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The Ever-present Origin.

Part One

Chapter One

The Irruption of Time

1. The Awakening Consciousness of Freedom from Time

The irruption of time into our consciousness: this is the profound and unique event of our historical moment. It presents us with a new theme and a new task and its realization—which comes about through us—is attended by a wholly new reality of the world: a new intensity and a freer awareness which supplant the confusion that seems to give our world its most characteristic stamp. Wherever we encounter this theme in the manifestational forms of our lives we are face to face with the initial manifestations of the aperspectival world. It is the task of this second part to evince and order these manifestations and to acclimate our consciousness to them.

Where today we seem to discern only shrieks and dissonance we will find a new tone, a new form, a new perception. The more the manifestations of our age of transition and decline make known their desperate and furious struggle, the greater will the vitality and intensity of the new world-transforming manifestations stand out. Every one of us today in his or her own way, wherever we may be, is not only a witness but an instrument of what is to be reality hence the necessity for us to create the means with which we ourselves can jointly shape this new reality.

We will have made a decisive step when we are able to realize the full complexity of the question of "time"—that is, when we have actualized the "new" to the degree that we can consciously avail ourselves of it. What is occurring today, is occurring almost of itself, or more exactly, of the itself. It is essential that everyone, each individual "I", know how to conduct himself so that the new for which he is co-responsible can have a constructive effect. It is the second task of this second part to describe this—a task of which we must not lose sight even where the complexity and novelty of the subject compel us to proceed with restraint and caution.

As, our deliberations in the first part have shown, "time"—that is, mental-rational time—is a partitioning principle as well as a concept. When we speak here within a broader context of "time," we are not referring merely to the concept of time; nevertheless we must begin with this diminished form.

Among all the possible time forms, the mental-rational concept of time is most closely akin to our traditional consciousness. Only when we take this temporal; fragment into account as being a divider do we become aware that it can merely initiate a world-transforming consciousness structure. The concept of time is only an ineptual motif for the awakening consciousness of the aperspectival world. As long as it remains in force, the dividing, disrupting, and dissolving aspects remain dominant; and yet such division, disruption, and dissolution prepare the way for a new reality. What is prepared for is more than a mere concept of "time"; it is the achronon, or time freedom, a freedom and liberation from every temporal form.

Our present consciousness is one of transition, a consciousness in the process of mutation which is beginning to unfold new forms of realization. At the moment when consciousness became able to account for the essence of "time," time is irrupted. The sense of "irruption" is ambiguous just as the moments of transition are ambiguous and Janus-faced. The term "irruption" signifies both the intrusion as well as the collapse of time for our consciousness.

But what is "time"? It is more than a mere clock time which was previously considered to be reliable and constant. It is symptomatic for our predicament that today in the light of the most recent research even astronomy has brought into question the constancy of clock time. The topic for discussion at a general meeting of the Swiss Astronomical Association in Lausanne (Spring, 1951) was, "Is time constant?" It is in fact not constant but decreases by 5.3 seconds per century, as G. Thierry of the University of Geneva Observatory has demonstrated. This result confirms in its own way the remark by E. Rosenstock-Huessy that we are "today laboring on a science of time" which, as he emphasizes, does not itself do justice to the true phenomenon of time. And chronological time is but one aspect of a more encompassing phenomenon: it is the mental

aspect of that constituent of the world which manifests itself, not as space, but as a basic phenomenon of space.

In our deliberations in the fifth chapter of Part I, "The Space-Time Constitution of the (Consciousness) Structures," we have shown that at least three forms of time can be discerned: magic timelessness, with its emphasis on the vital sphere; mythical temporicity with its psychic accentuation; and mental conceptual time with its spatial accent—a deficient agent of dividing.

