

H R

psychologist.

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3. Implicit in this discussion is the question as to whether psychology, as contrasted to philosophy, carries the greater integrative potential. I do not know a definitive answer to this and suspect the truth to be that in certain contexts psychology is the more integrative, while the reverse holds in other contexts. At any rate, in my personal experience, it was philosophy which played the more integrative roll. In the first instance, this arose in the following way: In filling out my earliest academic schedule I finally found myself three hours short in the non-major subject portion. By what seemed a fortuitous accident, I signed up in a course in psychology. The final result was a concentration of work in mathematics and psychology which, at that time was of the pre-Freudian type. It was not long before I felt the shock of the impact of two mutually opposed ways of consciousness. I was involved in two ways of cognition and evaluation and attitude that were more than passively diverse, but even actively hostile. Naturally this resulted in a state that was less than one of comfort. Subsequently I was led into philosophy in which I became more and more involved until it finally became the dominant field. In this field I found a substantial degree of reconciliation between the mathematics and the psychology and the space for further advance. Now there are abundant historic reasons why it should have been philosophy which played this reconciling roll. First, in the large philosophy sense, embraces all science, as in the case of Pythagore^{us}. Science in the narrow sense in which it may be differentiated from philosophy

also in the narrow sense, really branches off from philosophy just as soon as philosophy begins to get a definitive answer to one of its problems such that there is considerable general agreement, while philosophy retains for its province the tougher problems. Western experimental psychology in a sense branched off from physics in the work of that mystic and physicist Gustav Theodore Fechner, and thus was something like a grandchild of philosophy. Also, since then, Psy. and Phil. have often been combined in the same academic department. On the other hand, the first development of modern phil. was the result of a marriage between phil. and math. in the hands of Descartes, Spinoza and Leibnitz, not to mention the initial common root in Pythagoras. Today, psy. seems to be trying to establish a declaration of independence from its grandmother with, what I consider, questionable success. At any rate, this much has happened: phil. has had to concern itself with much psychological criticism which has been brought to bear upon itself, particularly on the level of fundamental assumption, motivation, etc., and has had to modify formulation accordingly, while psy. had had to face epistemological criticism from the side of phil. which it dare not disregard, for every psy. implies a phil. whether rendered explicit or not. Thus, for example, in the conference of last Wednesday, your psychological presentation quite clearly involved a theory of epistemology, of logic, of value, of ethics and of metaphysics that are quite clearly divergent from other extant theoretical presentments and present² problems for philosophical criticism.

4. Re pseudopodal formations. I readily accept the thesis of the ^{character} of the pseudopodal of conceptual formations, but only as a ^{specific} general implication of the more general thesis of the pseudopodal character

of all formations. On the other hand, I definitely reject the general thesis that concepts, of necessity, are highly transitory or should be highly transitory, as compared with non-conceptual formations. Perhaps we might liken the durability of conceptual formations to the half cycles of radio-active substances, of which, some have a half cycle of a tiny fraction of a second while others have progressively longer cycles until we reach uranium with a half cycle of two billion years. Granted that from the Holistic standpoint the difference between the most ~~effimera~~ evanescent concept and the two billion year concept is of no significance, yet, from the relative standpoint, the latter has the value of virtual stability, and could well justify the labor of several incarnations for its establishment. Perhaps no crisis is more grave than that which presents itself when the passing of the two billion year~~s~~ concepts must be faced for here we face the hazard of falling from cosmic security into the abyss of chaos, although the ^{absolute} security of the Transcendental is the reward of a successful issue.

^{all}
But are conceptual formations necessarily more transitory than all other, or some other, formations? That some conceptual formations are more transitory than some non-conceptual formations is not in question at all. The potential of conceptual power is measured ~~by~~ more nearly by the conceptions of greatest durability, and no depreciation of this power is involved, in principle, simply because most conceptions produced along the way are, for the most part, largely transitory. A tractor which can drag an elephant is not to be correctly evaluated by its achievement when it is only dragging a fly. Now, if we were to test the durability potential of a conception relative to non-conceptual formations it would

