through fear friends seem to be enemies and enemies seem to be friends. Fear makes good seem evil and evil seem good. The Material Self is perpetually afraid of exposing its own 'essential non-existence'. It hides behind a mask that is the projection of all its fears.

The study of fear can teach us much about the negative triads; for it is less elusive than imagination or narcissism. It enters more intimately into our experience than waste. When we examine fear, we can soon establish that it is not a function. 'Fearing' is not like thinking or feeling or making bodily movements. All these can be affected by fear, but they are not fear itself. Fear is neither a state of consciousness nor a mode of being. Fear can be conscious, partly conscious, or unconscious; and in this respect it is the same as any other action of the Will. The connection between fear and the triad of identity is the key to understanding its place. There are necessary kinds of fear—in particular instinctive and automatic fear. The mechanism of fear-reaction is required in the soma for its protection from external dangers; this is an existential fear that is negative only when its positive counterpart

remains hidden. The Material Self has access to the sense-mechanism, but links its experience to the delusions of the Nullity. Thus imaginary fears can produce real somatic changes.

Fear is an evil force in the worlds to which it can penetrate. These include World XXIV, where the lower self can come under the action of the fear-mechanism of the Material Self, that is set in motion by the reactions of the Nullity. As we know from experience, fear is contagious. There are collective reactional selves in transient combinations such as crowds, and in more permanent human institutions also. Under the action of fear, whole nations can be brought under the negative laws of World XCVI, with historical consequences of a kind with which we are only too familiar.

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ii.31.7. Interaction in the Lower Worlds

(i) Independent and Dependent Interaction

The dualism of World XLVIII is well exemplified in the triads of interaction. Polar forces dominate the experience of the Essence subjectively, as they do the activity of the Personality objectively. Since complete triads cannot be formed within the Divided Self, there is a bewildering interlocking of triads, partly internal and partly external, that makes it very difficult to interpret the processes of human existence.

We can begin by setting out the usual diagram:

At the two extremes, interaction in World XLVIII takes the form of the pure activity of the Essence and all the automatisms of the Personality. Essential activity is that by which the universe exercises its own powers. This activity includes all the interconnections of potentiality and recurrence by which the 'density' of Existence is kept in balance. Everything that exists participates in the universal activity until, by the exhaustion of its own affirming impulse, it disintegrates and its several parts enter into new combinations. Even the Divided Self in World XLVIII can find unlimited opportunities for varied kinds of activity but, owing to its dualistic perceptions and to the dependence of its Will, it has little power of choice and is carried along passively in the stream of events. In this way the Self is bound to

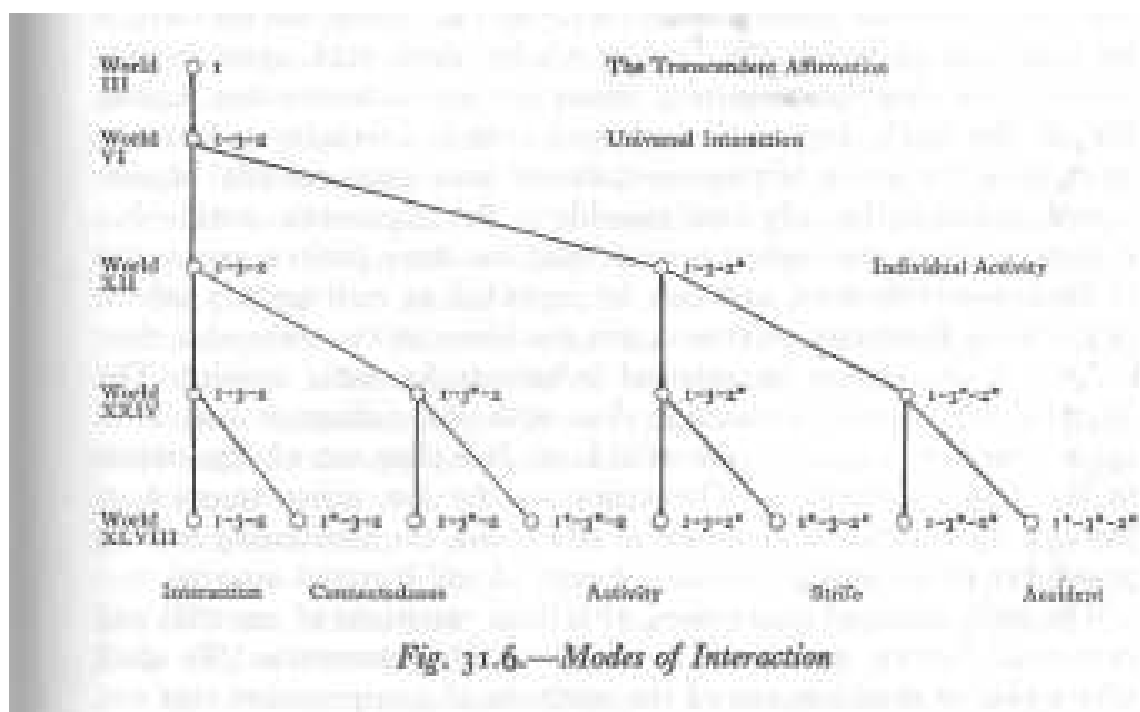


Fig. 31.6—Modes of Interaction

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the 'Wheel of Life'—or in Eastern symbolism, to samsara, the Endless Cycle of Existence. The activity of the True Self remains transcendental for the existential selves which, although activated by it, do not recognize it nor guess their own true nature.

At the other end stands the triad of accident, $1^*-3^*-2^*$, by which should be understood the condition in which a Self has no exercise of the powers of the Will and is compelled to act under the control of impulses originating outside itself. Accidentalness is one of the laws that can be found in operation only in worlds with existence-originated triads. In the lower worlds, there is no entity capable of exercising effectual powers of the Will, and in higher worlds there is no condition in which the Self is wholly dependent upon outside forces. This observation is very important for understanding human life on the earth. It must be grasped that accidentalness does not mean here the action of physico-chemical laws upon material objects—such action is the only kind possible in the hyponomic world—but it does apply to the higher animals that can have limited experience of their own existence, and can be regarded as rudimentary selves. Animals, as Descartes perceived, are machines in the sense that they are wholly dependent on external influences for their activity. The Divided Self is also a machine, but with the difference that it is not exclusively subject to existential laws. It is thus not wholly subject to the Law of Accident. The action of the law never ceases but, through the compensating action of other laws, the Personality has the possibility of achieving a certain degree of self-directed activity.

The eight triads of interaction, with their variations of essential and existential factors, govern all forms of earthly intercourse. We shall take a pair to elucidate one of the methods of interpretation that can be adopted. The triad $1-3^*-2$ has been denominated the Law of

Opposition in World XXIV. In World XLVIII, this has two mutually exclusive forms. The first, 1-3 *-2, is the consequence of the relative poverty of Existence as compared with Essence. There is not room in Existence, even with all its potentialities and recurrences, to realize all the possibilities inherent in the triadic pattern of non-impossible Being. In a simple way, we can see that no man can fulfil the potentialities of his eternal pattern in a single life actualization. Even when all recurrences are allowed for and the completeness of Existence further enhanced by the inclusion of all unactualized potentialities, there remains a total incompatibility of any finite self with the infinite possibilities of Being. On account of this incompatibility, all finite existence is hazardous. The second form, 1-3 *-2*, is the Law of

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Exclusion, by which no entity can be in two states at the same time. This is the source of the eternity-blindness of human sense experience.

(ii) Waste or Negative Interaction —(1-3-2)

The essential activity of the universe is necessary for the purposes of creation. It is the great reflecting mirror in which Being beholds itself projected into Existence. All activity in all worlds enters into the cosmic exchange of substances. In this respect essential and existential triads are all one—taken together they constitute the total interaction of the universe. All that exists is connected by triads of interaction and so has its part in the universal process.

In World XCVI a special kind of situation can arise in the form of null-triads of interaction. These constitute the unconscious substratum of Existence and are normal throughout the hyponomic worlds. The intervention of the Nullity can result in the separation of triads of 'null-interaction'. The negative component of these triads fails to serve the pattern of Existence and may even mar and distort it. We can call the action of such triads the Law of Waste. Waste is uncompensated Existence that has no essential justification. The law of waste is exemplified in all unnecessary activity.

Waste is a characteristic feature of the activity of the Nullity. There is no waste in the higher worlds, for every positive action has its place in the universal economy, and even failure can be the starting point for a creative triad. Waste is the offspring of delusion, but it is not without cosmic significance. Through waste the possibilities of World XLVIII are diminished and the consequences may even reach the True Self of World XXIV.

This is by no means easy to grasp; for waste can only result from null-triads and it would therefore appear that nothing could be lost. This argument does not take account of the essential tenuity of Existence. In most of the situations that arise in the existing world, there is a wide margin of possible variations within which the essential pattern can be more fully or less fully realized. If unnecessary actions enter into such situations, the likelihood of fulfilment of the pattern is thereby diminished. Thus the Nullity, although itself left empty and useless, can be the initiating factor for producing waste that can cause failures in higher worlds. This is quite evident within the economy

of the human Self. The Reactional Self, with its full complement of positive and negative triads, is not wasteful, for it transmits or reflects all that it receives. It is only in the state of delusion that waste enters. This is why waste is ascribed to the Nullity rather than to the Reactional

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Self. Through the delusions of the Nullity, the True Self is prevented from enjoying the exercise of the powers of the Will. Not so obviously, but not less inevitably, does the collective action of nullities in human life penetrate the strivings of conscious agencies directed towards purposes of higher welfare.

The remaining seven negative triads of interaction include unnecessary but not wholly wasteful action, and also the Law of Useless Risk, by which the Nullity in its blindness exposes the entire Self-hood to dangers that go beyond the Law of Accident. This occurs when the affirming impulse takes the form of desire, the realization of which is beyond the powers of the Self-hood.

It would be impossible to account for much of the absurdity of human life if we could not trace the source of the unnecessary and wasteful activity that occupies so much of our time and energy. The study of such activity is one of the best means of establishing the nature and status of the Reactional Self from which it springs.

ii.31.8. Order in the Lower Worlds

(i) Independent and Dependent Order

The dualism of the Divided Self results in the separation of each of the four determining-conditions into two sets, the first of which is independent of the presence of entities, while the second operates only to limit the possibilities of particular entities. These can be called the Universal and the Particular determining-conditions of World XLVIII.

The Divided Self is responsible for the partition of human experience into 'subjective' and 'objective' worlds. This 'subjective-objective' dualism appears to be an invariable characteristic of experience as we know it, but it loses both its sharp character, and also most of its importance, with differences of level. Human experience is largely attributable to the Divided Self. The forms of Will of World XLVIII are the criteria of most of our interpretations of sensation, thought, desire and action. The limitations of the laws would appear as extraneous to the Self-hood. Although man does not act, but reacts, in the great majority of situations, he nevertheless attributes to himself the qualities of true Self-hood. This results in much confusion in the study of Cosmic Order. That order which is studied objectively by scientific methods is quite different from the order of our inner experience. Hence we come to give different meanings to the determining-

conditions. For example, the conflicting notions of eternity that have from time to time been entertained by philosophers are mainly due to the failure to recognize that in World XLVIII there are two eternities—one universal and the other particular. There are also two times, two spaces and two hyparxes.

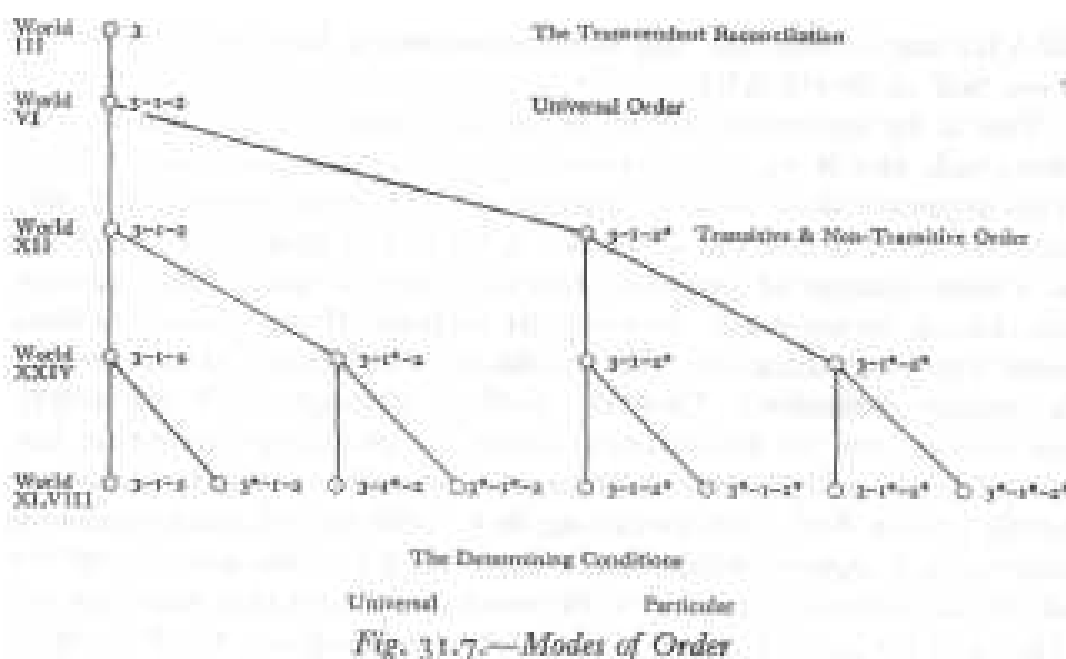
Universal eternity is the guarantee of the self-consistency of all phenomena. Particular eternity is the storehouse of private potentialities. To the Divided Self, the pattern of the universe appears as 'external', and the pattern of his own existence as 'internal'.

Universal space is the form of all Existence. The three directions of universal space are incomprehensible without Existence itself; but, within the reference system of the existing universe, there is always (a) the direction of motion of the largest observable entities, such as galaxies, (b) the direction of maximum potential energy in the universal force-field, and (c) the rotation of all entities, or universal spin. Particular space is the sum of the external relationships possible for a given centre of consciousness.

Hyparxis is universal as the cosmic principle of renewal and recurrence, by which all Existence is governed. Its particular counterpart is the rhythmic structure of separate selves.

Finally we have universal time and particular time. The first is the actualization of all Existence; this includes all the multiple actualizations by which the cosmic scheme works out its grand pattern. Particular time is a single line of actualization that the Self-hood tends to confuse with universal time.

The two kinds of determining-conditions are distinguished by the independence of the first and the dependence of the second. The



universal determining-conditions approximate more closely to Newton's 'absolute time and space', or to Minkowski's 'absolute world', that is usually realized. Relativity is due to the presence of the different levels. The determining-conditions become more and more limited in their separate scope until, in such a triad as $3^*-1^*-2^*$, we have the Divided Self imprisoned in a single line of temporal actualization, cut off from past and future and existing only to disappear. Thus the triad $3^*-1^*-2^*$ fits Locke's description of duration as 'perpetual perishing'. The description is quite inappropriate to the universal time in which past, present and future all have an equal share in the self-realization of Existence.

(iii) Subjectivism or Negative Order —(3-1-2)

Negative order is not disorder, but order in the wrong place. It is characteristic of the Nullity that it believes in its own world. In place of the universal determining-conditions which alone can distinguish between possible and impossible situations, the Nullity substitutes its own accidentally formed views and convictions as the criteria of truth. 'Man the Measure' is interpreted by the Nullity to mean that its own subjective attitudes are the realities with which all experience can be tested. We shall call this condition of the Will subjectivism.

One consequence of subjectivism is the inversion of values. What is objectively insignificant appears to be most important. The Nullity feels itself the centre of the universe. It cannot participate in any will other than its own.

The subjectivism of the Nullity is reflected in its attitude towards time. Not only is it incapable of perceiving, or even visualising, lines of time other than its own, but it is not even able to grasp the picture of time itself. For example, it cannot picture its own dissolution; an objective fact, which, not being present, is subjectively non-existent for it. So we have the very strange situation that the Nullity fears everything except the real terror, which is its complete dependence upon a perishable body. The Nullity lives either in the past or in the future, neither of which exist for it—it cannot live in the present, for it does not itself exist. So it lives in a false world upon which it imposes its own false order.

Moreover, subjectivism confuses time with eternity. The Nullity takes the potential for actual and the actual for potential. In this way

—as in many others—it apes the situation of the Complete Individuality, which really does possess equally both the actual and the potential. Subjectivism results in the distortion of value experience. What

happens at a given moment to appear desirable is taken to be an objective good, valid for all time. The Nullity builds about itself an unreal world, and so remains isolated from existence no less than from essence. The Reactional Self adapts itself to this unreal world and so produces

ludicrous manifestations that would be intolerable in any real state of objective awareness. We have but to open the pages of the satirists of all ages, from Aristophanes to Dickens, to see the absurdities of subjectivism portrayed. Not all subjectivism is destructive—Bottom and Don Quixote both live in a null-world—but it is always comic. The world order of nullities is one of the absurdities of the universe, yet it is a condition to be reckoned with in the life of man and, as with all negative laws, it can produce disturbances in the order of higher worlds. Each of the eight negative triads of the Law of Order produces a specific disturbance in the inner and outer life of man. Since we presume that the laws of World XCVI are operative on all planets where there are embodied selves, we may judge that some, perhaps appreciable, disturbance of the Universal Harmony is bound to ensue. Since the fullness of the Cosmic Affirmation requires every shade of denial, all the absurdities of subjectivism on all planets must also be a necessity for the response of Existence to Being.

11.32.9. Freedom in the Lower Worlds (i) Independent and Dependent Freedom

Freedom is always invisible: not merely beyond the range of sense-experience like potential energy, but outside Existence itself. We are always in the presence of freedom, but seldom recognize it either inside or outside ourselves. The Divided Self does not ask its own questions, but depends upon being confronted with questions from without. It is curious, but not questioning. It requires experience, but does not seek the understanding that gives experience its true value. So it remains ignorant of essential freedom and regards the conditioned or dependent freedom of reactional impulses as the goal of Existence. Yet, since the six fundamental triads are exemplified in all worlds, freedom must have its place in the experience of the Divided Self and even of the Reactional and Material Selves.

The whole of life is maintained by the flux and reflux of involution and evolution, and at each reversal of direction there is a moment of freedom. In the mating of animals, in the pollination of flowers, in the photosynthesis of chlorophyll in the sunshine, and in a myriad other ways, Nature shares in the universal freedom. Man looks upon

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Nature and sees that it is beautiful, but does not understand that it is free. Before we attempt to elucidate the forms taken by the law of freedom in World XLVIII, we shall set down the usual diagram:

3*-2*-1*

The reconciling power of Grace penetrates into all worlds; but, as it descends, it finds less and less power of response. It is the purest

freedom in any world; for it is entirely independent of any existential triad. At the other extreme is the wholly existential freedom, designated in the diagram as Contingency. The somatic life of man, though governed by physical and biological laws, has nevertheless its own moments of freedom. These can be recognized in the uncaused breaks in the flow of automatic processes, when it is possible even for the nullity to 'notice' its own existence. Fortuitous noticing is perhaps the most elementary form of subjective freedom, and it is existential in character. Nevertheless, it has immense importance for the human Self-hood. 'Noticing' is the perception of difference and it can be the beginning of discrimination. 'Noticing' is a power of the Will—it is neither doing nor being anything. It is involuntary, and yet it is a power. It belongs to the Triad of Fortuitous Freedom.

In order to illustrate the mixed laws of freedom, we may take the two triads $3-2^*-1$ and $3-2^*-1^*$. In both cases the inner action is experienced existentially. There are two kinds of freedom in which the Divided Self recognizes that it can exercise the power of the Will. One occurs when it sees itself before a demand or a possibility greater than itself—when it sees that there is an essential pattern that it can

choose to respect. This can be called the Freedom of Inner Attitude. When this freedom is exercised, there is no outward change but the Impulse enters the Self-hood as an affirmation. The sequence is suggested in the following diagram:

Self-won Freedom

Fig. 31.9.—The Transformation of Freedom

The interpretation of the diagram is to be sought in the carrying forward of the triads. The personality of the Divided Self is confronted with a conflict of values or loyalties. If it can choose the inner attitude corresponding to the essential loyalty, it makes possible an act of sacrifice or payment. This in turn opens the way to constructive effort or struggle between the higher and the lower natures of the Self. From this struggle, a new freedom is acquired, but this time of a higher order; for it gives the True Self freedom to submit to the Individuality by the triad $3-2-1^*$. The example shows how the exercise of freedom, even in the personality, can initiate a series of transformations that ultimately will benefit the entire Self-hood.

Another form of the law, given by the triad 3^*-2^*-1 , is dependent upon some external action. The essential impulse to choose the inner attitude that corresponds to the true pattern of the Self cannot be responded to by the personality when aware only of existential forces. The man wholly occupied with the affairs of his life has no power to choose an essence-attitude. It can happen that some existential impulse—such as a shock to the vanity or fear of the Reactional Self or the action of another self—may produce an experience of remorse, and from this will come a moment of freedom from the forces of World

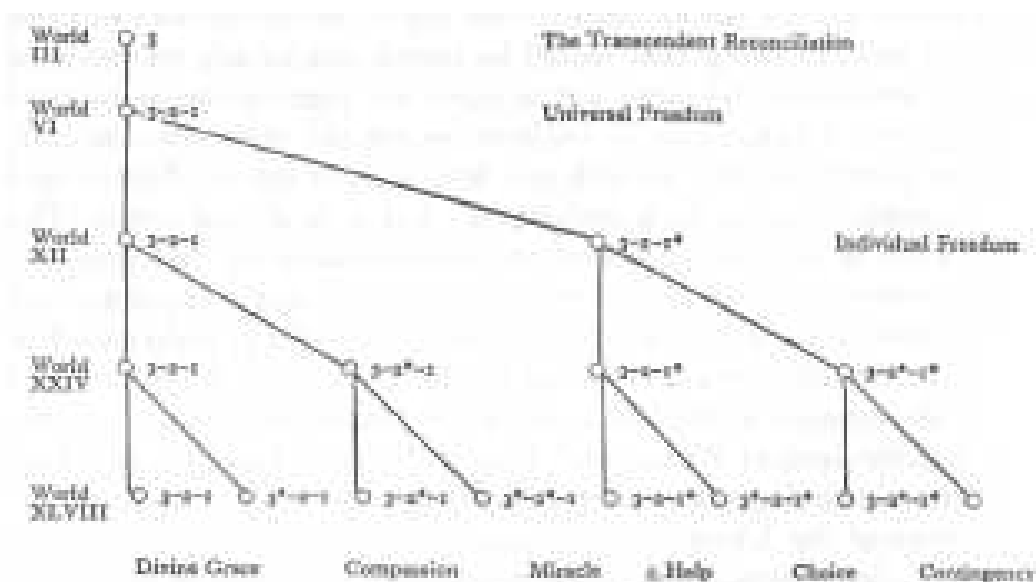
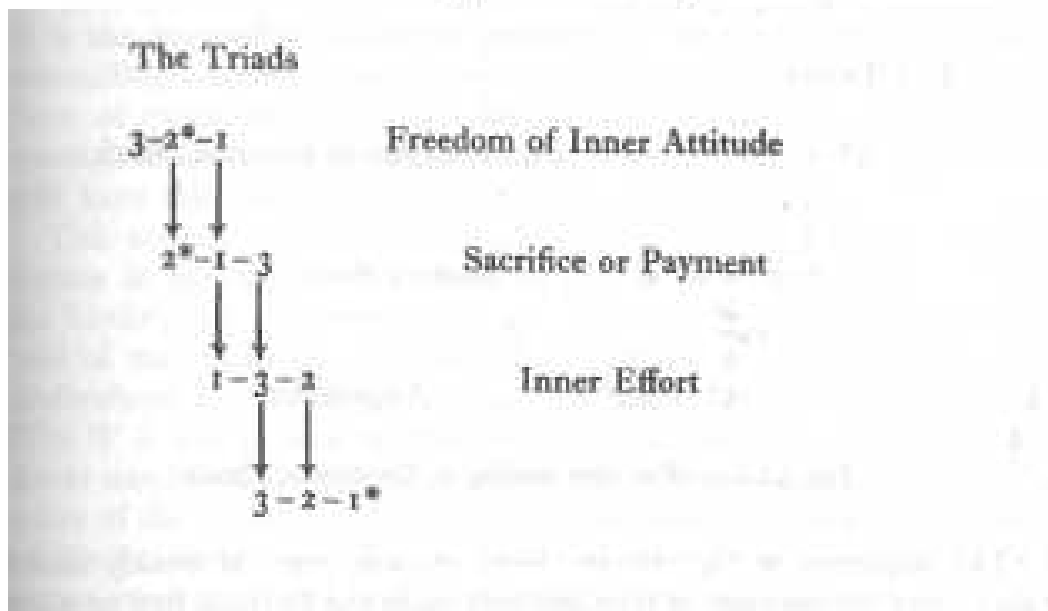


Fig. 31.8.—Modes of Freedom



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XLVIII. This again can produce a true affirmation, but because the freedom does not originate in an essential pattern, the sequence of Fig. 31.9. cannot be established. The personality initiates an effort, but without the necessary sacrifice or payment, and the sequence is likely to follow Fig. 31.10.

The sequence of Fig. 31.10. is an extreme case of weakly linked triads, and the moment of freedom only leads the Divided Self to make an effort for its own existential benefit. The important difference between the freedom that consists in choosing to adopt a particular inner attitude and that which comes from an external shock is that it is only when the impulse of reconciliation has its source in the essence that it can give rise to a sequence of events that lead back towards the source. Each of the eight laws of freedom studied in detail would enable us to set up a comprehensive 'Theory of Personal Responsibility'. Without freedom there can be no true responsibility, but for the embodied

self, with its manifold structure in different worlds, responsibility is no simple matter. Each part of the Self-hood in which there is exercise of the powers of the Will has its own kind of responsibility, according to the form of freedom possible for it and according to the exclusions and limitations of its own world. The perennial human problem of the 'conflict of loyalties' has its roots in the multiplicity of forms of responsibility that are open to the Divided Self.

(ii) Identification or Negative Freedom —(3-2-1)

We shall adopt the term Identification to designate the basic negative freedom of the Nullity. Negative freedom is neither absence of freedom—which is determinism—nor subordination to a stronger power, which is one of the forms of Identity. In identification, the

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Reactional Self is cut off from its own higher self and loses itself in what is not itself. Each of the impulses in the triad —(3—2-1) is negative. There is no receptivity in the denying impulse, but just non-essence. The triad has at its heart the inability to be oneself.

The form of the triad tells us that out of denial, affirmation issues. It is the impossible becoming possible by the mediation of the pure reconciling influence that pervades all worlds. Even in its simplest form of existential 'noticing', the triad of freedom has a miraculous quality. Even in its essential negative manifestations, the triad must still have this quality or it would cease to be freedom.

This accounts for one of the strangest of all the negative manifestations in man's life, symbolized in the un wisdom of Esau who sold his birthright for a mess of pottage. In the state of identification, the will of man is useless to him. The inner hierarchy is reversed. The Individuality is powerless because its instrument, the 'I', is asleep. The 'I' is asleep because there is no contact between the higher and lower natures of the Self. The personality of the Divided Self takes the place of the 'I' and, in its turn, allows its powers to fall into the hands of the Reactional Self. This is a state of delusion in which the Nullity ceases even to dream and gives itself up to non-existence. Only the automaton remains, and all its activity is determined and directed by extraneous influences. This condition is most common in man, and it can continue for long periods of time. This is a state, not a condition, of the Will. The moment of negative freedom comes at the moment of self-losing. Here we can see the intimate connection between attention and the Will discussed in Section 11.27.2. The simplest positive act of attention is 'noticing'—the simplest negative act is 'not noticing'; but this is simply the negation of the existential triad $3^*-2^*-1^*$; that is, contingency. The essential self-losing is far more disastrous than simply ceasing to notice; it is ceasing to exercise the power to be ourselves, which, if only to a very limited extent, is present in each one of us at all times.

Identification engages our responsibility; for nothing compels us to be identified. We do not choose to be identified, but we fail to choose

to exercise our power of attention. In the moment of failure, we are identified—our whole existence collapses until only the Material Self remains. The study of identification, and especially the eight varieties that arise from the eight negative triads —(3-2-1), is indispensable if we are to understand the possibilities of real freedom for man.

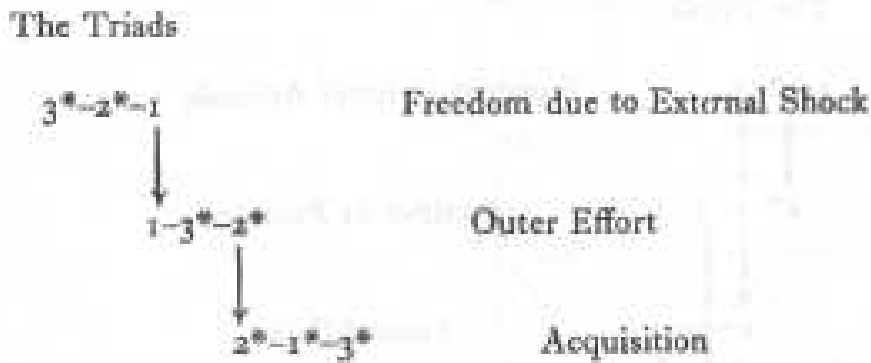


Fig. 31.10.—Freedom leading to Existential Result

Chapter Thirty-two

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12.32.1. Being and the Tetrad

In the Introduction, reference was made to the need to go beyond three-term systems if we are to express the characteristics of Being. Thus, the word 'family' has implications that go beyond the three-term relationship of 'parenthood'. The transition from relatedness to existence can be made most simply by the addition of a fourth term that links a type of relationship—expressed as one of the six fundamental laws—to a particular situation. Thus if the triad $1-3^*-2^*$, which stands for the relationship of constructive effort, is combined with the notion of transformable materials we have a tetrad that can be called 'Fabrication'. Fabrication is a concrete activity through which constructive effort enters into existence. An instance on the universal scale is given by connecting the pure Triad of Involution $1-2-3$ with the notion of all Existence. The result is the Universe as an existing whole with all its diversity of content.

The procedure just outlined is applicable to all transitions from a multi-term system to the next higher. By adding a second term to the notion of wholeness or uniqueness we get the dyad with its property of difference or opposition. We pass from mere difference to relatedness by adding a third term to reconcile the opposition and relate the terms. We obtain a tetrad by specifying the concrete situation to which a particular relation applies. The tetrad becomes a pentad when potentiality is introduced by a fifth disturbing factor. This procedure, though valid, does not sufficiently disclose the new qualities that are associated with increasing complexity of systems.

A second way of forming a tetrad would be to take two independent pairs, independently related. This is the procedure by which we pass from a simple relation, such as 'before-and-after', to the concept of order, that requires also the notion of 'between'. The significance of a

pair of dyads goes far beyond geometrical order. It is exemplified in Mendelian genetics, where the pair of dyads gives the distribution of



Fig. 32.1.—*Genetics and the Tetrad*

characters in the

second generation thus:

This kind of procedure is universally significant and, entering as it

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does, into the very nature of existence, is evidence that the Tetrad is the appropriate system for all investigations into the nature of Being. We cannot now recapture the sense of wonder with which the Babylonians discovered the endless variety of notions that could be derived from the combination of four primary elements. The early Greek philosophers have left us little more than the scattered reflections of that early illumination. It may be that Pythagoras himself visited Babylon and was able to learn directly from the Chaldean sages, as some legends affirm. Unfortunately the details of the Pythagorean system of the tetrad have also been lost.

The Jews have the Tetragrammaton yod-he-vau-he, the 'Most Excellent, Most Noble Name of God' that could be pronounced but once in seven years. No doubt this was the symbol of God as Ultimate Being; as I AM, and as such distinguished from Adonai, the Lord—as the Tetrad is distinguished from the Triad. Unfortunately the obscure mysteries of the Kabbala have engulfed the interpretation that is suggested but not described in the Talmud.

Wherever we search in the Cosmologies of the pre-scientific period, the doctrine of the four elements, of the Tetrad, persistently recurs. Fortunately, we need not attempt a reconstruction of the ancient interpretations, for the Tetrad can be studied very simply by applying the rules for multi-term systems formulated in the Introduction. The four terms should be independent, but mutually relevant. This requirement is satisfied if we treat the terms as being ordered by the two dyadic distinctions of 'before-after' and 'between': 'A is before B' and 'B is between A and C. From these notions we derive the quality of relativity or gradation, which is quite distinct from relatedness. In a triad there is no merging of terms; but in a Tetrad the four terms form an ordered series, each of which affects the state of the others. We have already seen that 'order' is a more concrete notion than 'relatedness', for it requires that we should specify the existential conditions without which order would dissolve into chaos.

In the present chapter, we shall approach the study of 'Being' without reference to 'beings'. Being as an ordered series, when reduced to its simplest terms, seems to be no more than a scale of materiality. Since we need to provide for all possible modes of experience, we shall study the Order of Being as a series of energies, where the word 'Energy' is taken to mean an element in the totality of existing situations.

12.32.2. The Characteristics of Energy

We shall use the word 'energy' with a significance not far removed

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from Aristotle's, as the means whereby nature passes from a state of potentiality, *δυναμικῶς* (to actual being, *ἐντελέχεια** . If energy is the

'vehicle of the will', it should correspond to a state of hyle intermediate between the virtual or eternal and the actual or temporal states of existence. We might thus tend to associate the term 'energy' with hyparxis rather than with time or eternity, and with sensitivity and recurrence rather than with the unchanging patterns and varying forms of Existence.

In 1807, Thomas Young adopted the word energy to replace the notion of vis viva, and emphasized its connection with the power of doing work. During the succeeding hundred and fifty years, the concept of energy has assumed an ever-growing importance in physical science, until now it is often referred to as the unique material substance, almost equivalent to what we have called hyle. The demonstration by Mayes and Joule of the mechanical equivalent of heat, and subsequent extensions to electrical and chemical energies, led to the belief that all forms of energy should be interconvertible, even though the simultaneous development of thermodynamic science by Clausius, Carnot and Kelvin made it clear that there are inescapable limitations upon the completeness with which one form of energy can be transformed into another. In consequence of these developments, there has been a tendency to identify the study of energy with thermodynamics, and to regard the laws of this science as the complete expression of the behaviour of energy in all its forms. These laws are not easy to formulate in strict terms, but they can be described approximately as follows:

First Law. Whatever transformations may take place within a system, its total energy content can neither increase nor diminish except by a flow of energy from or into its surroundings. This is sometimes called the Principle of the Conservation of Energy. It applies only to successive temporal states of a closed system.

Second Law. For the universe as a whole, or for any isolated system, all natural irreversible changes lead to a diminution in the ratio between 'available' energy and 'dispersed' energy. This is the principle of the Degradation of Energy, or the law of entropy-increase. It has been considered in Book II and it is applicable only to actual as distinct from virtual states of hyle.

* Cf. E. E. Spicer, Aristotle's Conception of the Soul (London, 1934), P. 30, for a discussion of the Anima, 412a. *ἡ ψυχὴ ἐστὶν ἐντελέχεια ἡ πρώτη σώματος*

{Aristoteles de anima, 412a27). The soul is the

compfctc *φύσιν δὲ δυνάμει ζώων ἔχοντος*

being which emerges from the potentiality of the living organism. The soul for Aristotle was, no doubt, the entire Self-hood and not the Individuality.

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Third Law. At the absolute zero of temperature all forms of energy are at the same potential. This is sometimes called Nernst's Law, and expressed as the proposition that all states of matter have Zero Entropy at 0°K.

The general effect of the laws of thermodynamics can be expressed in the propositions:

I The quantity of energy does not vary with time, but its intensity changes in a restricted way.

II The intensity of energy depends upon its level in eternity. At zero level, all energies have the same intensity.

III The different kinds of energy correspond to different states of hyparchic organization.

Formulated in these terms, the laws of energy transformations need not be regarded as applicable solely in the domain of hyponomic phenomena. We can re-define energy as the instrumental state of hyle, concerned in all the diverse forms and functions in the existing universe. The descriptive word 'instrumental' is used to indicate that energies are neither entities nor the eternal pattern from which entities take their form. The energy set free by the combustion of fuel is the instrument used by the heat-engine in realizing its function as a source of mechanical work. The energies released by the digestion of food are the instruments used by the organism in its various functions—as an engine, as a builder of tissues, as a mechanism for response to sense stimulations, and as the vehicle for conscious and voluntary actions.

Energies are diverse in their characteristics. There are different forms of energy, such as thermal, mechanical, electrical and chemical. There are also different states of energy, as exemplified in Rankine's distinction between potential or latent energy and actual, kinetic or motive energy. There are short-range energies, such as exist in the atomic nucleus or at the boundary between two phases, such as solids and gases. There are long-range energies such as those of the gravitational and magnetic fields of the stars. It is usually held that the diversities are incidental and that the intrinsic characteristics of energy can be adequately expressed in terms of quantity and intensity. On such a view, energy is always the power of doing work and there can be no specifically 'vital' or 'psychic' energies. This is a fallacy. According to the conceptions developed in earlier chapters, there is indeed only one substance—hyle—but it is susceptible of entering into different states or levels of organization. In this manner, the undifferentiated hyle enters into many forms and produces all the varieties of entities that

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constitute the twelve levels of Existence. Thus, energies differ in organization as well as in quantity and intensity.

