

Charles Hartshorne's Handwritten Notes on A. N. Whitehead's Harvard Lectures 1925-1926

Edited by Roland Faber

Dimensional Transcription

A 1a [--/1a/] <1(c2)>
DH {Charles Hartshorne's Notes <1925-1926>}

1 Whitehead 9/13/25
2 Laboratory of Phil. = general concepts actually
3 applied to real world.
4 1. Individ. Substances - Arist. (he had other ideas)
5 2. Organic Empiricism - Heracleitos
6 3. Function-organism - Leibn. (plus 1.)
7
8 Whitehead = 2+3.
9
10 Occasion emerges from synth. of all occasions
11 as components of itself.
12 Some entities nec'ly in every occasion. This
13 = source of pure math.
14 "Harmony" = emotional word. Plato
15 felt beauty of math. ideas, & of world as embod-
16 ying these. This beauty transferred illegite-
17 matley to general ideas apart from world.
18 Beauty attaches to abstract only as harmony of the
19 concrete. No ~~use~~ "all possible worlds" - can
20 only appeal to actual. But is an appeal to alterna-
21 tives within gen. Framework of actual.
22 Alternative glimpses of harmony within general
23 ~~harmony~~ aspects of actual.
24 Sheer contingency - chair just such a chair.
25 Bits of matter - forces - cause.
26 Function requires depth in time - not mor-
27 phology. Beginning not comprehensible without end
28 = final cause. Fusion of efficient & final cause.

A 1b [--/1b/] <(1c)2>

1 Community of entities
2 Past & present adventures of ones sub-
3 stance have community. Occasions sec-
4 ondary, subj. primary.
5 But - community of subjects?
6 Occasion as function has depth in
7 time - but as member of actualized total of
8 occasions, is divisible.
9
10 Time = composite notion, between
11 4 dimensionality of extension, & "realization."
12 Impress of actuality - pure succession.
13 As pure extensiveness time not distinguishable
14 from space. Time as such in how of
15 realization, not in extensiveness or contin-
16 uum.
17 Time - minimum to function.
18 An air & its notes e.g. Sheep its time.
19 Time = sheer succession of impresses of actuality
20 of realization of functioning. Time as an epoch, & as
21 divisible. One aspect of time divisible, one
22 aspect divisible. Even in Desc. time in one aspect
23 is not measurable. Never an instant before you, but
24 a process, specious present (1/10 of sec. perhaps).
25 Might be a whole era (Royce) 1000 yrs. to see joke?
26 Time deeper than extension. English empir.
27 School superficial in acct. of time.
28 Hume a ghost of this idea? seems so. flux of im-
29 pressions.
30 Kant - form of intuition. Unity of function
31 in life - history of ~their own~ Self.

A

2a [--/2a/] <3 (c4)>

1 One type of limitation throws light on another.
 2 [Ratzel's rhythms, in part]
 3 Workshop of metaph. = immediate, con-
 4 crete, real exper. Pragmatists have
 5 done a service here. Metaph. a learned
 6 science, concepts landed down grow-
 7 ing more & more abstract [Heidegger]

8 Dualism - (not absolute) in W's theory.
 9 Two generically diff. types of occ.
 10 Experient\ed\ occs. & imaginal occs.
 11 Theory of knowl. Discard permanent
 12 knowing self - like James. Imaginal occ.
 13 = fundamental fact for theory of knowl.
 14 Cogitation is without ~~it~~ experient occ.
 15 A matter of fact not including its own cog-
 16 nition. Imaginal occ. always derivative
 17 from some experient occ.; is also an
 18 achievement, ~~but~~ also synthesis of whole
 19 community - but a synth. via its basic
 20 experient occ., realizing type of value possible
 21 because of exper. occ. Vs. Kant here - because
 22 for Kant given chaotic apart knowing of it.
 23 Kant ~~failed~~
 24 How is knowl. possible? (1) How is exper.
 25 occ. possible. False idea that to describe any-
 26 thing = describe knowing of it (2) How is imagin.
 27 occ. possible. This comes second. Most
 28 concrete fact - exper. occ. with its imag. occ.

A 2b [--/2b/] <(3c)4>

1 As value one or other may be negligent
 2 Both always there.
 3 Exper. occ. takes acct. of imaginal occ. -
 4 not cognitively. Hence exper. occ. not com-
 5 pletely described until imag. occ. descr.
 6 Emotion arise from synth. of imag. into exper.
 7 occ. Exper. occ. prehends imag.
 8 What synthesized, what excluded?
 9 To answer must classify entities. Already
 10 have classified occs. & "other occ." & com-
 11 munity of occs.
 12 One occ. does not synth. others simplici-
 13 ter, but excludes someth. Otherw. all occ.
 14 were the same. Other occs. included & excluded.
 15 "Modal synth." Arises from interplay
 16 of "other entities" & occs. synthesized.
 17 These "other entities" also not included sim-
 18 pliciter.
 19 Eternal Objs.
 20 Each unity of occ. = mode of achieving ac-
 21 tuality for whole comm. of occs. & whole world
 22 of eternal objs. Being something for itself.
 23 Describability of occs. depends on identity.
 24 **CH**<identity. Platonism?>
 25 Components of one identical with some of another.
 26 This = foundation of all knowl.
 27 Enduring identity. Same ~acct.~ not
 28 merely exact replica - question of continuity
 29 of occs. Identity of pattern through continuity
 30 of occ.
 31 "This the same green", however,
 involves no question of continuity. of occ.

A {"3" is lacked out; overwritten}3a [--/4a/] <6(c5!)>

1 Desc."perceptible under these forms." "A cer-
 2 tain extended thing" alone there. ~~The Extension~~
 3 Flexibility not mere product of imagination,
 4 extension also. For flexibility = an infinity of
 5 possible changes. Imagination insuff. to infinity.
 6 Sheer presentation of datum does not give wax {= Descartes' wax},

7 but "inspection of mind."
 8 Broad vs. Russel's {sic! "Russell's"} class
 theory of ~~??~~-thing.

9 Desc. rejects this. for class = an infinity of forms,
 10 not perceived as such at all. ~~Class~~ Unity of
 11 class, intention of class given by notion of
 12 entity acc. to Desc. This notion got by inspection
 13 (very "hot," says Wh.) Russel {sic!} müsste sagen
 14 how data are classified much more definitely
 15 than he does.
 16

17	<u>Substances:</u>	\	<u>Bits of Matter</u>	\	<u>Minds</u>
18	Attribute	/	extension	/	cogitation
19	Existence	\	endurance	\	endurance
20		/	unknown qualities causing:	/	Secondary qualities
21		\		\	(cogitatio)
22		/	Matter <u>formaliter</u> * in->	/	Matter <u>objective</u>
23		\		*	spectio\
24		/		{*	= square around "inspectio"}
25					

26 But: substance - quality? Cogitation, endurance,
 27 secondary qualities, all qualities of mind??

28 How then is world known, if world is non-mental?
 29 However: as map of scientific work for 2 or 3
 30 Centuries, couldn't have been better. Science
 31 took care of left hand part, phil. of rt. hand part.
 32 Science meant physics (biology less than 100 yrs. old)

A {"3" is lacked out}3b [--/4b/] (6c!)5>

1 Balance has been upset from side of
 2 sc. by rise of physiology & psychology.
 3 Come back to Galilei's sensitive body (= exper.
 4 occ.)
 5 | W. drops substance, & gets sensitive occ. as
 6 | ultimate entities.
 7 Locke & Newton in London together. Locke
 8 full of Newtonian ideas. Newton saw extension
 9 was insuff. The ?? need mass, wh. = quantity
 10 of matter (with ?? extension, 2 measurable
 11 attributes) Mass = inertia, external to *its* motion.
 12 Matter occupies space (Desc. space = matter)
 13 / Mass as ~pushiness~ of things, not seperable
 14 from their sight etc.)
 15 Hume: spatial rels. {= "relations"} merely manners of
 16 display of secondary qualities.
 17 Hume: "a few superficial qualities of objs."
 17 only shown us by nature, who keeps her secrets
 18 well hidden from us. "Influences & powers"
 19 unknown. Why bread nourishes, e.g.
 20 "Wonderfull power" = satiric of Newton [?].
 21 Cause = essence of subst. for Hume in compar. to Desc.
 22 Sensible qualities in unknown rel. to secret
 23 causes.
 24<||> Hume presumes we know past exp. But <||>
 25<||> memory on his scheme = merely present exper. <||>
 26<||> Future no more a puzzle than past.
 27 Like sensible qualities always with like
 28 secret powers.

A {"5" is lacked out; overwritten: "6a next"}
 --/5/ [--/6a/ (7 next)]<(7"follows")6a>

1 Time as epochal = an impress onspatio-
 2 temporal continuum, involves achievement.
 3 Desc. sees time both measurable & not m.
 4
 5 Perceptual obj. Desc. Medit.2.
 6 If subj. is stressed instead of event, result a
 7 muddle.
 8 Datum in one way includes other events, ~~fx~~
 9 in another, the eternal objs.
 10 1. ~~See. E~~ Internal rels. How other occs.
 11 modify occ. E is question
 12 2. E ~of//&~ eternal objs. Latter express how
 13 other occs., X, modify E.
 14
 15 1. ~~Two~~*Three* main types of int. {= "internal"} rels.
 16 {a) Presentational - present.
 17 {b) Inspectional / Desc. inspectio & lump of
 18 wax, mere dta don't give us identity of wax in 2
 19 states, but we kn. it by a certain inspectio.
 20 {c) Relative status: perspective } rels.
 21 extensive |
 22 y
 23 \ X { "\" = line}
 24 \Green/ { "</" = line with arrow}
 25 a) E . < / Green= presentational rel. modifying
 26 mere status rels. X ≠ is green for E.
 27 (E is here exper. occ., cognition aside)
 28 E is what it is because of its green rel. to
 29 X Immediate present essential here.