seem that the supremest test would be its capacity to withstand the final dissolution of the stellar Cosmos. Clearly, to do this by means of an empiric test in time is, for us, impossible. But another means of effecting the test exists. By the appropriate type of Realization, Consciousness can transcend the Cosmos, and do this instantaneously. By this means, Time is out-reached, thereby telescoping the cycle from birth to dissolution of the Cosmos in one instant. If conceptual power can persist beyond this dissolution, even though persisting to a minor depth beyond, then we have proven that it is possible for, at least, some conception to outlast the universe. For the existence of conceptual power implies the existence of ~~it~~ at least this one conception, that "conceptual power exists." My own Realization confirms this, for, beyond the dissolution of the Cosmos and the silencing of affection and conation, conceptual power, fully conscious of its presence and identity, persisted yet awhile, until it too began to dissolve. Beyond that the Eternal Silence.

The only effort here is to prove the superior durability of conceptual formation as, in principle, possible as contrasted to all non-conceptual formations. There is no assertion made that all Realizations must find this so, but simply that there is a form of Realization, or some forms of Realization, such that this is found to be true, and thus the theoretically completed Holistic philosophy must take this possibility into account. The practical implication is that disparagement of conceptual power and conceptual formation, relative to other powers known to us and the various non-conceptual formations, also known to us, is justified only in the appropriate context, and not as a universally valid principle.

I am not unaware of the arguments based upon onto- and phyle-
genesis, in which it is affirmed that since the cortex is the latest
product of evolution, and therefore based upon a non-cortical
substratum, it follows that its functional product is the least
self-dependent and the least self-contained of all bio-psychological
functions. I also understand that the evidence from psychaitry
suggests that this function is biologically the most fragile. The
conclusion has been drawn that the meaningful content of conceptual
thinking, as well as its psycho-biological processes, are to be
evaluated by there seeming or real psycho-biological determinants.
Hence, to attach any other substantive value to this meaning, save
that which is strictly psycho-biological, is to be guilty of a
wholly unjustified extrapolation and to be subject to delusion.
This has been applied especially to religious experience with the
effect of radical disparagement of its meaningful value and, if the
criticism were carried out consistently, would lead to an equal
disparagement of the meaningful value of all philosophical,
mathematical and scientific concepts. Criticism of this theoretical
is not difficult. We need not enter into a criticism of the processes
employed for determing the psycho-biological facts but, for the purposes
of the argument, may assume those facts as validly determined. We
grant that without a ~~cortex~~ functioning cortex there is no conceptual
thought manifest in this world. But it does not therefore follow
that the meaningful content of conceptual thought is a derivative
of cortical process, or that cortical process is the material cause
of that meaningful content. The functioning cortex may be interpreted
as not the cause, but merely the occasion for the manifestation of
meaningful conceptual thought. All that the psycho-biological
science has established validly is a correlation, but the sig-

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 nificance of that correlation is a philosophical and possibly a
 mystical problem. The ^{Circulating Reference Sales} more or less hidden assumption is that the
 cortex is the ^{Books and Manuscripts From East and West} thinkers rather than the instrument of the thinker.
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5. Re egoism and logic. On perhaps three occasions within my
 experience men of superior ^{Suffi Bibliography} intelligence have disparaged logic

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in the three following forms respectively: (1) that logic is only
 mere logic and stands in contrast to truth; (2) that logic is an
 expression of wishful thinking; (3) that logical expression is a
 manifestation of ego. Statements like this have struck me with
 sense of shock, such like that which one might feel if an
 intelligent person were to affirm seriously that if a person
 any
 wished to live a few body especially, he would be the student of xix water
 and the breathing of xii oxygen. For these statements went directly
 counter to my own best grounded experience and realization which
 led to the dicta; Re-confirmed the existence of Truth we have existing

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led to the dicta; Re-confirmed the existence of Truth we have existing
 In the relative, instruction as it is relevant; (2) that logical
 thinking is the most objective and non-wishful thinking that we
 know; (3) that logical thinking is of all modes in the relative
 consciousness the most egoless, selfless, impersonal and universal.