The three-dimensional conceptual world of our fathers had no sensorium for the phenomenon of time. Living in a spatially frozen world, they considered the temporal world to be a disturbing factor which was repressed, either by being ignored, or by being falsified by measurement into a spatial component. That is to say, in the perspectival world-conception everything was measured in spatial terms, including the phenomenon of time and other phenomena devoid of spatial (though not spatializing!) properties, which were reshaped by measure into spatial components. For perspective-thinking man time lacked all quality. This is the decisive factor: he employed time only in a materialized and quantitative sense. He lived by Galileo's maxim: "To measure everything measurable, and to make everything measurable that is not yet measurable."

This maxim—an Aristotelian axiom driven to extremes—formed the leading motif of the perspectival age. But to measure is to spatialize; and rampant measurement leads to quantification. One of the best authorities on the theories and philosophies of the perspectival age, Werner Gent, stated that the age had declassified and degraded time to a mere numerical quantity. Stated in more precise terms: that era had perverted time by making it into an analytical measurable relationship and by materializing it. Because of the materialization the relationship gave rise in the course of the last few centuries to an extreme dualistic form of thinking which recognized only two antithetical and irreconcilable constituents of the world: measurable, demonstrable things, the rational components of science which were valid; and the non-measurable phenomena, the irrational non-components, which were invalid.

To the perspectival age time meant nothing but a system of measurements or relationships between two moments. Time as a quality or an intensity was simply not taken into account and was deemed to be only an accidental and inessential phenomenon. Time, however, is a much more complex phenomenon than the mere instrumentality or accident of chronological time. The fact that we today still think in terms of the spatial, fixed, three-dimensional world of conceptuality is an obstacle to our realization of the more complex significance of the phenomenon. Anyone who dares to venture such a realization is accused of terminological obfuscation. But this should not prevent us from stating that time as a reality encompasses still other essential forms of appearance which are proper to it alone and not to space.

To the perception of the aperspectival world time appears to be the very fundamental function, and to be of a most complex nature. It manifests itself in accordance with a given consciousness structure and the appropriate possibility of manifestation in its various aspects as clock time, natural time, cosmic or sidereal time; as biological duration, rhythm, meter; as mutation, discontinuity; relativity; as vital dynamics, psychic energy (and thus in a certain sense in the form we call "soul" and the "unconscious"), and as mental dividing. It manifests itself as the unity of past, present, and future; as the creative principle, the power of imagination, as work, and even as "motoricity." And along with the vital, psychic, biological, cosmic, rational, creative, sociological, and technical aspects of time, we must include—last but not least—physical-geometrical time which is designated as the "fourth dimension."

This seemingly random enumeration of temporal aspects may be disconcerting to someone unable to disengage himself from his three-dimensional conception of the world. To a systematizer these aspects will seem to be incongruent quantities. But they are not quantities: they are elements and functionals which cannot be conceived of or arrayed in spatial terms. The apparent lack of a system that seems to prevail in our enumeration in fact corresponds to the respective realities.

What is effected can be understood systematically; but the power to effect cannot, unless we wish to perpetuate the mistakes of perspectival man by erroneously converting intensities into spatial extensities. We should also avoid the error of placing the "effected" into a causal relationship with the "effecting." And we should avoid the additional error of considering them in a dualistic fashion as antitheses, since this would amount to yet a further systematization.

Nor can a purely categorical mode of consideration do justice to the temporal aspects enumerated. We are not dealing with incongruent phenomena but with varied aspects and manifestational modalities of a basic phenomenon devoid of any spatial character. In other words, a predominantly categorical evaluation is not appropriate here. Every categorical system is an idealized ordering schema by which actual phenomena are fixed and absolutized; as such it is a

three-dimensional framework with a static and spatial character. Such categorical systems are able to deal with the world only within a three-dimensional and conceptual world-view.

We shall have to become accustomed to recognizing acategorical elements and the pre-eminent acategorical magnitude, "time," as an intensity. Its binding and integrating function is expressed in its acategorical efficacy. Our previous and strictly categorical mode of thinking must be complemented by and integrated with the addition of the acategorical mode of realization. We will have no success with mastering the tasks given to our epoch unless we have the courage to supersede the merely three-dimensional, spatially conceived systems.