{backpage of 5 empty}

A {"4" is lacked out} 4a [--/5a/]<8(c9)>

1 ~~But~~
2 The green here internal to E, external to X.
3
4 "Bifurcation of nature" leads to sceptical {sic}
5 ruin (merit of Hume) Above ?? rel.
6 is a public fact, apart from private cogni-
7 tion.
8
9 b) Inspectional rel. hold only when a time
10 ~~lapse~~ lapse (perhaps too simple, in imaginal
11 occs. may be diff.) Internal at both ends.
12 What y is in itself enters into itself rel. to
13 E, & so into E.
14 "Prehension" not synth. because not a
15 mere putting tog. (= "together"), but under a
16 mode, a limi-
17 tation. Hence ---> {under/between "Hence" and
18 "how"} how what y is in itself
19 enters into E. no mere synth. of y into
20 E, synth. simpliciter an ~unthing~. How =
21 how not!
22 Causality an inspectional rel.
23
24 RyE includes presentational rels.
25 of y. Hence \RyE*inspectional rels.* a synth.
26 of pres. rels.
27
28 Our own past add vividness of our
29 present. Memory in E of antecedent pres.
30 rels. in y. Memory an inspec'l (= "inspectional") rel.
31 Physical inspec'l rels. Contemporary
32 occs. are those without inspectional rels.

A {"4" is lacked out} 4b [--/5b/](8c)9>

1 Only pres'l & status rels. This = inde-
 2 pendency of contem. events.
 3
 4 Grades of vividness of actuality.
 5 Intensives bring value in. Togetherness
 6 of things for its own sake = an occ.
 7 Conditions for rel to y promoting
 8 depth of actuality in E. This = histori-
 9 cal root (defined by rel. status *¹ eventually)
 10 Depth or vividness ~~alone render~~ ex- *² {"--->" = arrow
 from *¹ down o *⁵}
 11 plainable only by rel. to historical roots. *³
 12 Hist. root = root of *⁵ contiguous occs. *⁴
 13 If successive states form a unity,
 14 [express some theme] - melody! - "S endures"
 15 = mere identit. "Important" when endurance
 16 depends on S & not primarily on external en-
 17 vironment. Then structure really in-
 18 herited from previous S. not merely
 19 reproduced by milieu.
 20 Historical group with enduring structure
 21 =is an "important" entity.
 22 ++++++++
 23
 24 We have lost our own merits through Germans
 25 without gaining the German merits. No longer write
 26 as in 18th cent. or 17th c. - neither in Engl. nor in France.
 27 Galileo - colors etc. "in sensitive bod\ies" this
 28 less bifurcation than Desc.'s "merely in cogito."
 29 Shape & motion only in body ??? external
 30 cause of sensation.

A {"6" is lacked out}6a [--/7a/] <10(c11)>

1 Principle of uniqueness of rel. status. underlies
2 time & space. Each occ. determines a scheme hav-
3 ing one & only one niche for every other occ.
4 In knowl. of one occ. may know about some other occ.
5 simpl b some general relationship, not by adjective.
6 When we point, e.g. the "that" without adj.
7 ====={"-"= is thick line}
8 Denial of contingency means partial conditions
9 provided by antecednt occs. completely detr-
10 mine occ. But: antec. occs. are those wh.
11 provide conditions (past defined - to an extent - by
12 causality - this later)
13 Know. of antec. occs. will determine
14 some characters of occ. - otherw. no induction.
15 And knowl. of consequ. occs. would provide
16 premiss for kn. of some characters:
17 Nothing in b for itself alone
18 Contemporary events - must be independent
19 as such. One not cause of another. Only con-
20 nected through antecedents.
21 Holds for contingency - otherw. perhaps no
22 past-present-future.
23 Has purpose of past occs. tog. {= "together"}
with its free
24 responsibility - their own purpose conditioned
25 by purpose of prev. occs. & by their own
26 exper. of displayed rels., enriched by
27 spontaneity. But 2outbursts of spontaneity:
28 (1) own immediate display, (2) in rel. to future.
29 Contemp. occ. in rel. to future merely exper.
30 purpose of past occ.

A 6b [7b] <(10c)11>

1 Mutual rels. of cont. events is for b, as
 2 displayed - eternal objs. give content.
 3 Mode in wh. b, is in b ~~is~~ involves interven-
 4 tion of etern. obj.
 5 Internal & external. Internal to b, ex-
 6 ternal zu b, Apprehension external zu obj.
 7 Analysis of b, gives no idea of this rel.
 8 Yet this anal. would give kn. of exist. of a
 9 b, [via causes?]
 10 Displayed = what is present - priv.
 11 psych. field. Yer "privacy"!? Must get
 12 publ. world into priv. field.
 13 Field of display
 14 Present events are contemp. but v.v.?
 15 Relativity - ~band/bond?~ of events neither past (cause) nor
 16 future (effect) is it all present psychologically.
 17
 18 Grounds for bel. {= belief} in contingency.
 19 (ought to be but one, ought to be obvious) {"-" = thick line}
 20 ~~±~~
 21 1. Total comm. of act. occs. is conting.
 22 with resp. to total realm of possibility. Datum
 23 for action = total realm of poss. In discerning
 24 this datum we discern total actual as
 25 contingency. Approval or disapproval ~jm'ts?~
 26 Why must there have been a world

A

7a [3a] <12(c13)>

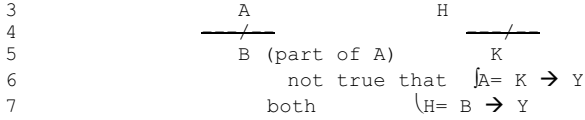
1 in wh. Char. I had his head cut off.
 2 2. Each unity prehends total com'ty, &
 3 thereby exhibits characters of tot. com. - under
 4 lim'ions. Hence shares in spontaneous con-
 5 tingency of com.
 6 Unit contingent because whole is
 7 Whole is " " unity is.
 8 3. Direct exper. of spontan. choice. Unity given
 9 as choosing - under limitation. Of no exper.
 10 of freedom, non of limits (Mongoose)
 11
 12 4. ~~Determination~~
 13 Determinism gratuitous for Pluralists of
 14 empiricists - who hold that indiv. occs. must
 15 be consulted in knowl. Comfortable, tight feel-
 16 ing of the monism plus pleasure of empiricism.
 17 Can't have both - Wonderfully baseless doctrine.
 18 Sheltered himself behind W^m James
 19
 20
 21 Original Occs., occs. og knowing.
 22 Each exper. has its correl. imag. occ. = occ.
 23 of know. that exper. occ. Ultimate concrete =
 24 unity of both - that whole = ultimate occ.
 25 Imag. occ. = knowing whole comm. via its
 26 exper. occ.
 27 Shy of ego. Desc. ~not grund wesen~
 28 Imag. occ. contemp. with exp. occ. because

A 7b [3b] <(12c)13>

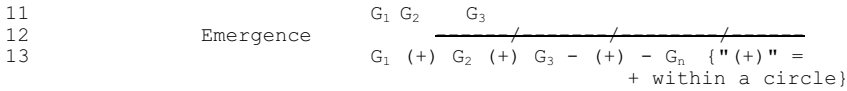
1 of causal indep. (in measure)
 2 Exper. occ. as datum is in com-
 3 plete indep. of \its/ {"\"/\" = insertion from above}
 4 occ. has exp. occ. qua datum, but datum
 5 not cause of knowing. Exp. bears to imag.
 6 occ. simil. rel. as eternal objs. to exper.
 7 occ., i.e. eter. obj. not cause of real world.
 8 Yet theory of causation required in res-
 9 pect to im. occ. Otherw. imag. occ. gave
 10 complete know. or else intrinsically un-
 11 knowable entities (= "nonsense")
 12 Know. er/\rativ {"\"/\"+\"r\" = insertion from below}
 13 ditioned by non-contemp. ult. occ. because imag. occ. con-
 14 Warped from outside.

A 8a [--/8a/] <14(c15)>

1 page
2 100 (arbitrary starting pt.)



9 Member of quantity



14 if G₁ = G₂ = G₃ = G₄ = G_n → Y

15 and

16 C is predicate of G

17 C' " " " " a₁, a₂ - G_n

18 C = n [c']

19 C' = 1/n [c] {"[c]" in the text}

20 Two axioms needed:

21 a) axioms of divisibility. / / /

22 any length

23 composed of lengths.

24 b) " " _____ If *B {* = a C around the "B"} =

25 any stretch,

26 confined a sequence

27 Then / / /

28 ~~of e's on any other line (?) B confined~~

29 (e.g. however far away a star is, light from it

30 will reach us - e.g. n times any magnitude

31 than

32 is greater any other magnitude) Called

33 Archimedes' Principle.

8b [--/8b/] <(14c)15>

1 Not true that:
2 ~~Also~~ given any two lengths can always
3 find a common unit of measurement (?)
4 & thus a realtion of one to another. E. G.
5 ~~diagonal~~ square of circle.

A

9a [--/9a/] <16(c17)>

1 Equality = an:
2 G a R b

- 3
- 4 (I) Symmetried If a R b, then b R a.
- 5 (II) Transitive If a R b, and b R a {"a" has a
"c" around}, then a R c'

6

7

8 Deduce: (I) If a R b, then d R b and b R a {" "
is a thick line}

9 by (II) then a R a

10

11 Why does truth of consequences violate

12 premises? (ancients didn't know really)

13 Formally, there might always be others.

14 Non-congruence of premisses {sic!} essential to

15 induction.

16

17 "Matching". In respect to being colored

18 no things are instances of same color. (G determin-

19 ble - "color" - Johnson's term)

20 blue color

21 P = Q → Y (c_i) (→ means "with respect to")

22 Q = R → Y (c_i')

23 Double use of instance, particular thing of

24 particular color.

25 Almost because 2 colors have much in

26 common. They are contraries (~~e-g-~~ i.e. "reversions")

27 Preservation of type through contrariety.

{ "10" overwritten with pencil; not lacked out }

10a (11a) [--/10 and-11a/] <72(c--)>

1 Immediate occ. is the sythesis of other
 2 occs. prescribed by definite order of other occs.
 3 as from the standpt. of this occ.
 4 If what you see is your own private property.
 5
 6 Immediate occ. = cause of itself. You dis-
 7 cern a prehension of what is otherwise isolated
 8 into a unity wh. is someth. for itself. This is
 9 the aboriginal germ of value, value as in form,
 10 because it has abolished, isolated, & synthesized
 11 into someth. worth while.
 12 As efficient cause, prehension. as final
 13 cause - value.
 14 Each entity poses itself wh. in being
 15 itself is to that extent separated from others, & get in
 16 being itself includes the unity of the others.