We have now to examine the organization of energy to see if it can be given an interpretation of universal validity. We shall start with the assumption that there is some single-valued property that determines the level of energy, and shall denote it by the term quality. This leads us to distinguish three independent characteristics of energy: namely

1. Quality, or intrinsic characteristic that prescribes the purpose for which a given energy can be the instrument. We observe that each quality of energy is recognized by (a) the medium in which it acts, (b) the form of its action, and (c) the results of its action.
2. Quantity, or extensive characteristic. For every kind of energy, quantity is measurable by the property of recurrence which enables it to be compared with an arbitrary standard. Thus, mechanical energy is measured in ergs, heat energy in calories and electrical energy in Kwh—each of which can be expressed as the power to do a definite quantity of work.
3. Intensity. Every form of energy that we know is characterized by differences of intensity. In this respect it differs from actualized hyle or 'matter', which is extensive only. Each quality of energy has its own characteristic gradations of intensity, which are measurable by reference not to arbitrary units like quantity, but to a scale, such as those of temperature, electro-motive force or velocity.

The energies present in a given system are fully known only if we are able to prescribe (a) the total quantity, (b) the various qualities and the relative amount of each present; and (c) the distribution in time and place of the intensities of all the qualities. The local differences of intensity are solely responsible for determining the flow of energies from one point of the system to another. Energy-flux must, therefore, be distinguished from energy-transformation. The latter depends upon an independent factor: namely, the presence of some means whereby one quality can act upon another. We may use the term apparatus to denote any kind of means for realizing the transformations of energy from one kind or quality to another.

We can further distinguish apparatuses into two kinds, according to whether they convert a higher quality into a lower or a lower quality into a higher. The former may be called engines and the latter generators. An engine serves for actualization, and a generator for building up potentialities. In the human body the respiratory and

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digestive systems are generators of energy, and the bones and muscles are engines. Generators concentrate energy and engines disperse it.

We must now consider the proposition:

IV Every engine requires specific energies for its work.

This proposition is evidently true for all the engines that we use in our daily life. If we wish to boil an egg, the engine we use is a saucepan of water. This requires heat-energy of sufficient intensity to make the water boil. No other quality of energy will serve, and the limits of intensity and quantity are well-defined. No amount of heat at room-temperature will cook the egg, nor could we use superheated steam at red-heat in place of boiling water. If we wish to operate an electric bell, we need electrical energy at an intensity of a few volts. The voltage suitable for long-range transmission would immediately destroy the bell. The energy required to make two pieces of wood or metal adhere comes from the short-range van der Waals attractions, and no other energy will take its place.

Proposition V summarizes innumerable observations, both of our common experience and of scientific research:

V Every actualization takes place through engines using energy, appropriate in respect of quality, within certain limits of intensity, and adequate as to quantity.

So far as generators are concerned, we can add a sixth proposition, the general validity of which is easily recognized:

VI Every generator converts one quality of energy into another through the action of a third.

The detailed discussion of this—the basic law of transformations of energy—will be reserved until further consideration has been given to the qualities of energy and their classification.

12.32.3. The Systematics of Energy

Physical science has well-known and, for the most part, exceedingly accurate instruments for measuring quantities and intensities of the various kinds of energy it encounters. It also recognizes that there are different kinds or qualities of energy, but does not possess any rational scheme of classification by which the various qualities can be placed in an ordered series. Since we shall be concerned with the transformations of energy on different levels, we cannot do without a means

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pf relating one level to another. This is of particular importance if we are to study the properties of energy that cannot be described solely in terms of the power of doing mechanical work.

We may define Energy-Systematics as the science that studies the different qualities of energy in terms of their possible transformations, and relates them to different levels of Existence. The science of energy-systematics is founded upon the basic postulate:

All forms of energy constitute a homogeneous group, all members of which are interconvertible by means of appropriate generators and engines.

This postulate can be regarded in two ways. On the one hand, it is a generalization of the empirical principle of mechanical equivalence; and, on the other, it is a special case of the rational principle of the homogeneity of all Existence.

Since the transformations of energy always proceed by the interaction of two different qualities to produce a third, the interconvertibility of energies requires that a suitable apparatus should be available. It must further be noted that, although each quality of energy must have some recognizable characteristic that distinguishes it from other kinds, these characteristics must undergo more or less continuous transitions in passing from one quality to another. This is implicit in the idea of homogeneity. Moreover, since the transformations and uses of energy depend upon apparatuses, there should be a parallelism between the scale of energies and the twelve existential levels.

The qualitative properties of energy correspond to the purposes that they serve. These cannot be described fully in terms of potency and organization alone. We must look to the qualities inherent in the three great divisions of material, living and cosmic entities.

This gives a primary classification of:—

(i) Mechanical Energies, consisting of all forms concerned in physical processes and transformations.

(ii) Vital Energies, comprising all forms concerned in the manifestations and transformations of living beings.

iii) Cosmic Energies, which would include all energies that are universal in character and therefore relatively independent of the determining-conditions.

Within each of the main divisions, we can recognize distinct forms of energy. Thus, thermal energy is clearly different in character from

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electrical energy, and the energy of vital photosynthesis from the energy of sensation. We have to make some initial assumptions as to the basis of classification. For this, we return to the tetrad, as the system appropriate for studying the relativity of Being. The simplest assumption is that within each tetrad there are two opposing characteristics, and that all distinctions arise from different degrees of blending the two.

The direction in which to read a scale is little more than a convention, but we shall follow common usage by regarding the undifferentiated state of hyle as the 'lowest' energy level, and the most completely differentiated yet fully integrated quality of energy as the

'highest'. If the ground state of hyle is the zero level, then the first finite quality will be that of random thermal motions. The highest level should be the Unfathomable Source, but since this is, by definition, beyond the range of all predicates, we must bring our 'ceiling' down to the energy that corresponds to the unitive quality of the Existing Universe.

Within each of the three main divisions there will be an upper and a lower characteristic. These will be designated as the 'plus' and the 'minus' characteristics of each division. According to the postulate of homogeneity, the plus and minus characteristics blend in different proportions to produce intermediate states. As a first approximation, four levels can thus be distinguished within each division:

Higher: plus-plus, or dominated by the positive characteristic of the tetrad.

Upper Middle: plus-minus, or sharing in both characteristics, with the positive stronger.

Lower Middle: minus-plus, or sharing in both characteristics, with the negative stronger.

Lower: minus-minus, or dominated by the negative characteristic of the tetrad.

This method of subdivision expresses the transition from the wholeness of the group to the polarity of its characteristics. The result is to give twelve qualities or levels of energy, which should be looked upon as nodal points in a continuous range of qualities rather than as a set of discrete states of hyle. Each quality has different intensities, and these can be regarded as giving energy an additional degree of freedom, making—with that of quantity—three in all.

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12.32.4. The Mechanical Energies

The positive character of mechanical energy is manifested in the stability of material forms, and the negative character in their lack of form and order. The most stable forms are those that can undergo transformations in space and time without loss of identity. In such forms energy itself is the source both of stability and of the power of adaptation. At the other extreme are disruptive energies that, having no form of their own, tend to break down the form of the entities into which they penetrate. We shall describe as adaptive the positive and as disruptive the negative characteristics of the mechanical energies.

(i) Dispersed Energy, or minus-minus mechanical energy, is energy disruptive both in its nature and in its action. This is best exemplified in the energy of random motions—that is, heat. We shall use the term dispersed energy to designate the first quality of energy, of which heat is the lowest, least organized form.

Heat has no place of its own, no form and no pattern, and yet every existing whole contains heat-energy as a condition of its subsistence.* It is always possible to assign both quantity and intensity to the heat present in any given whole. The intensity is measured by the temperature; and we know that heat always flows from regions of higher to those of lower temperature. Thus every subsisting whole is an apparatus for the transfer of heat-energy. The resistance to the flow of heat depends upon the composition and form of the materials of which the apparatus is made, but 'in the long run' every isolated system—that is, every system which neither gains nor loses heat—tends towards that state of equipartition in which, on the average, the energy of all molecules is the same.

It is important to remember that heat-energy as such has no inherent directiveness. Only an apparatus—itsself dependent for its construction upon the presence of higher energy levels—can confer a direction upon the flow of heat by maintaining a temperature difference between two separate points.

The dispersed and formless character of heat-energy must not lead us to underrate its cosmic significance. No entity, living or non-living, from the smallest fragment of crystal to the largest star, can be itself except within a definite range of temperature. There is a very general law of nature, according to which the rate of actualization in time is

- It should be noted that bipotent and tripotent entities such as corpuscles and particles do not possess heat. They do not themselves subsist but their motions carry the heat-energy of the entities in which they inhere. The word 'subsist' refers here to the fourth category of fact. Cf. Chapter 2.

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related exponentially to the absolute temperature of the reactants. In the case of many of the processes of life, the speed of the reaction is doubled for every ten degrees rise in temperature. Heat-energy determines the transformations possible in a given sphere. Thus, molecular compounds and chemical reactions are possible only on planets, where the temperature ranges from near the Absolute zero to a few thousand degrees. In stars, where there are temperatures of millions of degrees, chemical reactions are virtually instantaneous and molecular compounds cannot exist. Moreover, the different gradations of heat-energy within the 'planetary range' are decisive in their influence upon the forms of life that can exist. During the time that life has existed on the earth, comparatively small changes in surface temperature have been accompanied by startling transformations in the relative dominance of different species.

We can therefore look upon thermal energy as the universal passive energy that makes all transformations possible, but is itself incapable of entering into combinations even of the simplest kind.

(ii) Directed Energy. The second, or minus-plus, quality of mechanical energy is characterized by polarity, and will therefore have

an inherent direction between the two poles of its action. In its simplest form, directed energy can be observed in the motions of bodies in a field of force. When the bodies are massive and the force is gravitational, the energy is referred to as kinetic. The energy latent in the state of sustain of bodies prevented from moving freely in a force-field is called potential.

Gravitational, electrostatic and magnetic fields have the common property of determining, at every point in space and at every moment of time, a direction which can be ascertained by observing the acceleration of a massive, charged or magnetized body—as the case may be. Since we are concerned here with polarity only, there is no hyparchic component, and—as we have seen in Chapter 15—field theory can be studied adequately in a framework of five dimensions. Polar energies cannot enter into relationships and have no subsistence. This is strikingly illustrated by the well-known property of electromagnetic and gravitational fields, that can be superimposed in space and time without mutual interference.

Directed energies pervade the whole universe. They operate in our own bodies in many ways. The inner regulation of the organism depends upon the flow of blood and the other body fluids, and upon the electrical impulses of the nervous system. Mechanically, the outer

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activity of the body is that of a set of levers and heat-engines. All this activity is maintained by mechanical energies of the second kind.

Universal motion—the kinetics of all existing bodies—is derived from the minus-plus mechanical energies. These energies are different in their nature and their action from heat, and they are also entirely different from all the higher energies upon which the interactions and combinations of entities depend.

(iii) Cohesive Energies. The plus-minus, or predominantly adaptive, forms of mechanical energy are responsible for all the exchange-forces by which compound entities are formed and maintain their existence. We can designate the whole group as cohesive energies. They include the energies of the chemical bond and the surface energies known as the 'van der Waals attractions'.

Cohesive forces are the manifestations of the cosmic property of relatedness. What distinguishes them from polar energies is chiefly the property of being specific and localized. Whereas the gravitational field of a massive body like the earth stretches throughout space and time, the cohesive energy that maintains the shape and size of the earth has no action beyond the solar system, and a direct action only within the atmosphere of the earth itself.

Thanks to the action of cohesive energies, bodies acquire the various properties that we commonly associate with material existence—such as extension, duration and impenetrability; as well as shape, colour and texture registered by our sense-impressions. Sensations, in general,

depend upon cohesive energies. This can be demonstrated even in the elusive case of smell; for odours can be regarded as 'free cohesive energies'.

Cohesive energies enter into all existence. They are localized, but they possess a higher degree of order than the polar, or directed, energies of the second group.

(iv| Plastic Energies. The plus-plus, or highest, group of mechanical energies are those by which bodies acquire the property of mechanical adaptation to environmental change. We shall designate them as plastic energies. In the absence of plastic energies, there could be no extended bodies capable of subsisting under conditions of external stress. When dominated by plastic energy, all bodies behave as fluids, and therefore water can be regarded as the representative type of plasticity. Fluidity is common to all bodies, though in some—as, for example, in a crystal of diamond—the rate of plastic deformation may be so slow that millions of years would be required to produce an observable change of shape at ordinary temperatures. The other extreme

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is represented by the ideal perfect gas, that can change its shape without any gain or loss of energy.

Plastic energies pervade Existence. They enable all composite wholes to preserve their identity in a world of change, and are thus the effectual link between the eternal and the temporal states of matter. In the absence of plastic energies, no material object could keep its identity. As we have seen in Chapter 14, a perfectly rigid body is not a material object, but a bipotent abstraction.

Plastic energy could be described as the 'soul of thinghood'. Entities devoid of plastic energy are unable to exist on the level of thinghood. Although cohesive energies are necessary for the formation of composite wholes, they are not sufficient for sustaining existence under the action of the environmental influences by which all material objects are affected. Even though things are passive, they can nevertheless adapt themselves—by deformations, elastic or plastic, by energy exchanges, by the flow of heat and electrical energy, and by gaseous and liquid flux—to the ever-changing conditions of material existence. All this is made possible by the presence of a greater or lesser intensity of plastic energy. The different levels of thinghood are determined by the varying qualities and intensities of plastic energy associated with them.

Plastic energies provide the quality by which all material objects acquire the property of subsistence—that is, of being able to be what they are.

The four gradations of mechanical energies, with their chief characteristics, are set out below:

12.32.5. The Energies of Life

All life shares in the property of self-renewal. This indicates the presence of a special kind of energy, having a higher degree of ableness-to-be than can be attained through any form of adaptation to external farce. All living entities have the power to maintain their existence, not only in spite of the environment, but at its expense. This power cannot be ascribed solely to a functional mechanism, because it can be increased, diminished or even destroyed by agencies that do not change either the form or the chemical constitution of the entity itself. One of the principal difficulties in understanding the transition from hyponomic to autonomic existence arises from the assumption that either there must be a special physico-chemical mechanism of life or there must be a non-physical life-principle. There are undoubtedly both special mechanisms of life, such as the hyparchic regulator, and also a non-actualized—and to that extent non-physical—eternal pattern; but these do not produce life itself. The pattern is only the possibility of life and the mechanisms are the means whereby the vital powers are exercised. Life itself is conferred by the presence of the energies of life, and their withdrawal is death.

The energies of life depend upon the balance between the properties of self-renewal and sensitivity. The first could be called 'life for its own sake', and the second 'life related to others'. Self-renewal can this be regarded as the minus, and sensitivity to other life as the plus, characteristics of life. The four combinations that can be formed from these two characteristics give rise to the principal gradations of autonomic energies.

(i) Constructive Energy. The minus-minus energy of life is that in which sensitivity plays little or no part, and the emphasis is on the defensive needs of life. Since life can only be present where there is an organizing potential, everything that lives is necessarily concerned with preserving its own existence. At the lowest level, no other impulse is effectual; a virus does not differ from any other chemical complex except by the energy that enables it to extract from its environment that material needed for its auto-synthetic activity.

We may describe the primary life energy as constructive, to emphasize the power of breaking down the material of its environment in order to rebuild it into its own tissue. Constructive energy is concentrated in the enzymes, and here we note the high degree of specificity of such energies compared with those of the physical world. Most enzymes are specific in their action. They depend upon the presence

<i>Nature</i>	<i>Designation</i>	<i>Characteristics</i>
$\begin{matrix} \text{---} & + & + \\ \text{Adaptive.} \end{matrix}$	Plastic	Automatic adaptation. Mobility. Elasticity.
$\begin{matrix} + & - \\ \text{Inwardly adaptive.} \\ \text{Outwardly disruptive.} \end{matrix}$	Cohesive	Stability of form. Power of aggregation.
$\begin{matrix} - & + \\ \text{Inwardly disruptive.} \\ \text{Outwardly adaptive.} \end{matrix}$	Directed	Forces, Gravitation and magnetic fields. Radiation.
$\begin{matrix} - & - \\ \text{Disruptive.} \end{matrix}$	Dispersed	Random motions. Heat.

Fig. 32.2.—The Four Mechanical Energies

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of entities of a higher order to produce a self-renewing effect. They can nevertheless act upon lower forms of energy as accelerators and regulators of transformations of the cohesive and plastic forces. Inasmuch as constructive energy is dependent upon physico-chemical processes, it can also be regarded as the material basis of life. It is that which makes life possible. It is the foundation upon which all the processes of life are constructed.

(ii) Vital Energy. Life, asserting itself in a non-living environment, is sustained by energies that combine self-renewal and sensitivity, with the former predominant. Because sensitivity is present, vital energy can be directly experienced. Thus the human organism can be aware of the presence or absence of 'vitality'. The experience of autonomic vitality is probably the most primitive manifestation of sentience. Moreover, the presence of an adequate concentration of vital energy can be observed even in unicellular organisms and its absence brings to an end the cycle of mitotic multiplication and makes renewal by fusion necessary before the life-cycle can be reinstated.

Vital energy appears to be connected with a particular form of electrical polarization that—when fully organized—becomes the source of the nervous activity of vertebrate animals. Vital energy can be regarded as 'vegetative energy', inasmuch as it is the characteristic form of energy needed for the life cycle of plants.

(iii) Automatic Energy. The plus-minus energy of life is sensitivity conditioned by self-renewal, and therefore it is unable to be free. This can be described as automatic energy, since it is responsible for the automatic functions of animal organisms. It must be understood

here that automatism is not the same as mechanicity. An automaton can have a power of adaptation that an ordinary machine does not possess. The term 'cybernetic' has been introduced to describe self-regulating automata capable of selective response to the influence of the environment. In this sense, it would be legitimate to regard automatic energies as belonging to the cybernetic level of the self-regulating organism. The special property of automatic energy that distinguishes it from mere vitality is the power of selective response. All animal functions, other than those which are exclusively physico-chemical in character, depend upon the automatic regulative power of the group of responsive, self-renewing energies. All sensations, all reflexes—in general all efferent and afferent nerve-impulses, as well as the general co-ordination of the chemistry and physical state of the blood and other body-fluids—all these depend upon the presence of appropriate qualities and concentrations of automatic energy.

It must be understood that in none of the manifestations of automatic energy is there any power of choice. The energy can distinguish and act selectively; but it can only react according to its own optimum capacity. It cannot choose its reactions. Automatic energy is the characteristic quality of energy utilized by the septempotent organism; it can therefore also be called 'animal energy'.

(iv) Sensitive Energy. The plus-plus energy of life is characterized by sensitivity, and can best be described as sensitive energy. It has the remarkable property of self-awareness. Whereas automatic energy can only enable an entity to react, sensitive energy makes choice possible, because it can exist separately from the functions that it activates. This can otherwise be expressed in terms of the triad, by recognizing sensitivity as the power that enables an entity to be aware of two forces of a triad simultaneously. For example, there can be simultaneous awareness of one impulse in the instinctive automatism and an opposite impulse in the mental automatism—such as the desire to eat a certain dish and the knowledge that it will make one sick. It is the sensitive energy that in such situations can determine which of the two impulses shall be actualized. It will be noted that sensitivity of this kind can give only a limited power of choice; namely, the selection of one of two alternative paths of actualization open at a given moment.

It must, however, be understood that when the sensitive energy is dominant in a being, it can become an instrument of the True Self. Sensitive energy is the source of the power of recall, which is a property of the memory that goes beyond automatism. In the fully developed organism, past experiences are stored up and become factors in the processes of automatic adaptation to new impressions. They do not set the animal free from its own automatism unless there is the power of selective recall, by which attention is directed towards a particular past experience or group of experiences to the exclusion of others. Such selective attention requires the presence of sensitive energy.

The four gradations of life energies, with a few of their characteristics, are shown below.

<i>Nature</i>	<i>Designation</i>	<i>Characteristics</i>
++ Sensitivity	Sensitive	Awareness of experience. Selective attention. Choice of 'yes' and 'no'. 'Human Energy'.

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12.32.6. The Cosmic Energies

The transcendental unity of experience demands that consciousness should be a cosmic property. If it were otherwise, no merging of separate moments of consciousness into a common experience would be possible.*

The reasons for admitting the universality of consciousness have been discussed briefly in Book I. We shall now make use of this notion to define consciousness as the negative or passive aspect of the cosmic energies. We are accustomed to regard consciousness as characterizing the highest levels of experience, and it may therefore appear strange that it should be defined as the minus or negative content of cosmic energy. It must, however, be remembered that consciousness, as we know it, is inseparable from Existence—so that the localization of consciousness is a limitation that no Self can ever wholly surmount.

We never can experience consciousness in its full significance as a cosmic energy. Nevertheless, consciousness is unmistakably different

* Cf. the discussion of the problem in Wm. James' *A Pluralistic Universe*, pp. 179-221.

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from mere sensitivity, by reason of the transcendental quality that it never fails to disclose.

Consciousness is an energy that we recognise as outreaching not only our usual experience, but our very existence. Nevertheless, it is an energy in which we have a part. In everything that exists, we can be aware of another energy that makes existence possible, but we cannot feel ourselves to have any power over it. It transcends any possible human experience and perhaps all finite experience. We can conceive that this corresponds to the highest and subtlest cosmic energy, and so adopt the term 'transcendence' or 'supra-consciousness' to express the plus or affirming character of the universal energies. The systematics of the cosmic energies will be based upon the four combinations that can arise between the qualities of consciousness and transcendence.

(i) Conscious Energy. Consciousness is the link that connects individual existence with universal being. It is experienced by man as

the direct awareness of a power that is both within and beyond his own presence. Owing to the polarity of the Divided Self of man, the most evident role of consciousness is to overcome the separation between persons and especially between the two sexes. The next stage in the interpretation of consciousness leads to the awareness of a higher pattern or purpose in Existence that gives meaning to the powers inherent in the energies of life. Through consciousness, life itself can transcend life, and Individuality can become aware of Universal Existence. Man existing on the level of the septempotent organism can experience conscious energy only indirectly, or in brief flashes of illumination. Consciousness is normally associated with the True Self of World XXIV, and it can not be experienced fully in the lower worlds, where the self is divided.

In its universal significance, consciousness is the ground-state of Cosmic Existence. In the context of the cosmic energies as a whole, consciousness is passive. It does not transmit a creative or dominating power in the world, but rather makes it possible for the universe to be itself—a whole with interrelated parts.

(ii) Creative Energy. The minus-plus cosmic energy is that in which consciousness is reinforced by the quality of transcendent power. This is creative energy—that is, the motive force in the entire self-realization of all that exists. In man, it is the energy of the Complete Individuality that is beyond Self-hood.

Creative energy is characteristically associated with the stars, which perpetually enjoy a renewal of potentialities through the selective power

<i>Nature</i>	<i>Designation</i>	<i>Characteristics</i>
$\begin{array}{c} + \quad - \\ \text{Sensitivity} \\ \text{limited by} \\ \text{self-renewal.} \end{array}$	Automatic	Reactional sensitivity. Awareness of sensations. Automatism. Reflexes. Associations. Self- regulation of organism. 'Animal Energy'.
$\begin{array}{c} - \quad + \\ \text{Self-renewal} \\ \text{coupled with} \\ \text{sensitivity.} \end{array}$	Vital	Vitality. Organic health. Activity of nervous system. Reproductive activity of cells. 'Vegetative Energy'.
$\begin{array}{c} + \quad - \\ \text{Self-renewal} \\ \text{without} \\ \text{sensitivity.} \end{array}$	Constructive	Basic energy of life. Catalytic activity of enzymes. Autosynthesis. Biochemical activity generally. 'Material Energy'.

Fig. 32.3.—The Four Energies of Life

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of creative energy. This will become clearer if we regard 'creation' as the separation of the fine and the coarse—of light and darkness. Creative energy can thus be regarded as the highest manifestation of polar forces, when these become conscious not only of their own polarity, but of the existence of all the non-polar elements of the environment. Creative energy is fully manifested only in World XII; that is, on the level of Complete Individuality.

(iii) Unitive Energy. When transcendence enters into consciousness and dominates it, the resulting energy must have the power to unify experience. It is, indeed, the energy that we should associate with World VI as the cosmic relationship by which all Existence is pervaded. We shall refer to the penultimate gradation as Unitive Energy. There can be no power in any finite being to control the unitive energy, and yet, because consciousness is present as its minus aspect, it must be experienced everywhere and in everything. The unitive energy thus produces unity not only horizontally throughout Universal Existence, but also vertically as between the finite and the infinite modes of Existence. The vertical unitive energy is manifested as Cosmic Love. This is a holy power which enters Existence from Above, and yet is independent of level. It is manifested in the Universal Individuality of World VI.

(iv) Transcendent Energy. The plus-plus cosmic energy must necessarily, for us, be hypothetical, since there can be no conceivable means for distinguishing its presence from its absence, or of assessing its intensity or quantity. The assumption that an ultimate gradation of energy must exist, that is beyond all distinctions of consciousness, is justified only by the belief that all that exists must be hyle in one of its permissible states, and that there should be a completely positive state in which there are no limitations due to the separation of parts. Such a state of total sensitivity must also be a state of total effectiveness, in which all the potentialities of Existence can be realized.

By hypothesis, all that exists in the universe is pervaded by the transcendent energy, which we should look upon as the instrument of the pure Cosmic Impulses of World III, that are beyond Existence. It is not dependent upon the action of any other form of energy for its manifestations, and is to be associated with the Cosmic Individuality or Supreme Will.

The twelve gradations of energy can be distinguished by the letter E to denote energy and a number to indicate level. The following table summarizes the results of the preceding discussion:

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12.32.7. The Anabolic Transformations of Energy

The transformation, in any kind of generator, of energy from a

lower to a higher quality is anabolic The utilization of energy in any form of engine, with resultant degradation to a lower quality, is catabolic. The two processes are different in nature, inasmuch as the significance of the first is to be sought in the inner quality of the new energy, whereas that of the second lies in the value of the external result achieved. We shall in this section examine the conditions required for anabolic transformations and study a few examples.

(i) Photosynthesis

Green vegetation is a generator of cohesive energy in the form of carbohydrates (E 10) from the energies of air, water and sunlight (E 11). The action depends upon the presence of constructive energy (E 8) associated with the chemical complex, chlorophyll. The reaction is endothermic: that is to say, it absorbs heat-energy (E 12) from the surroundings.

THE TWELVE QUALITIES OF ENERGY		
<i>Cosmic Energies</i>		
E 1	Transcendent Energy	Self-sufficiency and Power
E 2	Unitive Energy	Unity of Being and Love
E 3	Creative Energy	Cosmic Polarity
E 4	Conscious Energy	Universal Experience
<i>Life Energies</i>		
E 5	Sensitive Energy	Awareness and Selective Attention
E 6	Automatic Energy	Reflexes and Associations
E 7	Vital Energy	Vitality. Reproduction
E 8	Constructive Energy	Catalysis and Autosynthesis
<i>Mechanical Energies</i>		
E 9	Plastic Energy	Mobility and Elasticity
E 10	Cohesive Energy	Aggregation and Agglutination
E 11	Directed Energy	Force-fields and Radiation
E 12	Dispersed Energy	Random Motions. Heat.

Fig. 32.4.—The Universal Scale of Energies

This can be written in the usual chemical notation:



The anabolic transformation of directed energy into constructive energy is the basis of all life on earth and, presumably, on other planets also. A remarkably large proportion of the radiant energy of the sun falling upon the earth within the required limits of intensity, 2400 Å-4300 Å, is absorbed by green vegetation in the process of photosynthesis. More than a hundred thousand million tons of carbohydrates are synthesized annually by green vegetation—four fifths of

the total being made in the oceans. The immense scale upon which the photosynthetic transformation proceeds on the earth—and has, no doubt, proceeded for hundreds of millions of years—makes it significant beyond the limits of the Biosphere. We may postulate, as a general planetary phenomenon, the transformation of chemical energy into active forms under the influence of the radiation from the central star of the system. This example is given to suggest the notion that the anabolic transformations of energy are of universal significance. They correspond to what Fantappie has called the syntropic as opposed to the entropic trend in nature.*

(ii) Nutrition

Animal food is derived from substances that are impregnated with E 10 energies—chiefly carbohydrates, fats and proteins. These cannot be converted directly into animal tissues or the biologically and pharmacologically active substances required for the regulation of the bodily equilibria.

* Prof. Luigi Fantappie': *Principi di una Teoria Unitaria del Mondo Fisico e Biologico* (Rome, 1949), pp. 42-52. The work of the late Professor Fantappie deserves to be better known outside Italy.

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The first transformation of food into forms that can be assimilated by the organism takes place in the mouth and alimentary tract—that is, on the outside of the skin membranes. This is made possible by the action of enzymes that are produced in the organism and pass through the skin to produce the digestive juices, saliva, etc. The action is both anabolic and catabolic; that is to say, the energy in food is divided into more active and less active forms. The former are absorbed as chyme and undergo a further action in contact with the active substances carried in the blood stream. The anabolic series of transformations is given diagrammatically below:

The diagram shows three stages of transformation that are of great significance, inasmuch as they lead from inertness to vitality, and show how there is a step-by-step acquisition of the qualities of life. E10 comprises mainly the motive power of organic activity, such as fats and sugars, and the raw material from which the vital tissues are renewed and revitalized. E 8 is already part of the living body. It is carried in the blood-stream and is the basic energy of the self-renewal of the organism. E 7 can be called 'vital electricity.' It is indirectly observed in various states of polarization that occur in the nervous system and at the surface of the red and white corpuscles in the blood. The electrical phenomena are the secondary results that indicate the presence of a 'carrier' of energies of a particular quality, just as a material object is the carrier of cohesive energy or an enzyme is the carrier of constructive energy. The transformations of energy shown in Fig. 32.5 are characteristic of all septempotent organisms.

Thus we have:

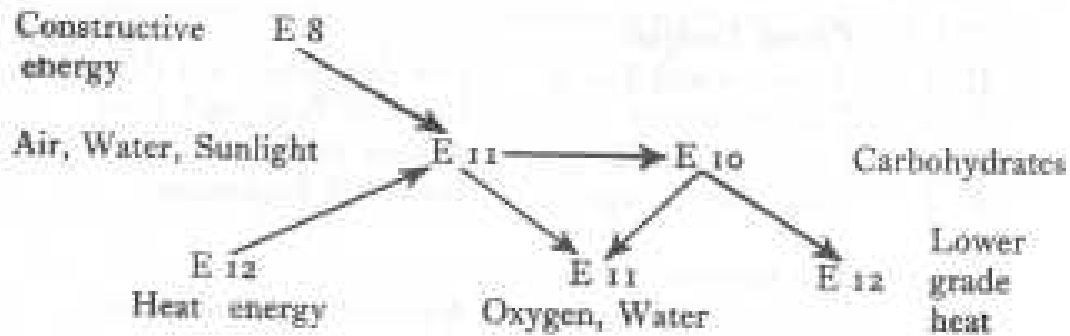


Fig. 32.5.—Photosynthesis

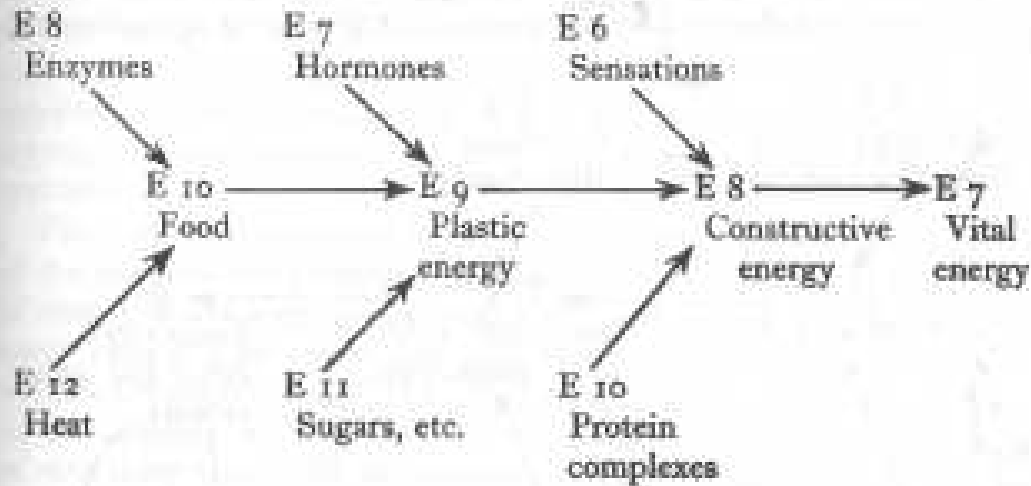


Fig. 32.6.—The Transformation of Food into Vital Energy



They do not depend upon the special properties of carbon compounds. There can be a quasi-infinite variety of carriers suitable for the three basic energies of life—constructive, vital and automatic. Beyond E 7 the carriers cease to be observable, because they exist, for the most part, in the state of virtuality, and belong rather to the eternal pattern than to the physico-chemical organism.

(iii) Subjective Transformations

The production of the higher energies is accompanied by subjective experiences of various forms and intensities. The generating mechanism for the production of the automatic energy (E 6) and sensitive energy

(E 5) differs from that of the organic metabolism, inasmuch as its effectiveness is influenced by the presence or absence of self-awareness.

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The above diagram indicates the ultimate dependence of life upon conscious energy (E 4), even though the organism itself is incapable of controlling or directing this energy. The universal action of E 4 on all organic life is to transmit the organizing influences of the pattern—both individual and generic—from which the organism derives its constitution. It should be noted that the transformations of automatic and sensitive energies are only partly assured by the general construction of the organism as a generator. The intensity of generation is influenced by the degree of self-awareness present in the entity concerned.*

* These examples have been adapted from P. D. Ouspensky's *In Search of the Miraculous*, London, 1950.

12.32.8. The Instrumental Uses of Energy

Energies in general serve a threefold purpose. The first of these is mainly Functional, and consists in making possible all the various functional activities that are proceeding on all levels of Existence. The second is primarily concerned with Being. Energy is utilized in the formation of the vehicles whereby the inner-togetherness of Being is achieved and maintained. The third use of energy is as an instrument of the Will. In the third application, energy is utilized outside the source of its own transformation.

The three purposes are illustrated in the life of man. Energy provides the motive power that activates our functions as electricity activates a motor. Energy is also utilized in the growth of the physical body of man and in the formation and development of the finer bodies. The qualities of energy transformed in man are also required and used for cosmic purposes unconnected with the private destiny of the person concerned.

The first instrumental use of energy is to be understood in terms of the rule that every definite function can proceed only in the presence of energy of the appropriate quality or qualities. All actualizations on every level and on every scale require the catabolic, or instrumental, transformation of energy. It is, therefore, possible to classify all functions according to the twelve chief qualities of energy. For the sake of simplicity these will be considered only in relation to the human organism and to human experience. The functions can be grouped in four triads.

(i) The Mechanical Functions

(ii) The Vital Functions

(iii) The Psychic Functions

(iv) The Cosmic Functions

(i) The Mechanical Functions

The three mechanical energies, E 12, E11 and E 10, are concerned in the activity of a body in its functions as a heat-engine. The body can be regarded as a system of levers actuated by muscular engines.

It is also an apparatus for the distribution and blending of liquids

through tubes, vessels and pumps. The stability of its various chemical reactions requires exact adjustment of the temperature and heat-Content of the different organs. It is important to remember that all the higher functions of man depend upon the balanced operation of the mechanisms for external action, internal adjustment and the regulation of heat. These mechanisms are as much a part of our human

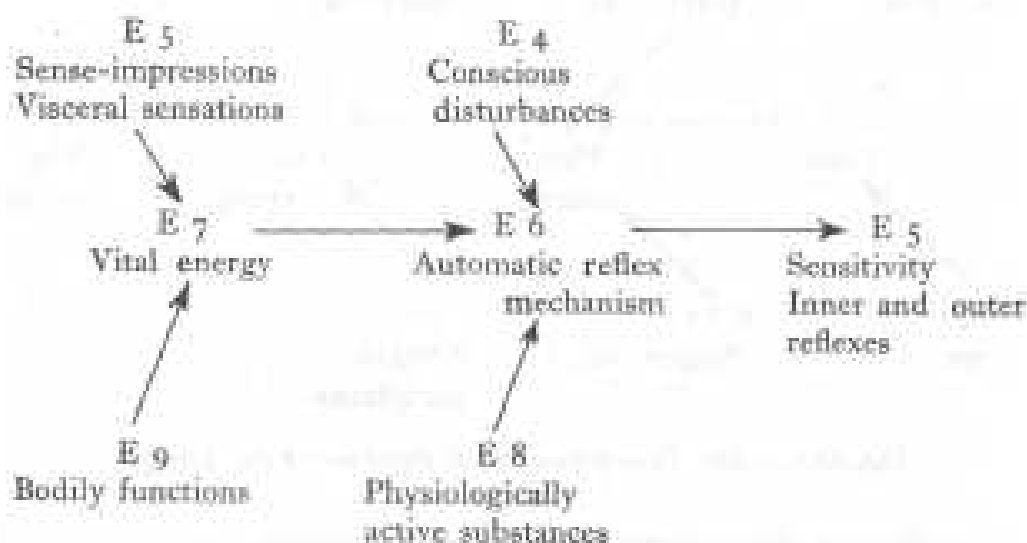


Fig. 32.7—The Threshold of Subjective Experience

nature as the vital or psychic functions. They are shown diagrammatically in Fig. 32.8.