This is not to say that we must reject them, only that they be reduced to their proper magnitudes and extensities. Intensities—hitherto spatialized and fixed—demand their own mode of arrangement, systasis. Wherever we are able to perceive acategorical effectualities as such and not as categorical fixities, the world will become transparent. We are then no longer tied to the spatial structure of systems but will be able to see through them systatically (integratively). The transparently (diaphanously) emerging space will then no longer be a three-dimensional but already a four-dimensional reality.

With the terms "four-dimensional," and particularly "fourth dimension"—the form in which "time" is manifest in a physical sense—we have touched upon a key in a certain sense that can be of aid in clarifying our predicament. The fact that the vast complex "time," encompassing and co-constituting the world, has been ignored for centuries, even excluded from knowledge, or at best falsely spatialized, has left us unprepared to cope with the extraordinary implications of the phenomenon of time just when modern knowledge thrust it on our attention. As long as the epoch paid tribute to the three-dimensional world conception, time remained a suppressed force, and as such appeared with a vengeance when it was finally freed (or freed itself).

Like any suppressed or repressed force, when first released it overpowers, frightens, and confuses us in a destructive manner and seems to hold the upper hand. Because we were accustomed for generations to the old conception, we thought ourselves able to dominate it with our spatializing falsification. Imprisoned in our three-dimensional conceptual world, we believed time to be no more than an easily subdued and harmless accessory which could be employed with impunity merely as clock time. Since it turns out that time is much more, indeed is a world constituent, the degree of repercussions in the wake of this knowledge has been in proportion to the discrepancy between our previous estimation of time and its actual and enduring efficacy. But this discrepancy is so pronounced that we can one gradually realize that time means more than clock time.

Time first irrupted into our consciousness as a reality or world constituent with Einstein's formulation of the four-dimensional space-time continuum, that is to say at the beginning of the present century. Consciously or unconsciously the time question has played a principle role in the natural sciences ever since. As a consequence of the new scientific theories, its interpretation and estimation have undergone an almost unnoticeable, but gradual year-by-year modification. Some references may shed light on this particularly noteworthy and fundamental state of affairs; these references will also provide a brief preliminary orientation on the subject that will be explored in detail in the course of the following chapters.

Prior to the exposition of the relativity theory, which is unthinkable without the time component, Planck advanced his quantum theory. The result was that linear continuity and the succession of temporal events were abandoned in favor of individual temporal impulses. This was followed by N. Bohr and the wave mechanics of de Broglie and Schrödinger, which gave validity to the principle of complementarity. According to the principle of complementarity, both matter and light are to be understood as being corpuscle as well as wave. They become visible in a sense both as a spatial magnitude, as it were, and as a temporal element.

In biology, the mutational theory of de Vries implicitly demonstrates time as an intensity; and mutation theory, together with quantum theory, wave mechanics, and the theory of relativity, form the four cornerstones of our present-day natural sciences. In addition, psychoanalysis makes it possible for us to speak today of a time phenomenon that could be called time-condensation, which occurs in psychic events and is manifest, for example, in dreams. And finally, technology outdoes itself from year to year in shrinking space by mastering time and temporally condensing great distances, either by supersonic aircraft or by narrowing them toward the temporal zero-point via radio and television.

We meet up with this same preoccupation in art: the introduction of time in painting destroys the pictorial content or—admittedly less frequently—shapes it according to different laws, as in the work of Juan Gris, Braque, and Picasso. And leaving aside other disciplines like philosophy, we can observe in poetry how the scenes and acts unfold in the plays of Thornton Wilder and

Ferdinand Bruckner in utter disregard of clock time, creating expressive possibilities for truly "four dimensional" time. In all of these examples time-freedom has already come into view.