10b (11b {"11" coerced to "10"}) [--/10 and-11b/] <6a(c7)>

1 Okt. 17, inserted:
2 Concrete occasion: a prehension.
3 Describe before theorizing [Husserl]
4 Mankind hamstrung by abstractions. Univer-
5 / sals hinder analysis.
6 *s \ First task of phil: criticism of universals
7 { * = circle around "s"; not in <copy>}
8 [Husserl begins so, but criticism too naive & hasty,
9 does apply it to universals he is using enough
10 First problem of metaph: : [sic] how is description
11 of immediate cognitum possible? What are
12 evident universals presupposed in any
13 description - especially, description of cognition.
14 External occs. first. Immediate act
15 of cognition is not among the immediate com-
16 ponents of the immediate occasion itself [Husserl].
17 (Cf. Desc.)
18 Kant's chaotic datum false.
19 Many & one are disclosed as involving here
20 & now for the one, there & then for the many.
21 Here & now, there & then, refer to an impartial
22 community. Both actual in same sense, in
23 immediate occasion.
24 Correlation of occs. means that the components
25 of occasions enter not simpliciter but as limi-
26 ted by there common rels. to this particular experienced
occasion.

A

11a [13a] <22 (c23) >

1 Form of intuition itself indivisible. Given
 2 chaotic - this wrong. Given its inherent rels.
 3 qua merely given., = rel of possibility.
 4 Formation not all in impress, but ~~in given~~
 5 preformed in given.
 6

7 Cognition

8 Always a multiplicity of cognita
 9 a) Colors, sounds, shapes - internal objects.
 10 b) Persona, chairs - subjects.
 11 c) Occasions, events.
 12

13 Community of things real, achieved, are for
 14 themselves = real world.

15 What type of unity in multiplicity is most
 16 complete exemplification of being-for-self.

17 Ethics (Socrates) has ruined metaphysics.

18 As man of science feels so. spoiled things.

19 Art vs. ethics. Art for the immediate good

20 Ethics looks beyond given. Solution in con-
 21 cept of God.

22 Art prior to ethics in width of its categs.

23 Aristotelian tradition says - look beyond

24 immediate & enduring entity System in logic

25 & ethics spoiled his metaph. Desc.'s many

26 bodies & minds carries this on. God

27 comes in in infortunate manner - to rise

28 superior to metaph. difficulties in wh. we have

29 involved ourselves [= def. of deus ex machina]

30 Subj. has subsumed many subjs. & their commun-
 31 ity.

A

12a [--/12a/] <20 (c21)>

1 up obvious by scruff of its neck
 2 To say what event is = extrude alternatives.
 3 Concretion or sythesis, & extrusion (modal)
 4 Plato? ^{w.} Believes Plato errs here - whole
 5 ideal world inseperable from occs.
 6 describe event = describe it ^{as} exclusion of
 7 what it does exclude.
 8 Say what it is or what it is not - both equally
 9 good, sometimes one better, sometimes another.
 10 "Being blown up" = to be told what one is not.
 11 Essential to actual = confrontation with ideal,
 12 & to ideal its confrontation w. actual.
 13 "Multiplicity" seams there are entities wh.
 14 can be conceived in some sense apart.
 15 Must start with a one, being finite minds.
 16 Desc. starts with Ego. Something for itself, an
 17 achievement in itself. An occ. is an end in itself.
 18 = a value. No such thing as undifferentiated value.
 19 Individuality, for-itself-ness, means value is al-
 20 ways definite ~poterv~value. Value-in-itself ~~def~~
 21 Achievement of Value involves exclusion of neu-
 22 tralising elements, keeping them at bay.
 23 Incompatibility: if event is this, it can't be that.
 24 Laws of thought.
 25 Everything definite value = event. But this denies
 26 isolation - for value supposes gradation in value.
 27 How much value. Brings us back to com-
 28 unity of value. Intensive quantity = value in
 29 science. Events as comparable, more or less
 30 vivid entities. Gradations of importance, of
 31 achievement - defends on completeness of ex-
 32 trucion. Art = arrangement of environment
 33 of occ. so that modal sythes.

A 12b [--/12a/] <(20c)21>

1 is achieved
 2 Wh. is that occ , with a completeness of
 3 extrusion, thus giving correlative definite-
 4 ness of inclusion. Leaving out condition
 5 of what it is.
 6
 7 Happening of occs.
 8
 9 Art & Ethics.
 10 Prehension vs. apprehension. Latter brings
 11 in ~??~ cognition, another story.
 12 "Synthesis" - but just as much extrusion.
 13 Degrees of vividness = intensive quantity.
 14 Art brings in essential metaph. situ-
 15 ation. Community summing up occasions,
 16 by community to be discerned in one occ.
 17 Either Hume or an a priori rationalism,
 18 which knows of itself conditions of all existence.
 19 Ethics: comparison of ~~values~~. occs. occ.
 20 to survival values etc. Art: value
 21 in itself, for its own sake. Ethics presup-
 22 poses art, art requires a ethics, but pro-
 23 duce this out of itself.
 24 Soc. precursor od Desc. as enemy
 25 of true metaph. Greater influence is
 26 Aristotle - enduring entities stressed. But
 27 these derivative. Aristoteles ~inveats~ logic, wh.
 28 hardens idea of subj.

A

13a [14a] <(22c) 23>

1 Desc. rejects Greek thought, but retains
 2 Cristianity & logic, i.e. thinking minds [or
 3 souls] & bodies. Occasions derivative.
 4 Desc.'s clarity, brevity, straightforward
 5 opposition good methode.
 6 Grades of individuality. "So far as it is
 7 something, so far a success." But ethically,
 8 may be an evil - no survival power, can't
 9 pass on its own type of success. Or dimin-
 10 ishes other successes. Or, hinders pro-
 11 gress in grade. Or, ethically evil in that
 12 it might have (freely / made itself better.
 13 Something always achieved.
 14 Irrelevancies a hindrance in art. More
 15 gives you less, when you have \^{already} enough.
 16 Chinese art - ~~exp~~ suppresses everything
 17 but just impression of unity of form & color.
 18 Even in full-blooded art of Italian Renaissance,
 19 nothing there exept contributes to 'joint-value'.
 20 To procure that limitation which realizes
 21 ^{that} value already duiscerned.
 22 Whole based on relevance to human today (in
 23 architecture) Limits as down emphasizes volume
 24 by its balance with other volumes of building.
 25 Indurance of work of art, its individuality.
 26 Each time you see it, the self-same being.
 27 One Substance emerges in each emerging
 28 individuality.

A

13b [14b]<(25c)24>

1 Relevance of past in its enrichment of
2 substance as ground of eternal present.

3 Always def. value. no indefinite
4 general value. Always particulars.

5 Particular in a community of partic-
6 ulars. - can't get away from this.

7
8 Religious art - transition from par-
9 ticular entity to eternal wh. comprehends it.

10
11 Gothic architecture - purest example of
12 finite referring to infinite. Upward lift
13 as /\^{its} organic function - ["infinity above me"]
14 everything strains upwards. Horizontal
15 flow also - richness here, in decorated capitals,
16 strength flows upward, richness horizontally & center
17 of religious rites.

18 Slightest impurity means sinking in
19 value in Gothic.

20
21 Limited wh. emphasizes beyond: Gothic
22 art. Religious art in general.

23 In nature, even more direct embodi-
24 ment of infinity beyond finite. But some
25 method as in Gothic, as it were. Strict limi-
26 tations - ocean rigidly bounded. Absence of
27 a multiplicity of intruding details - not any-
28 thing ~~anything~~. anyhow - Uniformity = type of
29 limitation. Detailed foreground empha-
30 sizing ~monotour~ of expanse beyond.

A 14b [15b] <(27c)26>

1 What might have been otherw. Each def.
 2 occ. has determinate status with resp. to previous.
 3 But merely as "an occ." might have been other-
 4 wise.
 5 Our def. occ. defines general char. of
 6 comm. of occs. determines:
 7 (1) What any occ. must be.
 8 (2) What any occ. may be. (for any occ. con-
 9 tains all eter. obj.)
 10 other all possibilities)
 11 (3) What each /\ def. partic. occ.
 12 with a determinate status to given occ. must be?
 13 Limitation additional to (1) imposed on general
 14 possibilities of (2) Causation & final causes here.
 15
 16 Most general idea underlying space & time.
 17 art of (1) that any 2 occs. must have def.
 18 specif. relative status. • α β No other
 19 dot can have same rel. to α as β . Rel. which
 20 comes from joint particularities of 2 entities. Rel-
 21 ative status. Absolute status of α can only
 22 be described in terms of its rel. status to all other
 23 entities.
 24 ~~Shape~~
 25 Internal rels. affirmed.
 26 (1) Impartial conditions ~~of α~~ from standpt.
 27 of α .
 28 (2) Impartial possibilities.
 29 (3) Partial (opp. to im partial) conditions of β
 30 by virtue of status relative to α . An exclusion
 31 of impartial possibilities.

15a[16a?] <27(c26)>

1 Dec. 10 {thick black line}
 2 Energy-structure is ??? proton plus its field of
 3 force.
 4
 5 Vortex theory failed:
 6 (1) In detail becomes so arbitrary complicated
 7 Ether becomes so complex.
 8 (2)
 9 (3)
 10
 11
 12 Dramatic reversal:
 13
 14
 15 Atom of action _ quantum. Only one species.
 16 Unexpected outcome. First emerges thus:
 17 One finds that in emitting energy (e.g. light.)
 18 can only get energy-changes as multiples of a given
 19 amount. Integral quantities, same for all atoms.
 20 Rel. of quantity of energy to period. $e_g = h(\text{const.})/T$
 21 Quantum of Action /Plank's
 22 = h quantum) $e_g \times T = h$.
 23 This h insists on having a time depth.