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combination of the logical dimension with one or more extra-logical
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 arranged logical dimension and as fully allowed as the necessities of the

other dimensions. In the non-relative consciousness, logic is
 transcended, but no less is this true of all other factors in

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relative consciousness, ^{Circulating, Reference, Sales} ~~to me,~~ most surprising and improbable views imposed a problem which has been upon my mind for several years, ^{Books and Manuscripts From East and West} 1000 Eighth Street San Fernando, Calif. and I am indebted to Jung for the suggestions which supply a resolution which I believe ^{Suffi Bibliography} to be valid, at least in high degree.

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There is a related problem in the form: Is thought mainly Life mainly valuable for valuable for the sake of Life, or is

the sake of Thought? Well-established schools of philosophy exist whose divergence can be traced to the opposite answers given to this question. Part of the problem of the Holistic integration is a real integration of these opposed developments, and this cannot be either a submergence of one in the other or a mere compromise between them. The problem is tough, but I do not think it impossible.

6. Re the cell-apex cones. I realize that you have formulated an important truth that an ego-bound system reaches an apex which is the limit of its potential, though I would generalize the view to include other than philosophical systems no less than philosophical systems. You offer as a resolution of the resulting cul-de-sac a descent and inclusion of that which has been rejected, apparently upon the mundane level. I see possibilities in this but have not the clinical experience necessary properly to evaluate it. On this point I must defer to your greater experience and insight in this field. But I see another possible way of resolution which does fall within my experience. Suppose an individual has reached to the apex or near it, thus having gone as far or nearly as far as his egoistically directed effort can carry him, and then suppose he effects a real renunciation or surrender, thus effecting a permanent or temporary dissolution of the ego, then the following result is possible, at least in the case of the right individual. The emergence is from the apex into the Super-mundane, with a replacement of the ego by an universal Self which finds itself resident in all beings. This is a simply tremendous integration, even though there never was a subsequent descent. If there is a subsequent descent then there is a re-assumption of the ego, and while it may be kept subordinate to the Self, there is the risk of its growing to titanic proportions.

In this latter case the integration is autonomous and instantaneous,

being simply by fusion in consciousness with that which has always been integral, but it is not automatically an integration within the evolution. Any additional effort to effect an integration within the evolution, assuming that it is indeed possible, would be a matter of labor and process and might be an ideal never more than approximated in any finite time. From the standpoint of the mundane this labor and process would, no doubt, be a matter of the ~~xxxiix~~ very highest importance, but from the standpoint of the super-mundane, would be neither an addition or subtraction, since no finite change affects the Infinite.

7. Re the polar orientation and the rotation. I think I can see by Holistic logic, if we may so call it, a considerable support for this conception. All directed effort toward a goal being, necessarily, in the nature of an ~~ix~~ nascent distortion, at once produces a complementary or compensating motion, which we may call motion in the opposite sense. The algebraic sum of the two motions would be zero, at all times, the zero having the significance of ^{taken alone} equilibrium. But with respect to the conscious portion there would seem to be a distortion or violation of the equilibrium, since the compensation would be in the personal unconscious. Since in the field of the evolution, a compensation, half conscious and half ^{is imperfect} unconscious, a rotation and reversal becomes necessary. There is real theoretical beauty in this, but I am at a disadvantage when it comes to empiric verification since I lack the clinical experience, and secure only a partial verification by subjective analysis. I can trace a tendency of this sort in a subordinate portion of the nature, while a higher portion held its aim upon the goal through the ebb and flow of the phases. Also, while I think I can find the break in memory on the lower level that might be "

conformity with the schema, yet, on the higher, with respect to its interests, there seems to be an unbroken continuum of memory. So I fail to get a simple and complete verification.

The following thought arises: Could it be that, in general, the progress along one phase corresponds to the period of one incarnation, while the complementary phase takes over in a succeeding incarnation? We would then have an explanation of the break in memory between incarnations and an improved understanding of the rationale of the process.

I do not see the ground for the statement that there can be only two and three-fourths rotations. Is this an induction from experience, in which case there would be no assurance that it is necessary law, or is it based upon a principle known by insight thus having theoretical necessity in the mathematical sense? $2 \frac{3}{4}$ does not appear to be a particularly mystical or occult number, so I am very much interested in knowing how it is reached.

The foregoing covers my reflection to date, and I find this material interesting and all the more so for its having a problematical character. I think you have got hold of something pretty profound, that may well be the greatest advance in western psychology to date.