(ii) The Vital Functions

The characteristic power of the animal body is automatism—such as the faculties of locomotion and response. This depends in its turn upon the maintenance of the tonality of the electro-chemical mechanism of reaction.

The powers of locomotion and inner adaptation depend upon the plastic energy, E 9. This maintains the responsive state that makes adjustment possible. The regulative mechanisms make use of the constructive energy, E 8. This is observable in the endocrine system which produces and secretes the carriers of a large number of specific types of constructive energy. The functions maintained by the catabolic transformations of E 8 include the hydrolysis and re-synthesis of proteins, fats and amino-acids; the repair and renewal of bodily tissues, and the regulation of the physical and chemical state of the blood. All these functions belong to the lowest of the three components of the hyparchic regulator.

The energy of life itself, E 7, stands at the point of transition from objective to subjective experience. From E 7 downwards, energies are observable—in general—only in their external functional results. From E 7 upwards, in general, energies are experienced inwardly as functional causes. It must, however, be emphasized that these are broad



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generalizations. Higher energies than E 7 can be observed as objectively present only by a sensitive consciousness. E 7 has, probably, no fewer forms than the observable constructive energies; but we experience these forms as varying states of health and well-being or of disease and lassitude. Vital energy can pass from one organism to another without the intervention of the senses of sight, hearing, touch, etc. There seems to be little doubt that this transfer is the mechanism of some therapeutic actions—known as suggestion, spiritual healing and the like—that are often wrongly ascribed to spiritual agencies.

(iii) The Psychic Energies

The psychic functions of man are a reactional mechanism that produces perception, association, feeling, instinct and movement. All these depend upon the presence in man of various centres associated with the nervous system, the endocrine system and the blood. The psychic centres are also referred to as 'brains'. There are, however, decisive differences in the working of these various brains, according to which of the three levels of psychic energy is operative in them. These are represented in the diagram below:

The automatic energy corresponds to the work of the hyparchic regulator and the will of the Reactional Self. It maintains the activity of all the psychic functions. The subjective experience of the automatic energies is generally weak and fragmentary in human beings. Few people have much continuity of attention or many vivid memories

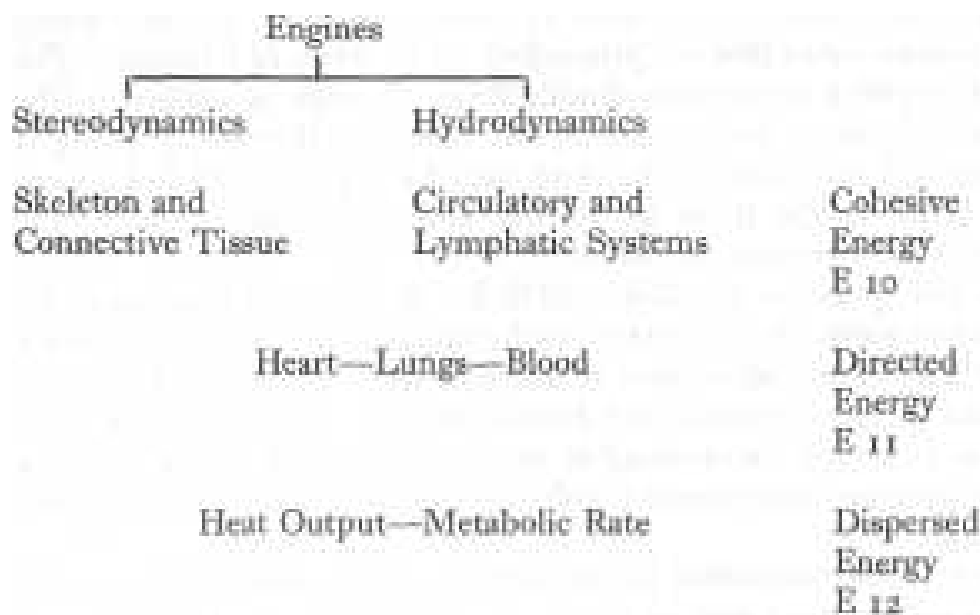


Fig. 32.8.—The Engines of the Body

The triad of vital functions is shown diagrammatically below:

The vital functions of the living body.
Respiration, locomotion, assimilation,
regulation.

Vital Energy
E 7

The regulative mechanisms of the blood
and nervous systems.

Constructive
Energy E 8

The power of locomotion and inner
adaptation.

Plastic Energy
E 9

Fig. 32.9.—The Vital Functions

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of their past experience. A very large part of the inner life of the ordinary man is confined to the lowest functional level of the centres. These include all automatic reflexes, acquired habits of movement, automatic emotional reactions, mental associations, day-dreaming and the passive repetition of sense-impressions. All activities that have the general character of automatism are attributable to various kinds of E 6 energy.

When the sensitive energy, E 5, begins to flow, there is the experience

of 'waking up'. The presence of sensitive energy is unmistakable, since it produces a state of self-awareness in which a man can distinguish between his own existence and the activity of his functions and, in respect of will, between personality and essence. In place of automatic mental associations he becomes aware that 'he' himself is thinking. With this awareness, the Self can exercise the power of Choice. Hence it can be said that the sensitive energy is the characteristically human energy and, indeed, as eighth in the series, it corresponds to octopotent Self-hood. Only it must be understood that sensitivity is a comparatively rare state for the ordinary man. He lives, for the most part, on the level of the septempotent organism, controlled and regulated in his activity by the automatic energy, E 6. Such experiences as he may have of sensitivity affect only his subjective state and not the pattern of his behaviour.

Sensitive energy makes it possible to 'notice': that is, to be aware of the content of experience as distinct from the fact of experience itself. Usually, man notices only by accident and for brief moments; but when the power of noticing is developed, it becomes clear that it is not itself a psychic function but a state or level of consciousness. Seeing is a psychic function, but to notice what one sees is a state of sensitivity. The same applies to thought, feeling, movement—including speech, posture, gesture and the instinctive reflexes. All of these are normally automatic and unnoticed. It is only the influx of sensitive energy that makes us notice what we think, feel, say and do.

The highest level of psychic functioning is characterised by the ability to distinguish different levels of experience simultaneously present and the power of volitional control over the functions. These are eternal and hyparchic powers that correspond to Being and Will rather than to Function. The conscious energy, E 4, is on a higher level than human existence: it is a cosmic energy, and yet it can participate in human experience through the completion of the True Self. Owing to its cosmic nature, the conscious energy has in human experience the quality of transcendence. It appears as the action of a power that is higher than the Divided Self, and, indeed, this is the true situation. The True Self of man is on the level of the sensitive energy, which, when organized and made able to endure, becomes the vehicle of the Individuality.

(iv) The Cosmic Energies

The three highest energies are beyond the direct experience of the Self-hood. They are exempt from the catabolic transformations of the different brain-centres of man. For this reason, they can never be instruments of the human will; but are, on the contrary, the agents of the cosmic forces that act upon man without his knowledge or participation.

The cosmic energies have a decisive importance in the life of man, as on all other levels of existence. The second of the cosmic energies, E 3, is manifested in the creative power that initiates all the processes of life. It enters all men as the affirming force in the anabolic transformations of sensitivity into consciousness. There could be no union between the Self-hood and the Complete Individuality in man if there

were not a superior power able to complete the final triad by which consciousness and will can be liberated from dependence upon the existential functions. Creative Energy, E 3, links each man and women to the human race and is the source of the identity of the Biosphere.

Highest Part

Volitional direction of the psychic mechanism.
Consciousness of 'I' and Self-hood.

True Self
Conscious Energy
E 4

Middle Part

Representation, feeling and sensation. The
discrimination and co-ordinated working of
psychic centres.

Divided Self
Sensitive Energy
E 5

Lowest Part

Reflex and associative mechanisms. Registra-
tion of impressions. Automatic functions of
thought, emotion and movement.

Reactional Self
Automatic Energy
E 6

Fig. 32.10.—The Psychic Functions in Man

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Nevertheless, it stands upon a higher level than the Biosphere or even the planet.

The Unitive Energy, E 2, can also be called the Energy of Divine Compassion. Owing to the presence of this energy, all that exists in the universe—things, living beings, planets, stars and galaxies—participates in the unity of the whole. Through this energy everything that exists has its own place and its own significance. E 2 is the instrument of the Universal Individuality of World VI. Finally, there is the energy, E 1, that is the instrument of the Cosmic Individuality. It transcends Existence and yet it can enter into everything. From the Transcendent Energy there proceeds, throughout the universe, the limitless flow of catabolic transformation by which all possibilities are sustained.

Chapter Thirty-three

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12.33.1. The Interpretation of the Tetrad

The study of energies made in the last chapter can be regarded as an experiment in the application of the tetrad to the interpretation of the relativity of existence. We have not yet come to grips with the great question of the connection between Being and Will. Will as relatedness requires a vehicle or a medium for its action: thus the transition from the triad to the tetrad was already implicit as soon as we passed from World VI to World XII. We did not, however, at

that stage take account of that property of the tetrad which makes it the principle of order. Ordered series can be constructed whenever a class of objects proves to have the properties of 'betweenness' and 'before-and-afterness'. These properties are far more than numerical in their significance, for they express some of our deepest intuitions of the nature of reality. We have already seen that these properties, and that of order derived from them, require a minimum of four terms for their manifestation. From the Platonic creation myth (Timaeus 32) 10 Bertrand Russell's *Principles of Mathematics*, the notion of four-fold order has recurred again and again in the history of thought. It is implicit in Hegel's *Logic* and in Wittgenstein's *Tractatus* (5.1 and 5.101), where he discusses the order of Truth-functions. C. G. Jung says: 'The quaternity is a more or less direct representation of the God who is manifest in his creation'.*

The problem before us is to apply the notion of order to the entire structure of Reality. This can be done if we can find extreme terms and intermediate terms such that all are mutually relevant. For example, we could take All and Nothing as extremes and regard Universal and Particular as intermediates. The Universal would then be taken as All with Nothing as a relevant character and the Particular as Nothing with All as a relevant character. This gives a Tetrad of the form:

All in All	All Being
All influenced by Nothing	Universal Being
Nothing influenced by All	Particular Being
Nothing in Nothing	Non-Being

- Psychology and Religion: East and West. Collected Works XI, par. 101.

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This kind of construction, though interesting and suggestive, cannot readily be related to concrete experience. It has the quality of order but not that of subsistence. It is difficult to link it with the notion of Will and so with the realization of Value. These defects in the scheme can be removed if we combine relatedness and order—that is Will and Being—to obtain three tetrads or a complete cycle of twelve terms. This is equivalent to the assumption that we must give equal weight to Will and Being if we are to understand experience as Reality. The Greek Pantheon, the Twelve, may perhaps express an intuition of the significance of three tetrads for the understanding of Being and Will.

In order to apply the method we must have some means of defining the extreme terms. This cannot be done by appeal to experience, for the latter is an intermediate term and cannot go beyond itself. As a preparation for what follows we shall make a brief excursion into the properties of numbers.

12.33.2. The Notion of Transfinitude

For long ages, the notion of infinity daunted men's thinking. In the

nineteenth century, many of the difficulties were seen to be connected with continuity and limits, but infinity as such remained an awkward customer. In mathematics, it is necessary to deal with infinite and zero quantities, and yet it seemed improper to take as real a magnitude that by definition could never be reached.

The notion of infinity has troubled philosophers probably more than mathematicians, whose approach was pragmatic rather than rational. Nevertheless, the question whether or not there is more than one kind of infinite number began to interest the mathematicians of the nineteenth century. In the twentieth century, these difficulties have been resolved, due chiefly to the brilliant researches of the Russian mathematician Georg Cantor, who showed that it is possible to work not only with infinity but even with numbers that are 'beyond infinity'.* A brief examination of the theory of transfinite numbers will prepare the way for our approach to 'Reality beyond Infinite Being'. The transfinite numbers belong to several classes. The first are the aleph-zero numbers, all of which are derived from the infinite cardinal number obtained by continuing without limit the addition of unity to give the series 1,

2, 3, 4.....and so on for ever. The first transfinite number can be

represented by the points in a one dimensional continuum such as a line. There is another such number given by the number of points

* Georg Cantor, Contributions to the Founding of the Theory of Transfinite Numbers, trs. P. E. B. Jourdain, New York, 1951.

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in a space with aleph-zero independent dimensions; that is, infinity raised to the power of infinity. This seems to be the utmost magnitude that can be conceived, and indeed it is so if numbers are related to classes only. If, however, the notion of order is added—that is, if we pass from three-term to four-term systems—a new kind of number can be defined. The 'second number-class' is defined by Cantor as the totality of orders that can be given with aleph-zero individuals.* The properties of the second number class are quite different from the first, especially in the sense of being more concrete and also more directly related to the notion of Being. The point is that the second class of transfinite numbers could not be reached by arithmetical operations alone, but needs the notion of order to give it a meaning.

This suggests an analogy in the realm of Being. We can conceive an infinite expansion of consciousness, since any possible state of consciousness would be expanded by becoming conscious of itself. Thus infinite or 'Cosmic Consciousness' is analogous to the first transfinite number, and we can, moreover, conceive a 'class of states of Cosmic Consciousness', all infinite and limitless and yet differing in their properties. We can use this idea to describe a transfinite state of Being that includes both all 'possible' and all 'impossible' states of consciousness. Since this is all-inclusive we can call it the Transfinite Reality. By analogy with the second kind of transfinite number we can define a further state which cannot be described as either conscious

or unconscious or even as 'beyond consciousness'. This can be called the Unfathomable Source, to indicate that we can have contact only with its derivative, the Transfinite Reality.

Cantor's results interpreted in the light of our doctrine of multi-term systems suggest the following correspondences:

Monad—Unity.

Dyad—Aleph-zero. All real numbers.

Triad—Aleph-one. First class of transfinities.

Tetrad—Aleph-two. Second class of transfinities.

This leads us to postulate three transcendental states of Being. The first is Limitless Being, corresponding to aleph-zero as the unattainable limit of consciousness. The second is the Transfinite Reality, corresponding to the entire class of transfinite numbers of the first kind. The third is the Unfathomable Source, of which nothing at all can be predicated, since it is 'supra-rational'. The analogies serve only to carry our minds beyond the infinite and to remind us that such a notion is consistent with the intuitions of one of the greatest mathematical

- loc. cit., pp. 160 and 169.

geniuses the world has ever known. It is not without significance that Georg Cantor himself entered into the state of Cosmic Consciousness and for a long period of time was unable to communicate with his fellow men.

The analogy suggests that the Unfathomable Source is perfect order beyond all Being and the Transfinite Reality the perfect relationship beyond all relations. We can then set out a formal scheme as follows:

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The Unfathomable Source
The Transfinite Reality
The Limitless Being

Order beyond Relatedness
Relatedness beyond Being
Being beyond Existence

Although these terms all belong to the domain of rational speculation, they are nevertheless precisely definable and can be related to operations that are familiar in our ordinary human experience. Certainly, we cannot hope by mere formalism, however vast it may be in its scope, to comprehend the nature of the Divine Being. Such a procedure is not truly rational, for it does not invoke a fundamental principle of explanation, such as the postulate of universal homogeneity, as a starting point for the enquiry. It therefore remains tied to the narrow forms of human

experience—even when it denies them. It is no less anthropomorphic to describe the Supreme Being by denying Him human characteristics than to picture Him as a King or a Father. There is truth in any such picture, but it is truth that is relative to human experience only and inapplicable to the Reality that is beyond human experience.

The Unfathomable Source can be expressed by means of a strict formalism, because formalism is not empirical. It does not follow therefore that because we can express we can also conceive. The Transfinite is expressible, but inconceivable.

Since the quasi-rational method begins beyond the limits of any possible experience, it should be called metapsychical rather than metaphysical. Inasmuch as it invokes empirical operations in its definitions and descriptions, it is not speculative philosophy in the old platonic sense. Plato, at all stages of his development, regarded the intuitive certainty of values as the presupposition of all philosophy, the motive power of the dialectic. Hence he made, as others have made since, assumptions as to the nature of reality which connect it with our human intuitions of truth, beauty and goodness. We make no such assumptions at this stage of our enquiry, for serious errors cannot be avoided if Deity as Infinite Greatness—which is an attribute of Being—is equated with Infinite Goodness, which is an attribute of Will.

12.33.3. The Tetrad of Deity

The formal scheme requires three tetrads. These can be set down provisionally as follows:

The Tetrad of Deity
The Tetrad of Vitality
The Tetrad of Materiality

The being-form of words ending in -ity has been discussed earlier*. It is used here to draw attention to the qualitative nature of Being. Thus Deity is more appropriate than God, which Name, as referring to the Object of True Worship, seems most appropriate to the Third Cosmic Impulse of the Transfinite Will.

Vitality indicates a property of Being rather than a class of entities. Materiality is not matter nor is it a thing; but rather the quality that pervades all thinghood. True ontology, as the study of the 'suchness' of Being, is a different field from the study of entities and requires a different language.

We can approach the study of Deity by adapting the four terms already introduced, helped by the formalism of the mathematical series of finite, infinite and transfinite numbers.

IV The Unfathomable Source
III The Transfinite Reality
II Limitless Being
I All Existence

The meaning of these terms will gradually emerge in the course of our enquiry, but we shall give provisional definitions that will at least

serve to distinguish their usage.

IV The Unfathomable Source is that which is beyond all distinctions, including the distinctions of 'real' and 'unreal', and 'rational' and 'irrational'.

III Transfinite Reality comprises all possible and all impossible situations: that is, both those that can be reached by the unlimited extension of known experience, and those that are incommensurate with any knowable state.

II Limitless Being comprises all situations accessible by the extension without limit of all possible experience.

I All Existence comprises all situations homogeneous with human experience and all states of consciousness that can be reached by finite beings.

• Cf. Vol. I, Chapter 4, p. 86.

These almost meaningless definitions can be supplemented by the method of dyads used in the last chapter. Here we can take the dyad finite-infinite as the criterion. We have then this scheme :

IV Infinite-Infinite The Unfathomable

III Infinite-Finite The Transfinite

II Finite-Infinite The Limitless

I Finite-Finite The Great

The distinction between the four members of the Tetrad is more than formal. Some intuition of degrees of Transcendence is not wholly impossible for us. Not only can the use of analogy be a powerful help, but we can feel that it must be possible to give at least a relative answer to the questions Why does this Universe exist? and Where did it come from? We can, for example, reason with ourselves on the following lines :

Question. Has the Universe a beginning and, if so, when and how did it begin?

Answer. Put in this form, the question implies that time is an ultimate category and that, as we have seen in our study of Fact, is an error. We must place the question in the framework of all four determining-conditions if it is to have a meaning.

Question. Then we shall ask whether the Universe is finite or infinite and, if it is finite, what—if anything—can be said to exist beyond it?

Answer. The words 'Universe' and 'Existence' have been defined so that they have the same meaning. There can be no question of Existence beyond existence. The Universe is All Existence—*omne quod est*.

Question. Is then Existence finite?

Answer. This is a question of Fact. The evidence on the subject is not conclusive, but it seems very probable that Existence is finite. Many difficulties in the interpretation of the data of astronomy and astrophysics would be almost insuperable if the mass of the universe were assumed to be infinite—even if its extent in space were also infinite.

Question. If Existence is finite, are we to take it that Being is finite also?

Answer. By no means. For we have defined Existence as all that is possible, whereas Being includes also what is impossible. It is perfectly legitimate to suppose that possibilities may be finite and impossibilities infinite. We therefore use the term Limitless Being to distinguish all

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possible plus all impossible situations from All Existence, which comprises only what is possible.

Question. Then how does Limitless Being arise? Is it *causa sui*, the Prime Mover, or is there anything beyond?

Answer. We arrive at the notion of Being by combining the notions of possibility and impossibility; but these cannot be the ultimate Reality, since the dyad leaves us with the unanswered question: how did the possible come to separate from the impossible?

Question. Can we find any answer to that question?

Answer. Yes, for we can assume that every question must have an answer. Possibility implies impossibility, and so there must be a Reality that is beyond Being, for which the question of separation does not arise. Since this Reality is beyond the infinitude of impossibilities, we call it Transfinite. This means that it is outside the range of any physical or mental operations that we can conceive. Just as aleph one cannot be reached by counting, even without limit, so can the Transfinite Reality not be reached by any operations we can know in our experience; even if those operations were extended without limit. The Transfinite Reality transcends Being in a manner that is wholly different from the transcendent by Being of Existence. We can answer the question about Being by saying that the Transfinite Reality allows for all relationships, including all the inconceivable relationships that link the possible with the impossible.

Question. Is that the end?

Answer. No, for the Transfinite Reality still allows questions. It does so because it still has an element commensurate with our experience; namely, the combination of the possible with the impossible. Questions of 'how' and 'why' are not utterly abolished until we go beyond the Transfinite to what we call the Unfathomable Source. Since this has no point of direct contact with Existence, or even with Limitless Being, no questions can be asked about it. Where there are no questions there is no need to look for answers. Nevertheless, we have not reached a

wholly negative conclusion, since the definition of the Unfathomable Source is no less precise than that of any other member of the Transcendental Tetrad.

Question. Have we parted company with the postulate of universal homogeneity, or does the applicability of this postulate extend to the Unfathomable Source?

Answer. The postulate is applicable strictly only to Existence.

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Nevertheless, its meaning can be extended and its validity preserved if we are careful with our definitions. It is, for example, very useful, and indeed necessary, to regard 'impossibility' rather as meaning 'forbidden by universal laws' than as meaning 'excluded from Being'. As we have seen that the operation of laws changes from world to world, there is no great difficulty in picturing a world in which the possible and the impossible are wholly reconciled by the operation of transcendental laws. With this meaning, we can say that Being is homogeneous with Existence. By a similar procedure, we could arrive at an interpretation that makes Reality homogeneous with Being and the Unfathomable homogeneous with all its subordinate modes.

Nevertheless, we must be on our guard against the conclusion that we can know what is beyond Existence. Only that which exists is knowable. Hence Limitless Being is, by definition, unknowable. Again, Being can be apprehended by consciousness ; but that which is beyond Being is also beyond consciousness. Hence we can neither know nor be conscious of the Transfinite Reality, nor is there any operation by which it can be approached by any finite entity. Nevertheless, since it has the character of relatedness, it may be that some intuition of its nature may be gained in the transcending of separateness, even in our human relationships. Finally, there is the Unfathomable Source that transcends all possible and all impossible experience. From that Source, all Reality arises without why, and into that Source all Questions disappear without how.

Arguments such as these have little more than a relative value. Between the abstract formalism of mathematics and the intuition that leads us to believe that all questions must somewhere be answered, there is an unbridged gap. We may know the form of an answer and yet be unable to interpret it in the language of experience. We may have intuitions and yet be unable to give them coherent form. Nevertheless, the intuitions are valid. Man is a being whose real nature is not limited by Existence. We can have experience of the reality of the impossible. We can have the conviction that there is a Transfinite Reality that contains all Being and yet transcends it. This conviction is independent of all modes of thought and it does not require philosophical training nor special aptitude for

religious experience. It must, therefore, be an inherent property of our human nature.

The Tetrad of Deity extends beyond Existence, beyond Being, beyond Reality. Yet in some sense we go with it, because we also have our roots in the Unfathomable Source. The unknowable and incomprehensible is

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not wholly alien to us, and we need not fear that because we—with our limited resources—cannot answer ultimate questions, the questions themselves are either meaningless or unanswerable.

We must, therefore, be patient and continue, by the Method of Progressive Approximation, to feel our way towards some degree of practical understanding that will guide us in the conduct of our lives.

The first Tetrad can be called the Deity in the aspect of Greatness or Majesty. Not only is It transcendental because It is beyond infinity, but It is also immense, because in relation to It all the existing universe vanishes as a point vanishes in space. We cannot ascribe to the Transcendent Aspect of Deity any of the limited qualities of existential experience. Truth, Goodness, Beauty and even Love are words that can have a meaning only within the finite world, or at most in the world of Limitless Being. Beyond infinity all relationships become incomprehensible and we should therefore fall into the gravest errors if we tried by the help of analogies with human experience to ascribe any properties, however sublime they appear to us, to what is Transfinite and Unfathomable. Where all our questions are annihilated, there also all our distinctions vanish. But the questions and the distinctions are, after all, our own. There may be questions and distinctions the very nature of which is transfinite and therefore inaccessible to any experience possible for man.

12.33.4. The Tetrad of Vitality

The dyad Essence-Existence will enable us to give a formal account of the Tetrad of Life or Individuality that lies at the very heart of all Being. The Tetrad of All Life is given formally thus:

- IV Essence-Essence The Cosmic Life Principle
- III Essence-Existence Unconditioned States of Being
- II Existence-Essence Conditioned States of Being
- I Existence-Existence Nature

The highest member of the tetrad is the source of life within All Existence. It is the instrument of the Reconciling Impulse in all Worlds, and can therefore be called the Life-Force that proceeds directly from the Will of God. Being pure essence, it is not bound by the Laws of Framework, and can partake of the nature of all living forms. We can thus say that the Cosmic Life Principle is unique, but it can be manifested in and through Individuals.

The source of all forms of life—that is, autonomic existence—is the Cosmic Life Principle. This Principle is not to be confused with the

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The latter is transcendent Deity beyond Being itself; the former is the Immanent and Universal Power that is the very root and mainspring of all Life. The problem of life itself is not confined to our plane; the earth. The universe is immense, and we have already concluded that it is very probable that innumerable planets are the scene of autonomic existence and, hence, of varying degrees of individualized living forms. We may surmise that Life is the four-term counterpart of Individuality in the triad. Life has the properties of subsistence and relativity that we expect and find in a four-term system, and we may regard it as the concrete form that the Individual will acquire in passing from the triad to the tetrad. Thus Individuality and Life should be intimately connected and we shall continue to use the word 'Individuality' with a more concrete significance than is implied in the relationship of Will alone.

We can readily picture to ourselves that perfect or nearly perfect Individuals may arise on many planets. Hence it would seem that there can be many perfect Individuals existing separately. Such a conclusion would, however, be valid only for a functional order actualizing in space and time. Perfect Individuality must be a combination of Function with Being and Will that is perfectly harmonized in itself, and corresponds exactly to the needs of its environment. Such a combination is impossible under the determining-conditions as they apply to any existing entity. It would therefore seem that perfection and individuality were incompatible. This is true so far as any possible manifestations are concerned and yet there must be a Source of Individuality that is untainted by imperfections, or the whole of Existence would be irretrievably out of balance. The difficulty disappears when we recognise that the Source of Individuality must be pure Being, beyond the distinction of possible and impossible. Such essential Being can participate in Existence without being subject to its vicissitudes.

Individuality is the form in which Will enters and operates in the existing world; and it must, therefore, itself be universal or cosmic in its essential nature. If Individuality pervades all Existence, then we can regard it as the link with the Infinite Will, but it must also be a link with Limitless Being.

The cosmic Life Principle is thus one in its nature, though manifold in its manifestations. If Individuality is to fulfil the cosmic role of harmonizing the infinite with the finite, then it must in its nature participate in both components of the dyad. The pure, or Cosmic, Individuality, being regarded solely as a manifestation of Will, cannot be bought into the Tetrad. We shall therefore use the term Cosmic Life Principle,

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rather than the term Cosmic Individual, which has been reserved for the Will of World III.

The second component of the tetrad is described as the 'Unconditioned States of Being'. It can be regarded as the projection of the Cosmic Life Principle into the entities of the existing world. This projection requires a vehicle, and it is formed from hyle in the virtual state. Unconditioned States of Being are exempt from the separation of the determining-conditions and belong properly to World XII.

An entity conscious of its own essential nature is able to receive the energies of the Cosmic Life Principle, which comprise all the four energies from E1 to E4. This is sometimes called the Universal Soul. It is not subject to the four determining-conditions of World XXIV.

There can be various modes of existence associated with an unconditioned state of Being. These can broadly be classified as the static and dynamic modes. The former belong to the angelic essence, and the latter to three-natured beings—like men—whose Self-hood has attained to consciousness of their unity with the Cosmic Life Principle. The complete perfecting of man is a threefold process, in which Function and Will are no less involved than Being. The foundation of Individuality is the Will, but its manifestations are in the functions. It is the unconditioned state of Being that brings about the complete harmony of Will and Function by which the soul is liberated from the limitations of time and space.

The third member of the Tetrad of Vitality is the States of Being common to all autonomic entities throughout the universe. It is the state of unrealized potentiality. The term 'conditioned states' refers to the domination of existence over essence. The conditioned states can have various degrees according to which of the laws of different worlds operate. The True Self, whose Will and consciousness are in the unconditioned state, still requires for embodied existence the ordinary human organs of perception and action. These are in the conditioned state, but thanks to the presence of an awakened 'I' the conditioned organs are surrendered to the unconditioned Individuality. The Self-hood of World XXIV stands between the unconditioned higher and the conditioned lower natures. The man in this state can be said to 'stand at the threshold of the conditioned'. The Divided Self of World XLVIII is wholly conditioned, but can turn towards the True Self.

The state of Conditioned Being is sometimes called 'incarnation', because it is associated with existence in a physical organism. The dyad Essence-Existence, that characterizes the third member of the tetrad, brings the entity concerned within the limitations of the determining-

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conditions. Hence also its state is sometimes called that of 'life in time'. Nevertheless, since the essential nature is not lost or weakened, a balance between the inner and the outer life is possible. Thus Conditioned Being is linked with Self-hood.

Conditioned Being is universal. All planetary existence is dominated by this third mode of the tetrad. If we consider the entire Scale of Being with its three tetrads, we observe that the midpoint lies between unconditioned and conditioned states of life. This has a decisive bearing upon our human experience, because it means that true values for man are to be found neither in the affirming nor in the denying tetrads, but at the very core of the Reconciling Tetrad that is itself the bearer of all life.

The fourth member of the tetrad is called Nature. This is all life in its existential aspect. Life as Being takes on innumerable forms, and with these forms different gradations of Individuality can be associated. There is an endless variety of function, and the scale of duration can vary from seconds to hundreds of millions of years, and of size from sub-microscopic viruses to the manifestations of nature on great planets as large as stars. Nevertheless, with all this complexity, Nature remains a well-defined state of Being. Nature is not an Individual and has no individual essence, but we can regard the fourth member as the 'Vitality of the Universe'. Thanks to this vitality all the transformations of energy required for the fulfilment of cosmic purposes are assured. We speak of 'Mother Nature' and of 'Great Nature' as the living matrix from which we and all other sentient beings derive our existence.

We also contrast the 'natural' with the 'supernatural'—thus expressing our intuition of the static or passive character of Nature as opposed to the dynamic, affirmative character of the Cosmic Life Principle. Nature is confined within the limitations of Existence : whereas the supernatural rises above Existence to seek and to manifest the Essence. Nature and the Cosmic Life Principle stand to one another as the female and male powers of All Life. By their mutual action. Existence and Essence enter into the fruitful union that gives rise to the two intermediate states of Being—the conditioned and the unconditioned. The planets are the scene of this mutual action : hence their decisive importance for the realization of the Cosmic Harmony.

12.33.5. The Tetrad of Materiality

Whereas the dyad Essence-Existence is characteristic of life, the greater dyad Possibility-Impossibility belongs to Limitless Being. The Transcendent Tetrad manifests the impossible and the material universe

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manifests the possible. Hence there can be two rational views of existence, of which one regards it as the working of Divine Providence and the other as the operation of mechanical laws of universal validity. Life confronts us with experience that is inconsistent with either extreme view. There can be no consistent and adequate doctrine of Being that does not show how the two views can be reconciled. Since this requires the full acceptance of all the implications both of faith in Divine Providence and of confidence in the non-arbitrariness of phenomena, we must now turn to the latter and see the place they occupy in the formal system of Being.

We can define Materiality as the totality of situations which are devoid of intrinsic reconciliation. All such situations are inherently passive ; for they depend for their very existence upon the action of the environment. All entities that are incapable of independent initiative belong to the Tetrad of Materiality. They include all forms of thinghood, as well as the entities of a lower order in the hyponomic world. Materiality is not, however, confined to the phenomenal aspect of experience. It has a deeper significance in the realm of values, as that which stands in opposition to the realization of the cosmic purpose, and yet is necessary for its fulfilment. Materiality enters into all Existence as the universal denying force but, like vitality, it must have two aspects that form a dyad. If materiality meant no more than the operation of causal laws, it could not be reconciled with any cosmic affirmation. We must therefore suppose that there enters into the material tetrad an element of uncertainty—an incalculable factor that we have already recognized and accepted in our study of Fact. This is the factor of Uncertainty that pervades the physical no less than the biological worlds, and is most probably operative also in the hypernomic levels of existence. Uncertainty and Causality, the incalculable and the calculable, constitute a dyad from which the Tetrad of Materiality can be constructed.

IV Uncertain-Uncertain

III Uncertain-Causal

II Causal-Uncertain

I Causal-Causal

Elemental States

Constructive States

Destructive States

Inert States

Through its participation as an equal factor with Deity and Vitality in the Cosmic Triad, Materiality must be regarded as 'having an ontological status prior to Existence itself. Materiality arises from an unknowable quality in Transfinite Reality that requires the triad. Materiality is thus more than Fact; it is equally an element of Value, albeit the denying element that stands in opposition to the

cosmic affirmation. Materiality is the equivalent of the theological Satan.

Materiality is correlative to mechanicity; that is, to all forms of existence that are subject to laws below those of World XLVIII. We can regard mechanicity as a manifestation of Will, and materiality as a manifestation of Being. Nevertheless, because of the dyad uncertainty—causality, it would be an error to equate materiality with mechanicity and assert that intention and purpose have no place in the material world. On the contrary, it is necessary to take full account of the perversity of material objects and the baleful or beneficent influence that they can exercise over human intentions.

We can thus distinguish three aspects of materiality. It can be called :

- (a) The field of operation of laws, partly causal and partly contingent, that determine all events in the existing universe.
- (b) The substratum of existence, the Fact of facts and the source of all valid knowledge.
- (c) The perverse element in all experience, the source of evil and suffering, the enemy of consciousness, in a word—Satan.

The first aspect is materiality viewed from the standpoint of the cosmic affirmation that separates the possible from the impossible. The laws of the material universe are the direct manifestations of the limitation of Being.

The second aspect is materiality as it is 'in and for itself. We are able by a mental abstraction to conceive existence in exclusively material terms as *omne quod est*. By an accident of history, this attitude has been of great value to mankind during the past thousand years, insofar as it draws attention to the completeness and self-sufficiency of material existence. Its weakness consists in its failure to account for value experience and for the observed data of evolution and involution, all of which require the operation of non-material factors. There is only a tenuous distinction between panhylism and pantheism.

The third aspect is that of materiality in the perspective of life. The striving of life towards Individuality and consciousness is opposed by material forces. When a three-natured Self-hood such as man surrenders itself to the automatic transformations of materiality, it falls under the laws of the lower worlds and loses contact with its true destiny. Therefore materiality, from the standpoint of human development, is evil. Moreover, since the Material Tetrad is not wholly mechanical, it can be the scene of intentions that are unrelated to the needs and aims of Life,

The two principles of materiality—uncertainty and causality—have

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their source beyond Being in the Transfinite Reality. They are not less 'ultimate' than the other two dyads, finite-infinite and essence-existence. Thus they pervade all Existence from the highest to the lowest level, to produce everywhere a Being-denying-state that is necessary for the equilibrium of the whole. As we find evil in the negative triad in the three-term system of the Will, so do we discover in the Being-denying-state the embodiment and source of all evil modes of existence in the Cosmos.

These considerations are adduced to strengthen the supposition that uncertainty is not to be accounted for as a consequence of the interaction of consciousness and matter, as some have supposed, but rather as an element inherent in all Being. Hence we must regard the elemental forces that disturb the harmony of the hyponomic world as cosmic in

character and transfinite in origin.

To express the cosmic character of uncertainty, we shall use the term elemental, with the significance of that which is primordial, but without shape or pattern. The elemental natures are not organized, nor do they have the coherence of thinghood. They may correspond to the concept of strife of the early Greek cosmologists, who recognized that such a principle must be admitted as inherent in the very structure of the world.