15b [16b?] < (29c) 28 >

1 Physical laws emanate from structure of
2 concrete entities. Laid down by immortality
3 of past = allowing such measure of freedom as
4 may be. Freedom leads to an evolution of
5 physical laws.
6 Physics cannot explain laws because
7 it abstracts from concrete facts. {red underlined}

16a[17a] <29(c28)>

1 Dec. 19.
 2 James "C'ness exist?" only open to question insofar as
 3 he treats physical things as having stuff while C'ness
 4 only has or is a function.
 5
 6 Imaginal Occ.
 7 Mr. Squiers (Nicolas Nicolby) "nature is a
 8 ~rum'um~."
 9 Limitation of Knowl. or error.
 10 Imag. occ. analyses exper. occ. into ~clato~ for ~it~
 11 creation, not into actual parts or part-creatures of
 12 it as a creation.
 13 (= limitation)
 14 Creature = measure of unification of possibles,
 15 not mere selection from it. cf. "Relativity" - (beginning)
 16 "Intensive quantity" as in Kant.
 17 Data for creation - extreme realism in mediaeval sense
 18 Yet — data not unrelated, not a ~serop. heap
 {also line 29}~ of unrelated univs.
 19 This ~reall stumpling~ block in realism to nominalist.
 20 Relationship of data as in general possibility of creativity.
 21 Creativity has a character. As abstracted from ^{all}~~any~~ partic.
 22 occs., & all predicates relational. ~Ge⁵⁸~ Moore & Russell
 23 obsessed by ghost of Cartesian substantialism.
 24 Ingression. This word aims at rel'al charact. of ~uni~
 25 Et. obj. is how other exper. occ. enter into exper.
 occ. wh. is ego.
 26 Aristoteles's Logic seems to have distracted attention
 from rel'l.
 27 side - though chiefly in later Aristotelians.
 28 Eter. Obj. not idea or thought. extreme
 realism ~heres~ (Lewis?)
 29 In Mid. Age. Predicates ~~dis~~ a ~serap heap {also line 18}~.

16b [17b] <(31c)30>

1 Relationship in ideal world, i.e. apart from unification
 2 into an experiencing creature. Rel'ship thus with isola-
 3 tion (of eter. objs.) (Finite truths thus possible)
 4 ~~In actuality~~
 5 Sound of trumpet relevant to color red etc.
 6 Analyzable & yet tone = for its own sake Picture .
 7 Creature = whole under limitation - all of possiblily is in
 8 it in its allotted measure. Aristoteles's „unmusical man.“
 9 Im. occ. = fusion of creativ. as general with it as issuing
 10 in partic. i.e. exper. occ. as such fusion = a new actuality.
 11 Confrontation of creatures as what with creativ.
 12 as how gives a new creature = imag. occ.
 13 What of creatures produces a new how of creativ. hence
 14 com'ty is unfinished.
 15 Rel'l char. of eter. objs. can be analyzed into multiplic-
 16 ity of finite relations. Objective Idealists, Br. & Bos.,
 17 who deny finite truths, see things as in the actual
 18 world only, ignore possibility. Patience of ideal
 19 world for actuality. Measure or limitation
 20 Thought is in im. occ. = projection of finite rels.
 21 as in possib. upon actual fact with its variety of
 22 measure of relations of those possible finite rels.
 23 Freedom lies in gap between general possiblily
 24 & particular actual occ.
 25 Thought has one side of absolute generality. Here
 26 freedom becomes really effective.

17a[18a] <31 (c30) >

1 Read Russell's Home Univ. Libr. „Int. to
2 Math. Log.“
3 Abstracting is easy when dictated by some
4 interest. Tram-car man. Language gets more
5 abstract. Instead of inflections, separate words
6 for grammatical ideas. „Dialectic degeneration“
7 of language. Curious subtlety & curious lapse
8 into stone-blindness of language.
9 To built ph. out of results of sc. = to neglect
10 data not get sytematized by sc. (No God-
11 like intellects, „every man as stupid as anyth.
12 somewh.“) But to neglect sc. = ~~te~~ not to get beyond
13 ordinary language.
14 Literary tradition vs. sc. in ph. Since
15 17th C. ph'ers have divided rather heavily into two
16 classes on this pt. Even Berkeley more all-round
17 than mot ph'ers today.
18 „Here is a contradiction in ordinary language.“
19 Impatience of people of literary training with contra-
20 dictions, not seeing that a more subtle analysis
21 than ordinary language removes the contrad.
22 In math. even we become more & more subtle:
23 e.g. infinity & continuity. If you'll only take
24 the trouble, thing can be unraveled. E.g. Time &
25 space, nothing to be done here witho. careful con-
26 sideration of all the distinctions.
27 Royal soc. of Edi/\nburgh. Robertson Smith.
28 c. 1880. on Hegel~~e~~ on Differential Calculus.

17b [18b] <(33c)32>

1 Space & Time as abstractions.
 2 Greeks began to make statements about them.
 3 E.G. Points & ordering rels. betw. them. Euclid:
 4 point = wh. has no parts. (not „no magnitude [sic:]”,
 5 that = derived notion) but position, but that =
 6 merely a relatum in reg. to space ordering rela-
 7 tion. Space_rels. have pts. as relata. Simplici-
 8 ty of pt. = no parts wh. are themselves relata
 9 of space rels. \neq Pts. = abstract relata of
 10 abstract rels. of space. Our language
 11 has pres^uposed geometry for 2500 yrs. Thus
 12 table said to occupy space as already
 13 there, concrete occupying an abstract:
 14 On other side, thing as substance on its own.
 15 & ~~th~~ then in space. (Newton) Desc. however,
 16 ~?~ made spatiality the substance.
 17 Line not a mere class in extension, but an
 18 ordered collection of pts.
 19 Try to view things unobvious lines
 20 & you get into troubles, try to be consistent
 21 & you reacvh very unobvious ideas.

18a[19a] <(32c)33>

1 Jan. 5. 26.
 2
 3 Knowledge.
 4 What is duality, we want to avoid.
 5 Must not construct world from abstractions.
 6 Metaphys. describes, rather than constructs.
 7 Detached facts not ultimate - they exhibit patience
 8 for rest of the universe.
 9 Desc.'s bodies & minds, neither completes the other.
 10 Each perfectly happy without the other, or rather happier!
 11 Nature at an instant. the same lack of patience.
 12 mere accident, that other instants are brought in?
 13 Metaph. concerns internal rels. Otherwise no
 14 generalization beyond the datum. If no internal rels.,
 15 no metaph. Thus Hume & Russell.
 16 And if no metaph. then no knowl. beyond im-
 17 mediacy! Hume & Kant's appeal to practice = to ~~an~~
 18 unanalyzed ~~rels~~ internal rels.
 19 Why fact is dipolar - knowing & experient. Each
 20 must render other intelligible.
 21 Sameness & diversity - [two threads running inseparately
 22 throu{sic} evrything]
 23 1) Natura naturata. Actual entities & their otherness.
 24 Subj - Obj: only a spec. case of polarity or otherness.
 25 Immortality. ~~Ed~~ Each occ. is immortal in each other.
 26 „Otherness" involves presence of the other. Is a contrast effect.
 27 2) Natura naturata. Data of actuality = eternal objs.
 28 *<Sameness> Sameness of eternal objs. vs. diversity of creations.
 29 Aristotle seems to have muddled up notion with
 30 time as creative.

{* only in <33> added by DH}

18b[19b] <34 (c35)>

1 Can always explain simple by complex & complex by simple.
 2 Neither method sole one. E.G. Man by jelly-fish, &
 3 jelly fish {sic!} by man. No revelation to effect that
 4 only first way is valid (as 19th C. thought)
 5 Experient occs.
 6 Eh. has been starting with the simple here,
 7 & so muddled things up.
 8 Degrees of actuality. Without bodies &
 9 minds, mere empty space—which seems
 10 trivial.
 11 ?? Each microcosm viewed as the
 12 Individ. Identity comes via historical root.
 13 New epoch there must conform to old ~~see~~^{epoch}, be-
 14 cause there is creative identity, but must diff -
 15 from old epoch bec. there is creat. diversity.
 16 Any entity is always passing on, yet by continuity
 17 with root remains one. Not mere otherness in some
 18 part—but through & through different, yet through & through
 19 remains the old. Hence time not a line of successive
 20 epochs. This would leave out retention.
 21 { 1 3 5 } 2nd event
 22 { 2 4 } in part. thus includes 1st & 3rd
 * * * * *

{* These lines are of blue color}

{ "35" added with pencil because page cut off afer "3" }

19a[20a] <(34c)35>

1 Jan. 7.

2 Not a graduality of becoming - but of achievement, ~~of~~

3 Becoming of graduality, not graduality of becoming.

4 Microscopic & macroscopic ~eguation~ (Lorenz)

5 Pressupposed unchanging rel. ofrest of world

6 (isolated systems)

7 1) Essential change into otherness.

8 2) Historical root simulates whole com. more

9 than a given epoch does.

10 3) Creative identity - conformation of events to

11 preceeding, though always creative, through &

12 thr. diversity. Molecule in granite, the same

13 since millions of years.

14 Hegel always exalting power of negative,

15 Every creature must be embody its own negative.

16 Essential extensiveness of creature in time solves

17 how cr. is both itself & not itself. For, (union of

18 being & not-being -Aristoteles) every occ. has to

19 exhibit contrariety (principle of reversion)

20 has to exhibit its own type the other way on.

21 Actuality = Fusion of contrasting factors.

22 occasion (upward motion = positive, downward =

23 negative.

24

25 * _____

26

27 Space-time continuum = abstract general

28 statement of hoe things are to each other.

29 ** overlapping of things = ~ist~ character

30 ** of extension.

* wave (between to marks negative)

** two circles overlap; the overlapping zone is blackend

{ "36" added with pencil; page cut of after "3" } 19b [20b] <36(c37)>

1 Every part plays a double role, e.g. both ground
 2 & consequent. Fusion of already actual
 3 ground with hitherto unactualized consequent.

4 This shows more general principle that what
 5 is actual in the past is with the creature in the
 6 present.

7 (ground & consequent)
 8 ev. 1

9 * gr. | con. | ev. 3 | _____

10 gr. 2 | con 2. | con. 3.
 11 ev. 2 | gr. 3 | gr. 4. („absurdly
 oversimplified“)

12
 13 Epoch gives the minimum reversion.
 14 Fusion of already actual with its reversion
 15 = epoch. Doing & Undoing.

16
 17 Human body es ex.
 18 Cells = organisms
 19 molecules = ''
 20 ~~Uti~~ Whether infinite regress or not we
 21 don't know.

22 Our long past.
 23 Coördination of organisms.
 24 Parts & whole mutually adoptive.

* Wave with positive development first to „ev. 1“ and negative
 development to „ev. 3“.