The completely novel foundations of the new theories in science and of the means of expression in the arts rest on the inclusion of the time factor into the rigid, materialistic, and spatially conceived systems prevalent until 1900. Yet the incorporation of time into our reality is far from complete; even today there are far-reaching attempts being made toward understanding the phenomenon of time. We have designated these attempts as "temporic" attempts. These endeavors—and again we are only giving an initial orientation—have shown extremely confusing results. It is not merely coincidental that we speak of an irruption of time into our consciousness.

We are confronted here with the irruption of the fourth dimension into the three-dimensional world which in its first outburst shatters this three-dimensional world. At first the unmastered time threatens to destroy space and its framework. In Dadaism, for example, it destroyed the structure of the sentence; in Expressionism and Surrealism it disrupted the spatial structural context, exploded the pictorial content, and mutilated the form; in psychoanalysis it is a constant threat to consciousness because of the psychic inflation and disruption of the fabric of rational thought. In biology the unmastered time initiated an unchecked increase of concern with the "life force" or *élan vital*, and for a long time biology was exposed to the danger of suffocating in an extreme vitalism. Even in physics the irruption of time has brought the threat of the ultimate destruction of matter and space, as demonstrated by the atomic bomb. Let us rest our case for the moment with these examples.

But in discussing this question we should not ignore the fact that there are intimations of the subsequent irruption of time into the three-dimensional world conception during the three generations preceding Einstein. It was Einstein's theory of relativity which invalidated the previous exclusive claim of the Copernican world system and replaced it with the space-time continuum. As a consequence we can no longer conceive of the world as being infinite and unbounded but rather "finite yet unbounded." We are obliged, in other words, to realize not only a totally new perception of reality that is diametrically opposed to the previous conception, but we are also compelled to become fully conscious of time—the new component—not just as a physical-geometric fourth dimension but in its full complexity.

We can of course concede that this necessity was at first restricted to physics. But what has occurred subsequently? More and more sciences began to wrestle with the time factor. Some have partially achieved an integral mode of observation, while others worked with four-dimensional factors which led to wrestle with the time factor. Some have partially achieved an integral mode of observation, while others worked with four-dimensional factors which led to such tangible results as nuclear fission. At the same time the non-scientific world, notably heads of state and economic leaders, held onto their already obsolete three-dimensional dualistic-materialistic world conception, although they were already utilizing four-dimensional achievements. These they employed falsely, that is, in an inappropriate three-dimensional manner. And behold! the great amazement and consternation now that this entire world edifice began to fall apart.

"I have no time"—this million-fold remark by man today is symptomatic. "Time," even in this still negative form is his overriding preoccupation; but when speaking of time, man today still thinks of clock time. How shocked he would be if he were to realize that he is also saying "I have no soul" and "I have no life!" For perspectival man, time did not yet pose a problem. Only man today who is awakening or mutating toward the aperspectival consciousness takes note of every hour of his apparent lack of time that drives him to the brink of despair.

Man today also lacks a secure base. Magic man was sheltered in mystery, as we today in sleep are still immersed in the nocturnal depths of the world. Like us in deep sleep, he was most profoundly sheltered. Mythical man was still secure, but his security—pervaded by the terrors as well as the bliss of dreams—held him suspended within the polar sway of events. And mental man, at least in his waking state, had already emerged from the shelter of the magic and the enclosure of the mythical worlds; his growing ego-consciousness freed him to a great extent from the earlier forms of being, and his previously sheltered existence gave way to his own efforts to gain security.

He achieved this security by means of his new faculty of directing thought which enabled him to create world-systems and to grasp realities that gave him stability in one respect in the form of philosophemes, and in another in the scientific understanding of matter. Whereas magic sheltering was still a genuine shelter, and the mythical, because it was already in motion, provided henceforth only enclosure, the security of the mental structure was—in accordance with its nature—purely fictive, that is, a design and projection of security by the ego onto the external

wor1d. The fiction of this security became obvious when the mental structure became deficient and degenerated into mere rationality.