It is usual to regard the elemental natures as tellurgic, and this is not altogether wrong, since they are manifested in the conflict and striving of existence on earth. They must, however, be ubiquitous, not only on all planets, but in every entity, as the tendency towards disorganization is inherent in all Existence. Here the word 'tendency' should not mislead us into identifying the elementals with the degenerative character of time. They are qualities of Being and not of the determining-conditions, although no doubt they lend their colour to framework and even to Will. The elementals are not living entities ; indeed they cannot be described as entities at all. They are the element of uncertainty by which the hyponomic world is able to disturb the harmony of all Existence. Modern scientific thought admits uncertainty, but it is far from recognizing it as a perverse cosmic force acting universally to oppose the evolution of existence towards higher levels of consciousness. Only the poets remain to voice the feeling that we are exposed to dim and gloomy forces that clog our footsteps as we strive towards higher levels of Being. We cannot give form to the formless nor describe that which has no manifestations of its own. Nevertheless our intuition does not lie when it warns us that there are inert forces with which we have to reckon. We are not wrong when, in using figurative language, we speak of war and pestilence a§

elementals, provided that we understand that these are forces that belong to the material component of the Cosmic Triad.

The elemental forces are concentrated at the surfaces of planets, where they act upon life as a disturbing factor ; but they are not planetary in nature. They have no pattern of their own, but can adapt themselves to disorganize all patterns everywhere.

The second member of the Material Tetrad is given by the balance of disorder and order, that makes possible the arising of consciousness. It is the working of the laws of nature in such a way as to leave open the possibility of freedom and at the same time to produce the conditions for it. In each tetrad, the second member is the channel through which a cosmic power flows. In the Transcendental Tetrad the power is the Unfathomable Fount of Being: in the Tetrad of Life it is the reconciling action of All Life. In this third tetrad it is the Power of Return to the Source. The dyad uncertainty-causality endows existence with potentialities of ascent or descent in the scale of existence. By reason of its subjection to material forces, existence in the third tetrad cannot ascend by its own initiative, but can do so only by being assimilated into living entities. Hence the second member can be described as the fundamental Cosmic Source from which life is maintained and consciousness made

possible; that is, the raw material of life, or food.

The third member is produced by the reversal of the dyad to give causality-uncertainty. The potentialities of existence are now held captive under the action of mechanical laws. We live our daily lives in the world of things that are passive in their very essence. Here existence has no potentialities for transformation and cannot even be assimilated into a living process unless it is first disorganized. What exists thus is what it is and fills its place without the need to act. This is the definition of a thing.

Thinghood has cosmic significance, as the embodiment of the denying force and the instrument whereby the determining-conditions can produce the stage upon which the drama of existence is enacted.

The notion of thinghood does not suffice to complete the significance of the destructive forces of existence. The third member of the material tetrad must also be viewed subjectively ; that is, from the standpoint of consciousness. Things are unconscious, but there are also unconscious states in the Tetrad of Vitality. That which is unconscious is subject only to the material forces. When these forces act upon a level of being for which consciousness is normal, then their action is not merely destructive, but evil. Hence the third member may be looked upon as the source of all evil manifestations in the cosmos.

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Again, we can look upon thinghood as having an unvarying destiny, and this connects it with fate. It is the domain of the predictable, unchangeable future. Most ancient traditions recognize a mode of being that is governed by necessitarian forces existing below the level of Conscious experience. It is reflected in the Norns of Teutonic folklore and the Fates of Greek mythology, who everlastingly spin results out of causes. In the myth, the Fates are blind—that is, without consciousness of self—and they are inexorable.

The fourth member of the Material Tetrad is the inert state. Whatever is dead, in organism or in consciousness, comes under the forces of destruction. Death and evil are the twin aspects of materiality, viewed from the standpoint of the potentiality for self-perfection. Surrender to the material forces is, for a being capable of surmounting them, the 'great refusal' from which there is no return.

The Self-hood that surrenders itself to the material forces becomes a mere thing that can exist only under causal laws, without purpose and without future.

In an objective sense, the last member of the tetrad comprises all that exists below the level of possible transformation. In the Domain of Fact it consists of all entities that lack subsistence, and it can therefore also be called the particulate state.

Inertness is below the distinction of good and evil. It is indifferent to everything. All existence on the inert level is material for transformation,

but it cannot itself transform. It is significant only in its combinations, not in its own existence.

The character of inert existence cannot be understood solely by reference to the Domain of Fact. Inertia is also a Value conception so far as it refers to the spiritual apathy that ensues upon surrender to mechanical laws. In the state of apathy beings are exempt from uncertainty—their destiny is fully determined—but they have no hope. Since, however, there are no absolutes within the existing universe, even complete subjective apathy remains susceptible to the action of an affirming force that can renew the potentiality for change. This is possible only in the presence of an organizing power of a higher level of consciousness, that can produce both inner and outer conditions in which a coherence can arise in the midst of incoherence. The return of existence towards the Source follows the same sequence of stages as its descent, but the action of laws is not the same. The simple reversal of laws would not suffice to convert the process of expansion into one of concentration. To understand this we have to examine the form of the tetrads. In each of these there is a reversal of the dyad, so that the two upper members are

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opposite in nature to the two lower ones. Such reversal is possible in the Domain of Harmony, the study of which will be deferred until the concluding chapters.

12.33.6. The Double Cycle

The three tetrads form a twelve-membered cycle, starting with the Unfathomable Source and ending with the state of inertia or complete passivity. It would, however, be possible to establish a second cycle, beginning with the ground state of the hyle below the threshold of existence and ending with the Transfinite Reality. These could be called respectively the Dynamic and the Static aspects of Reality. There is a Reality that is Unfathomable in its transcendental purpose. There is also a Reality that is built up from an unknowable formless ground.

These are not two Realities, but one only, united and yet separated by the Dyad of Value and Fact. This dyad is not of cosmic significance, but stems from our human inability to see the unity of Being. We may therefore surmise that the two series are separated only by reference to our human mode of apprehension and that objectively they are one and the same. The two are unified in the Domain of Harmony.

We can represent the cycles in parallel columns, showing that they separate only at the two extremes.

Dynamic

THE UNFATHOMABLE SOURCE

Transfinite Reality

Limitless Being

All Existence

The Cosmic Life Principle

All Unconditioned States

All Conditioned States

Nature

Elementals

Constructive States

Destructive States

INERTIA

Static

TRANSFINITE REALITY

Limitless Being

All Existence

The Cosmic Life Principle

All Unconditioned States

All Conditioned States

Nature

Elementals

Constructive States

Destructive States

Inertia

GROUND STATE OF HYLE

Fig. 33.1.—The Double Series

The intuition that 'the end is also the beginning' suggests that the two series should be placed round a circle, When this is done, the Unfathom-

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able and the Ground State of Hyle coincide, and the two series then become one, differing only according to the direction of rotation round the circle.

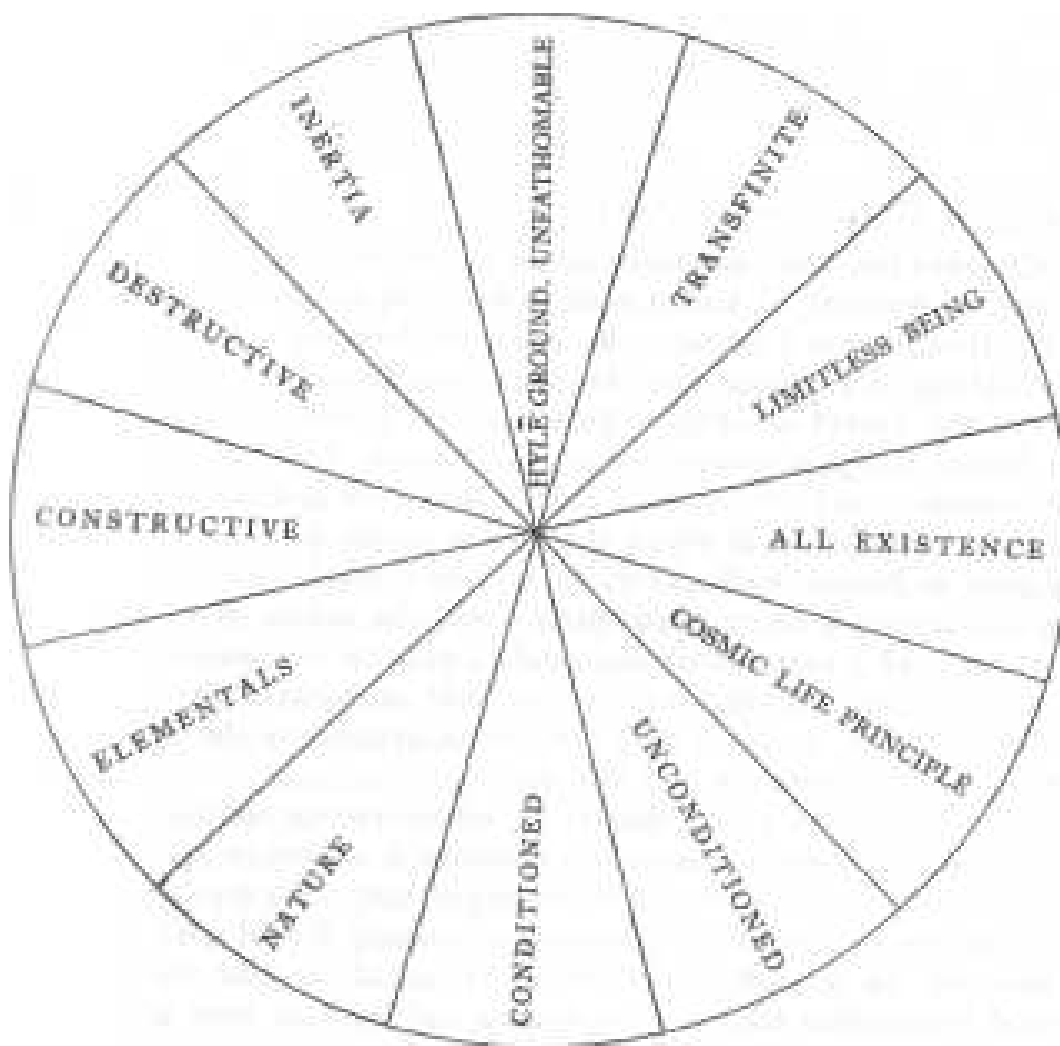


Fig. 33.2—The Cycle of Being

The diagram of Fig. 33.2. recalls many familiar symbols—but it would be unprofitable to attempt an interpretation. The scheme is almost wholly formal: that is, lacking in empirical content. It has been derived by combining the properties of dyads, triads and tetrads in a dodecadic system. Indeed, the present chapter contains little beyond the formal development of language. The next step is to find, in our intuitions of Being, material to clothe the bare bones of formalism with some recognizable qualities.

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Making use of the terminology developed in the earlier chapters, we can write down a Tetrad.

The Unfathomable -
The Transfinite -

Being - -

Existence - - -

The Infinite Infinite.

Finite dispersed in Infinite.
Infinite dispersed in Finite.
The Finite Finite.

We could express the same Tetrad in terms of the partition of
possibility and impossibility.

Beyond Impossibility and Possibility.
The Impossible contains the Possible.
The Possible contains the Impossible.
Possibility divested of Impossibility.

The Unfathomable
The Transfinite -
Being -

Existence - -

Comparing the two Tetrads, we can see that they are no more than
formal in their significance, since the meaning of the four terms
depends upon our understanding of Infinity and of Impossibility. Yet
some meaning does adhere to the terms, and it seems that there is
more meaning when we apply the principle of partition and blending.
The utmost we can hope for is to see more meaning in that which is,
in any case, beyond our mental grasp.

Before continuing the analysis, we should examine the principle, and
see if it has anything to recommend it beyond the fascination of specu-
lating about the ultimate. The truth is that this principle is implicit
in any attempt to account for origins. Every 'origin' is a partition but
not a complete divorce, since it would mean nothing to affirm that A
originated from B and yet has no connection with B. For example, the
materialistic theory of the spontaneous creation of matter from an un-
known ground-state can be regarded as the partition of 'mass indeter-
minate' and 'mass determinate'. 'Mass everywhere and always' is energy
at zero potential—the Schrodinger equation with a null-wave-function.
We can prescribe four states or 'stages' of the 'creative process' as
follows:

Particles (protons)
Corpuscles (electrons)

Force-fields -
Ground-state -

Full existence. Mass and energy.

Existence within non-existence. Mass
derived from energy

Non-existence within existence. Energy
but no mass.

Non-existence. No mass, no energy.

The scheme appears strange because we are not accustomed to think of the intermediate conditions in which the opposites are blended. It must, moreover, be acknowledged that the whole scheme of three tetrads, about to be developed, turns upon the interpretation of intuitions that seem to show the meaning of different modes of Being and Existence. Neither are the intuitions reliable, since most of them have been taken second-hand from traditional teachings; nor are the interpretations clear, since the principle of 'partition and blending' cannot be expressed in the precise terms of the excluded middle.

12.34.2. The First Tetrad of Creation

We can distinguish between an Ultimate of which nothing can be predicated and an Ultimate of which everything can be predicated. The first is absolutely inaccessible, the second is infinitely inaccessible. We can conceive a creative step which consists in the partition of the two Ultimates. This gives us at least a connection, if not a common starting-point, with our study of Will. We shall again use the terms 'Unfathomable Source' and 'Transfinite Reality' to designate two 'moments'—both beyond conception—and assume that that of which nothing can be predicated 'contains' that of which everything can be predicated. This can be taken as empty formula or it can be regarded as the rigorous application of the principle of 'partition' that we intuitively identify with 'Creation'.

If we go further and seek to construct a tetrad of 'partition and blending', we find a remarkable appropriateness in the basis of separation. We can write down the four stages as follows:

Wholly unpredicable. Nothing predicable.

The predicable contained in the unpredicable.

The unpredicable contained in the predicable.

Wholly predicable. Nothing unpredicable.

Fig. 34.1.—The First Tetrad of Creation

We can now look for the 'creative steps'. We can conceive predication with or without substance, if we regard all substance as Being, and all absence of substance as Non-Being. The Transfinite can now be

1. The Unfathomable Source -
2. The Transfinite Reality -
3. Limitless Being - - -
4. All Existence -

defined as all Being and all non-Being prior to 'partition'. The scheme can then be shown as follows:

Coming to the third member of the Tetrad, we have the notion of Being as the uncommitted substance of which all predicates are predicable. We have separated it from Non-Being as that which is 'not-substance'—though, of course, the qualification not-substance has no assignable meaning. The second stage of Creation may then be regarded as the separation of all that has meaning from that which is beyond meaning.

The third stage is the partition of the Possible and the Impossible, which, as we have previously concluded, marks the separation of Existence from Being. It can be set out diagrammatically thus:

The three 'stages' of Creation produce the first Tetrad. It would seem that some intuition or vision of these stages is possible even for man. Thus when Jacob Boehme wrote, I saw the Being of all Beings, The Ground, the Abyss, it may be that he wished to convey some impression of a vision of the separation of Being from Non-Being within the Transfinite. Since Boehme goes on to say, also I saw the birth of the Holy Trinity; the origin of the first state of the world,

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it seems most likely that he described a vision of our three stages of Creation.

In mystical literature, it is usual to equate the 'Absolute' and the 'One'. The limitations of language are recognized by all mystics, especially perhaps by the author of the Dionysian Celestial Hierarchy, who could see the dangers of neo-platonic rhetoric. We can be satisfied if we find that mystical insight encounters nothing that contradicts our Scheme of 'partition and blending'.

The separation of possibility from impossibility means the same as the setting-up of Laws. The word 'possible' must mean 'permissible', and this demands criteria of what is, and what is not, permitted. The criteria are laws. The third stage of Creation is thus a commitment and a limitation. In the study of Will, we saw this as 'self-limitation'. In the realm of Being, the separation of Existence can be looked upon as analogous to the condensation of vapour or the coagulation of liquid. One degree of freedom is lost, but with the loss there enters an increasing 'knowableness'. We can identify a lump of ice, but we cannot identify a given quantity of water in a pool or, still less, the same water as vapour in the atmosphere. Thus, we could now say: 'determination is condensation; condensation is knowableness'. In some such sense as this we can speak of Being as unknowable and of Existence as knowable.

To suggest how the transition from the unpredicable to the unknowable and from the unknowable to the knowable can be regarded as stages of creation, we may take an analogy from daily life. Let us suppose that a man—owner of a plot of ground—commissions an architect to design and supervise the building of a house. The architect's

design must reconcile the wishes of the owner with the limitations of the materials and site. If the house is to become actual, it cannot realize every fantasy, possible or impossible, that the owner may entertain. Thus the architect, in producing his design, separates what is possible from what is impossible; but he does not himself bring the house into existence. When his work of design and planning is completed, he calls in the builder who must concern himself with actualization. A decisive step must now be taken, from the drawing-board to the site. Foundations must be prepared and materials assembled. The essential distinction of possible and impossible now gives place to the existential distinction of potential and actual. There are further stages before the house will be complete, but this one is decisive; until it is taken there is no existence of a house, but only the project of a house. This analogy can help us to see how the third stage of Creation is concerned only with the establishment of conditions that determine

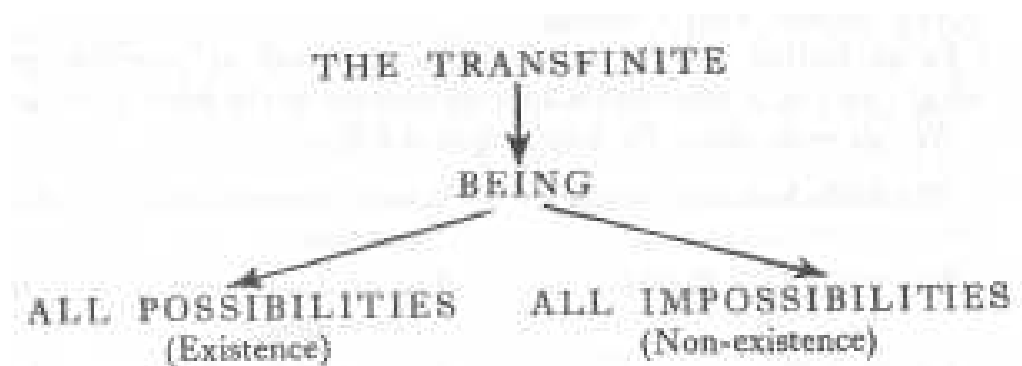


Fig. 34-3.—The Creation of Existence



Fig. 34-2.—The Evocation of Being

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what shall be possible. Passing through this stage, the coming world is endowed with order, and also with a plan which it is called upon to actualize. We must not push the analogy too far, for it would be erroneous to suggest that Being is less concrete, less 'objective', than Existence, for the latter comes about by an impoverishment of Being through the sacrifice of its impossibilities. This is subsequent to the Creation ex nihilo by which All Being arises. Our analogy refers to a temporal succession—whereas in Creation, Existence is already present in Being and does not separate from it 'in time'. At this stage, time, eternity, space and hyparxis are all one—everything is fully potential and yet fully actual. All is sensitive to the highest possible degree; that is, completely and integrally conscious. There are no insides and outsides and, therefore, no individual being. All that exists is one in

the womb of Being. All possibilities are united with all impossibilities. As, with the establishment of Laws, Existence emerges, Being loses nothing but its unity; its completeness remains unimpaired, for impossibilities continue to be real. Since we men belong to the possible side of the boundary, we must exist under the laws of possibility for which we are searching. These laws must, therefore, apply to the eminently knowable part of All Being. We are thus entitled to draw upon our study of Fact in order to formulate the Laws of Existence. Now, all functional regularities can arise only when the universe already exists; consequently, the only laws that can be prior to Existence itself are those determining the possible forms of experience. These laws are expressed in the categories, which are applicable to all possible situations but not to situations which are impossible. For example, a two-term self-sufficient relationship is impossible in the existing universe. It does not follow, however, that such a relationship is excluded from All Being, where there are no limitations or Laws.

The last member of the Tetrad is 'Existence'. The existing creation is subject to Laws. It is finite and determined, though the Laws themselves allow the Triad of Freedom, 3-2-1, to operate as one of the conditions of existence. The subsequent stages of Creation may be presumed to proceed according to the universal laws of possibility. The partition of Being into a possible and an impossible part is an irreversible creative step that is implicit in the primary separation of the predictable and non-predictable Ultimates.

We have seen that impossibilities are likely to be infinitely more numerous than possibilities. This seems even to be certain, since any proposition about possibility can be turned into a proposition about impossibility by inserting all the inappropriate predicates. Existence

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must, according to the manner we have defined it, be infinitely poorer in content than Being. If now we suppose that Existence has been created to fulfill a certain purpose that is 'within the bounds of possibility', it must be infinitely improbable that this purpose will be realized, for at every step—of which there are uncountable millions—there are impossibilities to be encountered.

From the formal approach to the idea of Creation, we now reach a significant conclusion; namely, that if there is a purpose in Existence this purpose cannot be fulfilled within the resources of Existence alone. This conclusion agrees with the belief that God, as the Cosmic Reconciling Impulse, works within Existence to make possible that which would be impossible for Existence unaided to achieve; that is, to return to its own Source where the finite unites with the infinite, Fact becomes Value, and the possible and the impossible are reconciled beyond all determinations and all limitations. This is the Domain of Harmony.

12.34.3. The Second Tetrad of Creation

The word 'Universe' is used to mean the whole of created or existing things regarded collectively: all things — including the earth, the heavens and all the phenomena of space—considered as constituting a

systematic whole, especially as created or existing by Divine Power (N.E.D. 1933). This definition seems to make the word synonymous with 'Existence' as we have been using the word. We shall, however, introduce at this point a very important distinction between Existence as Essential Reality and Existence as Concrete Fact. We have previously distinguished Essence as the pattern of experience and Existence as its content. Again, we can say that Essence is a non-material form, whereas Existence is a material configuration—that is, hyle in one of its permissible states of aggregation. The Universe is Existence as Concrete Fact.

We can now formulate the dichotomy by which we make the transition from the first to the second Tetrad of Creation. It is from Existence, as the sum of all possibilities of 'Being according to Law', to the Universe, as the vehicle through which all possibilities are realized. Existence 'contains' the Universe, but it also contains, in some incomprehensible manner, the essential possibilities as a totality—a Whole that is One because it is not subject to the limitations of quantity nor to the determinations of place, time, etc. This ineffable aspect of Existence is separated from the material aspect in passing through the fourth stage of Creation.

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We now have to clarify the partition by which the further stages of Creation are reached. The key is to be found in the oneness of Existence as distinct from the wholeness of the Universe. The word 'oneness' is terribly deceptive and, in spite of the warnings of Aristotle (Phys. 1.2.), many continue to make the mistake of imagining that Existence (to Ov) can be 'one' in the same sense that a thing or a living being is one. The oneness of Existence is not numerical—that is, 'one as distinct from many'—but primordial, as 'free from the distinction of one and many'. The wholeness of the Universe is the unity of 'many parts in one whole'. The distinction of whole and part results in a partition that gives the second Tetrad of Creation, which can be represented in the following scheme:

The Universe
The Galaxies
The Stars
The Planets

Wholeness as such
Parts within the Whole
Wholes within the Parts
Parts as such

Fig. 34.4.—The Second Tetrad of Creation

In this scheme, the creative process is taken from the Universe as a whole towards the lesser cosmic concentrations as parts. The description 'parts within the whole' refers to the first partition, in which organized systems are distinguished from the general mass of dispersed energy and matter in the Universe. This step of partition and blending can be represented thus:

EXISTENCE

THE UNIVERSE

GALACTIC SOCIETIES

EXTRA-GALACTIC

MATTER

Fig. 34.5.—The Creation of Wholeness

The Universe is a whole as distinct from unity, because it has parts. So far as our present knowledge goes, the 'parts' are galactic societies, which may be single galaxies or groups related by fields of

force and some common Consciousness that is of a very high order indeed. It is irrelevant to the argument that later scientific discoveries may establish a general structure of functionally related galaxies throughout the Universe; or, on the contrary, prove that galaxies arise without causal interdependence by the gradual condensation of protonic clouds. The point is that we can observe in the galaxies the great cosmic distinction of part and whole that is found on every scale down to the atoms. This observation will remain valid if we later have to substitute some other word than galaxy to designate the largest 'parts' within the 'whole'.

The significance of the galaxies, from the standpoint of human experience, is that they are so vast as to merit the name 'Island Universe', and yet any one galaxy is only a small 'part of the whole'. Moreover, according to current astrophysical views, the matter concentrated in the galaxies is much the same in quantity—at least to within an order of magnitude—as that which is dispersed in 'universal' form. This latter, which is shown in Fig. 34.5. as 'extra-galactic' matter, includes not only free protons and electrons, but also all energy dispersed in space-time in the form of radiation and stored up in eternity as the potential energy of cosmic force-fields.

Although the creation of galaxies is being discussed here in material terms, it must be understood that this is only for convenience of exposition. We can 'describe' material systems in the Domain of Fact; but galaxies are also vehicles for the Realization of Value. We need to postulate a cosmic vehicle for the Universal Individuality of World VI, and it is natural to look for such a vehicle in the largest observable parts of the Universe. We are concerned here with working out the principle of partition and blending; not with fixing the limits of each stage. In the second Tetrad the separation of Essence and Existence is more marked at each step. The pattern and the content in the galaxies are no longer the same—as they must be in All Existence. There are thousands of millions of galaxies, each of which can hold only a fraction of all the possibilities latent in the pattern.

If Existence is incapable of fulfilling its task, it must be even less probable that any one galactic society can achieve the full perfection of its own pattern; so, in the fifth stage of Creation, we meet a further distinction; that of completeness and incompleteness. This leads from the Universe, as a whole of which neither completeness nor incompleteness can be predicated, to the Galaxies, each of which must be incomplete. With incompleteness comes hazard; that is, the uncertainty of fulfilment. The Universe as a whole affirms the cosmic pattern,

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and each galaxy, insofar as it is incomplete, is a denial of the pattern. There is, however, in the division also the possibility of reconciliation by the Power of God. Thus, at this stage of the creative process we meet the notion of Compassion, which could have no meaning at any prior stage. This helps to account for the intuition that the Universal Individuality—the seat of the Compassionate Will—should be linked with the Galaxies.

The sixth stage comes when we separate the universal and the particular. This gives the scheme:

The separation of the particular and the universal gives rise to the condition of 'whole within the part' that characterizes the seventh stage of Creation. This can be regarded as the reproduction of the whole within the part expressed in the biblical text, Let us make man in Our Own Image . The essential significance of this is that the Creative Power is transferred from the Whole to the Part. The existential

created creators are the stars; each of which is not only a whole, but an independent and, in many respects, a self-sufficing whole.

With the stars comes the division of same and other that distinguishes the particular from the universal. We can regard the Sun as the essence of independent wholeness—that is, the Unmanifested Sun—and we can regard it as the existence of a particular creative possibility—that is, the Manifested Sun.

It is necessary to examine further the notion of 'wholeness within the part', for this is the key to understanding the creation of Life. Every living being is a whole within a part—that is, the species to which it belongs. It is not a part of the species, but the species is a part of the Biosphere. Similarly, we can say that the Sun is not a part of the Galaxy, but the Galaxy is a part of the Universe. The reason we say this is that a single sun, or animal, or plant, is numerically too insignificant to be regarded as a part and yet essentially it is too complete to be regarded as anything less than a whole.

We have previously associated the notion of Solar Existence with

the factual category of Creativity.* We have also the notion of the Complete Individuality of World XII as applying to the Solar Systems, as well as to perfected Selves.

When these notions are brought into the general scheme of Creation, we can now see that in Books I and II we were concerned only with the subordinate aspect of creativity that brings it into the Domain of Fact. In chapter 29, we saw how Complete Individuality linked the Universal Laws with the particular forms of Existence.

We can now formulate the Hypothesis of Existential Creativity as the projection into the Universe of the partition and blending that is the source of all creativity both within the Universe and beyond it. With this interpretation we can give a meaning to the doctrine of the Sun as the Image of the Primal Creation. The Solar Being stands at the head of the second half of the series of twelve creative steps. If all Creation is regarded as composed of two cycles—one beyond life and the other including life—then the Sun reproduces at this point the role of the Transfinite Reality.

In passing from the Sun, as Wholeness within the Part, to the planets, as that which is Part only, we also go from one to many, from the trunk of the tree to its branches, twigs and buds. The sixth dichotomy is the partition of the agent and the instrument. This is an

- Cf. Vol. I, pp. 442-447 and 471-476. Decempotence, Creativity and the Sun are associated in the hypothesis that the pattern of life is evolved at the level of the Sun and not of the Galaxies.

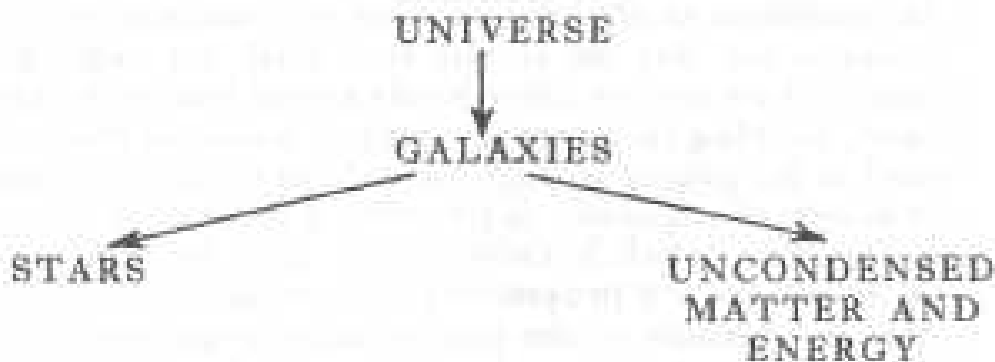


Fig. 34.6.—The Creation of the Stars

The same step can be expressed in essential terms as follows:



Fig. 34.7.—The Arising of Particulars

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immensely significant creative step, cast like a shadow over the whole process from the first separation of the predicable from the non-predicable. Indeed we may discern in this partition something of the 'motive' for Creation. As many philosophers, mystics and theologians have seen, there must be some things that God cannot do: for example, He cannot worship Himself. Even when we entirely divest this proposition of its apparent anthropomorphism, by affirming that God is not a Being, that 'He' does not 'exist', and that we are capable of contemplating only the Divine Will immanent in Creation as the Cosmic Reconciling Impulse, there still remains some meaning—a very deep and important meaning—in the proposition that the separation of Agent and Instrument must enter into the very purpose of Creation.

We can conceive the 'delegation' of Creative Power by the Solar Being to the planetary powers as a step in this process. We can further acknowledge that the creation of life must be an act distinct from the creation of the Universe. Here again, the intuitions of the Book of Genesis are magnificently valid. The use in these passages of the plural form, Elohim, suggests a more precise insight into the transition from Solar Oneness to the multiplicity of creative agencies in the planetary world. Here we can link the conclusions of Book II, regarding the 'creativity' of the stars and the 'pattern-forming' significance of the planets, with the deeper insights of the sacred writings into the origins of life on the earth. We can distinguish between the Sun, as the one

Source of Life, and the many conscious agencies through which the evolution of life on the planets is directed, and which can be called—following the Dionysian writings—the Heavenly Host. The division here is into the planets, as the supports, and the biospheres, as the vehicles, of life.

The Heavenly Host separates from the Sun as the instrument of the creative Will:

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The counterpart of this creative step, in the sphere of Will, is the transition from Individuality to Self-hood—that is, from World XII, the 'Solar World' to World XXIV, the 'Planetary World'.

At this stage, the creative process divides into an inner and an outer stream, corresponding to the separation of laws into essential—type A-B-C—and existential—type A-B*-C—in passing from World XII to World XXIV.

It is a cardinal notion to regard Life as an independent Creation, made at the point of Existence that is most remote from the Unfathomable at one extreme, and from the Absolute Nothing at the other. This view is wholly consistent with the hypothesis that Life is the vehicle of the Third Reconciling Force in Creation. The term 'Living God' describes not a Being, but the property whereby God lives in all Life and all Life lives in God.

Life on the earth is three-fold: vegetable, animal and human, corresponding to the Reactional, Divided and True Selves of man. The 'Three Kingdoms' constitute the Biosphere and, according to the view that Life is of cosmic significance, there should be a similar structure of living forms on all the 'true' planets.

The seventh stage of Creation brings about the separation of the 'visible' and the 'invisible' modes of existence. This corresponds to what is sometimes referred to as the distinction of 'matter' and 'spirit' or 'body' and 'soul'. In the successive stages of Creation, the Sun is in a more normal state of energy than is the solid earth. Solidity is a significant cosmic phenomenon, so familiar on earth as to pass unnoticed, and yet so rare in the Universe that probably less than one part in a million of the total mass of the Universe is in the solid state. The co-existence of matter in different phases—solid, liquid, gaseous and the intermediate colloidal and vitreous conditions—is a condition of life as we know it. This condition is present on our earth and, since an endless variety of combinations is possible, we may suppose that every planet has its own specific way of supporting life. The Sun itself is not God, nor 'a god', but it is the instrument whereby the Creative Power enters into Existence and works 'within it' immanently. We must now trace this working 'into the bowels of the earth'.

12.34.4. The Solid Earth

It is not sufficient to recognize that matter in the solid state is a

rare phenomenon in the Universe: we have also to discover its true significance in the second Tetrad of Creation. This can be studied at

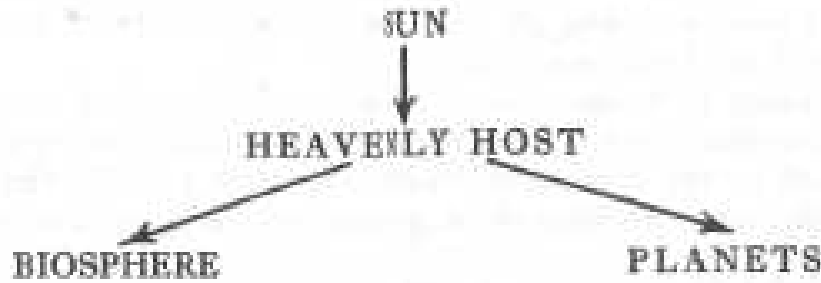


Fig. 34.8.—The Creation of Life

the surface of the earth. Though the earth's crust is solid, it is the scene of energy-exchanges between the three elements—air, water and earth. 'Winds, waves and rocks' symbolize the terrestrial dynamic. They link living nature on the earth with the earth itself as a form of Existence that embodies the planetary, or tellurgic, Essence. The earth is the Mother of Life, which it forms according to its own pattern, bears in its womb, nourishes and rears. This activity proceeds from the invisible pattern of tellurgic existence. However, the Manifested Earth has another, and even opposing, role in relation to the purpose of conscious Existence. The incarnated life associated with the solid body animated by earthly energies is a condition of subjection to the laws of the Material World. That which rises from the earth must return to the earth, and in this sense the earth is not only the source of life but also its bane. This is expressed in the myths of Sumerian and other races of the earth-mother that produces and devours her own offspring. At the eighth stage of Creation, the second Tetrad is completed. It can be described as the coupling of the male and female principles, represented by the Sun and the Earth.

The earth bears life as somatic existence; the Sun engenders it as the germ of particularity. The Creative Power reconciles the two opposing principles; for it is beyond duality and can sustain all roles. Men have worshipped solar deities and earth deities that have male and female characteristics: such myths are but imperfect representations of the Creative Power that is not only active and passive, but bears in itself its own reconciling principle.

When we apply these notions to help us in understanding the eighth stage of Creation, we can see that it is here that the duality of nature is rooted. Life, which bears the seed of Individuality, cannot dispense with the supporting solid earth. In all its transformations, Life is seen as the meeting-point of opposing principles. It stands between the male and female powers in all their endlessly varied forms and manifestations. In the creative process, the earth-forces stand towards Life both as passive and receptive and also as hostile and denying:

The two aspects of the earth's existence must be common to all planets. On the one hand they must provide the conditions of autonomous existence, on the other hand they must oppose the reunion of Life and Individuality. The two aspects can be called those of Earth-Mother and Earth-Prison. It is the latter aspect that dominates the later stages of Creation. The creative act turns upon the separation of the two forms of denial—one essential and the other existential. It can be represented by the following diagram:

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The partition here is between the 'inner' and 'outer' significance of everything that exists on the earth. Materialization has now become the separation of the two creative streams. 'Self' and 'other' are now antithetical. We have completed the second Tetrad of Creation and reached the point where the 'part abides in its apartness', unaware of the whole to which it belongs.

We can show the Second Cycle of Creation as a seven-term system.