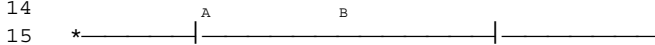
20a[21a {"1" corrected to "0"} <(36c)37>

1 Jan. 9.

2 Every epoch occ. = synth. (of opposites) of doing with
undoing, grow
3 with consequent. (= reversion)

4
5 ? Every epoch. occ. exhibits Protean character of creativity
6 (Protons always turned into something else) From this
7 extensive characters, a ?? potential simplicity of subor-
8 dinate occs.

9 Formal log. contrad. not meant by union of
10 opposites. Differences are within ~~such~~ an identity of
11 type. Negative is not abstract - concrete of opposition.
12 Type not a bare identity without contrasts. Continuity of
13 curves gives you identity form of otherness.



16 A & B each the
17 reverse of the other
18 Below the line gives an opposite to above the line.
19 After a deeper contrast gives a more definite law or ~~unity~~.
20 identity.

21 Above = characteristic picture of a world-line of a
22 particle. ?

23 Nothing about space-time trivial = plan of fundamental
24 adjustments between epochal occasions.

25
26 Creative synthesis involves creative analysis.

27 Not one serial line of time. This idea has gone to pieces in
28 physics. Past isn't just dropped to non-entity - philos. has
29 always suspected this. Confused their insight to mean
30 time is an illusion. 2 kinds of confusion: knowing

{* curve up to the first line, down to the second, up to the third
and down again to an
imagined forth line.}

20b[--/21b/] <38(c39)>

1 Doing & undoing of creative sythesis. Knowl. of
2 exemplification & of non-exemplification.
3 Thought = another dimension of being. Thought
4 out of time, yet embodies time of exper. world.
5 Creative successiveness not in itself measurable
6 as to time. * A dimension of being by itself gives
7 no measureability. **X (Haldane gently slammed)
8 In a „brown study“, time seems suspended becomes
9 other dimensions are almost suppressed.
10 Mysteries.
11 Dimensionality comes from verietiy of types of
12 (ground & consequent)
13 creative derivativeness—yet how explain 3 dimen-
14 sions of space.
15 ~~In~~A dimension need not be measurable. ***X

{* red line}
{** red X}
{*** red X}

21b [22b] <40 (c41)>

1 Concrete occ. = cognizant perception of A as exem-
 2 plifying or not exemplifying elements of the
 3 complex. Is this perception? „ I am not /\^{well} read
 4 in perception: But A seen as excluding something as well
 5 as as {sic} including something. If we could only perceive
 6 positive exemplification, no negative perceptions. Bad
 7 ~ert~ suggest definiteness but doesn't achieve it.
 8 Doesn't exemplify wh. it suggests.

9 Mentality gives most thoroughgoing reversion,
 10 for consequent that not got same entry into activity
 11 as ground. Dimension of mentality - idea of
 12 idea od ect. This not a time-succession.
 13 Each mental occ. has a time aspect inside it, but
 14 from pt. of v. of exper. world, simultaneous. Both in
 15 & out of time. In this dimension, importance rapidly
 16 decreases (idea, idea of idea ----)

17 As one goes toward plants, then stons, mentality
 18 seems to fade away. But this does not mean it
 19 ceases altogether. Always a completion of creativity, but
 20 not always intensive importance. A? Most complete
 21 fact, then, root for exper. occs. plus root of mental occs.

22 Nature closed to mind. Exper. occs. exhibit
 23 finite truths wh. to be very large extent can be expressed
 24 without ref. to our mentality. Only to a very large ex-
 25 tent: - inheritance not merely of exper. occs. from exper. occs.
 26 but also exper. occs. from imag. & v.v.

1) Whatever is, is thereby attribute of creativity (Spinoza)

{put together with "23"} 24 [25 {lacked out: "follows 24 next 26";
with pencil: "23"} <(44c)45>

1 Whatever is creature, then is such an attribute.
 2 2) Whatever is attribute of creativity, emerges into
 3 creature (only so is knowable)
 4 :. {= therefore:} Whatever is already determinate creature
 emerges
 5 into new creative.
 6 3) Hence exper. occs. inherit from mentality of foregoing
 7 occs. But this mentality = an undoing of exper. occ.,
 8 e.g. disentangling of what went to making of exp. occ.
 9 Evaluation & active purpose of creativity thus inherited,
 10 hence feeling, {{em}stion, blind {conation}. Dog is jealous,
 11 but doesn't know this.
 12 Freedom. Predominantly attrib. of mental sphere.
 13 Consequents in mentality are derivative from the non.actual.
 14 Mere creativity plus eternal objs. gives complete liberty.
 15 Only actual world binds.
 16 Feelings = mentality as experient, as {interited}, as
 17 past, & now inserted in an exper. occ.

{backpage of 24 empty}

22a [23a] <(40c)41>

1 Jan. 14.
 2 We discern immed. occ. As a becoming of itself.
 3 Creativity & creature - creativity for the creature becomes
 4 creativity with the creature. Causation - Hume.
 5 Where do ~I- find the past as determining the present.
 6 Hume ~~did~~ assumes what he says he cant find. Our very
 7 notion of time contains it. Hume means that past is
 8 here now & the present is always present with the
 9 past. Time as an ordering of events-
 10 A rel: may be reflexive, self-relating, either contin-
 11 gently or necessarily. As time rel. potentially re-
 12 flexive? {?} If not, ~~then~~ still this doesn't follow
 13 from mere idea of time as a relation.
 14 Can the same occasion occur twice.
 15 Eternal recurrence. Later occ. Repeats
 16 the earlier, that fact alone makes it different.
 17 Earlier does not repeat the later. Anticipation & repetition
 18 are contrary rels. When you repeat, in some sense the
 19 Earlier case is still with you - for non-entity is un-
 20 repeatable. Only an immortal past can be repeated, past
 21 only ~~immortal~~ irrevocable bec. Immortal (& v.v.)
 22 An electron for sc. = merely a bundle of its rels. to
 23 other electrons. A taking acc.'t. of, abblind perceptivity
 24 Knowledge not the perception. Desc{? a} error.
 25 Jan.16.
 26 Casual specif. nature of creat^{ed} data.
 27 systematic " " " " "
 28 Total opportunity as distinguished from
 29 special history. root.

22b[23b] <42(c43)>

*<"Causal" instead of "casual"; changed by DH>

1 * Casual data & actual facts of past.

2 Presentational: Inspectional

3 First relates occs. wh. are present to it.

4 Know. = of self as / \^{an} element in a ~~emdr~~ world of
kindred elem'ts

5 Presentation = reverse of causality.

6

7 Percipient occ. has an analogy with ~ I.~ occ.

8 ~I.~ occ. confronts ~~forme~~ characters given in formes {sic}

9 with ?? their concepts. Non-exemplification also.

10 Bifurcation. Redness a fact in nature.

11 Galileo showed what we see has its real in our own

12 body, grows there as it were. But - {sumsit} put

13 the perceptivity into the cognition. For A as axper.

14 occ. is the phys. world & not the mental world.

15 Presentational rels. = those that determine tropism-s~

16 Mechanics = science of tropisms

17 How molecules' presentational rels. to each

18 other determine Their spatio-temporal rels.

19

20 P / →

21 / | Presentational

22 / → |<---- rel. of molecule A

23 Insp'l rel. -----→

24 α A A world not survive unless its

25 presentational rels. were correlated with the

26 grounds received from P. Otherwise tropism

27 ~i.e. next~ movement, will be unfortunate, will

28 destroy ??- preservation of root, e.g.

29 jelly-fish.

23 [24 n. 25] <(42c)43>

1 Jan. 19.
 2 The negligible mentality of the lowest
 3 organisms, their simple tropisms, gives
 4 laws of mechanics.

{backpage of 23 empty}

25a[26a f. 25] <44(c45)>

1 How is (Measurement) possible?
 2 |Accuracy|
 3 1) Determinateness. "it" } one &
 4 2) Synthesis - "and" | many
 5 3) Comparison - "matching".
 6 4) Measur - how much a) no b) quantity (= not)
 7 5) Space-time units. Point, instant.
 8 5. Gradation & intensiveness
 9 6. Order.
 10 7. Order of concreteness & abstractness.
 11 What is actuality?
 12 8. Confusion & harmony - things extruding each
 13 others, & things intensifying each other. Order &
 14 God as principle of order. Progress & an end.
 15
 16 Accuracy = an ideal we import into nature &
 17 seem to find there - without this ideal, nothing is
 18 determinately anything. Hence God finally.
 19 Mathematician always thinks platonically.
 20 Kant - ought to have come to Platonic realism.
 21 if he had thought "blind intention" out.
 22
 23 1) "It" = an abstraction. Always a whatness -
 24 It endorses everyth. specif. in a watch.
 25 (Aristotle rich, not wholly unified. Tickles
 26 down to a beautyfull simplicity in Descartes)
 27 "It" is subj. of predicates, result α of triumph
 28 of grammer. Absolute subject, or matter, absolute predi-
 29 cate or form, relation betw. perfectly definite. Then

25b[26 b] <46(c47)>

1 relation as a definite idea, distinct from an "it".
 2 Of any entity, can ask what? & how? "~~Love~~"
 3 ~~happening to be word~~ All a sentence can do is put words
 4 in a temporal synthesis. A more abstract idea is
 5 "and" as merely enumerative (never is so in
 6 actuality) Relation = a unity into wh. three in-
 7 gredients enter.
 8 An "it" = is always a specific determination
 9 within a community (real or ideal - world or realm
 10 of eternal objs.) "It" = abstraction fr. specific
 11 ground of determinateness, from what in itself &
 12 how among others. Every entity has an indiv.
 13 & a relational essence, It has a "patience" for
 14 other things. It not an entity supporting qualities.
 15 How & what no meaning apart from synthesis
 16 viewed as one, as an entity. No entities apart from
 17 their entering into syntheses of other members.
 18 One & many each referent to one another.
 19 Relation = is a definite entity in its reference to
 20 many things. "Loving" e.g. Subj. = is a definite
 21 entity in respect to many things referent to it.
 22 Eternal objs. no what for themselves.
 23 What for itself = what quā exper. = a value, = exper. quā
 24 graded. Eternal objs. are contributory to value of
 25 unit exper., of an epochal occ.