Ever since the inadequacies of the rational came to light, man has suffered fears of exposure, abandonment, and "being thrown." He believes that he is standing at the brink, faced with the nothingness of the abyss where the "most courageous" assume their compulsory pose of grim heroism (Ernst Jünger and Jean-Paul Sartre) or attempt to escape it by a retreat into myth (as of late Martin Heidegger). The irruption of time must seem to everyone still convinced of the exclusive validity of the rational as the ultimate destroyer of the systems and conceptions that were deemed secure and afforded a sense of security. But the irruption of time is destructive only if we fail to realize what "time" actually is. If we are able to realize this, the irruption is not a further and ultimate loss of shelter and security, but rather a liberation.

There is yet another implication of this "I have no time"—the admission and declaration of impotence by European-American man: someone who has no time has no space. He is either at an end—or he is free. He is at an end if he does not realize the implications of "having no time," that is, that space has absorbed time, or that everything has become rigid and lifeless (the haste and harassment—themselves a useless spinning of wheels—as well as busy managerism can be considered the counter pole of such rigidification); or if he does not realize that time, when employed as a mere divider, dissolves space. But if he realizes that "time" denotes and includes all previous time forms, he is free. Only the recognition of all temporal forms which co-constitute man can dissociate him from the exclusive validity of the mental time-form, establish a certain detachment, and enable him to integrate them.

The courage to accept along with the mental time concept the efficacy of pre-rational, magic timelessness and irrational, mythical temporicity makes possible the leap into arational time freedom. This is not a freedom from previous time forms, since they are co-constituents of everyone of us; it is to begin with a freedom for all time forms. Only this form of freedom which proceeds from the concretion and integration of all time forms, and which can be achieved only by a consciousness which is free to stand "above" the previous time forms, can bring about a conscious advance or approximation to origin.

It is from origin, which is not bound to time, that all time forms constituting us have mutated. Origin lies "before" all timelessness; temporicity, and time. Wherever man becomes conscious of the pre-given, pre-conscious, originary pre-timelessness, he is in time-freedom, consciously recovering its presence. Where this is accomplished, origin and the present are integrated by the intensified consciousness. The irruption of time into our consciousness is the first indication, the initial motif of the consciousness mutation that is today acute. This mutation will bear its fruits of transforming the world if we succeed in superseding the irruption of time; but that is tantamount to what we have called the presentation of origin, which can be achieved only by the successful fulfillment of the main task posed by the new mutation: the coming to consciousness of time-freedom, of the achronon.

2. The Awakening Consciousness of Integrity or the Whole.

The coming to awareness of "time" in its full complexity is a precondition for the awakening consciousness of time-freedom. The freedom from time in turn is the precondition for the realization of the integral consciousness structure that enables us to perceive the aperspectival world. The whole can be perceived only aperspectivally; when we view things in a perspectival way we see only segments. In conceptual terms, however, we can only approach the whole by way of "integrals" or "totalities."

But what are "integrals"? This frequently used concept must be defined in more specific terms because of its destructive effects, right down to the "totalitarian" conceptions where it was linked with the vitalist principle and represented only the vital aspect of time. An integral is not a fusion of discrete material parts; if it were, it would be only an amassment or sum. Nor is an integral the fusion of material parts with one of the possible temporal aspects as in totalitarianism. True integrals are constituted only where we assist spatial and temporal components in their own way to form a mutual, enduring efficacy. A true integral in this sense is "man as the integrality of his mutations" (see above p. 152 f., Part I, chapter 4, section 5). Integrals, therefore, are not summations of parts but occur where parts—which are always spatially bound—are consciously perceived with the powers which actualize them; "temporal" functionals together with spatial matter form integrals.

An integral mode of perception as represented today by several branches of knowledge has not yet been able to establish itself in the public consciousness because the man of today continues to think and act in accord with the three-dimensional conceptual world. Therefore he continues to regard only one aspect of the world as real: the spatial. Time for him has remained what it was:

chronological time, or at best terms of delivery or expiration, and perhaps the span of life itself, although that too is mostly forgotten since it is a form of time which, because of its restricting effect, elicits feelings of anxiety.