THE UNIVERSE	The Great Whole
THE GALAXY	The Divine Compassion
THE SUN	Instrument of the Creative Power
THE PLANETS	Abodes of the Heavenly Host
THE BIOSPHERE	The Second Creation
THE UNSEEN EARTH	Earth as the Mother of Life
THE VISIBLE EARTH	Matter in its solid state. Earth as

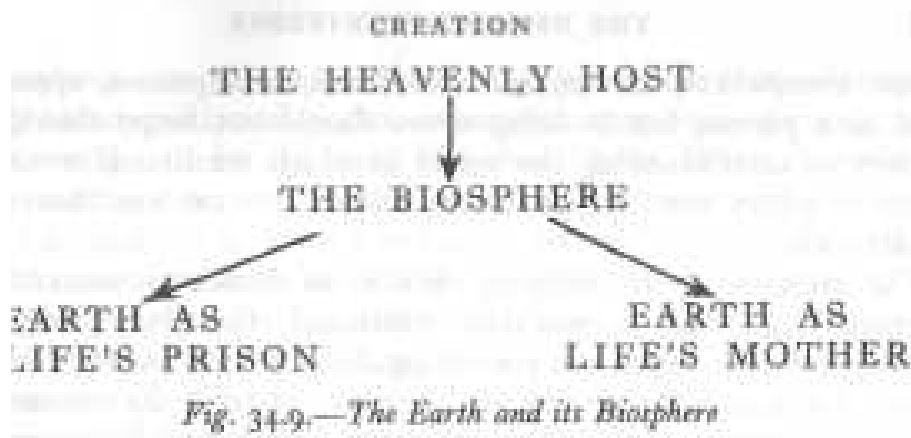
Life's prison.

Fig. 34.10.—The Second Cycle of Creation

12.34.5. The Third Tetrad of Creation

The complete scheme of Creation requires that an account should be given of the arising of the denying modes of Existence. Materiality is more than inertness; it is also a condition of denial opposed to the affirmation of Oneness, Completeness and Fulfilment with which Existence separates from Being.

We cannot consistently entertain the notion of Creation as partition and blending, unless we are prepared to carry it through to the point where Existence itself is not merely separated but isolated from its Source. In this way the concept of the Adversary acquires a cosmic meaning. As we seek to go beyond the anthropomorphic picture of God as a Great Being, so we must set ourselves free from the picture of the Devil as a Being. Indeed human thought has already rejected,



almost everywhere, the myth of the Devil, as a person, opposed to God, as a person; but in doing so we should not forget that there is no way of understanding the world in which we live, if we are not ready to admit that Satanic Denial must have no less than cosmic significance.

The creation of the denying element of Existence cannot be an affirmative act. This is sometimes expressed—though in dangerously anthropomorphic terms—in the saying 'God who is perfect Goodness cannot will Evil'. The arising of the third Tetrad is the outcome of a negative partition—that of the automatic isolation of Existence from Essence that must follow upon the separation of the part from the whole.

The antithetical notions of togetherness and isolation, when understood as referring to the instruments of Creation, give rise to a Tetrad that can be called the Negative Pole of Creation.

Dependence	Togetherness Alone
Hazard	Isolation in Togetherness
Death	Togetherness in Isolation
Outer Darkness	Isolation Alone

Fig. 34.11.— The Third Tetrad of Creation

The connectedness of the Material World can be described as dependence; and the word must be understood as a limitation that is non-temporal as well as temporal. Non-temporal dependence is illustrated by the Laws of Synchronicity discussed in Chapter 26.

We have thus a general 'non-essential togetherness' of the Material World. The partition comes with the separation of cause and purpose. In the living world no such separation can properly be made, and much confusion has arisen through the assumption that vital phenomena are to be explained in terms of either concept. It is the partition of the two that constitutes the creative step leading from the eighth to the ninth member of the Dodecad of Creation. The partition can be represented schematically thus:

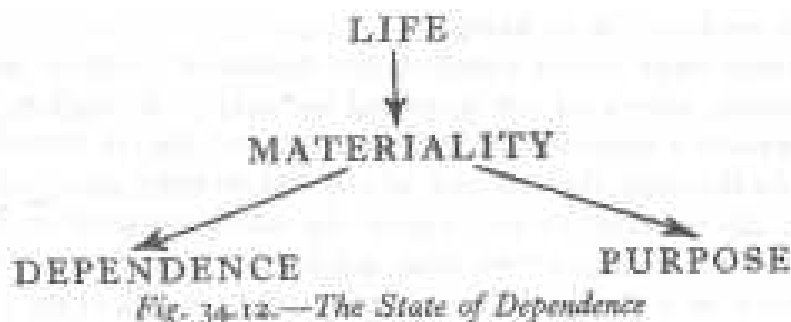
Dependence is togetherness as such; that is, without form or pattern. Through the creative step that separates cause from purpose, the Universe comes under the sway of material laws. When dependence is separated from purpose, it becomes a denying factor in the fulfilment of the Universal Plan. It is, however, a necessary factor, for without dependent connectedness the whole Universe could only preserve its coherence by the intentional intervention of a conscious force in every event and upon every scale. Thus dependence is both the condition of Harmony and the greatest obstacle to its realization.

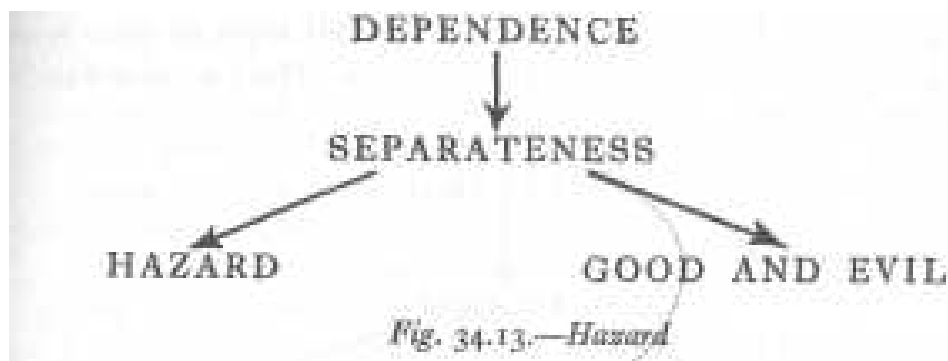
Dependence is universal—like Life and all other members of the great cycle of Creation.

The transition to the tenth member is made when universal dependence is separated from particular connectedness. This leads to contingency or uncertainty in the form of Hazard. The Drama of the Universe is brought into the open when the creative process becomes involved in hazard. The parts can no longer apprehend the whole. Each part is under its own 'partial laws', both temporal and synchronous, and seeks its own fulfilment; it is no longer possible for the predestined harmony to be attained.

We can represent the stage as follows:—

The right-hand member of the dyad of hazard is labelled 'good and evil'. The meaning of this is that the purity of Essence has been lost. It is no longer sufficient for completeness to 'be what one is', for the entity has no longer an assured place. Good and evil are correlative to hazard. Taken together, they are a denying factor in the universal fulfilment. Some great mystics, such as William Blake, have expressed the intuition that the division of good and evil as antitheticals is abhorrent to the purity of Essential Being. This intuition is not easy to understand unless we can see the level or place at which the division enters. It belongs to the Negative Creation, but it does not follow that the partition itself is meaningless. So long as our experience remains





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within the Negative Creation, the distinction of good and evil is a fact. If these two belonged to the same level or stage of Dependence, it would follow that 'good' deeds would produce good results and 'evil' deeds, evil results. Our experience fails to confirm this; on the contrary, we see the good suffer and the wicked 'flourish like the green bay tree'. The reason for this is that good and evil are the effect of isolation; they are correlative to hazard and inseparable from it.

A similar conclusion was reached in Chapter 31, where we met the 'Evil Will' in World XCVI as a consequence of the separation of positive and negative triads. World XCVI is a null-world, where neither 'good' nor 'evil' can produce real results.

In human terms, universal dependence can be regarded as the Moral Law, whereas the particular togetherness is expressed in the need for Self-Realisation. When these are partitioned, Good and Evil arise together with Hazard. Through their connectedness, hazard becomes meaningful, and good and evil cease to be absolute.

The next creative step, that leads to the eleventh member of the dodecad, is the partition of Fact and Value. Down to this point there are no valueless facts and no values without substance. Although the two can be separated in thought, they remain united in experience—but only as far as the tenth stage of Creation. Below this stage, Value is left behind and Fact alone remains. When this happens there is no longer any possibility of return to the Source. The partition can be represented as follows:

Death has two meanings—one is connected with 'death and resurrection', where to die means to enter into a higher form of Existence. This is represented in the diagram, as food, for food both is, and also symbolizes, that which dies in order to produce life. When death is food, then it belongs to the Domain of Value.

The second meaning of death is the descent of spirit into matter.

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hence the right-hand side of the diagram is labelled materiality. For men, materiality is the great denial; to surrender to materiality is to fall from Self-hood and lose contact with Individuality. Materiality

is 'togetherness in isolation'. This can be interpreted to mean that matter has no quality but only quantity. It has no inner connectedness, but only identity and interaction.

Materiality is the third great characteristic of Existence—the other two being the Universe itself and Life. Death is the decisive separation, without which the whole structure of Existence would be lost. Death in the end of possibilities, and if there were no death there would be no impossibilities, and Existence would be the same as Being. It may be that an intuition of this significance of death is expressed by the Apostle in the words the last enemy to be overcome is death. If so, it should be combined with the saying of Christ: 'with man it is indeed impossible, but all things are possible with God'. The redemption of death is by way of food, which we shall study in the next chapter.

The twelfth and final stage of the Creation is that which permits the final dissolution of all those elements of Existence that cannot find their place in the scheme of Existence. The partition here is between Consciousness and Being; the meaning of which is to be found in the discussion in Book I about the connection between Being, Consciousness and Materiality*.

This leads to two forms of non-existence—one is matter without consciousness and the other is consciousness without matter. In either case, all possibility of initiative disappears; for the triad Being-Will-Function has disintegrated. The possibility of ultimate dissolution must be included in the cosmic plan; for without it useless material would accumulate on the material level and prevent the denying impulse from playing its true role as the means of fulfilment.

If the Earth represents the scene of conflict and uncertainty, it could plausibly be suggested that the Moon is the place of ultimate dissolution, where all Existence is in a state of complete passivity. This suggestion is to be found in various ancient traditions, but no satisfying interpretation is possible with the data at our disposal and we should not take it too seriously. It is sufficient that we should recognize the twelfth stage as creating a final condition—where Existence merges into non-Existence—that is significant for the equilibrium of the whole universe. In the physical sense, the twelfth stage is represented by the three degrees of potency below the level of thing-hood. It includes all states of hyle that have no subsistence. It is noteworthy that by far

* Vol. I, pp. 63-65.



Fig. 34.14.—Death

the greater part of the masses of the universe are in or below the third stage of potency. This applies to the separate entities, such as electrons, photons and protons, as they exist in the interior of stars. This might indicate a balance between quantity and quality, and that a vast quantity of low-quality existence is needed to support a very small amount of high-quality existence.

The condition of Existence in which there is no possibility of initiative must be present throughout the universe. It is indeed the normal state of hyle, as the raw material from which all cosmic aggregates are constructed. When, however, this condition is related to the being of entities capable of independent existence, it represents a prospect terrible indeed. The destruction of initiative without the disappearance of consciousness is the state of damnation. According to many traditions, this is the fate of the man who acquires, but wrongly exercises, the powers present in Self-hood.

It is for this reason that the twelfth stage of creation is called the Outer Darkness—the Hell or Hades of nearly all religions and traditions. In our scheme the outer darkness lies beyond death in the sequence of creative stages. It is a part of the primary creation.

Dinanzi a me rum fur' cose create
Se non eterne—ed to eterno duro.

Beyond the outer darkness is Absolute Nothing—of which nothing can be predicated and which therefore may be the same as the Unfathomable. Thus, Creation appears to be a cycle that begins and ends in the Unfathomable Source that is the Apieron which is beyond all definitions and descriptions. When all has been separated and all has been isolated until nothing remains, the Act of Creation is complete. But within the Created there is another action by which everything can return to its Source—this is the Reflux that we shall study in the next chapter.

Chapter Thirty-five

THE SPIRITUALIZATION OF EXISTENCE

13.35.1. The Spirit and the Pentad

The being and becoming of the Universe is more than the fate of

the various entities, large and small, of which it is composed. We feel that the total significance of Existence consists in realizing a Supreme Value that is not outside and beyond, but in some way pervades and flows through everything, and that everything participates in this realization according to its kind. Such feelings require that there should be some property or quality of Existence, in which Being and Becoming are unified, which is both static and dynamic, both actual and potential—the core and heart of all Life and the bearer of all meanings. Since this property has been described as the reconciliation of such opposites as Being and Becoming, it might seem that it should be expressible as a triad. But every triad is a definite fixed relationship, and lacks the flexibility of the property for which we are seeking. There is no triad that could express at one and the same time the static conception of Identity and the dynamic one of Evolution. The Tetrad, with its relativity and especially the notion of 'separation and blending', comes nearer to the notion, but here again the Tetrad is fundamentally static. 'Creation' is not really dynamic, at any rate in those places that are accessible to our search. The biblical or qur'anic command Be and it was! falls short of the drama by which existence is pervaded. We ask ourselves What happened to it after it was? The answer to be given to this question depends upon whether we regard the act of creation somewhat as the winding of a clock which will follow a pre-determined course until it runs down, or rather more as the setting free of a bird that will fly home if it can overcome the hazards of the journey. Without similes, we have to interrogate our own feelings about existence as to whether we incline towards Being or towards Becoming as ultimate, or whether we feel that both must be not only valid but equally valid. This central question of the perennial philosophy cannot be answered in its dualistic form, nor can the solution be found in some property of Being itself—that is, in the Tetrad. We have, somehow, to extend and make universal the notion of potentiality.

In the narrow sense, potentiality is opposed to actuality as the eternal

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to the temporal. In a broader sense, potentiality is that which permits the possible to merge with the impossible. It is the condition that allows Value to arise out of Fact. We need a word that will convey the notion of the cosmic potentiality, latent in all Existence, of transcending its own limitations. If Existence is to have significance in its own right, it must bear within it seeds of a reality beyond its primitive state of createdness. The uncreated in the created, the impossible latent in the possible, are notions that are not far removed from what many people mean when they use the word Spirit. The German word Geist—especially as used by Hegel—conveys the notion of latent potential. The meaning we wish to express is not that of an opposition between Spirit and Matter or a dualism of Existence and something other than existence. It is rather a property that includes sameness, difference, relatedness and subsistence, but goes beyond these by opening a door whereby existence can, without losing itself, nevertheless be more than itself. Such a notion can only be expressed in the

Pentad. The simplest expression of the pentad has been mentioned in the Introduction to Volume II, where the family, as a tetrad of father-mother-children-family life, is confronted with the suitor for a daughter's hand, who threatens to disrupt, but also promises to enrich, the family existence. This example conveys some feeling of potentiality, with its two-fold significance of failure and fulfilment. We can come closer to the notion of Spirit if we regard the event from the standpoint of the child—the daughter of the house. She stands in the centre of the event. The suitor as a man represents the 'ideal beyond the father'; as a disruptive element he is the 'actual below the mother'. Marriage is from the father's standpoint fulfilment and from the mother's it is loss. There is thus a fourfold scheme:

The spiritual pattern is not complete unless the two aspects are unified and the event is seen as a complete whole. Every event in which there is an interchange of essence and existence can be represented as a pentad. The salient difference from the tetrad lies in the presence of a central point in which the spiritual potential is concentrated. This point would be lost if it were not extended upwards and downwards

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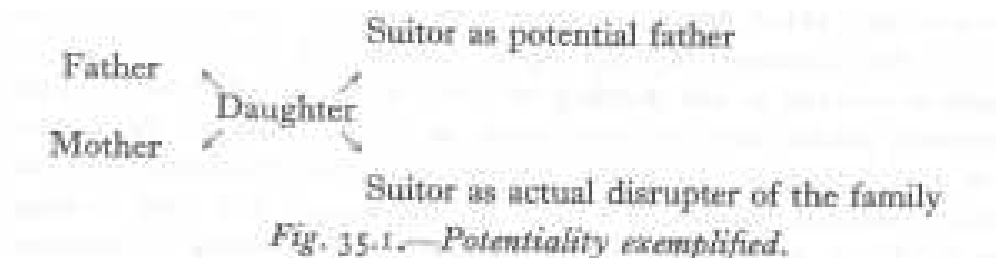
in the sense of both Will and Being—that is, if it were not both a triad and a tetrad. True spiritual potentiality requires that the environment or context should present itself as a two-fold influence. The entire five-term system gives the 'Spirit of the Event', the geistige Inhalt.

13.35.2. The Notion of Reflux

We are seeking for some means of expressing the property whereby existence is a nexus of significant events, and not merely an ordered series of created entities. Significance arises from the connection between Fact and Value. In another sense, or under another aspect, it is the merging of existence and essence. The whole of this is both in time and beyond time. It must be far more than 'mere' actualization, for this gives Fact alone. It must also be far more than the 'mere' spiritual potentiality. It must be a transformation that is both subject to and beyond the determining-conditions, and above all it must preserve the full wealth of significance that we attribute to Spirit or Geist is more than mere existence or mere essence.

We cannot hope to express these requirements in the two phases of Being itself—that is, in the tetrad. We have, somehow, to enlarge and make universal the notion of potentiality. If existence is to have significance in its own right, this can come only if it has potentialities that are its own; that is, not dependent upon its connection with the Transfinite Reality. We signify by the term Spirit that concrete property whereby all existence is endowed with potentiality, and we shall speak of 'spiritualization' as the action whereby existence fulfills its destiny. Since the notion of essence implies a pattern or plan or purpose towards which existence is drawn, we can look upon spiritualization as the movement of existence towards essence. On the other hand essence is lacking in existential content and is therefore in need of the Spirit. The property of Spirit is to harmonize existence and

essence, and this requires not only the Spiritualization of Existence but also Realization of Essence. These notions carry us beyond the bare act of creation. If creation is partition and blending, then the Harmony of Being can only be restored if there is also a disengaging and reunion. All that is separated must come together, but in such a way is to preserve all the new content that has been added to existence by the interaction of its several parts. Especially significant, on our interpretation, must be the consequences of the creation of life, which is, as it were, an independent source of experience which arises through 'partition and blending' and could arise in no other way. If the harvest of Universal Existence is to be gathered, there must be some



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principle of return, and this is what we imply in the two-fold expression: spiritualization. of existence and realization of essence. In order to express the intuition of the 'reaping of the harvest of existence' we shall make use of the term Reflux of the Spirit. The word Reflux is taken from Gianbattista Vico's *Scienza Nuova*, as developed by Benedetto Croce when he wrote: We must however withdraw and purge the conception of 'reflux' from historical facts and the sociological scheme, not only to explain the absolute and eternal character which Vico attributes to it, but also to justify the historical representation and sociological law founded upon it, and drawing their cogency primarily from it. * We shall examine the 'law of reflux' as 'counter Creation'; that is, as the return of all Existence towards its source in the Unfathomable. Existence is not isolated from Being until the final stages of Creation, but is separated from it only as a 'reflector' that enables the essential influences to flow back towards their source in the Unfathomable. The full significance of the responsibility that Existence bears, as the reflector of Being, is beyond our comprehension. Nevertheless the Reflux is everywhere, and it can be studied in man and in human societies no less than in the great universe. Existence is not spatially delimited as if it were enclosed in a skin, the outer surface of which reflects back the emanations of a Being spatially external to it. It is not separated from Being by being placed 'outside' it, but by the mutual exclusion of possible and impossible situations within the plenum of the Transfinite. The possible and the impossible are everywhere in the most intimate contact—no less in our human experience than elsewhere.

The partition of Existence and Essence is all-pervasive, for it is the counterpart within Existence of the transcendent partition of the possible and the impossible that is beyond Existence. We can always discover in our experience an influx of Being-influences in the form

of the essential qualities from which existence derives its values. We may expect to find the reflux also if we can discern in existence itself a tendency towards the realization of values. Such tendencies, pervading all Existence, could be none other than the manifestation of the Cosmic Reflux that appeared at first transcendental and forever inaccessible to verification.

The word 'Realization' must now find a place in our vocabulary and we must define its meaning. Essence and existence regarded separately are each only half 'real'. Each is dependent upon the other. For example,

* The Philosophy of Gianbattista Vico, by Benedetto Croce, trs. G. R. Collingwood (London, 1913), p. 122.

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the powers of the Will are lodged in essence, but their exercise belongs to existence. The material substratum of the universe—with all its combinations of twelve gradations of energy—is the content of Existence. The forms that arise in the twelve stages of creation are the Essence content of the created universe. We can now define the term 'Realization' to mean the merging of Essence and Existence to restore the integrity of Being. Spiritualization is the transformation of existence by the influx of essential values. This is the aspect, accessible to our perceiving, of that fuller realization which is beyond the senses and the mind. Thus Reflux can be regarded as the penetration of essence into existence from below. This distinguishes it from Evolution, which is a transformation of forms by the Law of Concentration. Realization is the use of the freedom latent in all existence to seek the essence and merge with it. This must proceed from 'below'—where 'higher' means the prior stages of Creation and 'lower' means the later stages—because it is a counter-creation that restores the unity of Reality. The Reflux is more than mere 'return', for it brings with it a newly generated qualitative content that is distinct from the emanated quality that descends from Above. If realization is possible at all, it must be possible everywhere. It is therefore of vital concern to us men, both as individuals and as the conscious element in the existential Biosphere. That which is Real can be truly free, not only from the conditions of time and place, or even from the limitations of Existence itself, but from dependence upon the Creative Act which brought it into being. The Spiritualization of Existence is the transformation of Fact into Value. By it, the impossible becomes possible, and the entire Universe, which as bare Existence is mere Fact, becomes permeated with Value and gains a significance that is its own. Commonly, the Realization of Essence is the embodiment of Value in Fact. By it the realm of abstract values is clothed with the flesh and blood of concrete events.

13-35-3- The Reflux-Bond

All experience teaches us that no entity exists independently, but requires the support of others. The converse proposition, that every entity serves for maintaining the existence of others, also seems to be very probably true, though it cannot be established by observation'

alone.* This mutual dependence constitutes the bond by which the

- This principle was formulated by Gurdjieff in the words, In all probability there exists in the World some law of the reciprocal maintenance of everything existing. G. I. Gurdjieff, *All and Everything* (London, 1950), p. 1094.
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continuity of the Reflux is maintained. The Reflux-bond means very much more than the mutual provision of a medium within which all entities can actualize the pattern of their own existence. It is more than the need in which every entity—except the very simplest—stands for the renewal of its energies by exchange and transformation. There is a specific inter-dependence, according to which entities can be built up from elements that are already to a certain degree organized in an appropriate pattern. The environment is not indifferent, but is itself wholly committed to the task of sustaining the existence that it contains and itself is.

Within the cosmic medium, a transflux equilibrium is maintained.* Such a condition is familiar in physical systems in which there is a constant input of energy, as for example a metal bar heated at one end. It also occurs in all living organisms. The hypothesis of the Reflux-bond generalizes such observations to include all entities in the existing universe. It can be interpreted in terms of the twelve principal qualities of energy, each of which produces a characteristic mode of 'experience'. Polar energy, for example, arises only when bodies are organized by common presence in a field of force. Vital energy requires the organized sensitivity of living tissue. Automatic energy can be liberated only in organisms having a nervous system. Creative energy calls for the structure of Complete Individuality with all its subordinate Selves.

As energies depend upon organization for their support, so do they require a five-term system for their transformations. There must be a regulative mechanism which ensures that the whole balance of existence should not be disturbed by the transformations proceeding in it and, moreover, that even in small-scale events there should not be an excess or defect of energies of the qualities required for equilibrium.

Thus the Reflux-bond is an organized and systematic exchange. That which is exchanged is not a substance or an energy, nor is it an entity or a form. The exchange is the total event in which all the reactants participate. The 'property' which the event exemplifies is Spirit. Exchanges are thus the 'Life of the Spirit'. Such exchanges are constantly proceeding between existing entities without having the peculiar character of the Reflux-bond. We may formulate the distinction by saying that the Reflux-bond consists in the flux not of bare

- Systems in transflux equilibrium are always pentads. For example, a mass of gas supplied with heat by combustion of its constituents has three inner degrees of

freedom of the molecules and two independent terms: the rate of heat evolution and the rate of cooling. Cf. *The Meaning and Measurement of Gas Temperature*, J. G. Bennett and Marcello Pirani, *Inst. of Fuel Symposium*, 1938.

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Existence but of Spirit This formulation is a decisive step in the elucidation of the 'counter-creation'. We find that it is the Realization of Essence through Existence. Hence we can say: Essence is realized and Existence spiritualized through the Reflux-bond.

The Reflux-bond has been called 'eating and being eaten'. According to many ancient traditions, the understanding of the transformation of food is the key to the solution of the greatest cosmic enigmas. We commonly use the word 'metabolism'—transformation—to express the character of the process by which food is assimilated. Food rightly eaten is not destroyed, but undergoes a separation into two parts, of which one enters into the nature of the eater while the other is eliminated. In eating, it is normally a higher gradation of existence that feeds on the lower, so that the energy taken in passes to the higher level in the process of being digested. The digestion of food is the *locus classicus* for understanding the anabolic transformation of energy.

The peculiar character of eating and being eaten lies in the essence relationship that it establishes. There have to be corresponding structures in the food and in the eater, failing which the food is 'indigestible'. Moreover, there has to be an exact relationship between levels. It is not sufficient that food should contain the chemical elements required by the eater. Our ordinary human food is composed of carbon, hydrogen, oxygen, nitrogen and many other elements. But neither these elements in their elementary state, nor the vast majority of their possible chemical compounds, can be assimilated by the human organism. Human food is specific in its essence. It is the result of a whole series of transformations that begin with earth, water, air and sunlight and end in the vital tissues of grains, fruits and animals. It is no random interaction that produces this transformation, but an organized and systematic process of evolution. Even this is not enough; for we have to recognize that in the emergence of food we have Realization of Essence. This includes the concentration of potentialities to meet the needs of more and more highly developed entities, but it is also to be looked upon as the counter-creation of Value in the Domain of Fact.

We distinguish between the evolution of entities, to a level higher than their source, and the realization of Essence as the transformation not of entities, but of qualities. Existence without Essence must collapse, and therefore entities require 'essence-food' no less than 'existence-food'. Essence-food alone can give the qualities that are required for maintaining entities and giving them the possibility of fulfilling the role assigned to them in the universal Harmony.

The spiritual bond of food may be illustrated by the mutual depen-

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dence of green vegetation and animals in the Biosphere. In an obvious sense, all life on the earth, as we know it, depends—and for long geological ages has depended—upon the power of green vegetation to fix carbon and nitrogen from the atmosphere with the aid of solar energy. This may appear to be a typical existential situation that can be studied without reference to ideas of Value or Essence. When we look more closely, we observe that vegetation plays a more extraordinary part in maintaining life on the earth than the simple provision of carbohydrates. The relationships that subsist between animals and plants show a degree of complex co-ordination that is beyond our power to visualize. The very basis of animal life—protein—cannot be synthesized from inorganic raw materials by the animal body unaided by vegetation. Innumerable varieties of immensely complex proteins and nucleic acids are furnished to the animal kingdom by green vegetation in accordance with essential patterns, so that each one fits the needs of animal organisms like a key fits a lock. Not only do plants synthesize the primary organic complexes—carbohydrates, fats and proteins—but they also concentrate and make available in highly specific forms most of the known elements in the earth's crust, including some that are exceedingly rare. The elaborate regulative systems of animal life require all these substances with their highly specific patterns and, moreover, they require each of them in a suitably prepared form. Such observations indicate that there is something more than a somatic dependence of animals upon vegetation: they are evidence that the pattern of life reaches the animal world by way of the vegetable kingdom.

The essence-qualities of vegetation are not only preserved as they pass from plants to animals but are upgraded a further step. At each stage in the process of eating and being eaten, there is a 'separation of the fine from the coarse', so that new essential values are gained in the course of metabolism. For example, plants do not have the essence pattern of the nervous system of animals necessary for the liberation of automatic energy. It is, however, from the essence-pattern of the vegetable protein that the animal elaborates the higher pattern of the nervous system. The constructive energy of the plant is transferred into the automatic energy of the animal. This is an essence realization. There is thus in the relationship of the Reflux-bond a flow of essential qualities. In the process of eating and being eaten, Essence and Existence are blended to produce a higher pattern. We can therefore look upon the Reflux of the Spirit as the central comprehensive Event of the Cosmic Realization.

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We use the term Realization of Essence to designate the process whereby quality is purified and enhanced in passing from a lower level of being to a higher. The converse process, by which there is a destruction of quality, could be called the Debasement of Essence. Both processes occur in the mutual feeding of entities. When grass is eaten by a cow, one part of the herbal essence is transmuted into bovine essence, but another part is discarded in the excrement and enters the telluric essence of the soil. We have now to establish a more precise designation corresponding to such terms as 'herbal', 'bovine' and 'telluric'—each of which is too narrow and specialized for the purpose

of a cosmic study.

13.35.4. Essence-Classes

Every entity exists after the pattern of its kind. A table is what it is because there is a 'table pattern' to which it more or less conforms. A cow derives her mode of life from the invisible pattern of her genetic constitution. Therefore, there must always be some correspondence between Essence and Existence. Nevertheless, since Existence can never actualize more than a small part of its potentialities, and, since these in their turn are undifferentiated until they are actualized, we can never, in prescribing a level of Being, simply equate its Essence and its Existence.

In Chapters 10-12, we formulated fourteen existential hypotheses that divide all Existence into twelve equipotent levels, with two transitions. The scheme is a progression that corresponds closely in character to that of the twelve categories of factual experience. For the purpose of fixing the levels of Realization of Essence, we cannot invoke these existential hypotheses which served us in establishing the systematics of the Natural Order. The new order we have to find will be called the Series of Essence-Classes. By 'Essence-Class', we mean a group of entities linked by certain common essence-qualities sufficiently fundamental in character to enable all members of the class to play the same role in the cosmic harmony.

In the realization of essence there must be more of a flowing sequence than a discrete set of levels. We shall therefore look beyond the division into the three tetrads of potencies—Hyponomic, Autonomic and Hypernomic—and seek instead for distinctions of essence-quality in the combination of system, organization and harmony. We shall need to make use of the parallelism of essence and existence, and also the link, afforded by the qualities of energy, between the essential and the

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existential at all levels. In the following table, the categories, potencies and energies are set down in parallel with the essence-classes.

	Category of	Level of	Quality of	Essence-
	Experience	Potency	Energy	Class
12	Autocracy	Universe	Transcendent	Ultimate
				Realization
II	Domination	Galaxies	Unitive	Cosmic
				Harmony
10	Creativity	Stars	Creative	Cosmic
				Individuality
9	Pattern	Planets	Conscious	Demiurges*
		(Biosphere)		
8	Individuality	Man	Sensitive	Men
7	Structure	Organisms	Automatic	Animals

6	Repetition	Cells	Vital	Germ
5	Potentiality	Viruses	Constructive	Plants
		(Colloids)		
4	Subsistence	Things	Plastic	Soil
3	Relatedness	Particles	Cohesive	Crystals
2	Polarity	Corpuscles	Directed	Simples
1	Wholeness	Hyle	Dispersed	Heat

Fig. 35.2.—Existence Levels and Essence-Classes

Each essence-class is distinguished primarily by the cosmic role which characterizes the essential being, rather than by the existential properties—including those that determine level, ** For example, on the sixth level, we find 'germs' in place of 'cells'. The cell is a typical entity, possessing the existential potency required for reproduction. The essential quality of the cell consists in being transmuted in man into the energy of psychic experience. This elaboration does not take-place in the individual cell, but in germinal tissues of living plants and animals. Hence we use the term 'germ' to designate the essence-class from which man derives his food. Lower in the scale we find even more

- The term Demiurge is explained in Section 13.35.13.

** It should be noted that the basic conception of essence-classes is taken from Gurdjieff's Diagram of Everything Living (P. D. Ouspensky, *In Search of the Miraculous*, pp. 322—4), where the classes are differently named. No explanation of this diagram is given, though it is clear that it refers to the Reflux of tin-Spirit. The definition of classes of beings, in terms of their food and what eats them, is given by Gurdjieff in somewhat similar terms. (Ibid., pp. 179-182).

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marked divergencies between the two series. The diminution of essence-quality proceeds more rapidly in descending the scale than the loss of existential potency. Minerals, which belong to the fourth gradation of quadripotent entities in the Scale of Existence, are included in the 'molecule complexes' that serve as food for vegetation. By 'simple substances' we understand all substances in which there are no organized essence-qualities. They can also be defined as the 'atomic state of the essence'. From these simple substances, essence is realized in the emergent pattern of electric and other polar energies, which will in their turn become the vital energies of living tissue.

13.35.5. Essence Linkage—the Pentad

The realization of essence carries us into a deeper stratum of Reality than any to which we have yet penetrated. It cannot be studied within the field of significance of the first four categories, as is possible when we deal with Function, Will or Being separately. The link between food and eater cannot be reduced to a triad; for it has to take into account the nature of that which eats. Since each essence has a three-fold nature by virtue of its inner pattern, the Reflux-bond must be a five-term system. Three terms are 'internal' to the essence-class and prescribe the limits of its variability, and two are 'external', prescribing the two classes to which it is linked. We shall refer to this five-term

system as an essence pentad.

The study of human will has shown us that the human Self-hood consists of a 'nucleus of potentiality'—the 'I'—placed between the Individuality and the higher part of the Self on the positive side and the Divided Self and the lower part of the Self on the negative side. These form an organized system with the possibility—through the transformation of the Ego—of attaining harmony.

Human Essence

Individuality
Higher Self
'I'

Lower Self
Divided Self

True Self-hood

Fig. 35.3.—The Essential Pentad of Human Nature

We can now generalize this scheme into the following working hypothesis regarding essences of all kinds and levels:

Every essence consists of a nucleus of possibilities placed between two oppositely-natured essence-patterns.

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As an illustration of this hypothesis we may take animals as essences that are linked to man in one direction and to the germs in the other. Every animal has at least one essence-quality in common with man, and every animal is also constrained by its own genetic pattern, determined by the specific proteins and other components of its bodily tissues. The three factors—human, animal and germinal—have to be considered together in order to understand the nature of a particular species of animals.

We now formulate a further hypothesis with regard to the linkage of food, namely:

The essence-food of a given class is given by the class next below that of its own lower nature, and it is food for the class next above that of its own higher nature.

An illustration of this hypothesis can be taken from the last section. We can regard the soil—class 4—as food for germs—class 6—which in turn are food for man—class 8. Vertebrate animals are the higher nature of germs and vegetation the lower. Proceeding in this way, we can, for any class of essence, establish a pentad that comprises the five elements of its linkage in the process of the Reflux of the Spirit. The diagram below is a symbol of the pentadic linkage.

Each of the five points on the diagram is drawn at a different level to indicate that they belong to five different essence-classes. Each essence spans three classes. Herein lies one of the basic distinctions between essence and existence. Existence is tied to its own level. There is no sense in the statement that an existing animal is both a whole composed of germs and also a man. Existentially, an animal is a septempotent entity, and it cannot be anything else without ceasing to be an animal. When we speak essentially, it is quite otherwise. We can recognize the values implicit in the statement that animals span the range from germs to man. The realization of essence is possible for the very reason that it is not tied to existence, and yet can be linked with it. Indeed we may even begin to catch a glimpse of the meaning of the statement that when existence is purified and essence realized the two may ultimately merge in the Cosmic Harmony. We may hope to gain some insight into this possibility by studying the pentads of the Reflux of the Spirit by which essence spiritualizes existence.

13.35.6. Bare Existence

The ground-state of hyle is nonentity or formlessness. By nonentity, we mean that which is devoid of system, organization or harmony. It is not nothing; for it is the ground of all existence, but no essence is there. Since, however, the absolute separation of essence and existence would be the dissolution of Being, there must remain in the ground-state a need for essence. This need creates a force, and must induce a reaction. The reaction is of a different character from the recycling of hyle or the 'continuous creation of matter' discussed in Chapter 24. Spirit is not material—it is not even matter in the virtual or sensitive states. Essence is 'quality-bearing pattern'. In the ground-state, there is no pattern and no quality—but the very absence of quality is an essence-property, for it is the need for values to appear.

Nevertheless, there cannot be formed a Pentad of the Reflux of the Spirit with its nucleus at the point of emergence from the ground-state. This point lacks essence-food. It is formless existence, such as we attribute to thermal energy that is devoid of organization. The first appearance of the essential qualities of system and organization occurs at the second level of simple substances.

We have to examine further the meaning of the statement that bare existence is in need of essence and that this creates a force. It is indeed a mighty force; for the limitless hyle is unable to find anywhere in the existing universe an essence-quality potent enough to satisfy its need.