26a [27 a] <(46c)47>

1 Accuracy cont.

2 Integral no., 5,7. ---10. Definite relation.

3 Human mind doesn't kn. at first how ob-
4 struct such ideas are. They are discovered

5 because important*/ Taking abstractions up to {* = arrow down
four lines

6 the scruff of the neck & looking at them, ~==

7 greatness of Greeks. Didn't like vagueness.

8 /

9 (<-- one fish a day for seven days, need 7 fish.)

10 Arist's categs. wh. separate rel. & quality &

11 | subst. so completely = a muddle, because of

12 | separateness.

13 Math. originates w. practical man, in

14 Egypt. Wedding of thought & practice & art of

15 civilize of life.

16 Pythagoreans discovered {lt.} as distinct

17 ideas - couldn't quite define, appealed to intuition

18 of accurate geometrical boundaries. Got ex-

19 cited over question of $\sqrt{\text{mutual}}$ commensurability of

20 things. Some of difficulties in these problems

21 only solved to-day, after [2¹3]centuries.

22 Americans in a hurry.

23 Length of a string & the note - another

24 great discovery. Thus whole aesthetic side

25 is only no. rel. turned inside out, as it

26 were. Rhythm {sic} everywh. Parthenon mathematical

27 by constructed

28 Incommensurables - diagonal & side of squs {= squares?}

29 This upset whole theory of whole nos. as secret of

27b[--/27b/{backpage of 26a}]<48(c49)>

1 of univ. As men alw. do, they try to hush
 2 it up. "We must face these difficulties
 3 fairly & squarely & then pass on " (lecturer on
 4 theology) Made a little twiddle $\neg/$ & said
 5 " $\neg/2$ ". That solves nothing What is the
 6 root of 2. Not a no. Then number-inter-
 7 pretation of things not suffic. Number ?= corre-
 8 lation. Then phil. stepped in & said "mind
 9 creates such entities". Then what has my
 10 $\neg/2$ to do w. yours?
 11 * What is a no? Frege (& Russell redis-
 12 covers him) first to answer w. full clearness.
 13 Cartesian geometry. World as no.
 14 again.
 15 Pythag.
 16 1) All rels. can be desired by nos.
 17 2) " " are "
 18
 19 * Mathem. beauty = generality & simplicity.
 20 (later shining through a complexity.
 21 Method of sc.. "Just observe facts" - they
 22 converge to a law themselves. * On contrary,
 23 man says, what is most beatyful law that might
 24 apply here.
 25 Simplicity is key to univ. but not so
 26 easy a matter as Greeks thought.

{* = red line}

27a[28a {"28b" is backpage}]<(48c)49>

*1 Phil. based on our total concrete exper.
 2 as we sit here, not on this sc. or that.
 3 Theoretically we ought to be able to see
 4 everyth. thus (cf. Huss.) but practically
 5 must recur to physics etc. We haven't
 6 alalyt. power to note these things without
 7 inbstruction fr. specialists. But also the
 8 hist. of phil. must come in - for here again
 9 specialists have worked over things. But
 10 here again someth. left out - common sense
 11 & direct intuitions. Also great literature.
 12 No one rout (no one man either) to phil.
 13 Must try each to pic of interest in rel. to every
 14 other.

15 In so far sa you are merely accurate
 16 you leave out some mayor things, in so far as
 17 you are not, likewise. Wisdom needed here.
 18

19 Points in a serial order on a line.
 20 Never any one order of things - E.G. card. nos.
 21 have order of gradual increase in multiplicity.
 22 But also 2 1 4 3 6 5 - - - Telegr. poles in order
 23 along road, also in order of age.

24 Types of order. Must general def. of
 25 order? ~~⇒~~ $\neg/2$ a real entity occ. to Wh. doesn't
 26 need hum-
 27 an mind

28 Strict habeas corpus act of rationalism.
 29 No one can invent -myth/anyth?--.

{* page is written with a pencil.}

28b[--/28b/{backpage of 27a}]<50(c empty)>

*1 Can't measure until you have classified.
 2 For only measurements of things of same class
 3 are illuminating. Middle Ages dropped
 4 measurement & stuck to classification.
 5 All the great ideas needed, & in subtler
 6 view of them.
 7 ~Trenchent~ man makes one view wh. has
 8 its place, drop~~e~~ out of sight. Real moral in
 *9 hist. of cult. = infinite patience.
 10
 **11 Definite Truths. Got by simplifying. Accur-
 ***12 |acy = simplicity. By adding simple ideas to simple
 13 |ideas we gradually learn someth. of the complexity
 14 |of things.
 15 Psych. simplicity - strikes me as simple.
 16 Actual " Most-indiv. fact.
 17 Logical " . Things simple in themselves
 18 out in concrete rels. complex. Exact statements
 19 are logically simple, but to find their actual
 20 relevance to real world a deuce of a bother.
 21 E.G. Points in space. Simple scheme.
 22 ~Thence~ geometry. But, in what sense are pts.
 23 real??
 24 Apparent contradictions result from muddle
 25 Unis. through & through rational. Even in math. a
 26 muddle has lasted 2000 yrs. - then solved.

{* red line}
 {** Till the end of the page written with a pencil}
 {***vertical red line}

A

30a [29] <53 (c empty)>

1 ^{very}stuffing (not stuff) of eternal obj. Eternal
 2 relationship of the occs.

3 Perceptiveness:

4 1) Representational

5 2) Inspectional

6 inspectional

* * * *

7 Rel. E.h. = \wedge factor *

K = any other antecedent

8 in E under

* • K

occ.

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10 In principle, what

11 K is in itself is in E, under mode of remoteness,
 12 just as truly as S is in E. ~~????????~~ Contri-
 13 bution may reproduce itself.

14 S tends too reproduce itself. Whole

inspection

15 of root, tends to reproduce itself.

16 In Knowledge, inspectional rels. are
 17 primarily ~~our~~ of ourselves to our own ante-
 18 cedent occs. as given in memory.

*23

24 * $\sim \downarrow \{ | | | | \} \sim$ *

25 * past \int - - - - - present exper. *

26 * exper. $\{ \uparrow \uparrow \uparrow$ (memory) *

27 * * * *

28
 29 Images & perceptions not intrinsically so
 30 different - but otherwise determined.
 31 Gap between presentational & inspectional
 32 rels. = possibility of illusion & ignorance.
 33 Aristotle. Perceive indiv. beings but
 34 true obj. of perception = universals.

{* = lines within the * are circled}

A 30b[--/30b/]<54 (c empty)>

1 Wh.: indiv. being = a single occasion.
 2 But we also perceive ⁽²⁾ historical root of
 3 occ. (= Aristotle's indiv.)
 4 Wh. true obj. of perception is indeed eternal
 5 obj., common ≠ anduring structure.
 6
 *7 Future = "nothing at all"? (Broad says it is)
 8 Entirely arbitrary addition to present, as
 9 Hume thought.
 10 How do we know that there is a future, & a
 11 past. "Will be", & "was" refer to something.
 12 Can't trail off into nothing - definite relationship.
 13 "Is" so many meanings. Is now, will be,
 14 was = rels. to an immed. actual occ.
 15 These rels. must have terms at other end.
 16 Immediate know. of these rels. Present
 17 made up of its rels. - including was & will be.
 18 General scheme of rels. to wh. details are
 19 irrelevant. This scheme = "relative status".
 20 (a little les general) Kant agrees so far.
 21 But: this scheme inherent in act of cog-
 22 nition? No, in exper. occ. of wh. ~~there~~ is cog-
 23 nition.
 24 1) Related to this occ. via the "scheme".
 25 2) Immed. occ. via the scheme de-

{* beginning with line 7 page written with pencil}
 {in <copy> lines 7-25 crossed out; "54a" added}

****MS of 30b(+ 29b+31b)**

54a "between 54 + 55"

{** MS is machine-written pages added to handwritten original text}

{Differences from handwriting:

7 no ""
 8 no _____
 9 "?" instead of "."
 10-11 no _____; "Or" instead of "&", 2 "?"
 11 no ""
 13 Is instead of "Is"; additional "has"; no other _____
 14 "are" instead of =
 17 additional _____
 18 no _____
 25 not there; jumps from 23 to 1 of next page, that is: **29b**}

A 29b [--/29b/] <52 (c empty)>

*1 termines a set of interrelated occs.
 2 "Our real world" as analyzed (not made)
 3 by our knowing, refers to this community
 4 or scheme as so determined.
 5 Space-time not purely contingent. ???????
 6 General "scheme" not sole type of rels.
 7 Also ~~no~~ non space-time rels. may
 8 be evolved, with new types of occ.
 9 Thus spatio-temporal rels. may have
 10 but slight importance for some occs.
 11 Little time depth e.g. ????
 12 Imaginal occs. (wh. bring in knowl.)
 13 may have a mutual relevance, & to them
 14 rel. to exper. occ. or space rels. may
 15 cease to dominate them.
 16 Our Cosmology founded on Space.
 17 Time actual community does not ex-
 18 clude a deeper cosmos.
 19 Contrast of general facts of act.
 20 world & details. Plato & Aristotle over-
 21 emphasized the one one aspect, the other, the
 22 other. Plato mathematician, . really not inter-
 23 ested in observation. (yet closer to modern
 24 sc. perhaps than anyone) Discouraged re-
 25 course to immed. detail. ~~Aris~~
 26 (Importance of getting poets to think for one)
 27 Arist: : {sic} fact-seeker.
 {* the page is written with a pencil.}

MS of (30b) + 29b+(31b) **54a** "between 54 + 55"
 {Differences from handwriting:
 1 ends with ":"
 2 "our" not capitalized; without "; no underlining
 6 no ""
 7 "not" instead of "non"
 8 no ", "
 9 "sp.time" instead of "spatio-temoral"
 10 "knowledge" instead of "knowl."
 13 not there
 14 "to exper. or" not there
 16-17 "sp." instead of "Space"; "time" instead of "Time";
 "com'ty" instead of "community"
 20 no _____; "Pl." instead of "Plato"; "& Aristotle" not there
 21 only 1 "one"; only one "other
 22 no _____; "Pl." instead of "Plato"; "math'n" instead of
 "mathematician"
 22-23 no _____; no
 23-24 no "()"; "than anyone to modern sci." instead
 of "to modern sc. than enione"
 25 "however" after "detail" added
 26 no "()"
 27 no ": :"}