What are the implications of such a partial and single-aspect view of reality? One implication is that we are not able to view the world integrally but instead segment the world. Yet it should be no surprise that anyone who realizes or recognizes only one aspect of the world, such as space, when the other (time) is already fully awakened to its efficacy and reality in man's consciousness, will one day find himself partitioned, or will seem to be only a fragment of a mass. That would mean that he is fragmented along with his world, or that he fragments and destroys himself, a prospect now imminent because of nuclear fission.

By unleashing two world wars our Europe has begun to a suicidal extent this self-destruction. Some might think this example ill-advised, believing that we can still blame one neighbor or the other for all our misfortunes. But there are still more indications of the possibly transient self-inflicted impotence of our continent. Let us not forget that the theories which have completely transformed the countenance of our time were born in Europe; and yet it would seem that we have for the time being been deaf to the serious consequences of these theories. We have created them but are unable to control them. To single out just one example of our impotence and paralysis, we could point to the fate of materialistic theories which were, like many others, conceived and worked out in Europe and have transformed the world. But they have been misused by others because we failed to muster the intensity of our consciousness so as to govern them responsibly. Instead of ourselves undertaking reshape the obsolete, three-dimensional foundations of the new sociological theories, we have permitted the successor of European culture, Russia, to misuse them.

In Russia the Marxism of Hegel, Marx, and Engels has been presumptuously driven to extremes and perverted into Leninism and then Stalinism, because Europe adamantly retained a dualistic world conception long after its time. We of the European-Atlantic cultural community have as yet been unable to make the leap at the crucial moment from the three-dimensional world of our fathers into the four-dimensional reality of our day. And as long as we fail to make this leap, crises, uncertainty, and anxiety will continue to prevail; and they can destroy us in the short run unless we realize the new world reality. We must, in other words, attain a new attitude toward the actualities of the new reality which are crystallizing in a new perception of the world.

Our realization of this new attitude will be decisive in solving our pressing problems because the new frame of mind resulting from it corresponds to the new reality and is therefore sound. It is in any event sounder than the cold and dogmatic fanaticism of Eastern stamp, and for that reason is more certain, stronger, and superior. It is not might but strength that is victorious, for might or potency is always threatened by impotence. Anyone able to set aside power is liberated from impotence.

Since we already live in a four-dimensional reality, it is no longer legitimate for us to think and act mindlessly and unreflectively as though we were still in the three-dimensional world of our fathers and forefathers. Is there really any justification for us to feel insecure and depressed because of our present poor management of our affairs? It is by now only too obvious that something fundamental is out of kilter.

To illustrate our predicament we would cite a graphic example. We move about in our modern world in the same way a "wild man" from the primeval forest might have acted in the world of our fathers. Primitive man is anchored at best in the pre-rational or irrational world, and experiences it more or less vegetatively without the support of conceptual thought, and thus without any idea of space. How different from the three-dimensional, mental-rational-conceptual space-and-thought world of our fathers, who felt quite at home so long as the possibility of an other-dimensioned world did not exist for their consciousness.

Or yet another comparison: we act and react like someone attempting to fly a supersonic aircraft in a room, that is, we attempt to employ a four-dimensional creation (the supersonic aircraft) within a three-dimensional world (the room). The airplane exceeds and transcends our erstwhile spatial perception.

A third example will suggest what can be gained if we include time in our mode of inquiry. The gains will be apparent if we successfully incorporate "time" into our reality as an integral complex, rather than as a conceptualized spatial part and partitioner. We refer to our continuous enslavement to nationalism. Nationalism is prototypical of three-dimensional thinking. To consider man as an offspring of a nation is to perceive the nature and ways of one's own nation as being an enduring ideal. Such a static view is a three-dimensional, perspectival, and fixed conception. Yet on the basis of recent deliberations in studies on the philosophy of history and on sociology

we should be regarding nations as being dynamic efflorescences of a larger cultural context. Although such an awareness does not abolish nationalism, it at least transcends and integrates it into a more encompassing integral reality. It is not the nations—the parts—but the broader cultural context of the whole that holds the possibility of effectuality and of awakening consciousness.