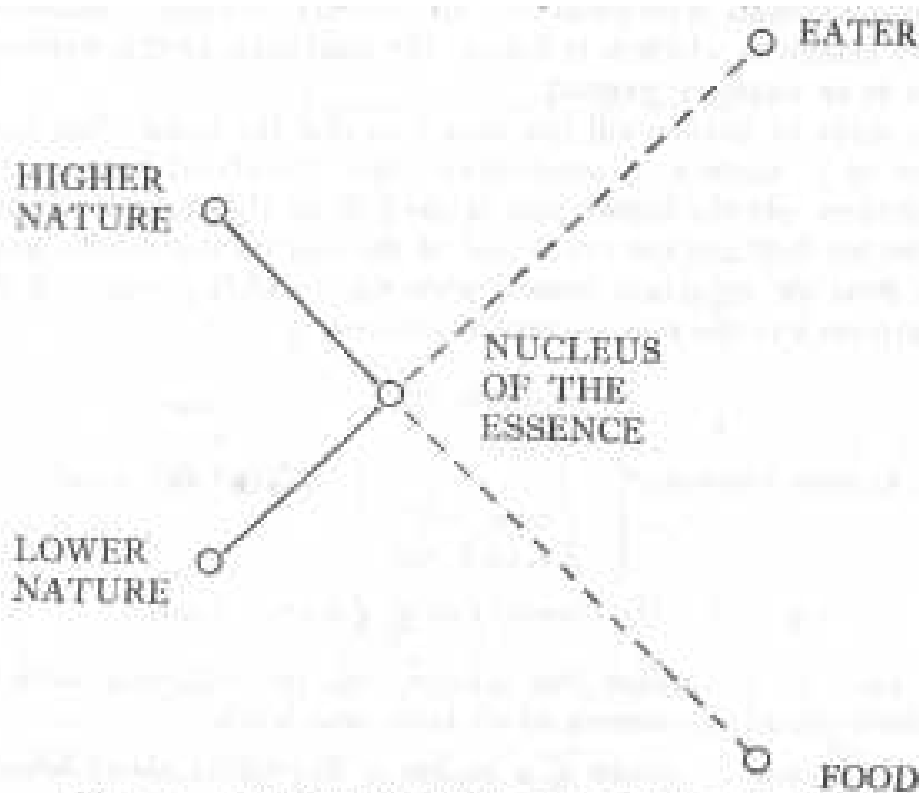


Fig. 35-4.—The Pentadic Linkage of the Reflux of the Spirit.

Therefore, we must picture bare Existence confronting pure Essence with all the existing worlds between them. If we take account of the cosmic scale of the forces involved in the confrontation of Existence and Essence, we can see that none other than bare Existence could be the source of the arising of Essence, just as none other than pure Essence could be the starting-point for the creation of the existing world. Need enables the simplest existing entities to achieve a pattern. Thus the first step in the Reflux of the Spirit towards its source can be, and is, made spontaneously; that is, without the reciprocal maintenance of food and eater. Once this step is made, the initial force that resides in the dyad bare Existence-pure Essence, can serve no more. Being without system or organization, the force cannot 'do' anything. It cannot, for example, penetrate the existing world as an essence-creating agency. This does not mean that its action ceases; on the contrary, all existence feels the need to find the essence just because the pressure of need acting at the lowest level is constantly maintained. We use the term 'pressure', but 'suction' might be more appropriate. It is the emptiness, the void, of the ground-state that gives it the force to attract the essence-qualities that it needs.

The Realization of Essence must always be accompanied by the Debasement of Essence. The Reflux of the Spirit is a separation of essence-qualities into fine and coarse. As the fine rises, the coarse descends and is finally drawn into the void of the ground-state of bare existence. There it would seem destined to disappear forever in the limitless, formless, timeless hyle. Nevertheless, we may suppose that there is a law that requires that everything, whether existent or non-existent, should return to its source; so that, in the final analysis, rising

and falling, finding and losing, becoming and ceasing to be may prove to be the eternal twin aspects of the Unfathomable.

The scheme comprises twelve essence-classes that give rise to eight pentads. The highest pentad is beyond Existence, so that there are in the strict sense only seven pentads involved in the Universal Reflux. The eighth and highest is beyond the Reflux, for in it all experience is unified in the Cosmic Individuality that is not subject to the laws of Existence.

13.35.7 THE First Pentad—Crystalline Essence

The simplest essence capable of occupying the nucleus of a pentad is the class of crystalline solids, which have a fixed pattern but lack power to change from one form to another. This is existence with the minimum of system and organization that can confer a quality upon

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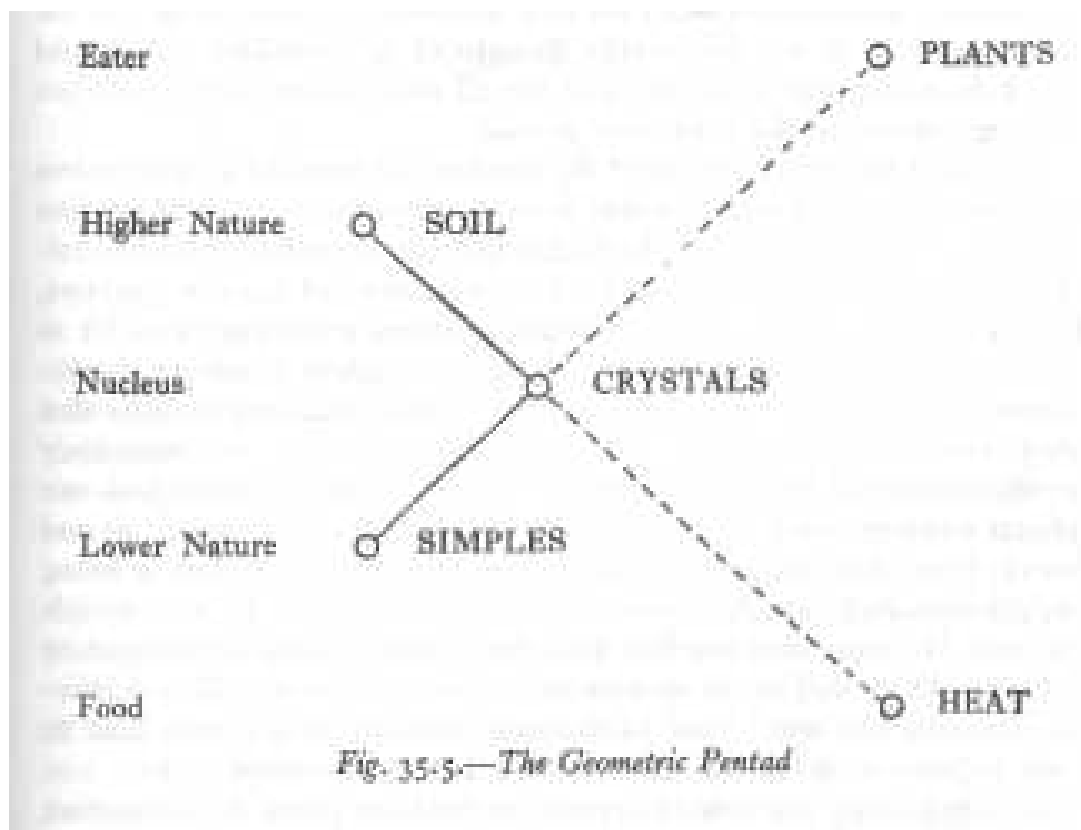
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a class. We can employ existential terms such as 'crystalline solid' to draw attention to the presence of a particular kind of essence. The simplest conception we can form of the essence-qualities of system, organization or harmony, is probably that of geometric pattern. Such patterns are found in crystals, with their orderly array of atoms held together by polar and non-polar linkages. As we can see from the metallic elements, crystals are not necessarily rigid, non-deformable solids. Thus, even the most primitive essence can be regarded as having a certain inherent variability that distinguishes it from the corresponding level of existence. This will, perhaps, appear somewhat less strange if we examine the form of the first pentad.

Each diagram of the Reflux of the Spirit is to be interpreted according to the same formula, thus:

Crystals are linked by their essence-pattern to simples and to soil. They feed on heat and are food for plants.

The basic essence-pattern is geometrical regularity. This has wide limits of variation. In its extreme simplification, the pattern is the symmetry of a single neutral atom. At its greatest elaboration the crystal-



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line pattern merges into that of the micro-crystalline and colloidal material of soil. The property of 'crystallinity' is at its maximum in pure metals and metallic salts, and it diminishes progressively in passing to either extreme. This is a feature of essence-properties that makes our present scale quite different from that of existential levels of energies. As we pass up the scale of essence, certain properties begin almost imperceptibly to characterize the pattern. These properties grow to maximum intensity and then imperceptibly fade away. There is always a blending of properties, so that an essence-class does not define a level of Being. 'Crystal' is obviously a different class-concept from 'quadrupotent entity', or 'thing' or 'heat'. An ice-crystal and a crystalline virus are obviously on very different levels of Being. On the other hand, rocks are not usually thought of as crystalline—chalk and shale do not appear so at all—and yet all rocks share in the common essence-pattern of the geometric pentad.

The food for crystals is heat.* By heat we understand all patternless elementary states of existence that have no property save that of random motions. These motions are the building-bricks from which the crystalline pattern emerges. They have a bare minimum of essence-qualities, but no essence-pattern. These essence-qualities are latent in so far as every number of the class of 'essence-heat' can adapt to certain characteristic patterns. The rocks that we call 'native', meaning thereby that they have not undergone transformation into soil, are secondary products derived from the primitive atoms and dust from—which our planet was first concentrated, acted upon by the energies of sun, air and water. Even those rocks that have passed through the bodies of living organisms such as the limestones—are derivatives of the simple

pattern. We must also recollect that the essence-classes are formed by debasement as well as by realization. Thus, chalk is mainly a debasement-product of the bodies of diatoms; but still it is a rock and its food belongs to the same class as does that of any other rock.

We shall study the role of crystals as food for plants in connection with the third pentad.

13-35-8- The Second Pentad—Soil Essence

The second pentad is the lowest of those in which all members are complete essences. It can be regarded as the Pentad of the Preparation for Essence to enter Life.

- This notion is often encountered in the Hindu Upanishads, where it is designated *tapas*, cf. *Chandogya Upanishad* Pr. V.

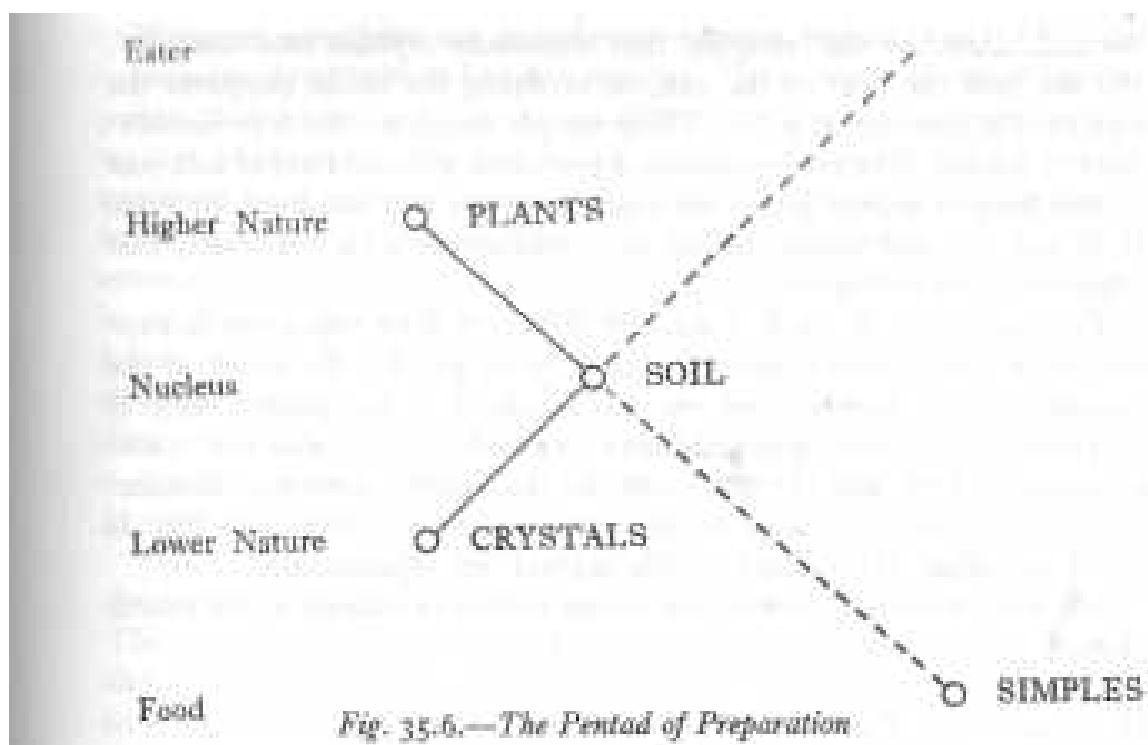
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By 'soil' we understand the support of life. On our earth, it consists of the complex system of colloidal silicates, humic materials and minerals—including traces of salts of most of the elements—which is the basis of plant-life. Indeed, in its essence-pattern, soil merges continuously into vegetation, which stands at the upper extremity of its nature. Rising from below, soil emerges from the crystalline state. In its characteristic condition, soil is a blend of crystalline material and debased organic material. Both meet in the common pattern of the transition from the geometrical to the organic.

We should regard the soil as a dynamic factor in the Awakening of the Spirit. On the earth, is a spherical layer not many inches thick, and yet all life depends upon it. In the oceans, the sea water, with its complex chemical composition, serves a similar purpose, and is a reminder that the essence-pattern is flexible. On other planets, there may be nothing outwardly resembling our humic soil; but wherever there is autonomous existence there must be a transitional essence-pattern by which the Reflux of the Spirit may proceed continuously towards completion. We must, therefore, take the word 'soil' as standing for a class of essences, the existential support of which may vary greatly from one geological period to another, from dry land to ocean conditions and, far more, of course, from one planet to another planet.

Rock is spiritualized into soil by the action of air, water and the heat of



the sun; these are the 'simples' that transmute crystals into 'colloids'. We see how the heat of the sun, in vivifying the rocks, prepares the way for the emergence of life. These simple forms are the true essence-food of the soil. The rocky detritus is primitive soil, not food of soil, just as sub-human animal forms are primitive man and not food for man. It is sun, air and water, acting in combination with life—itsself, that effects the spiritualization.

The essence of the soil is actively fertile. Soil on the earth is supported by the passively infertile rocky crust and by the water of the oceans—the lithosphere and the hydrosphere of the planet. Life is prepared, stimulated, sustained and realized in the ceaseless transformations of the soil. At this point the descending stream of essence-qualities retains enough of its life-values to bring the soil to life. It could be called 'the essence of life without its organization'.

The role of the soil as food for germs will be examined in the fourth pentad.

13-35-9- The Third Pentad—Plant Essence

Plants, by their nature, link together the active germs and the active soil. Their essence is passive, like that of the crystals. We can look upon vegetation as the great regulative Spirit-power of the earth. It is rooted in the soil and it emerges into the germinal essence.

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We must note here the distinction—already hinted at several times

—between dynamic and static natures. These terms are more appropriate than active and passive, as they avoid the suggestion that we are concerned with two forces in a triad. Moreover, the static essence is not so much passive in its external relationships as stationary in its own nature. It lacks potency for transforming into another kind of essence. The dynamic essence, on the other hand, is evolutionary in its nature; it enters and becomes transformed into essences of a higher order. But it does not follow from this that entities with a dynamic essence are always active in their external relationships. The distinction between static and dynamic patterns is dyadic in character—it is the source of a cosmic force the significance of which will become increasingly evident as our survey proceeds.

Plants span the range from soil to germ, and we must therefore clarify the essential status of germs as distinct from that of plants or of animals. The germ of a plant is its reproductive cell, together with all the seed tissue that supports it. The word 'germ' can, however, be understood in a much wider sense than this. The common usage which speaks of micro-organisms as 'germs' is—no doubt accidentally—very close to the usage we wish to adopt. There is a germinal essence which, though not itself vegetable, is the upper limit of plant essence, just as there is a soil essence which, though not itself vegetable, is its lower limit.

The food of plants is the crystalline essence. Plants do not feed on the soil, but on the pattern of mineral matter in the soil, together with the carbohydrate pattern latent in air and water and the protein pattern latent in the humus. The plant blends and harmonizes these patterns to feed its own essence. The diagram suggests that the simple crystals and energies cannot be assimilated directly by plants, but this seems to contradict the view that plants can live on 'air, water and sunshine'. The difficulty disappears if we examine closely what is involved in the photosynthesis of carbohydrates by green vegetation. We observe the action of the organic catalyst, chlorophyll. Through the pattern of the chlorophyll essence, carbon dioxide and water react to produce the cellulosic carbohydrates and lignins used by plants to build their bodily support. It seems here as if carbon dioxide and water were directly food for the plant; but the whole point of the process is that plants cannot feed directly on the simple substances and need the help of an intermediate mechanism to 'crystallize' them. This can be done without 'soil' as we know it and, indeed, far more photosynthesis proceeds in the oceans than on land. Moreover, there

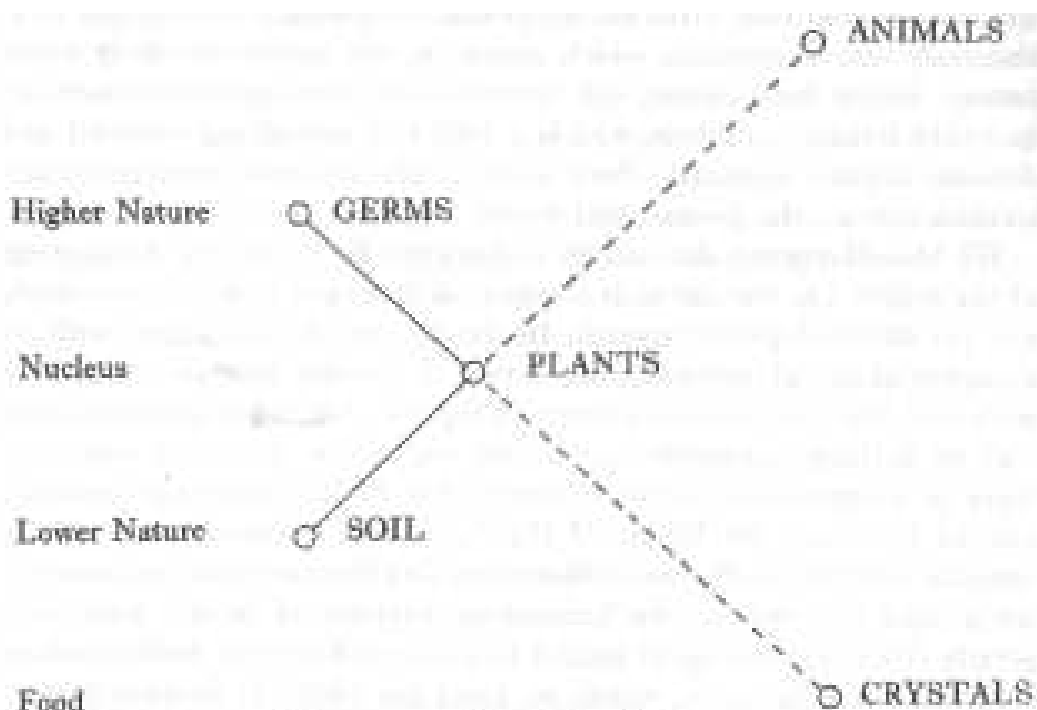


Fig. 35.7.—The Pentad of Emergence

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are plants that can flourish on mineral or even metallic supports, as witness the South American mosses that grow high in the air on copper electric cables. The concentration of elements depends upon the action of some catalyst—organic or inorganic—that enables plant food to make the step from the 'simple' to the 'crystal'. Such simples as air, water and sunlight are useless to the plant separately. It is only after they have been 'spiritualized' by the action of chlorophyll or some other catalyst that they can be assimilated. This will be even clearer if we compare the building up to food by photosynthesis with the breaking down of food that takes place under the action of the plant enzymes to produce the non-structural sugars and fats of the sap. The latter process resembles animal metabolism in that it is a separation of fine essence from coarse, and is thus a true act of feeding. Photosynthesis produces not only a new pattern of essence for the plant, but also liberates the oxygen that is needed in the metabolism of nearly all forms of life on earth.

This example has been examined at some length to assist in elucidating the distinction between the realization of essences and the metabolism of existential foods. The plant essence is the nucleus of the Pentad of Emergence, where the Spirit begins to acquire form.

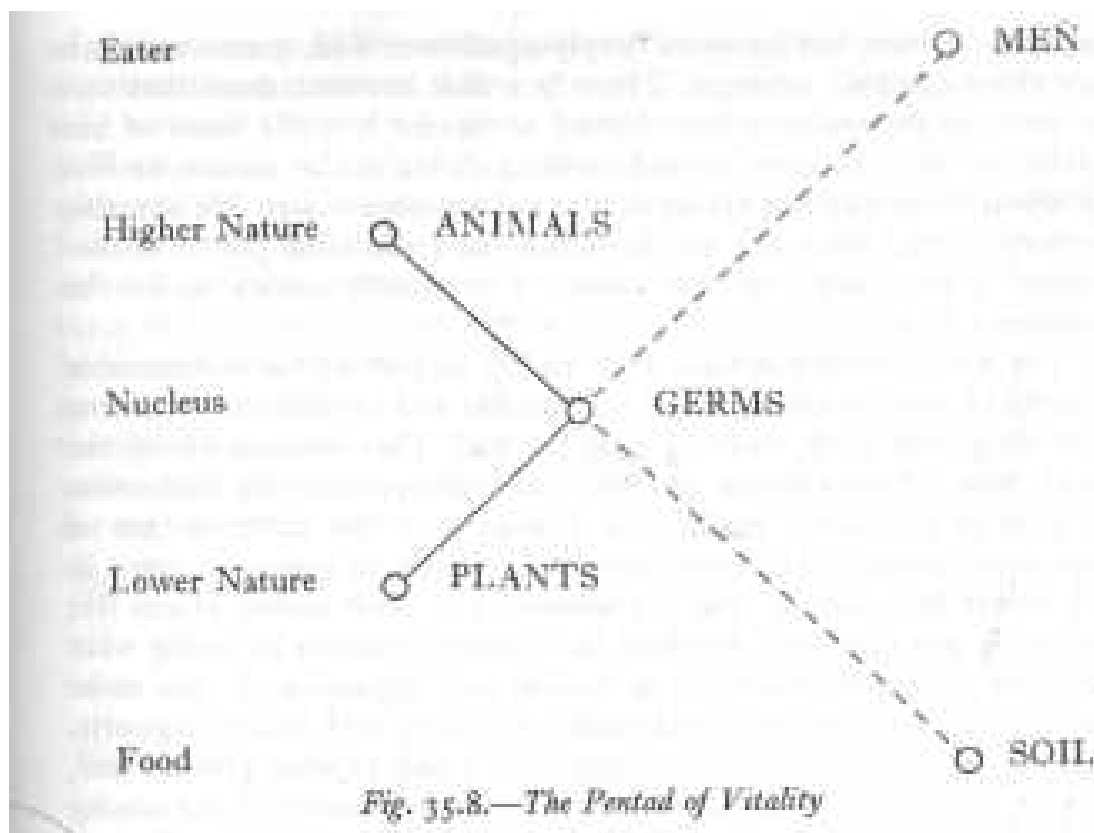
Fig.35.8- The Fourth Pentad—Germinal Essence

The word 'germ' may be taken to mean 'capable of spontaneous development'. Many qualifications would be needed to make such a definition precise, but it may serve to convey the essential property of all forms of life that are not rooted in the soil. We commonly refer to micro-organisms, and sometimes also to insect larvae, as germs. The germ of the grain is the independently developing part of the plant that possesses the essence-pattern that we are seeking to understand until it forms its roots and becomes attached to the soil. The smallest primary units of tissue that are capable of independent reactions in a living organism also fall within the class of germinal essences.

In the germinal essence there is a quality of non-fixation that distinguishes it from the vegetable essence. The pattern is common to a wide variety of bodily supports. It is present in the reproductive organs of plants, in micro-organisms and insects, in the invertebrate animals and in certain tissues of animals and even of man. At its lowest extreme, the germinal essence merges into that of plants and at its upper limit it touches the animal kingdom. Its food is the soil and it is the essence food of man.

The earth-worm is a characteristic bodily support of the germinal essence. The worm lives in the soil and on the soil. We know the intimate connection between worm life and the production of human food, but it does not occur to us that we 'eat worms'. In the existential sense, worms are not food for man, but in the essential interpretation we can see that the whole pattern of the worm essence is dedicated to the production of the germinal tissues upon which the specific essence-pattern of man depends. If we examine other germinal forms, such as the grain of wheat—traditionally 'the staff of life'—we can see how the plant extracts from the soil the complex materials out of which the vegetable proteins are built into the germ-cells and their supporting tissue. This essence-pattern enters also into the tissues of animals, to give the three-fold complex of proteins, carbohydrates and fats which supports human life.

Notwithstanding the evidence of its presence on the earth, the ternary soil—germ—man seems strange and contrary to much that we have learned from the study of Fact. The reason for the strangeness is our unfamiliarity with essence-qualities. We do not readily understand that the Reflux, as an element in the Spiritualization of Fact, is not only quite distinct from the involution and evolution of



separate entities, but far more deeply significant. Soil, germs and man are three dynamic essences. There is a link between them that can scarcely be expressed in bare factual terms, for it is the bond of life given for life. The germ devitalizes the soil, but it also renews its life. Without the giving and taking of life, soil becomes desert. We observe, moreover, that when the soil is denied the revitalizing power of discarded animal and vegetable tissue, it eventually ceases to be the support of life.

The germinal essence takes as its bodily support all the innumerable species of micro-organisms and coelenterate and invertebrate metazoa, including arthropods, that live upon the soil. This teeming life of the earth brings forth essence qualities that make possible the realization of man as a dynamic essence, as distinct from the static essence of vertebrate animals. Moreover, germinal life has an essence-pattern in which strife makes its first appearance. The earth-rooted plants live relatively peaceful lives, fulfilling their essence-pattern by being what they are. Germinal existence is restless and aggressive. It can enter into a very wide range of existential situations and bodily supports. Among the insects there are highly developed psychic powers and, maybe, a wide range of possible states of consciousness—if not among individuals, at least in colonies. The germ-cells of plants are the seat of an intense cosmic force at the moment of fertilization, and probably concentrate nearly all the possibilities of consciousness of the plant essence. Invertebrate animals, lacking the powers of nervous memory and nervous co-ordination, are wholly dependent for all their movements upon the immediate stimulus of the environment. Nevertheless, they do move and, in doing so, produce a disturbance that is quite different from the conservative action of plant life. Hard though it is to recognize a common essence-pattern in all these diverse manifestations, we can

at least see that, reaching in its Reflux the germinal kingdom, the Spirit comes under a specific action that is the precursor of a condition of conscious participation in the cosmic process. We can thus describe the germinal stage as the Pentad of Vitality, to distinguish it from the vegetable Pentad of Emergence. The germinal essence 'emerges' from the passivity of plant life to initiate a realization that culminates in man, with the striving, questioning uncertainty that makes him seek to understand his place and his role in the cosmic scheme.

13.35.ii. The Fifth Pentad—Animal Essence

Organic sensitivity is an easily recognized common characteristic of birds, mammals and other warm-blooded animals. It is the culmination

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of the realization of an essence-pattern that first appears in crystals as a systematic organization, harmonious rather by what it is than by what it may become. Crystals—plants—animals are the static counterpart of the dynamic ternary, soil—germs—man. There is a genetic pattern within which each animal species is held no less rigidly than the crystal formed according to the pattern of its crystallographic type. The immutability of the species is a relative concept, but we have seen in our study of Fact that it is shared by animal, vegetable and crystalline forms. In all cases the essence-pattern is marked by symmetry, a quality that reappears as complex and sensitive organization as we pass from crystals through plants to animals. By contrast, soil and germs are asymmetrical, unbeautiful and insensitive. The pentad of the Animal Essence is set out schematically below:

The upper and lower limits of the animal essence are men and germs respectively. The beginning of animal essence is the living germ—its highest manifestation is the human organism. The range of animality is very great and its limits are to be recognized by its essential properties rather than by form or function. The essential nature of the animal is to be what it is. The several genera of animals are endowed with characteristic mechanisms for the transformation of

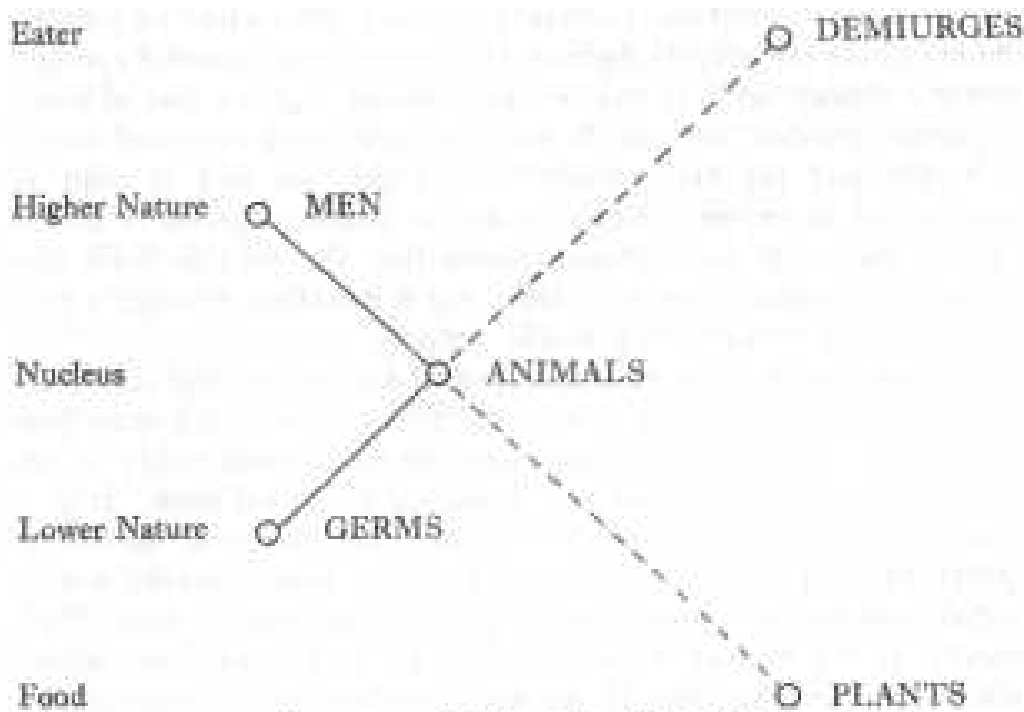


Fig. 35-9.—*The Pentad of Sensitivity*

energies of a particular range of qualities. We observe in the different genera—and even species—well-marked manifestations that cannot be accounted for in terms of biological needs alone. Each animal genus is a highly specialized individual, having its own powers and limitations. If we seek to place ourselves within the centre of experience of different species of bird or animal, we can to some degree distinguish the specific fine shades of automatic energy with which each is endowed. This specificity reaches its greatest intensity in the great mammalian orders. It is sufficient to reflect upon the stimulations and satisfactions of the carnivorous and herbivorous orders to see that each animal transforms life-energy into a particular quality of experience. Even among the animals that feed directly upon plants, we can distinguish between the experience of rodents and of ungulates. Not only is the form of experience specific, but the characteristic powers with which each species is endowed are remarkably distinct. One species has powerful eyesight, another a delicate sense of smell—one is strong, another fleet of foot—one climbs, another burrows. It has commonly been observed that all the bodily and psychic characteristics which we find in man are developed to an extreme degree in one or another species of animal. It is by reason of these characteristics that the animals fulfil their destiny. The animal essence is static, but it manifests through a great range of energy-transforming bodily supports.

That plants are food for animals appears both obvious and inaccurate, since the insectivora feed on germs, and the carnivora eat animal flesh. The linkage of plants and animals must be understood rather as one of reciprocal maintenance than of 'eating' in the literal sense. It is, of course, clear that all animal life without any exception derives its requirements of fats, carbohydrates and proteins from vegetable sources—either directly or through some germinal or animal body. This, however, is not the whole story. The linkage of plant and animal

essences is more than one of somatic interdependence. Animals are created to perform a cosmic task which would be impossible for them if their organism were required to build up the materials required for its maintenance from the primitive crystalline state. Plants not only provide chemical substances of a particular composition, but also essence-forms that have been prepared to serve as sources of animal experience. These forms can sometimes be recognized in the biologically active alkaloids, vitamins and salts of some rare elements; but we may surmise that biological science has not yet penetrated far beyond the fringes of a subject that may within a century prove to have decisive importance for the survival of the present earthly Biosphere.

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Man, in his ignorance, has seriously disturbed the balance of plant and animal genera on the earth. Many species, having distinctive powers of energy transformation, have been almost eliminated from the Biosphere. It may well be that the consequences of human intervention will fall, and perhaps are even now falling, upon the human race. Mankind is at the present time peculiarly incapable of performing the true cosmic function of the human essence, and the capacity for true initiative in the sense of self-perfection appears to be diminishing. Unless there is a great change, man may find himself compelled to fill the role of the animal species he has destroyed.

One decisive difference between animals and germs consists in the quality of psychic experience of which each class is capable. The sensitivity of animals produces energies required for the adjustment of the general harmony of the solar system. If these energies are not forthcoming from one source, the Biosphere is compelled to adjust itself in order to produce them from another. The sensations and feelings of a tiger are quite different from those of an elephant, and neither the one nor the other can be produced by sheep or cows. If, therefore, tigers and elephants were to disappear, or be so diminished in numbers that certain qualities of experience were to fall short of the requirements of the planetary harmony, some other mechanism for producing the same experiences would have to be found. According to certain beliefs, the birth and death of animals and men liberate energies of the required qualities, so that the essence-pattern can be maintained if the conditions of the life and death of men and animals are modified. Such modification must inevitably go in the direction of diminishing the possibility for man of fulfilling his own characteristic human function. Thus we can see on the earth at the present time a rapid increase in the number of human beings keeping pace with the diminution in numbers of the higher animals. There is, on the other hand, an unmistakable decline in the characteristic human qualities of freedom and responsibility, so that the majority of men and women, though human in their functions, revert to the animal property of complete dependence upon external influences for their being-manifestation.

13.35.12. The Sixth Pentad—Human Essence

The quality of essence-conflict that first appears in the soil reaches its culmination in man. Conversely, there begins to appear in the

human essence the quality of responsibility for the Cosmic Purpose that finds its culmination in the Cosmic Individuality. Man thus stands at the two extremes of two opposing essence-qualities of strife and

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responsibility. Strife can arise only when there is a separation of natures. In its most primitive form it is seen as the war of the elements that converts the rocks into soil, and in the complementary war of physical and biological forces by which organic detritus is incorporated into and vivifies the soil itself. In the germinal essence, the forces of system and organization are at war, and they issue in the precarious harmony of the Biosphere. Man's essence is the scene of a conflict in which human Self-hood is suspended between the demiurgic essence in one direction and the animal in the other. In man's essence, strife and harmony are interwoven and so he occupies one of the focal points in the Reflux of the Spirit. He is neither Demiurge nor animal, and yet both essences go into the moulding of his nature. In this he does not differ from any other class of essences—animals stand similarly between man and germs. But man does differ from animals in one crucial quality—that in him the conflict of natures can become conscious, thus enabling responsible Individuals to arise in the Creation.

Here we must understand that the word 'Men' refers neither to individual man nor to the whole of mankind, but to a class of essences.