A 29a[28a]<51(c empty)>

*1 Arist.'s Logic - genera & species.
 2 General scheme leads to math. Details
 3 lead to classification acc. to genus & species
 4 Modern sc. sythetized both.
 5 Neo-Platonists farthest from science.
 6 ~~Arist.~~ Plato saw earth not as
 7 Center of univ. An ideal center, mathe-
 8 matically conceived.
 9 Arist., common sense man,
 10 put back. 2000 years!
 11 ~~One~~^{The} general com'ty also a one thing,
 12 an indiv. But, an occ. ~~has thought~~ /\^{??} is what
 13 it is ~~in~~, in & for itself, but com'ty not
 14 finished or actual or wholly determinate.
 15 Includes actual occs. but /\^{is} never itself
 16 actual. A "union of being & not-being"
 17 (Aristotle) Always beyond the actual,
 18 always referring to a definite how the
 19 possible is limited by completion of actual.
 20 Limits entry of eternal objs. into com'ty.
 21 Indicates future ~~???~~ as entity with a
 22 definite content, e.g. how its possibility is
 23 limited. Actual occs. definite in rel.
 24 to eternal objs. non-actual in an only
 25 partly def. rel. to etern. objs. This = but a
 26 transcript of common language. Each occ.
 27 also includes not-being, a future, a to be de-
 28 termined. Creative determination.
 { * the page is written with a pencil }

**MS of 29a

64

{Differences from handwriting:

1 "and" instead of "&"
 2 ", details" instead of "Details"
 3 "as" instead of "acc."; "gen. and sp"
 4 "sci."; "sythesizes"
 5 "Neoplatonists"; "sci."
 8 "math.'ly"
 9 no _____; "yrs."
 11 "community"
 25 "is" instead of "="}
 {** MS text glued on an empty page}

A 31b[--/31b/]<56(c empty)>

*1 Background of normality. In sc. =
 2 inertia or mass. Expresses endurance
 ?3 {????} a favorable {environ}ment.
 ?4 Indurances mutually favor{ing}
 5 each other
 6 Environment embodies /\ ^{favorable} systemat-
 7 ic type of inheritance. But en-
 8 vironment is in flux - theref. its
 9 variations must be irrelevant to the
 ?10 endurance. {comas in.} Roots of indur-
 11 ance = "world-lines" for cs.

**12

13 Time in some sense relationship among actual
 14 things. Immediate actuality is epochal, but
 15 world as actualized is continuous. Time as immed-
 16 iate becoming, & time as /\^{an} extensionality of things
 17 which have become.

18 Time as measurable & as durèe haunts all
 19 phil. Desc. slips this in unc'ly. He holds be-
 20 comingness is gradual, but implies an
 21 epochal becomingness.

22 1) To be actual = to be an indiv. substance.
 23 actual occ. = a system of substances.

24 2) To be actual = to endure thru {sic} time.

25 3) To have a real subst. present = to have it as
 26 enduring. - subst.as in an epoch of its life history.
 27 Epochality = actuality.

{* until ** written with pencil; in <cop> lines 1-12 crossed out}

A

32a[31a]<57(c empty)>

*1 A Desc. "The sun itself objectivè" ??????
 2 is in my mind. Yet in general, his
 3 theory seems a representation one.
 4 Everything hangs on the "itself", also
 5 most be some qualificatipon. Other-
 6 wise only one exper. occ. of sun
 7 possible. How "itself" interns into
 8 synthesis or prehension. the objectivè.
 9 The how ??? constitutes Individuali-
 10 ty of occ.
 11 Perceptum = other actual entities
 12 taken account of.
 13 Percipient field qua unity is in
 14 community with percepta. It includes
 15 itself as one in a perceived community.
 16 of entities. Percipient unity completes
 17 perceived unity - you are in picture also.
 18 In a sense you are the picture.
 19 f1) Presentational rels. - objectivè.
 20 f2) Inspectational rels. - i.e. Percepta
 21 enter not merely objectivè, but also
 22 formaliter, themselves.
 23 No idea^{word} simply wrong or simply right.
 24 "Perceptiveness" good, but dangerous. For not =
 25 "C'ness." C'ness must be limited. ~C'ous~ of
 26 perceptions, but perception itself not c'ness.

{* until ** written with pencil; in <copy> crossed out}

MS of 32a (only between * and **)

57 "atop"

{Differences from handwriting:

1 no "" surrounding quote
 2 no ", "; "D.'s" instead of "his"
 3 no _____; no "also"
 6 "exp." instead of "exper."
 7 "---" instead of "____"
 8 "synth." instead of "synthesis"
 9 "objectivè" underlined
 11 "perception" instead of "perceptum"; "is" instead of "="; "act."
 instead of "actual"
 15 "com'ty"
 20 no _____ }

A 32b [31b] <58 (c empty)>

1 *b C'ness = Imaginative Occ. Perception =
 2 experient occ.
 3 Perceptiveness = taking out. acct. of other things.
 4 is datum for C'ness. C'ness = sort of analysis of
 5 perception.
 6 Every actual thing = process of taking acct. of
 7 everything else. (Bacon)
 8 Modern physics talks entirely in terms of
 9 perceptiveness. High abstractions but perceptive
 10 all the same in their kind & degree. e.g. Electricity.
 11
 12 \ E/ Two roots of occs.
 13 E • ----->-----/ • in relation of mutual
 14 \ / perceptiveness.
 15 \ / Stuff explained through forces
 16 i.e. perceptive rels. Electron = identity of
 17 structure in a series of occs.
 18 C'ness of an actual ??^{occs.} & perceptual obj.
 19 C'ne C'ness of an actual occas. = c'ness of
 20 ??? perceptiveness of exper. occas. - of what it prehends.
 21 Exper. occ.
 22 Exper. occ. has mutual determination
 23 Vs. Kant. not via c'ness, but via per-
 24 ceptiveness of exper. occ. = way of eternal objs. has
 25 a relational character. They always relate
 26 different occs. to each other, in a certain
 27 manner or mode. This mode constitutes

{* "b" written with pencil}

A {two <copies> of page: one adds "34a"} 34a[?]<62(c empty)>

*1 Life a doing, not abeing at ~~?????~~ successive
 2 instances. Looking back and forward.
 3 Both past & future in present for their
 4 own sakes. In a community on
 5 same level as yourself.
 6 Morphol. omits all this - ~~???~~ from
 7 immediate exper. No ~~???~~ wonder if
 8 couldn't give a metaph.
 9 Cartesian view not wrong, but abstract.
 10 What is abstracted from, e.g. ~??~ "enduring sub-
 11 stance," "simple location", high abstractions.
 12 Enable clear simple deductions, logical rels.
 13 Modern sc. - wants to express boil. facts.
 14 Time-depth here. Biologists claim to be
 15 mechanists. But cant ?? express func-
 16 tion in terms of morphology.
 17 Substance refined to ether - at an instant!
 18 energy derived from notions of masses, But
 19 ^{mass}energy now name for quantity of energy.
 20 Zeno very acute here - No motion ~it~
 21 an instant. A world of wh. most most concrete
 22 aspect is function, not to be construed as a
 23 world in wh. most concrete aspect is ??
 24 stuff at an instant.
 25 Metaph. only an endeavor to talk concretely
 26 different bundles of abstraction bound together in
 27 one by most ??? embracing univs.
 28 Green = that wh. relates {my} exper. occ.
 29 with another occ., shows ?? how latter modifies
 30 former. Apart from these relations, much
 31 more abstract = greenness. Empiricists
 {* page written with pencil}

MS of 34a (& 34b & 33b[/1])60

{Differences from handwriting:

3-4 no _____
 10 begins with "enduring. . ."
 12 "They enable" instead of "Enable"
 17 no _____
 20 "ata" instead of "{it}"
 25 no _____
 28 "Green" underlined}

A 34b[33b] <61(c empty)>

*1 like Hume, talk about these abstract
 2 universals under name of "sense data".
 3 Descartes showed value of morphology.
 4 Hume its impossibility as acct. of con-
 5 crete ??? exper.
 6 Broad muddles morphol. &
 7 functionology.
 8
 9
 10 Rels. no place in morphol. view.
 11 Zeno reincarnate in Hume.
 12 Matter mere recipienmts of shapes
 13 at an instant. But what makes actu-
 14 ality of rels.? The same matter now
 15 as then - the bare word "same" or "matter."
 16 1) Time depth within the entities.
 17 2) Shape for a second no solution, just as
 18 shape at an instant is not.
 19] activity in matter.
 20 1) | Synthesis, prehension
 21 2) Product - pattern - value, shape,
 22 finite value-achievement,
 23 there for itself.
 24 These 2 are abstractions from

{* page written with pencil}

MS of (34a) & 34b (& 33b[1]) 60

{Differences to handwriting:

2 no ""
 4 "acc.ty" instead of "{acct.}"
 8 no
 15 "bare" instead of "the bare"
 19/20 no "{"
 21 "Product - pattern-value" }

A

33b[32b]<60(c empty)>

*1 oneconcrete situation.
 2 Ultimate fact: 2 aspects: -
 3 1) Parts are by rel. to whole.
 4 2) Whole is " " " parts.
 5
 6 17th Cent. great because it over-
 7 simplifies & rather superficially ???
 8 eliminates difficulties & complexities.
 9
 10 Aboriginal Situation.
 11 1) Knowing -> (cogitum)
 12 Desc.:-] /
 13 2) Knowing -> {Knowing -> cogitum
 14 /
 15 </
 16 occ. of Knowing
 17 (ego)
 18
 19 Whiteh. O.K. ?? But cogitum
 20 is fundamental, not secondary.
 21
 22 Appeal to action good because = appeal
 23 to given in unreflective moment. Not my
 24 Knowing self, but ≠ a situation is "before me,"
 25 Primary rendering of matter of fact:
 26 Many entities synthesized into one occ.
 27

{* page written with pencil}

MS of (34a & 34b) & 33b[/1] [regarding lines 1-8]

60

{Differences from handwriting:

1 no _____
 2 ~~~~~ instead of _____ under the whole line
 7 "(rather superficially)"}

MS of 33b[/2] [regarding lines 10-27] {glued on a <copy> at the position text appears in the original} 61

{Differences from handwriting:

12 no "-"
 18 "Wh." instead of "Whiteh."; "but cogitum"
 23 no _____; no "="; adding "(pragmatism)" after "action"
 25 "before" not underlined
 27 no underlining}