This particular example seems fruitful and revealing since as it shows that a new and constructive perception of the world or of phenomena is not only possible but even embodies two essential components with which this perception can be realized. These components are the temporal and the integral. The temporal component appears in our understanding that nations are unique dynamic outgrowths of a larger culture and not merely static ideas. Moreover, as soon as we take this temporal component into account, the integral moment is also manifest since it integrates the aspects which heretofore have been seen in spatial terms as being inimical and antithetic into an "integral" or whole, achieving a new point of departure and a new perception in an essential area. For this reason it is remarkable that all of the sciences today are manifesting a tendency toward an integral mode of inquiry, although positive results are obtained only when "time" is taken into account in the one or the other of its manifestations. This development has given rise to the recognition that the old antithesis between inorganic and organic does not exist, having been replaced by a closer relationship between physics and biology that is not restricted only to quantum biology. This also holds true of biology and psychology where the old dualism of body and soul has given way to a psychosomatic medicine that has evolved an integral conception of man, a perception of man as a whole (as in the work of G. R. Heyer and Arthur Jores). And the aspirations toward integrality in Karl Jaspers' existential philosophy form a bridge between psychology and philosophy. Philosophy itself has even established contact with its long-standing cultural antipode, literature, by its attempts to form a "metaphysics of literature."

These integral achievements that together demonstrate a dissolution of erstwhile antagonisms and dualisms were possible only because their originators had consciously or unconsciously divorced themselves from an exclusively three-dimensional spatial framework. Wherever we encounter these integral endeavors which take into consideration the full efficacy and varied manifestations of the thematics of time we are conceptually approaching the whole. It is perceptible only through a mode of realization sufficiently bold to allow us to transcend mere conceptualization while preventing us from a regression to the imagistic world of the psyche or the magic vital sphere.

Since the realization of freedom from time is a precondition for the realization of the whole, we must observe that both require the additional capacity of consciousness crucial to the current mutation of consciousness whose elucidation forms the subject of our inquiry.

Mere mental wakefulness is not sufficient to realize the new reality. Diurnal wakefulness achieves only partition and division; it sheds light on the path, the "Tao," as long as mental consciousness dwells in the phenomena of diurnal brightness—itsself, like conceptual time, a divider, dividing the night, dreams, self and the world. As long as its dividing is not an end in itself it indirectly yields valid knowledge of the undivided. But if the world is regarded only through wakefulness it loses its undivided dream-like and somnolent aspects and precipitates their separation. The dividing deed leads to death: the death of man and his entire culture. Wakefulness, then, is not adequate, least of all the attitude of all-or-nothing wakefulness. Clarity, however, is adequate, for it alone is free of brightness, twilight, and darkness, and is able to penetrate the whole where somnolent timelessness, somnial temporicity, and mental conceptuality all become diaphanous. Anyone who perceives in this manner is free from time and can see through the whole in which he partakes, not as a part, but integrally.

Vocabulary:

Systasis n. A political union, confederation, or league.

Janus-faced Adj.- having or concerned with polarities or contrasts; "a Janus-faced view of history"; "a Janus-faced policy"; bipolar - having two poles.

Janus-faced - marked by deliberate deceptiveness especially by pretending one set of feelings and acting under the influence of another; "she was a deceitful scheming little thing"- Israel Zangwill; "a double-dealing double agent"; "a double-faced infernal traitor and schemer"- double-dealing, double-tongued, duplicitous, two-faced, double-faced, ambidextrous, deceitful, dishonest, dishonorable - deceptive or fraudulent; disposed to cheat or defraud or deceive.

Janus-faced - having two faces--one looking to the future and one to the past; "Janus the two-faced god".