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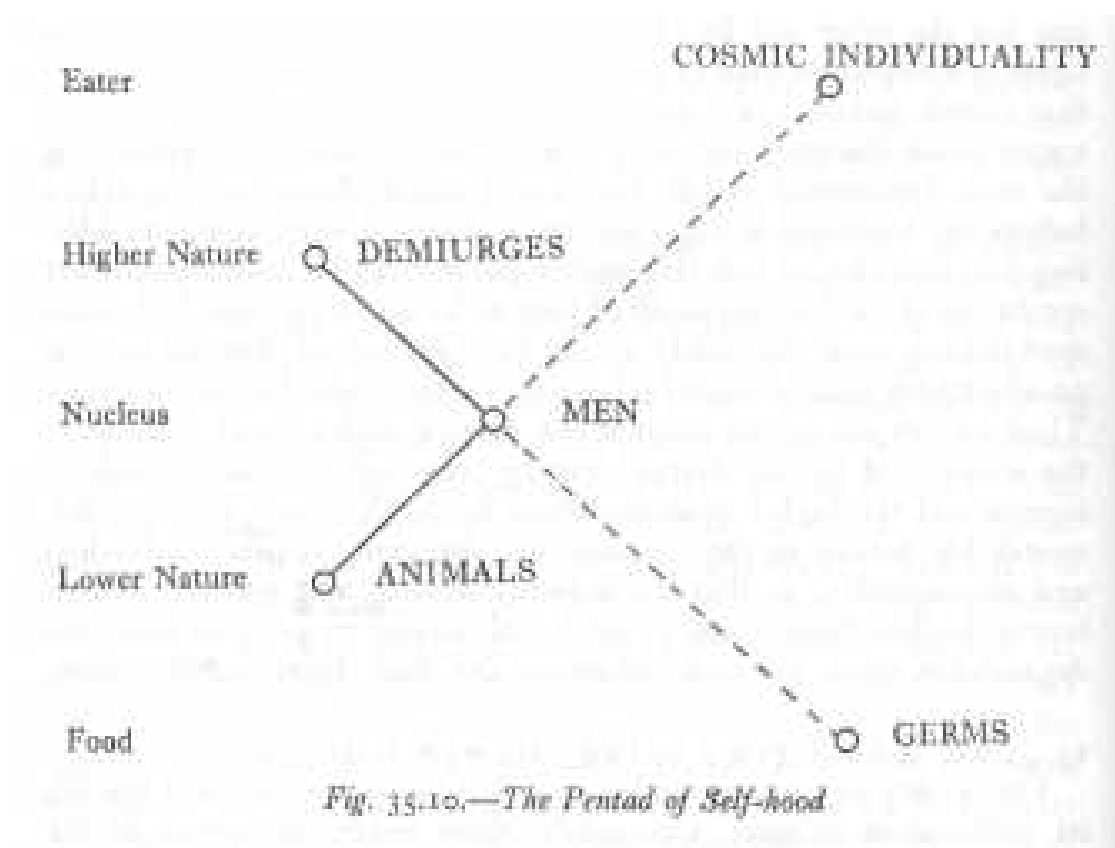
There are bodily supports of a particular essence-pattern, the nature of which we must strive to comprehend. The human essence is destined to be food for the Cosmic Individuality, which is also a class of essences—though here, as we have seen, the distinction of unity and plurality is transcended. The essential nature of man is to be an instrument for the conscious and voluntary transmutation of substances, whereas the animal essence serves for an unconscious and involuntary transformation. At each stage in the Reflux of the Spirit, new qualities enter and blend with those that came before. The human essence is the result of no less than six stages of realization—which of three belong to the static ternary—crystals, plants and animals—and three belong to the dynamic ternary—soil, germs and man. At each of these stages, there are prodigious transformations that enrich the essence with qualities that make it possible for it to support the next class beyond. If we are to understand the assertion that germs are food for man, we must take into account the wonderful process by which simple substances arise from the ground-source and are in their turn built up into crystals—how crystals are transmuted into soil and then again how first plants and then germs emerge from the soil, bringing with them the systematic organization formed at each preceding stage of the ascent. Each step is a miracle whereby the power of harmony reconciles the incompatible upper and lower natures. When the division of natures becomes established in the germinal essence, a living force appears that can give food to the search and the striving of mankind. The human

spirit is the sixth miracle of the reflux, for it makes possible the arising of beings that can be responsible for their own realization. Such an essence-pattern could by no means have taken form in a single step from the raw material of bare existence. Many stages of purification—of separation of the fine from the coarse—are needed before the human spirit can acquire its bodily support. Nevertheless, its situation is extremely precarious, because it has the bare minimum of qualities needed for the responsibility it is required to exercise.

To understand the nature of human food, we must return to the germinal essence and note how this is three-fold in its nature: plant—germ—animal. This discloses a remarkable linkage that can be expressed in the proposition:

The Lower Nature of each Essence is food for the Higher.

The plant nature of the germ is food for the animal nature which it shares with man. This helps us to resolve one of the enigmas of the essence reflux. We can see that the food of our body is derived from



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the tissues of plants, germs and animals; and there seems to be no reason for supposing that one such tissue is 'finer' than another, especially as man 'denatures' most of his food by the action of fire. All this is true, but only as applied to the somatic food; although even here, we are concerned with the essential qualities of the food and not its chemical composition or biological properties. The plant essence is static and it feeds the static side of man's nature. The germinal essence is dynamic and, when it enters into and blends with the human essence, it is the source of the strife and striving that distinguishes man from animals. But the true significance of the germinal

essence lies in its emergent quality—this is expressed in an ancient saying that Germ is Breath. The germ is the simplest breathing thing; in it is born the spirit or life-principle of all conscious essence. This is why we postulate the presence of germinal essence on all planets where there is the possibility of conscious transmutation.

Our enquiry into the human spirit, though brief and incomplete, suffices to show that 'man', as we know him, is not Man in the essential meaning of the word. Ordinary man is a member of the class of human essences, but he belongs to it only potentially. Actually, ordinary man is little more than the combination of a variety of animal natures, which form the content of the Divided Self and prevent the True Human Self from occupying its rightful place. Not until the spirit enters and awakens the Self-hood can it use the bodily powers for the purpose of conscious self-realization of energies. The automatic transmutations of the animal essence are accompanied by an equally automatic debasement. So long as man does not see and accept his responsibilities for conscious self-realization, he remains on the same level as animals and—according to the diagram Fig. 35.8—should be food for the Demiurge. If he can become a Man in the essential meaning of the word, he is linked through his higher nature with the Cosmic Individuality. The first destiny is static—it is fulfilled by man remaining what he is. The second is dynamic—it depends upon his being transformed into what essentially he is destined to be.

In either case, man transforms energies; but in the first he does so passively, like any other animal, by his sensations, his feelings, his associations—by his living and dying—without any results for his own essence. In the second case, man transforms energies consciously—by his labour and his intentional sufferings—and the results serve a higher purpose than the animal experience and also they lead to the transformation of his own spirit by the fusion of Self-hood and Individuality.

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13.35.13. The Seventh Pentad—The Demiurgic Essence

The term 'Demiurge' designates a class of essences the existence of which cannot be verified by human sense-perception except in special states of consciousness. Their reality can be inferred from the observed regularities of Nature and from the harmony that is maintained between the higher and the lower worlds. Demiurge can be taken to combine the classical Greek 'worker for the people', or higher magistrature, with the platonic 'artificer of the world'. The religious and the mystical experience of mankind have always agreed in recognizing beings that, stand between Nature and the Divine Essence. They have been known as Neter in Egypt, as Devas in India, Malaik in the Semitic languages and Angels in the West. Their characteristics have been expounded by the scholastic philosophers and theologians of Christianity and Islam. The Demiurges must be the vehicles or instruments of the Universal Individuality, responsible for regulating the conflicting processes of Existence, and especially those of Involution and Evolution in their mutual impact upon the level of planetary life. The Demiurges are

beyond Self-hood, and this makes it exceedingly difficult for us men, aware as we are of Being and Will only as manifestations of Self-hood, to comprehend their nature. They are spiritual powers that, though imperceptible to us, are more concrete, more fully real, than Selves in the state of embodied existence.

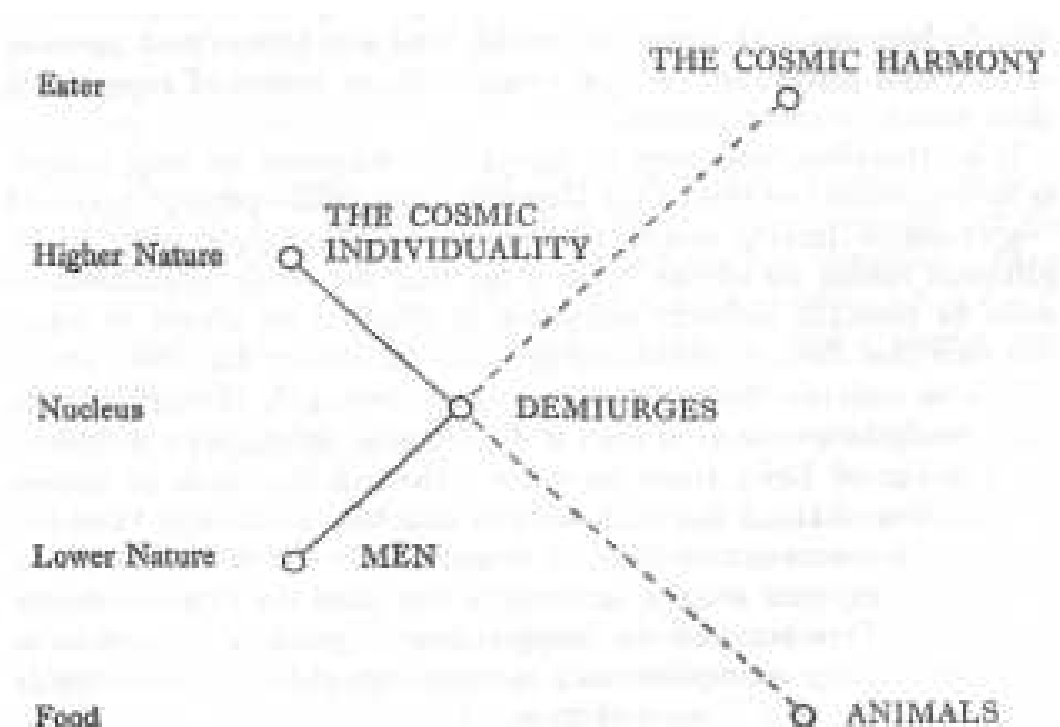


Fig. 35-11.—The Pentad of Responsibility

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The three-fold nature of every independent spirit requires a three-fold bodily support; and we have concluded that the higher nature of man requires a body finer than the somatic organism for its manifestation. Since the Demiurges correspond to the higher nature of man, even the lower bodies of these Essences must exist beyond the range of our ordinary organs of perception. The spiritual nature of the Demiurge requires a body that is wholly composed of conscious energy and must, therefore, be independent of the limitations of time and place to which even the middle body of man is subject. We are thus discussing an essence-class the bodily support of which is *ex hypothesi* imperceptible to the senses and whose action must therefore take place by the control of energies rather than through the behaviour of material objects.

Belief in the presence of Essential Powers having the characteristics we ascribe to the Demiurge is very ancient, and is still an article of faith in Hinduism, Buddhism, Christianity and Islam; though now largely disregarded. The Egyptians from the earliest dynasties believed in essence-qualities under the designation of Neter—wrongly translated as 'gods'—and similar beliefs were held by the early civilizations of the Andes and Central America, especially that of Quetzalcoatl. It is, of course, easy to regard all such beliefs as the vestiges of a primitive worship of nature gods and it is indeed hard to discover any positive evidence that there are regulative influences acting consciously to main-

tain the harmony of the planetary world. We know little of such agencies on our own planet, and we are totally without means of recognizing their action on other planets.

It is, therefore, necessary to accept that whatever we may suggest as to the nature and role of the Demiurges is a bold—perhaps overbold—speculation lacking empirical foundation. This might seem to be sufficient reason for silence, were it not that our whole world-outlook must be radically different according to whether we accept or reject this view that there are conscious agencies, far greater than man, whose role is to maintain the universal harmony. Strangely enough, we can more easily believe in God than in His Angels, although by definition the Essence of Deity must be entirely beyond the reach of human reason. Since Kant, it has been scarcely possible to accept as valid any rational arguments—ontological or cosmological—for the 'existence' of God. Only mystical insight can give to any man the direct certainty of a Divine Presence; and the interpretation of mystical experience in forms of language appropriate only to statements of fact must inevitably lead to confusion and contradiction.

We can, however, reach certain conclusions as to the necessity for

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Demiurgic Essences that bear the responsibility for adjusting the operation of the universal laws to maintain cosmic harmony. We have seen in our study of Will that the planetary world is contingent and that planetary existence is hazardous. We have also seen how the negative laws of World XCVI can produce results that disturb the planetary harmony. It is, therefore, reasonable to suppose that these disturbing influences must be compensated by a conscious intervention made exclusively in the interests of law and order. It was to emphasize this aspect of their role that we adopted the term 'Demiurge' for the essences that bear the responsibility for regulating the operation of universal laws. By hypothesis, the involutionary process is automatic, whereas evolution can only be conscious and voluntary. Consequently, evolution would stop and ultimately fail if there were no agencies to provide for the conscious renewal of the process wherever and whenever it is threatened.

Such arguments are fortified by certain empirical facts, such as the astonishing adjustment of the relations of organic species on the earth, and the difficulty of accounting for the arising of new species, having essence-qualities that have little or no bearing on survival, except as the result of conscious direction. The view that the Demiurges are the sources of the essence-patterns of the Biosphere is consistent with the hypothesis that the novempotent entities that constitute the first of the four levels of Hypernomic Existence are the bodily supports of the Demiurgic Essence. These various suggestions can be expressed in the following proposition:

There is a class of Cosmic Essences—called Demiurges—that is responsible for maintaining the universal order, especially at the planetary level, where existence is contingent and hazardous. These essences have a three-fold nature, the nucleus of which has a bodily support composed of sensitive energy beyond the reach of human sense

perception.

Without regarding this proposition as supported by valid empirical evidence, we shall examine its consequences for the linkage of food. According to the pentad, animals are food for the Demiurges, which in turn are food for the Cosmic Harmony. We have seen that animals transform the energies of the plants into sensitive experience of a very wide range of qualities. These energies are liberated at all moments of excitement, and especially at the moments of conception and death. They range from sensitivity to percipience,* and are precisely what

• Cf. The Universal Scale of Energies, Chapter 32, Fig. 32.3.

the Demiurges need for their task of regulating the flow of the planetary process on our earth and in other parts of the solar system. It is thus, by their essence-quality of sensitivity, that the animals become food for the Demiurges; and man also, in his lower nature, automatically transforms energy of the same order. It is in this sense that man in whom the 'I' has not awakened and who, therefore, exists only in his animal vehicle, dies, and becomes, in dying, 'food for the Demiurgic Powers'.

The use and regulation of the energies set free by the death of animals and men is the task of the Demiurges. Nevertheless, there resides in man also the demiurgic essence of his own higher nature. This has no automatically formed bodily support and in ordinary unawakened man it remains inactive. Those rare and extraordinary men who are able to transform their own animal energies into the energy of consciousness bring into existence the third, or demiurgic, body, and they can then regulate energies in the same manner as the Demiurges themselves.*

Before leaving the subject of the regulative responsibility of the Demiurges, we must note that the energies set free by the experiences and the birth and death of animals and men are not attached to any organism or other existing entity. They are hyle in the sensitive state, bearing specific essence-qualities, but without intrinsic organization. They might be compared to a palette of colours from which the artist chooses and blends what he requires to make his picture. These 'free' energies can be composed by the conscious power of the Demiurgic Essence into what are sometimes called Existential Images. These images then become organizing sources for many kinds of essence-patterns, and, through them, of existential forms. By such means, we may suppose, new organic species are moulded from the genetic patterns of existing species. This appears to be the most convincing account that can be given of the true evolutionary trends that go against the inherent stability of the generic patterns of the Biosphere.

Essence Images of a different kind can act upon the percipient energies of man, and they enter human experience as the Power of Ideas. These are the conscious, positive counterpart of the unconscious negative Elemental Powers.

In the diagram Fig. 35.11, the Demiurges are shown as food for the Cosmic Harmony, by which name we designate that essence-quality in which culminates the static self-completion of the Creation.

- Examples of such men will be described in Chapters 39-44.

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13.35.14. The Eighth Pentad—Cosmic Individuality

With the eighth pentad, the predominating essence-quality flows from responsibility into compassion. The regulative task of the Demiurges is essentially static—it is to produce harmony in that which exists and to do so within the framework of the universal order. The work of compassion undertaken by the Cosmic Individuality is to create conditions that permit the limitations of the universal order to be transcended. The creative and dynamic role of the essence in the last stage of the Reflux is represented in the diagram below:

The two highest members of the pentad represent the final goal of the Essence in its twin aspects as static and dynamic harmony. By the term Ultimate Realization, we refer to the incomprehensible quality that is final and yet always in process of fulfilment. The Spirit, having passed through all the stages of reflux, enters into the eternal peace of the Cosmic Harmony; but it also reaches the eternal becoming of the Endless Realization. In the final and, as it might be called, the Divine Pentad, the true human destiny is revealed. The human essence, by reason of its germinal source, is involved in strife; but, by reason of its destiny to become food for the Cosmic Individuality, it bears the seeds of compassion. Man belongs to the series of dynamic essence-classes and, if he loses his dynamism, he betrays his destiny and falls

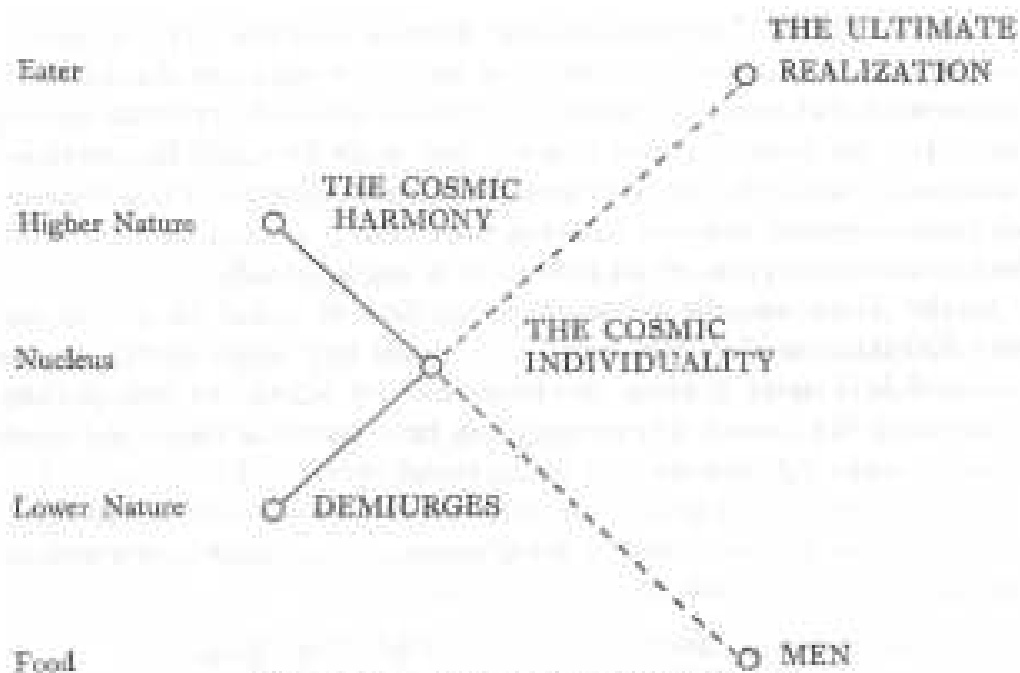


Fig. 35.12.—The Pentad of Compassion

into the fate of the animal essence—to be no more than a source of varied energies required for maintaining the world order.

It is, moreover, possible to discern further significant distinctions in human destiny. Man's higher nature corresponds to that of the Demiurges. We may therefore suppose that in fulfilling the plan of his own essence, man can enter the class of Demiurges. Such an essence is liberated from the bonds of planetary existence and may participate in the regulative task of the Demiurges. The highest human essence-quality is responsibility—that is, the acceptance of a task that can serve the Cosmic Order. The dynamic nature of man is such, however, that he is destined to reach beyond human qualities. The quality of compassion is superhuman—man as such can only see the image of compassion, but never the reality behind the image. In order to become 'food' for the Cosmic Individuality, man must be ready to surrender, consciously and voluntarily, his own separate existence. Only then can the human essence become a part of the Creative Compassion by which the ultimate liberation of all Existence is made possible.

In the Trisagion, the Ultimate Realization is called Holy God, and Bare Existence is Holy the Fixed. The third hypostasis of this incomprehensible Trinity is Holy the Immortal, by which we may perhaps understand the Cosmic Harmony. Only here we must be on our guard against imagining that we can 'understand' this triad.

Without seeking to grasp the ultimate and incomprehensible Realization, we can recognize two series of essences that stand to one another as male and female powers:

Within each series there is a linkage of food and eater, but between the two there appears to be no such relationship. Nevertheless, the two series are complementary and indispensable to one another. They are

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both ways of Reflux of the Spirit, but they are not alternative ways. Each series penetrates into the other by reason of the triplicity of nature of all essences. In this lies the significance of the pentadic linkage. The essences of the static series fulfil their destiny by being what they are. Those of the dynamic series are called upon to become what they are not and can never wholly be.

As a broad generalization, we may say that essences of the static series produce bodily supports that are systematic, harmonious and beautiful, whereas those of the dynamic series are pre-eminently organized and potent, but subject to tensions and even ugliness. The crystalline essence produces forms of surpassing beauty; the soil is shapeless, asymmetrical and subject to disruptive forces. Among plants, there is little that is ugly or disharmonious. Green vegetation on the earth unceasingly makes its peaceful contribution to the biospheric economy. As compared with the static condition of plants rooted in the soil, germinal existence is turbulent and restless, subject

to perpetual strife—living and dying at the rate of thousands of millions every minute. Even in the most beneficent activity of the germinal essences, there is a restlessness and tension, compared with which the plants seem to breathe the very peace of heaven. In trees and flowers, we find symbols of the Cosmic Harmony, whereas the fertile germ-cell is the symbol of Ultimate Realization, always fulfilled and always born again.

From the strange, blind, germinal striving, energies are liberated that make possible the formation of vehicles for the sensitive human essence. Plants can support only the automatic animal essence. Here again, we note the contrast in the cosmic roles of animals and men. Each species of animal exhibits some essence-quality in a higher degree than man, but because of their specialization these qualities can serve only for the static transformation of a narrow range of sentient or automatic energies. Man, the weakest of animals, and the most chaotic in his essence, has possibilities to which no animal is open. By the very conflicts and disharmonies of his nature, man can transform conscious, voluntary energies that can serve the inscrutable purposes of the Cosmic Individuality.

Again, when we compare the role of the Demiurges with that of the Cosmic Individuality, we see how Love and Law are the dynamic and static essence-qualities by which all is pervaded. The Demiurges are the guardians of Universal Law, and, in the fulfilment of their responsibility, the demands of the whole must inevitably take precedence over the needs of the parts. Without order, there is no cosmos, but the price

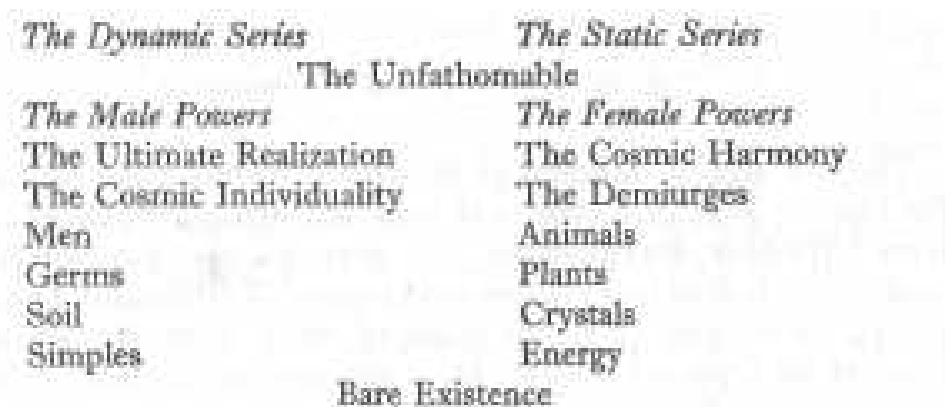


Fig. 35.13.—The Twin Series of Essence Powers

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of order is the sacrifice of the part for the perfection of the whole. Beyond order, there is compassion, which does not set order aside but complements it.

Every essence is, by nature, pervaded by its own opposite. Man's nature is the opposition of animal and Demiurge—but neither the one nor the other is the nucleus of man's essence. The true human essence is created out of the need to harmonize the opposing natures. The same is true also of the static essences. The animal essence is half germ, half man, but the inherent dynamism leads only to an involutionary development. This recalls the Chinese aphorism: Animals are beautiful

when they are young, Men when they are old. The animal is most perfect in its conception, when all is dynamism; but as it is born, grows old, its powers fade and it ends its life completely static. The true destiny of man is just the opposite—he is born an animal and has no more than animal beauty—but if he strives to fulfill his destiny, a new creative dynamism enters and his life ends at a higher level of beauty and power than it began.

It must be admitted that such formulae are over-simplified. They treat the Reflux of the Spirit as if it were no more than a process of actualization in time. In reality, the pentadic linkage is timeless. The determining-conditions do not apply to essences until they take to themselves a bodily support. Since we can see and study only the bodily supports, we are led to think of essences as either temporal or eternal. They are not to be described in such terms.

The essence linkage is deeper than the relationships of Will, Function or Being. We can, at most, represent a shadow of its significance with our symbolic diagrams and descriptions. It is only when we turn to the crucial question: 'Is the Reflux of the Spirit to its source assured, or is it uncertain and hazardous?' that we can begin to comprehend the depth of our ignorance of the Cosmic Drama. All evidence of our senses and reason must convince us that existence is contingent and uncertain—but we cannot know how it stands with essence. Nevertheless, we are bound to conclude, from the evident and unmistakable hazards that the human essence encounters, that uncertainty prevails so long as essence and existence are divorced. The consequences of this divorce are watched over and, within the limitations of the universal order, regulated by the Demiurges. There still remains the cosmic uncertainty whether Law and Love can be finally harmonized.

Chapter Thirty-six GOD AND THE COSMIC DRAMA

13.36.I. Divine Omnipotence

We need not be philosopher-theologians to appreciate the difficulty of reconciling human responsibility with the doctrine of the Omnipotence of God. It is not easy to see that the difficulty is created by wrong use of language—that is, by combining into a single proposition statements about the nature of man and statements about the Nature of God. We cannot easily grasp the extent to which we draw on human experience in our attempt to form a picture of the Being of God. In the states of mystical consciousness, where man is aware of the Presence of Divine Love and Majesty, the sense of his own nothingness does not in the least diminish his sense of responsibility and therefore of sinfulness. This remarkable experience, verified thousands of times over by the saints and mystics of all religions, is evidence that the logical argument that true human responsibility is inconsistent with Divine Omnipotence must conceal some fallacy that blinds us to the truth.

The same is true of the argument that Divine Omnipotence and Divine Love cannot both be compatible with the existence of a world of suffering, in which men alone seem able to struggle—however inadequately—with the forces of Evil. The bitter accusation that if

God is Almighty He must be a God of Hate rather than of Love has turned millions against religion; but it fails utterly to destroy the vision of the Goodness and Rightness of everything that is revealed to the mystical consciousness.

Nothing in mystical literature is more striking than the unanimity with which all mystics affirm the overwhelming Majesty of God and yet remain convinced that man is truly responsible for his own actions. The reality of the Cosmic Drama of the struggle between universal forces is not questioned by those who have become aware that human conflict is but a reflection of a cosmic conflict. The mystic in Milton senses the reality of the drama, but the theologian in him is constrained to regard the issue as prejudged and the struggle therefore fictitious. In reading all such documents, we feel that they lose some

authentic quality from the moment they deny the reality of the drama they depict.

Most of the difficulties that arise for any rational approach to the Cosmic Drama are due to the failure to distinguish between Function, Being and Will. We picture God as existing, and therefore subject to the limitations of possibility; then arbitrarily deny these limitations—thus postulating a Being whose very nature is self-contradictory. If God is beyond the limitations of Existence, it follows of necessity that He does not exist. This conclusion presents no difficulty for us, since we look beyond Existence to Being and beyond Being to the Unfathomable.

Nevertheless, we are no nearer to finding a meaning for the word Omnipotence. If we place God beyond Existence, then we cannot invoke the Power of God within Existence. It seems, therefore, that we should recognise that God as Being is completely unknowable and that nothing in our experience can help us to form any picture of the Divine Nature. In particular, we are quite unable to associate the notion of Omnipotence with Being beyond Existence; for the mighty working of the Power of God must be in the world—that is, within Existence itself.

There is no reason for surprise that we cannot find a meaning for Omnipotence in the realm of Being. We should expect power to be an attribute of Will. Here again we distinguish between the Ineffable Will that is beyond Creation and the Triune Will that enters into the creative process through the Triad of World III. The three Cosmic Impulses in World III are all 'omnipotent' in the sense that they are not subject to the limitations that derive from their mutual action. But World III is transcendental for all human experience. We have no means for understanding the Cosmic Impulses otherwise than as committed to one another in the relationship of the triad. We may—as a formal abstraction—equate the Omnipotence of the First Cosmic Impulse with the Power that sets the creative process in motion and maintains the eternal flux. The Omnipotence of the Second Cosmic Impulse can be equated to the limitless possibility that resides in all Creation to fulfill the purpose of its existence. Neither of these being 'Omnipotence' within range of our human experience, the Cosmic

Affirmation must remain beyond the Cosmos, and the Cosmic Receptivity can be complete only in the Formless Ground. Within Creation both affirmation and denial can have meaning only when confronted in the triad.

This leaves only the Third Cosmic Impulse as bearer of 'Omnipotence' within Creation itself. Immanent Omnipotence is the limitless

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reconciling power that pervades all triads within the existing universe. In our endeavour to find the meaning of the three Cosmic Impulses, we surmised that the God of our worship, the immanent Deity that is the source of all our hopes and the goal of all our strivings, could be found in the Third Reconciling Impulse. We can now see that this surmise is of far greater significance than mere convenience of nomenclature. If it is true that the mystical experience of Deity is that of union with the Third Cosmic Impulse, we can understand why there is no sense of incongruity in the synchronous awareness of the limitless Power of God and of the responsibility of the human Self-hood for the consequences of its own actions. This would be impossible if 'Omnipotence' were to have a functional meaning. We could, for example, have a functional picture of a vast machine actuated by an infinitely powerful Prime Mover. The several parts of such a machine could have no power of independent movement. It is just such pictures that confuse us when we try to represent to ourselves the meaning of 'Omnipotence'. Functional man confronted with a Functional God would indeed be no more than a helpless mechanism incapable of any action not predetermined by the Supreme Function, unless the latter were assumed to be limited in its power over its own subordinate parts. Such limitation can be postulated for the Autocratic Power that dominates all Fact, but that power is not and cannot be the God of Love to whom our worship is directed. God as the Supreme Will is not the Autocrat or the Supreme Fact. Fact is limited by Existence, but God is not limited.

'Omnipotence' that is not autocratic can be ascribed only to the Will. The 'Omnipotence' of the Third Cosmic Impulse is not compulsive but permissive. Thus it is that we have seen that triads initiated by the Reconciling Impulse are not limited by the distinction of possible and impossible that separates Existence from Essence. It is through Divine Omnipotence that the universal reflux is made possible. This is the Power by which Existence is destined to be spiritualized and Essence to be realized.

The fulfilment of this destiny is the task allotted to Life; and upon earth, during this present age, we men are the chosen vehicles of this fulfilment. This is our part in the Cosmic Drama. It is a part which man cannot play by the power of his own will, but it is also a part that cannot be played unless man himself wills it. No act of spiritual realization is possible for man without the help of God the Reconciling Impulse, for That gives him both his freedom and the power to exercise it.

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'Omnipotence' should mean precisely what its etymology suggests: all-potent, not all-powerful. Existence would be crushed into non-entity between the Unlimited Affirmation Be! and the Unlimited Denial Be not! if the potential for Reconciliation were not equally unlimited. The flood-tide of Creation must spend itself in the endless desert of non-existence, but Creation itself need not be lost thereby, for it is sustained by the Power and Love of God, that can redeem Existence through Essence and realize Essence through Existence. The Cosmic Drama retains its utmost significance, for uncertainty and hazard enter into the very heart of Creation, where finite Self-hood fights its solitary battle for fulfilment.

13.36.2. Man the Image of God

There is scarcely a tradition that does not affirm a likeness between man and God, expressed in the Book of Genesis by the words Let us make man after our own Image ... This seems to contradict the assertion that human nature and Divine Nature are utterly incomparable. Moreover, the tradition lends itself to anthropomorphic views of God, and has undoubtedly been responsible for the tendency of the ordinary man or woman to picture and think of God as a superhuman Monarch, ruling the world from His Heavenly Throne. Even those who would reject such naive beliefs tend to project human attributes upon the Deity. Their human notions of justice, goodness, truth and beauty are ascribed—with little thought of their absurdity in such a context—to the God of our worship. It is hard to blame people for such tendencies, for, if man is made in the image of God, it is natural to assume that all that is noblest and best in human nature is also closest to the Divine Image. The crude anthropomorphism of this assumption has not driven it out of currency even among profound thinkers, and it has been one of the chief arguments against theism. The argument: If the unmerited suffering of millions of victims of religious or racial persecution is called the work of Divine Justice—then I prefer to deny God, has bitten deeply into the feelings of mankind. The evidence of rare saints and mystics, that Love is the highest experience of Deity, does not weigh against the undeniable fact that suffering on the earth bears little relation to merit or demerit. The terribly serious consequences of wrong thinking are nowhere more obvious than in the decline of religious faith. The assumption that God is a Being with attributes similar to those of man, but perfect and infinite, has led millions either to hate God or deny His existence. The arguments that seek to reconcile the assumption with the facts of

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human experience—the facts of injustice, suffering and evil—cannot be convincing. For example, the arguments that evil and suffering have come on earth by 'man's first disobedience'—or by the reiterated failure of man to choose what is right—provokes the retort that no Just and Loving Creator would have placed man in such a predicament.

Since this retort is currently made by sincere and serious people, we are bound to re-examine our assumptions.

The whole course of the investigations made in earlier chapters has led us away from all anthropomorphism in our religious beliefs. Philosophers and theologians—especially since the writings of Dionysius—have been well aware of the danger of using the same kind of language in discoursing of God as they would use in describing human qualities and human events. The greatest mystics have clearly seen that it is utterly misleading to picture God as a Being to Whom any kind of attribute can be ascribed. Goodness, justice, mercy, beauty, truth and the rest have meaning as applied to Existence—they have no meaning at all in the realm where the possible and the impossible are undivided. If by God we wish to understand Ultimate Being, then we must also understand that He is absolutely transcendent and inaccessible, not only to human reason, but to any form of consciousness possible in the existing universe. Though we may be convinced on rational grounds that there must be an Unfathomable Source beyond all questions of 'Why' or 'How', the very nature of this conviction removes it from the sphere of human concerns. The God we worship cannot be the Unfathomable, which lies beyond all experience, including that of worship.

We need not, for such reason, abandon the age-old belief that Man is made in the image of God. The God we worship is in one aspect an idealized, perfect Being, and in another the Immanent Will that can respond to our prayers because its very nature is to reconcile Existence with Essence and to make possible what would be impossible for Existence alone. God the Ideal Being is revealed to us in the Cosmic Individuality—the Supreme Person whose Being is beyond the limitations of Eternity, Space, Hyparxis and Time. But the Cosmic Individuality can only manifest in Existence, and is then subject to the distinction of 'possible' and 'impossible'. The saying of Christ Jesus—'With men it is indeed impossible, but all things are possible with God'—cannot, in all fairness to the context, be applied to Himself: but it can be applied to the Cosmic Reconciling impulse; that is, to God, understood as the Supreme Will immanent in Creation.

In one sense, therefore, we may say that man is made in the Image

of the Cosmic Individuality—that is, of the Son of God. But in a deeper sense, man is created as a complete triad and therefore reproduces in himself the pattern of that Perfect Will that has created all worlds.

Man is a complete triad by reason of his threefold nature. The higher or Demiurgic nature of man corresponds to the First Cosmic Impulse of Affirmation. The lower or animal nature corresponds to the Second Cosmic Impulse of Receptivity. It is the 'I' in the inmost human soul that corresponds to the Third Cosmic Impulse of Reconciliation. Man carries within himself the three Cosmic Impulses, but this alone would not make him the 'Image of God', for the same is true of all essence-classes. Man is made in the image of God by reason

of the property of free self-determination bestowed upon his T. Through this property man can ally himself voluntarily with the Third Cosmic Impulse and can thereby enter all worlds. The 'God-filled' man is aware that his Self-hood has been annihilated by the immanent Individuality. His will, having been made one with the Will of God, has become a vehicle for the transmission of the Cosmic Reconciling Impulse. He does God's work, because he has fulfilled the promise of his creation in God's image.

Such, it would seem, is the true meaning of the tradition. It does not imply any likeness between man and God—above all for the reason that man exists, whereas God, as the Unlimited, 'Omnipotent', Pure and Holy Cosmic Impulse that reconciles Existence with Essence, is not a Being, and is not subject to any of the laws of Existence—not even to the first determination that separates the possible from the impossible.

13.36.3. Pictures of Deity

No further analysis is required to make it clear that the Omnipotence of God as here understood does not destroy the hazards of Existence. A picture commonly drawn is that of the Supreme Arbiter, watching the contest of warring powers without being involved in the action. All-powerful to ensure Justice and All-merciful to care for those whom injury drives from the arena, the Great Umpire is nevertheless *Deus ex Machina*—God standing apart from the melee. This picture has commended itself to those whose intuition assures them that God Himself must be beyond all uncertainty, all suffering and even all contact with the forces of evil. It fails, however, to convey the sense of the Presence of God in the midst of the struggle. If God intervenes by way of miracles, then the Laws of Existence are violated. If He does

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not intervene at all, then the struggle is foredoomed to end in disaster. For such reasons, the picture of God standing altogether outside the hazards of Existence has never satisfied the religious intuitions of mankind.

The alternative picture—dear to some modern philosophers such as Samuel Alexander and also, though not explicitly, Bishop Barnes—is that of a limited God, evolving with the Universe and not differing from it in His Nature. This picture is unacceptable to the religious sense, and rightly so; for it equates Fact with Reality, and the Supreme Being with the Autocratic Power that rules the existing Universe. We cannot worship God as a Fact. Our deepest intuitions tell us that God is beyond Fact and utterly unlike ourselves, and yet that God is Immanent, working in Existence for good, and that Divine Mercy is accessible always on every level and on every scale.

Such intuitions are wholly compatible with the recognition of God as the Supreme Reconciling Will. That Will is indeed the Arbiter of all the processes of Existence by the Triad of Order, 3—1—2. It is also the Creator of all Existence by the triad 1—2—3. It is the re-

generative, redemptive Power that works through the Triad of Concentration, 2—1—3. It is the Power that sustains all identity and all action by the triads 2—3—1 and 1—3—2. Finally, it is the Giver of all Grace and the worker of all miracles by the Triad of Freedom, 3—2—1.

We can form no 'picture' of Deity as the Third Reconciling Impulse; or it would perhaps be truer to say that all pictures are equally applicable. The Omnipotence of God allows all positive assertions about His Nature to be true. But these assertions are only projections into our human experience of what is beyond experience. The Cosmic Will does not 'participate' in Existence nor is It involved in the hazards and conflicts that Existence must endure. Though not a participant, the Will of God enters into everything. It does everything, but is involved in nothing.

13.36.4. The Hazards of Existence

In the Domain of Fact, there are two counter streams—of involution and evolution, of entropic and syntropic transformations—that flow from different sources and are subject to different laws. Contingency in the natural order is traceable to the presence everywhere of these two unrelated processes. In the Domain of Values there is a corresponding dualism of Creation and Reflux. Creation is the stream in which all possibilities are worked out. It is Existence, as the warp of

Reality, which carries the basic colours, but not the destined pattern of the tapestry. The counterstream is the Spirit-Reflux, which weaves into Existence a pattern that is as much impossible as possible. The two streams are different in their source, for one flows from the Cosmic Affirmation of possibility and the second rises from the Cosmic Receptivity in which nothing is possible and therefore also nothing is impossible. The nature of Creation is to fill Existence with all that is possible. The nature of the Reflux is to penetrate into the empty spaces of Existence and enrich it with spiritual qualities. The unification of two streams so different in origin and nature must either be wholly determined and inevitable—a 'pre-established harmony'—or else it must be hazardous, and the outcome unpredictable. At the outset of this enquiry, we decided that uncertainty should be accepted as a pervasive element of all factual experience. We should now agree to the corresponding conclusion in the Domain of Value; that the realization of Value is always subject to hazard. We do, as a verifiable truth, experience hazard as a pervasive state of tension and uncertainty. Tensions are more than the opposition of forces, they are more than imperfect relationships or defective states of existence; they lie at the very heart of all potentiality and their full significance can be seen only in the hexad, where the event is divided both in its nature and in the sources from which it is derived.

Clearly, the tensions should be least at the points nearest to the two sources. The Creative Act that separates the possible from the impossible is exempt from hazard, for it is prior to all determination. The need of hyle to receive form is also free from hazard, for where

all is formless, any change must be in the direction of the Reflux. The maximum intensity of the hazard is reached in the mid-region that is occupied by all the living forms.

In our study of Natural Philosophy we concluded that Life—the Autonomic World—transmits the reconciling force that links the two Worlds, one below and one beyond life; the Hyponomic and the Hypernomic. We found evidence of the same situation in the natural order in the Universal Scale of Being. Indeed, the doctrine that Life is the bearer of the reconciling factor in all Existence is the keynote of the Dramatic Universe. If it is rejected, little remains of the whole structure.

If, however, it is accepted that Life is no mere trivial accident in a non-living Universe, but the central Fact and the central Value of all Existence, then we can also recognize the intimate connection between Life and the Third Cosmic Impulse. God is the Living God and the

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God of Life, for life is the vehicle of the spiritualization of Existence and the realization of Essence.*

Cosmic Omnipotence—the reconciling quality of the Third Cosmic Impulse—enters into every triad of all existing worlds from World VI downwards; but those qualities that make worship truly significant are manifested in the world of living essences. These are, for us men, pre-eminently The Divine Attributes, and we discover them most surely in the inmost world of our own Self-hood.

The true place where we can begin to be aware of the Presence of God is in the centre of the Self-hood. The realization of one's own nothingness makes possible the Triad of Grace, 3—2—1, that is experienced as a state of beatitude in which the tensions of Existence are for the moment transformed into the realization of Essence.

It is probably true that without hazard there could be no experience of the Presence of God—for faith is the work of the Reconciling Impulse in the core of man's three-fold nature that enables the impossible to become possible. Since Existence is spiritualized by faith, hazard must be accepted as a fundamental necessity of Existence—as the very condition of Reflux. Hazard is the condition of faith and, when we apprehend it rightly, this makes it also the precursor of freedom. It is through hazard that death and resurrection are made possible. The Self-hood, by accepting the hazards of the Essence, permits the birth in its own centre of the Complete Individuality.

13.36.5. The Hazards of Stars and Planets

The Complete Individuality associated with the Sun is probably different, to a degree that we cannot picture, from that which can enter any ordinary man as a result of the transformation of his Self-hood. The stars are cosmic entities and their Individuality is inherent in their essential nature. Thus, the creative will of the Sun is not merely free

existentially, but essentially.

This constitutes a kind of hazard almost incomprehensible to us men. The suns are not subordinate to the Universal Individuality but free, and therefore responsible for their own creative activity. This essential freedom placed in the heart of Existence allows the Universe to make an independent contribution to the fulfilment of the Cosmic Purpose. We cannot know whether the creative power of the stars is always exercised in full harmony with the total purpose, or whether

* Here we seem to meet and agree with the intuitions of Albert Schweitzer, who has exemplified in the nobility of his life and calling the belief that reverence for life lies at the heart of true religion.

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there may be local and limited purposes. It is probable that every star has its own individual destiny that it seeks to fulfil in harmony with the whole; but can never do so completely because of the inadequacy of Existence. The consciousness of the Sun cannot penetrate to the immeasurably greater consciousness of the whole Universe. The Complete Individuality of World XII can never comprehend the Cosmic Individuality of World III, where the Divine Will is free from all commitments.

Consequently, hazards must arise, and with them tensions. These, in turn, make it possible for the stars to experience the Divine Grace. It seems indeed that, unless the stars were exposed to hazards commensurate with the greatness of their own powers, they would be deprived of the possibility of union with the Cosmic Individuality.

Such a conclusion must be deeply significant for the interpretation of human destiny. Put in the simplest language, it means that the stars, in their creative activity as the source of planetary life, are also fallible. Thus, being liable to error, their own creations must be imperfect, not merely by way of existential limitation but in their very essence.

We have supposed that planetary life is the fruit of solar creativity. This would include not only the physical organism, but the Selves of three-natured beings. Thus, though man is made in the Image of God, the artificer of his Self-hood is not the infallible Divine Will, but the hazardous creative power of the Sun. Perhaps we find here the secret of the distinction between Self-hood and Individuality.

Up to the level of True Human Self-hood, man is a creature of the Sun. That which is beyond the Self-hood—the Complete Individuality—comes from beyond the Sun. This seems to be true in every context, since the Complete Individuality in man must be on the same 'level' as that of the Sun—namely, that of World XII.

It would be idle to speculate upon the degrees of success and failure that are open to the stars in the fulfilment of their cosmic destiny. We may surmise that their task includes the creation of three-natured

beings capable of acquiring Individuality. It seems that millions of years of preparation may be needed upon any planet before this task can be attempted. This is a measure of the immense significance of such beings for the universal purpose. We may also surmise that there may be many other tasks to be accomplished, the scale of which is so vast that we men cannot yet begin to recognize them. Many more millions of years may have to pass before humanity has developed a collective consciousness that will enable it to respond directly to the needs of the Sun and to participate actively in the fulfilment of its

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task. It may be that even now a few rare individuals can appear on the Earth who can begin to see beyond earthly purposes; but for mankind as a whole even the needs of the Earth are still incomprehensible. Mankind is still very far from experiencing a sense of responsibility for the destiny of the planet that is our home.

This brings us to the problem of the planetary hazard. We regard the planets as subordinate powers, responsible only for providing conditions for the working out of the creative process. We have some notion of the immense complexity of life on our planet and the extraordinary fitness of the conditions for just the kind of life that we see around us. It is usual to suppose that life has adapted itself to the slowly changing physical and chemical conditions of the Earth's surface and atmosphere. It is also within the bounds of possibility that the planet has progressively adapted itself to the growing and changing needs of life. Perhaps both interpretations contain a measure of truth. If so, the hazards of the planet are somewhat akin to those of Self-hood. The nature of the planet stands between the spiritual impulses of solar origin and the material impulses of its own existence. Life itself is analogous to the core of the Self-hood—the 'I'—that seeks realization in the Complete Individuality. The Self-hood exists to provide conditions for the incarnation of the Complete Individuality. It may be that the planet exists to provide conditions for the arising of a Biosphere that can incarnate the Universal Individuality.

To carry our speculations further, we must leave the solar system and seek for the significance of the great galaxies within which the stars are but as flecks of dust.

13.36.6. The Hazards of the Galaxies

The doctrine that man is made in the image of God can be extended to apply to all cosmic structures that have a triadic nature, at the core of which is an essential freedom. So far as we know, man stands at the lowest level in the Scale of Being upon which these conditions can be satisfied. Since all parts of Existence are interlocked by functional connections, the condition of inner freedom must be regarded as exceptional and even impossible; that is, inconsistent with the laws of the level on which it is maintained. A part cannot enjoy true freedom, for its actualization is conditioned by the whole. When, however, there is a very great difference in scale—as between an atom and a mountain—there is no effectual determination of the one by the other. An

atom may disintegrate and the state of the mountain remains unchanged. The mountain may wear away but the rate of change is so slow on the

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atomic time-scale that it is imperceptible. The immense differences of scale—of size, duration, potentiality and significance—that are observable in the existing Universe are deeply significant, for they allow just that relative freedom that is necessary to allow the Spiritualization of Existence to proceed independently within different cosmic units.

The largest cosmic units that we can observe as separate wholes are the galaxies, or possibly colonies of galaxies having their own organization. These occupy a well-defined place in the functional organization of the Universe as manifestations of the eleventh factual category of Domination. It seems likely that the spiral galaxies have a limited duration in time—not greatly exceeding ten thousand million years—though some spherical galaxies may have achieved permanent stability with prospects of enduring as separate entities for a much longer time. There is also reason to believe that the galaxies may come into existence continuously and independently throughout the existing Universe,, Cosmological theory is, and always has been, changing and controversial, and we may be very much further from knowing the basic facts than some astronomers suppose. Nevertheless, though the origin and destiny of galaxies may still be obscure, the fact that there are such vast cosmic units is not to be doubted, and this in itself is sufficient to justify the view that between the Universe as a whole and the stars as units, there is an intermediate world-order that must belong not only to the Domain of Fact but also—and perhaps pre-eminently—to the Domain of Value.

Though any one galaxy may contain a hundred thousand million stars, it represents so small a proportion of the total mass of the Universe, and occupies a region in space relatively so small in relation to the whole, that it can be regarded as an independent cosmic unit with a destiny independent of the Whole. The synchronous presence of tens of thousands of millions of galaxies is evidence that they are subject to the hazards of Existence. It is probable that there is a certain Pattern of Realization in each galaxy, according to which Essence and Existence should be reconciled and reunited. In one aspect at least, this must be a process in time, and the hazard can be regarded as that of success or failure in achieving the cosmic purpose. There is at least some evidence, in the presence of two kinds of galaxy—the spiral and the globular—of a distinction between 'existential' and 'essential' cosmic units. The stationary condition of the spherical galaxies may be an indication that a state of equilibrium is attainable in which Creation and counter-Creation are harmonized and Existence triumphs over 'change and death and over thee, O Time!' In this

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state, the tensions and hazards of the Reflux of the Spirit must have an altogether different character from anything that we can know. It may

be, for example, that in these 'harmonized universes' life has ceased to exist, having been taken up into a state of Universal Consciousness.

This suggests that the galaxies should be three-natured entities—'made in the Image of God'. We may conceive the 'higher nature' of the galaxy as the affirmation of all Existence, and the lower nature as the receptivity of its constituent stars with all the planets, dust-atoms and energy-fields that constitute the visible 'Milky Way'. The higher nature is essential and the lower is existential. The first descends as a creative act from Above and the second emerges in the Reflux from the undifferentiated hyle-field.

The immensity of the Creative Act that brings a galaxy into existence as an independent Cosmic Unit strains our vision beyond its powers. The Milky Way seems to be the limit of our direct connection with the Cosmic Affirmation of All Possibilities. The progress of scientific discovery discloses more and more of the limitless complexity of Existence and we can also see in it the working of simple framework laws. But we cannot see how the whole is organized. The galaxy must be a cosmic unit having its own identity, and yet it is inconceivable that it should be functionally organized by any material process acting 'from below'. It is both more reasonable, and also more in accord with our deepest intuitions of the significance of all that exists, to believe that the galaxies have been created as Cosmic Units to serve the Universal Purpose.

The question then arises as to the third or central nature of the galaxy. What is the mighty Consciousness that can occupy the central position and experience the affirming and denying forces that stream in upon the galaxy from the Creative Source and from the Formless Ground? It seems that here we can invoke the conception of the Universal Individuality formulated in the study of Laws as the vehicle of the Will in World VI.

Hitherto, we have left in abeyance the task of ascribing an existential support to the Universal Individuality. The following summary will indicate the reasons for regarding the Universal Individuality as the Will of the Galaxy.

1. The Universal Individuality belongs to World VI, where the determining-conditions take the form of the Law of Order.
2. In the study of Creation, the fourth stage brought us wholly within the existing Universe, and we found that the Universal Qualities of Love and Compassion become significant at this stage. These are

attributes that we should associate with the Universal Individuality. The triad at this stage was given as:

- The Universe,
The Galaxies,
The Stars.

Thus the Universal Individuality appears to have the galaxies as its vehicle or instrument.

3. In the study of the Reflux, no mention was made either of the galaxies or of the Universal Individuality. Nevertheless, from the eighth Pentad it would seem that the lower or 'existential' nature of the Cosmic Individuality must be greater than the Demiurgic. This suggests that we—with our human understanding—cannot make distinctions in reference to levels that are too far removed from our own. There are probably stages in the Reflux, beyond the seventh, that we have been obliged—for lack of insight—to condense into the one pentad of the Cosmic Individuality. Our scheme can be regarded, at the best, as an attempt to show how the Reflux must continue beyond the limit of our possible participation. It is therefore appropriate that we should supplement our picture of the Reflux with that of the hazard of the galaxies and the reconciling role of the Third Cosmic Impulse transmitted through the Universal Individuality by which every galaxy is pervaded.

The hazards of galactic existence are incomprehensible for us. The creative affirmation must, of necessity, dominate galactic existence. Each galaxy would seem, therefore, to be confronted with the demand that it should achieve such Spiritual Perfection as to fulfill the purpose of Creation. Since the hazards upon such a scale must be immense, the likelihood that any given galaxy should achieve perfection would seem vanishingly small. Perhaps this is the reason why the number of galaxies in the Universe is so very great.

However remote from our human experience may seem the spiritualization of the galaxy of which our planet is so insignificant a unit, we remain linked to galactic destiny through the Universal Individuality. The incomparable greatness of the Consciousness that can bring unity into the total experience of a galaxy must also enable it to reach every subordinate cosmic unit. The Universal Individuality must certainly watch over the human race—as over all other communities of three-natured beings—with compassion and mercy. This does not imply intervention in human affairs—either as an affirming power or a denying force—for the Individuality must always be the instrument of

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the Reconciling Cosmic Impulse. It is compatible with all that we have learned of Self-hood and Individuality to believe that a man may become the vehicle for the Universal Individuality. Such incarnation in human form would account for the extraordinary lives and influence of the greatest Prophets and Messengers of God who have appeared on Earth in different Epochs. Such men have always shown their pre-eminence in the qualities associated with the Third Cosmic Impulse. They have been men filled with the 'Love of God'.

According to the view that the Universal Individuality has its abode in the galaxies, we should say that such prophets have come to the earth 'from beyond the Solar System'.*

True prophets appear but rarely on earth, but it does not follow that contact between the Universal Individuality and the human race is confined to such special incarnations. There must be a balanced action between the ordering function of the Demiurgic Powers and the harmonizing work of the Universal Individuality. This work never ceases, but mankind is seldom aware of it. Nevertheless, if such an action were not present, the destructive tendencies of the lower forces in the human Self-hood would inevitably lead the entire race into a disaster from which there could be no return.

13.36.7. The Cosmic Individuality

We have reached the threshold of a very great mystery: that of the destiny of the entire existing Universe. Are we to ascribe hazard to all Existence and uncertainty of fulfilment to the purposes of Creation ? Can there be hazard for the part and assurance for the Whole ? There is nothing incredible in such a notion: the waxing tree and waning leaf is an image that our mind can entertain. But it does so only by averting its gaze from the final destiny of the tree that in its turn will wane as the forest waxes. However far we may ascend the scale of existence, we see the merciless hand of time unravelling the skein. Even the stars will die and the galaxies dissolve. Science in its progress has done nothing but confirm the great saying of Gautama Buddha: Impermanent are all component things; nothing comes into existence but bears the seeds of its own dissolution.

If we turn from temporal images, valid only for the abstract, dualistic system of matter and function, to the more concrete realities of Will, we see that all worlds open to existential impulses are subject to hazard. The laws of Involution and Evolution can be reconciled only by the

* Cf. Chapter 44 for a discussion of the modes of incarnation of the Universal Individuality.

exercise of freedom, and this is given in its fulness to Individual Wills alone. It may be that the essential pattern of Existence is such that the Universal Harmony could, in theory, be achieved and maintained by the concerted action of all the Complete Individuals that constitute the Ideal Society of World XII. The evidence of earthly life suggests that such an outcome is almost infinitely improbable. Nevertheless, the very possibility suggests important consequences. We have touched upon the question of universal sin. The reality of sin is one of the chief spiritual truths in the life of man, a truth the acceptance or rejection of which separates the religious and non-religious attitudes towards human destiny. But if sin is so dreadful and so concrete a reality for man, can it be absent from the Universe ? If it were, we men would be monsters better destroyed than preserved. Is not the true hazard of existence uncertainty aggravated by sin? If so, it would follow that Self-hood, endowed throughout the Universe with the power to exercise its freedom to make itself the instrument of Individuality, fails to do so with that complete rectitude which alone could secure the Harmony of Evolution and Involution. It would seem then, that Will on the planetary level—that is in World XXIV—throughout all Existence must be

tainted with sin, though maybe in varying degree, and that all life on all planets is in need of redemption.

Proceeding further, by way of the tetrad, into the realm of Being, we have seen the inexorable march of the Creative Power, parting opposite from opposite by irreversible transitions, whereby Existence itself is cast out of the bosom of its Transfinite Source to languish in finitude. We traced the creative action to the point where the separation of Essence and Existence leads to death and dissolution. There is nothing in the picture to guarantee any other fate than the endless making and un-making of stars and galaxies, of planets and their biospheres. Life itself does not die, but we dare not have confidence that Life unaided can fulfil its prodigious task of uniting matter with God and of pervading all Existence with the consciousness of its transcendental purpose.

The pentad, with its power of linkage and transmission, appears to offer the hope that the Spirit may harmonize Existence with Essence, and reconcile Fact with Value. There is, however, one uncertain weakness—perhaps a fatal weakness—in the link that connects Life with the spiritual Essences that are beyond Life. This link is Self-hood, that must make its own choice between spirit and matter, between Essence and Existence. The Demiurgic Powers cannot perform the task that has been left to Selves. We may even surmise that the sins of Self-hood impose upon the Demiurges, in certain circumstances, the burden of

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destruction rather than of vivification, so that the Universal Order should not be disturbed. This may be the reason why we are more often aware of retributive justice than of Divine mercy. However it may be, two conclusions seem to be forced upon us: the first, that wherever there is life there is hazard; and, the second, that Life bears the responsibility for the destiny of all Existence.

Having searched the stars and the galaxies for a key to the Drama of the Universe, we must return to the earth and interrogate our own experience. Life on earth is hazardous, and the spiritual destiny of the human self no less so. Of this, at least, we are certain, and this certainty compels us to some important conclusions. It is inconceivable that uncertainty, hazard and sin should be confined to our small planet alone among countless millions of similar worlds. We deeply feel that Life itself would be meaningless if it were not precarious, and since we have reached the conclusion that Life, in all its multitudinous forms, occupies a central place in the pattern of all Existence, we are bound to make the final tremendous step that leads to the conviction that Existence itself is subject not merely to uncertainty but to hazard, and with hazard, to sin. There is, indeed, no intermediate point at which it would be permissible to call a halt and say: thus far and no farther does the hazard go. Possibility endowed with freedom is responsibility, and responsibility disregarded is sin.

Existence is the vehicle of all possibilities, but not of impossibilities; and, where the possible and the impossible are separated, there is uncertainty. But when the impossible is mitigated by the limitless

power of freedom, uncertainty can become the occasion of sin. Moreover, if we reflect that the higher the level, the more must the impossibilities outnumber the possibilities, the attainment of cosmic harmony seems almost infinitely improbable.

We cannot admit that the spiritual destiny of the existing Universe should be beyond hope, so once again we must return to our human experience to see how hope—objective and concrete hope that is not limited by time and place—can be restored. Hope lies in freedom, and the exercise of freedom is through Individuality. A free man can liberate others from the consequences of their failures, but only within the limits of the lower worlds. The Complete Individual of World XII can be a redemptive factor in the world of True Selves—World XXIV. We have gone further and connected the Complete Individuality with the solar systems and the Universal Individuality with the galaxies. In the worlds of Will, it seems that a variety of redemptive actions is possible. By such actions the hazards of existence are relieved but they are not

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cured. If indeed uncertainty, hazard and sin taint all existence, only a Will that is beyond the limitations of existence can restore the balance.

So we are led to make the final step that seeks in the Cosmic Individuality the assurance that Existence and Essence may be reconciled and harmonized. The Cosmic Individuality is of World III, which, by definition, is beyond the separation of Essence and Existence. In World III, the Triad is Infinite Will, Omnipotent beyond all determining-conditions. In our study of the Spirit Reflux, we found the Cosmic Individuality at the heart of the Divine Pentad, reconciling all finite essences with the infinitude of Ultimate Fulfilment.

Where else, then, should we look for the Power that can deliver the Universe from the hazards of its own existence: or, in other language, that can take away the sins of all the worlds? Only in World III are there no impossibilities, because there are no limitations. The very words remind us of the words of Jesus: With man it is indeed impossible, but all things are possible with God. If we transfer the scene from the astonished disciples watching the rich young man departing sorrowful to the prodigious drama of All Existence—the very same words remain valid, though now they refer to the Universe, with its endless wealth of matter and life; to All Existence, that possesses all that is possible but lacks the key to the impossible.

The Reflux of the Spirit cannot be accomplished without the help of a Power that is equal to itself but different in Nature. The intervention of the Cosmic Individuality is necessary upon all levels, and this implies the descent of that which is beyond Existence into Existence; the acceptance, by that which is beyond hazard and free from sin, of the consequences of sin and hazard.

If this proposition is granted, all falls into place. We find, at the very

core of the Cosmic Drama, a Spiritual Presence that links the finite and the infinite, because, by its Individuality, it partakes of the nature of both. Our deepest spiritual needs are satisfied by the discovery that we men on earth are not alone in our uncertainties, our hazards and our sins, but that we share in the hopes and fears of All Existence.

Dare we go further and assert that the Cosmic Individuality is the Cosmic Logos; the Christ, the Son of God as revealed in the Christian faith? Dare we see in the Cosmic Individuality the unity of Substance and the duality of Natures required by Christian theology. Dare we relate our conclusions to the doctrine of the Blessed Trinity, seeing God the Father in the Transfinite Will to which no existing being cometh save through the Cosmic Individuality, the Only Begotten Son of the

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Father? Dare we see in the Spirit that works in the Cosmic Reflux the third hypostasis of the Blessed Trinity.

Such questions can only be answered by theologians, but it is hard to resist the conviction that the Incarnation of God in Jesus Christ is a manifestation, on the infinitesimal scale of earthly life, of the total descent of the Cosmic Individuality into the Existing Universe. Such a conclusion would remove one great obstacle, which has troubled many good men, to reconciling our experience of evil and suffering on earth with faith in the infinite Love of God. So long as we persist in thinking of God in anthropomorphic terms, as a Being, and even of the Blessed Trinity as three Beings, we are faced with irresolvable contradictions. These did not disturb our forefathers, because they conceived Existence in geocentric terms and God as a Superhuman Monarch. But now that we men have become aware of the greatness of the Universe and are beginning to recognize the ubiquity of life, our search takes wing and plumbs the uttermost regions of space and time. Not finding God, men have returned, not humbled and abased, but ready to deny God and to worship Nature as did the Hebrews in the wilderness. Our wings must carry us beyond time and place, beyond even the hidden regions of eternity and hyperaxis, beyond all existing or imaginable forms, beyond Existence itself to the realm of the impossible, and there we find God secure—utterly Other than all that exists and yet nearer to Existence than Existence itself.

Suffering and evil are enigmas only so long as we persist in misunderstanding the nature of existence and freedom. The very nature of freedom is to be neither compulsive nor necessary. The Cosmic Individuality enters the Universe, not as the Cosmic Autocrat, but as the Redeemer, to restore the freedom that has been misused. Entering into Existence, the Cosmic Individual assumes the role of the suffering servant, fulfilling the words of Isaiah: He shall not strive nor cry, nor shall any man hear his voice in the streets. A bruised reed shall he not break and a smoking flax shall he not quench, till he send forth judgment unto victory. Such is the nature of the Cosmic Reconciling Impulse and such is the God of our worship.

We may conclude upon the note of hope. Though Existence is

powerless to redeem itself, it is nevertheless to be redeemed, and indeed is redeemed eternally, by the supreme sacrifice whereby the Cosmic Individuality assumes all the hazards of Existence. That which is enacted upon earth in the passion of Christ, and renewed in every redemptive sacrifice, is not only a pledge given to mankind but also the assurance that, upon every planet in every age, the Cosmic Individuality d.u. 11—13*

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enters Life, and so makes it possible for the Self-hood that pervades existence to carry the burden that is beyond its own strength to bear. The mystery must remain a mystery, for it is the very condition of the Cosmic Hazard. The Drama of the Universe is that we may fear and we may hope—but we can never be certain so long as we remain behind the prison bars of Existence. We may take comfort from the conclusion that we are not alone and that the stars and the galaxies share in the Drama that gives infinite significance to every living soul.

GLOSSARY OF TERMS

Used with New or Special Meanings

ABLENESS-TO-BE

ACTUALIZATION

AFFIRMATION

ASSENT

BEING

CONCRETENESS

CONSCIOUSNESS

The property common to all entities, though in varying degrees, of existing independently. Associated with hyparxis (q.v.) it is single-valued and expressible in numerical terms. Ableness-to-be is also the link between the eternal pattern and the temporal actualization.

The selection for a given centre of experience of one out of a quasi-infinite number of potential situations, according to the conditions of successiveness, irreversibility and maximum probability; i.e., of time.

One of the three Cosmic Impulses through which the Transfinite (q.v.) Will is manifested. Affirmation is the creative, active, male aspect of the Will.

The act whereby we experience the reality of values. Assent in the Domain of Values corresponds to perception in the Domain of Fact.

Each and every situation and all situations, possible and impossible, finite and infinite, potential and actual, that can be reached or conceived by means of continuous transitions from human experience.

The property of self-sufficient completeness. Concreteness has degrees. Every system (q.v.) has a degree of concreteness that corresponds to the number of independent, mutually necessary terms of which the system consists. Concreteness is a measure of 'reality'.

The subjective aspect of Being (q.v.). The experienced togetherness of situations. Consciousness is relative, though assumed to be universal and omnipresent.

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COSMIC

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An adjective used to indicate qualities that transcend the limitations of Existence (q.v.). Cosmic to be distinguished from Universal, that applies to all Existence but not beyond; and also from Transfinite, that refers to that which is beyond qualitative distinctions.

CREATION

DETERMINING- CONDITIONS

DOMAIN

The progressive partition of opposite elements whereby the diversities of Existence are brought forth from the Unfathomable Source (q.v.).

The forms of the universal order. The criteria that distinguish between possible and impossible situations and therefore serve to limit Existence. The four determining-conditions are space, time, eternity and hyparxis

An aspect or segment of Experience apprehended by a group of instruments or faculties and giving a consistent but not adequate representation of the Whole. The Domain of Fact

is apprehended by sense-experience and mental constructions. The Domain of Value is apprehended by assent (q.v.). The Domain of Harmony is apprehended in the act of realizing it.

ENERGY

Used for all states of Hyle (q.v.), with special reference to the different levels of existence. Thus, material energies are distinguished from vital energy and both from cosmic energies.

ESSENCE

The property of being oneself and not other (p. 4). The intrinsic possibility of being real that resides in every entity (p. 30). The anti-thesis of Existence (p. 132). The spiritual element that determines potentiality (p. 295).

ESSENCE-CLASS

A segment of Universal Being characterized by a common set of spiritual potentialities. Thus plants, animals and men are distinct Essence-classes.

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ETERNITY

EXISTENCE

The condition of existing in a state of potentiality. The locus of the essential patterns of living beings. Eternity not perceived directly; hence man is said to be 'eternity-blind'.

All possible situations. Existence the supreme Fact. Existence comprises all subjective and objective situations that can be known. Existence factually identical with the Universe, but more concrete.

FACT

FREEDOM

FUNCTION

HARMONY

HAZARD

HYLE

HYPARXIS

All knowable situations, v. Domain of Fact.
Fact is antithetical to Value.

The possible within the impossible. The link between Essence and Existence. One of the six fundamental laws.

The knowable element in the triad—Function, Will, Being. Function causal, logical, mathematical and associated with dyad.

Property of a system that consists in the greatest degree of independence and connectedness of its members. Harmony gains in concreteness and perfection with increasing number of independent terms. The greatest harmony accessible to human experience appears to be given in the Dodecad.

Uncertainty invested with dramatic quality, inasmuch as what ought to be may fail to be.

The material substratum of all Existence. Hyle can exist in three states: actual, virtual and sensitive. All the varieties of energy and of material form, as well as all states of consciousness, are derived from different hylic combinations.

The condition of existing in a state of sensitivity. Hyparxis is one of the four determining-conditions (q.v.); it is cyclic, transitive and single-valued.

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I or EGO

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The nucleus of the Self (q.v.), the seat of the Will and the possible but not necessary vehicle of Individuality (q.v.).

IMPULSE, COSMIC

An element of Will (q.v.). There are three Cosmic Impulses, designated affirmation, reconciliation and receptivity. The Cosmic Impulses are always combined in triads. They may be essential or existential.

INDIVIDUALITY

An independent but complete Will; not to be confused with a Self, which is dependent upon an existing support. Individuality does not exist, though it may in varying degrees be associated with existing forms. Three degrees of Individuality are distinguished: the Cosmic Individuality, which is wholly beyond Existence in World III (q.v.); the Universal Individuality, of World VI (q.v.); the Complete Individuality of World XII (q.v.).

INVOLUTION

LAW

The operation of Will whereby the Unity of the Transfinite Will is transformed by successive stages into the multiplicity of wills in the existing universe. Involution is also used more generally for all transformations leading from unity to multiplicity: hence Involution is also called the Law of Expansion.

Every mode of self-limitation of Will is a Law. There are six fundamental Laws that prescribe all permissible operations of Will in the existing worlds.

LINKAGE

The spiritual connection between essences by which all support and are supported by others. Linkage is also the connection of food; eating and being eaten.

MULTI-TERM SYSTEM

A system (q.v.) having a characteristic quality arising from the harmony of its terms.

NORM

NULL-TRIADS

PATTERN

PENTAD

REALIZATION

RECEPTIVITY

GLOSSARY OF TERMS

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Closest approximation to pattern (q.v.) realizable in a given environment.

Operations of Will where positive and negative triads produce opposite and equal effects, thus being without result.

Every existing entity is characterized by an unique combination of potentialities; these constitute the eternal pattern. Owing to the properties of time, the pattern can never be completely actualized: but it is preserved eternally and repeated in hyparxis.

The five-term system which manifests the qualities of Spirit. The Pentad is characterized by a central nucleus and inner and outer pairs of opposites. This gives it a special dynamism called the Reflux of the Spirit (q.v.).

The transition from abstract to concrete (q.v.). Thus Fact and Value, which as a dyad are abstractions, become concrete by entering into a triad with Harmony. Will, which is abstract as a triad, is realized by entering into a tetrad with Being. Being as a tetrad is realized by the pentad of the Spirit. The Ultimate Realization is the mutual completion in unending concreteness of all independent entities in Existence.

The second Cosmic Impulse (q.v.); it is one of the three elements of Will, having the qualities of responsiveness and conservation. It can be regarded as the female aspect of will. Receptivity has essential and existential modes: the latter include denial, passivity and inertia.

RECONCILIATION

The third Cosmic Impulse (q.v.), one of the three elements of Will that has the qualities of freedom, harmony and love. It is always manifested in a triad with the two other impulses. In its existential mode the third impulse is neutral and connective.

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REFLUX OF THE SPIRIT

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The transformation of existence by the bond of life. The flowing back of the Spirit. The interpenetration of essence-classes. The link-

age of eating and being eaten. The characteristic quality of the pentad (q.v.).

SELF, SELF-HOOD

SPIRIT

A combination of function, being and will existing and capable of exercising the powers of the will. To be distinguished from Individuality (q.v.) by its limitation to specific conditions of existence. Four gradations of human Self are distinguished: the material, reactional, divided and true selves. Self is not 'I', but the seat or vehicle of the 'I'. Self is existential and finite.

The absolutely subjective and therefore non-material source of all experience. Spirit pervades all Existence. It flows back through the essence-classes (q.v.). Spirit is too concrete to be associated with systems lower than the pentad (q.v.). Spirit is one of the three Divine Hypostases.

SYSTEM

A set of independent and yet mutually necessary terms. Every System has characteristic qualities. System associated with the notion of progressive concreteness. Systems denoted by Greek words; e.g., monad, dyad, triad, tetrad, pentad etc.

TETRAD

A system of four independent terms. Tetrad characterized by relativity; hence associated with Being. Tetrad studied by blending of opposites.

TRANSFINITE

That which is beyond distinctions. Transfinite characteristics cannot be inferred from anything known or experienced by the finite Self.

TRIAD

UNFATHOMABLE

SOURCE

VALUE

WILL

WORLD

System of three independent mutually necessary terms. Chiefly applied to the study of Will (q.v.).

The hypothetical Source that is beyond all conceivable distinctions, and concerning which no questions can be asked.

An element of experience that cannot be apprehended as knowledge v. Assent. Value an essential quality. Value is not Fact and therefore it is impossible, yet real.

Will is relatedness as a dynamic quality of experience. Since relatedness requires three independent terms, Will is associated with the triad (q.v.). It is assumed that all relatedness has one common Source, hence that there is one Transfinite Will. All 'wills' derive from the Source by its own self-limitation.

The totality of situations determined by one of the great levels of Being and associated with corresponding limitations of Will. Seven worlds are significant for human experience. The worlds are designated by Roman numerals, thus: World I, of the Transfinite Undivided Will; World III, Will as triad without limitations of Existence; World VI, Will as six fundamental laws; World XII, Will as Individuality; World XXIV, Will associated with Selfhood; World XLVIII, Will subject to exclusion and therefore dependent; World XCVI, Will subject to negative and therefore null-triads (q.v.); and, finally, the Material World, which itself comprises many levels.

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The Dramatic Universe builds an account of the significance and purpose of man's existence on the earth, revealing a great task that necessitates a two-way communication with Higher Intelligences. The four-volume work is a complete journey through JG Bennett's search to give expression to the systematisation of the whole Universal Drama.

Spanning fifty chapters from 'Points of Departure' to 'The Next Age of Mind', the Dramatic Universe provides a total unified picture of Man, the World, and God by synthesising the three domains of fact, value and harmony. This is achieved through a framework of determining conditions postulating Being time as Eternity, and Will time as Hyparxis. Complete self-development is needed in order to fulfil our destined role in the spiritualisation of existence and this, in turn, requires fulfilment of our potential in being and our development of will. Man's 'eternity blindness' is the cause of our inability to perceive potential and to experience how to participate fully in the Great Work.

Volume Two examines the properties of multi-termed systems, using Fact-Value as Dyad, Being as Tetrad and Spirit as Pentad. Spirit is postulated as the fulfillment of potentialities, thus becoming, of necessity, hazardous.

John G Bennett was a writer, mathematician, scientist, linguist, explorer, mystic, philosopher, visionary and teacher. For over forty years he wrote and revised the work which was finally published as The Dramatic Universe. Among the remarkable people influencing Bennett's life over this span of time were Peter

and Sophia Ouspensky, George Gurdjieff, Muhammed Subuh, the Shiva Puri Baba, Reverend Father Dalle, Idries Shah and Hasan Shushud.

Making his own synthesis, Bennett was enabled in the last four years of his life to share his extraordinary wealth of teaching with the many students attracted to his International Academy for Continuous Education. Talking on subjects relating to the structure and pattern of The Dramatic Universe, he gradually led his students to a profound - indeed previously unexplored - revelation of the future.

Witness, JG Bennett's autobiography, has recently been republished by Bennett Books, and describes his search in detail.