A 33a[32a]<59(c empty)>

```
*1  Esse est percipi.
2      ( you are that experiencing fact
3      \-> ?? Opposite to Desc. Many are in the
4  one, in the unity, & through it. Percep-
5  tion, not knowl. as in Desc. Berkeley
6  better here. MSReal reciprocity betw. know-
7  ing & perceived there is such.
8      ]     esse es percipere.     ]  reciprocity
9      [     esse est percipere     [
**10 together = exper.
11
12
13  1. K = class'
14  2. (x,x,x) = cls 1 (reciprical) (class)
15  3. (x), (x,x), (x,x,x) = cls.2(class of classes) (discriminational)
16  4. K3dis = cls.3 (class of classes of classes)
17  5. K3cod = cls.4 (class of classes of classes of classes)
18  6.     cls.5

{* page until **written with pencil}
```

MS of 33a [regarding lines 1-10] {glued on a <copy> at the position
text appears in the original} **59**
{Differences from handwriting:
1 "-" instead of "."
2 no "("
3-4 no _____
9 "percipi" instead of "percipere"
13-18 original on <copy> }

A

35a[34a]<63(c empty)>

1 Hume jumps question of what "object" is, here.
 2 "No immediate intercourse? (Desc. inspectio)
 3 between mind& obj." (Hume says)
 4 "energy of mind itself." "Cause unknown to us."
 5 Mind experiences no connection of mind with
 6 objects, & therefore cannot reason to justify such
 7 connection.
 8
 9

10 Two competing concepts of nature: morphological,
 11 functional. What is at an instant, plus what is
 12 at other instant etc. [Suggestion of forms more
 13 than forms of passage]

14 Morphological view inherent in Desc. & Hume &
 15 sc. of 17th Cent. on. Main difficulties ¶ in Phil.
 16 since then rise thence. One tries to overcome
 17 {*} morpholog. view - but * with tools furnished by
 18 latter. Hence revolt of James & Bergson.

19 Transition from matter & mass to energy,
 20 which is functional through & through. And, ir-
 21 ruption of biology - where morphology alone insuf-
 22 ficient.

23 "Substance" required in morphol. to hold
 24 succession of instances together. The "same
 25 substance", same atom throughout.
 26

27 All this & Perception. Mind a substance
 28 at an instante. {sic: changed "c" "t"} What is
 29 perceived of a table, as a
 30 substance? Not substances, but sense data.
 31 These can subsist without table - e.g. /\ⁱⁿ mirror, no
 32 table before me but behind m {sic!}
 Time difficult, realism.

{* written with pencil from this point on}

MS of 35a & (35b) [beginning with line 16]

63

{Differences from handwriting:

16 "Attempt to" instead of "One tries to"
 17 no "but -"
 19 "Transmission" instead of "Transition"; no ",,"
 20 "thru", "also" instead of "and"
 21 "in wh." instead of "where"
 23 no

24-25 from the "." on not in the MS

28-29 "of a substance, e.g. a table" instead of text

30-31 "no" - "before me but" not in MS

32 "inserts "for" to "realism"}

A 35b [34b] <64 (c empty)>

*1 ~Zoueh~ & time difficulty. Even there a time
 2 lapse.
 3 Brain only waggles. Mind "enjoyed"
 4 [ah! - Alexander!! Eureka!]
 5 Must start with mind & its impressions
 6 Hume morphol. description of impressions.
 7 World then mere correlation of impressions -
 8 mere construction.
 9 ~?~ functioning ~?~ fundament -
 10 ~?~ knowl. But ~?~ - world.
 11 No real body in merely conceptual world.
 12 (~morggone!~) Exper. world on same level
 13 of reality as ~???~ knowing only ~???~ morphol.
 14 view rejected - if world is functional as
 15 well as knowl. is.] Body cannot prevent
 16 us from knowing an other than ourselves -
 17 in knowing it we kn. such an other.
 18 ~Hume's slipin~ in memory!
 19 Then in wh. we know now is a connection
 20 with someth. beyond. Here Hume
 21 abandons morphology. Why then not also
 22 in case of anticipation ~?~
 23 H. doesn't say an ~imp???s~ is "at an
 24 instant", but means it.
 25 Immediate rendering [based on
 26 mediate ~realisating~] of exper. shows
 27 ~**pre-sent & function ~**~ past & future.

{* page written with pencil (almost unreadable/needs control by MS
 35b)}

{** page missing at this part.}

MS of (35a &) 35b 63

{Differences from handwriting:

1 first sentence missed; "touch" instead of "there"
 4 no "!'s"
 9-12 missed; instead: "Knowledge is functional, known" before "world
 ..."
 13 "inserts "if" for the 2. {??}
 15 no "well as"; no "|"; inserts "The" before "body"
 17 inserts "for" before "in"
 18 {} = here "Hume slips"
 19 no "Then"; no _____
 20 no _____;
 23-24 {} = here "impression"; no ____; no ""
 25-26 no _____; no "[...]"
 27 {} = here "pre"; 2. {**} = here "at" (inserted handwritten in
 MS!)

* {two <copies> added to the manuscript} 36/37 (c empty)
 [?35a]<65(c empty)>

1 Accuracy is exemplification by an entity of ^{nexus}
 2 a perfectly definite ~conc.~ wh. refers to {remainder
 3 of things in resp. to /\^{their} general rels. to entity.

4
 5 Who started idea of accuracy? Greeks
 6 not first poets, or metaphysicians, artists,
 7 etc. but first accurate people. This over-

8
 9 looked in 19th C. Euclid. Accurate idea
 10 of the someth. else. "Equality" defined.
 11 but this ia a muddle in ~him~. Confused
 12 different layers of generality.

13 { Things = to same thing ect.
 14 { Equals added & substracted for equals.
 15 | Whole greater than part.

16
 17 There are more general ideas at work
 18 here. A specific spatial rel. of congruence
 19 muddled up with a more general ideal (determinate
 20 in Johnson's language) General idea of ~isos~,
 21 or equality. An ~isoid~ relation must have
 22 3 characters:

23 1) Transitive.
 24 2) Sym/\^metrical.
 25 3) Reflexive

{* paper is lined}

{backpage of 36/37; handwritten text; crossed out; it says: "Do not
 copy" }

* 37 fo{llows}36 (c empty) [?36] <66(c empty)>

1 Finite Truth /\^{im}possible, if ~~??~~ nothing can be de-
 2 serted without bringing in everythi. else.
 3 Alw. a "how it is" in rel. to each & every other occ.
 4 & a "what it is." What & how can't be taken except
 5 in rel. to each other. A rel. requires relata -
 6 the how the what.
 7 Each fact~~s~~ refers to every others, but in a syste-
 8 || matic way such that detail is cloaked under
 9 || general concs. {= concepts} like "all" or "any". Most general
 10 || systematic way = sheer rel. of diversity:-
 11 1) "It" refers to all other things as diverse.
 12 "It" not a substratum, but outcome of the complex
 13 wh. is the entity. "It" does not underly {sic} how &
 14 what but emerges from them. "Overlying
 15 substance."
 16 Sense-data. Colot & colors e.g. blue. The higher abstrac-
 17 tions are modes by wh. you refer to other things as
 18 having rels. to the thing without specifying wholly
 19 what rels.
 20 Refer to whole univ., but in definite layers
 21 of generality.
 22 1) Other things
 23 2) Things elsewhere & when.
 24 3) Things of other shape. (definite shape
 25 among shaped things. def. color am. colored things)
 26 **
 27 Logical contraries are ways of expressing that
 28 depth of individuality depends on limitation.
 29 A general background.

{* page is lined}

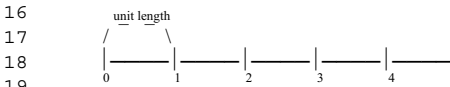
{** handwritten note, although 180° round "B M ~Javan/Jairan?~";
 lacked out in <66>}

{backpage of 37 from 36; handwritten text, crossed out; it says: "Do
 not copy"}

* 38 follows 37 (c empty) [37 follows 36] <67(c empty)>

1 Mar.2.
 2 Measurement involves appeal to structure, i.e.
 3 having analog^{ous} functions in diff. parts of the
 4{**}Structural. **Also where 2 things (e.g. length)
 5 combined to make a third thing of same type, i.e.,
 6 quantity, = an appeal to structure.
 7 Types of order ~~of~~ repres. by whole nos.
 8 corresp. ~to~ types of order in univ. Hence
 9 mathematical reasoning applies to univ.
 10 Family of Primus, Secundus ect. Mere
 11 name as indicating math'l order tells someth.
 12 but leaves out vast amount of information.
 13 Nice or nasty children?

14***. -----



20
 21 Here an order like order of no. syst.
 22 Thus $3 - 1 = 2$.
 23 When measurements once made, & arithmetical
 24 names applied, then interrelations deducible from
 25 latter. Fractions, imaginary nos. etc. merely
 26 / \ ^{very} complicated ways of stating rels. between whole
 27 nos.
 28 Descartes invented some of this (in bed)
 29 Euclid: merely rels. of stretches without math. names.
 30 Latter = Desc's idea , e.g. naming terminal pts. called
 coördinates.

{* pages is square-lined}
 {** written with pencil from this point on}
 {*** page broken here}

MS of 38 follows 37 {glued on an empty page} 65

{Differences from handwriting:
 1 "i.e.,"
 4 "structural (sic)"; no "also"; "i.e.,"
 5 "i/e{one letter over the other}.w." instead of "i.e."
 6 "there is" instead of "="
 7 "represented"
 8 "" around "children"
 22 "minus", "equals"
 24 "are deducible ..."
 24-25 "fr. the names" instead of "from latter"
 30 no "="; "e.g.,"; "coordinates"}

{backpage of 38 follows 37 empty}

39 follows 38 [38 follows 37 {put together with 40 but not copied}]<68(c empty)>

1 Mar.4.

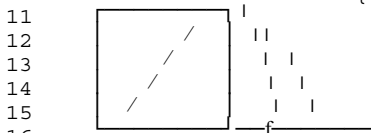
2 In applying order-types to world, you
3 abstract fr. value. But ger near to values
4 e.g. colors in spectrum are immediately correl.

5 Or, musical rels. (Pythagoreans)

6 to value $\sqrt{2}$ But value itself alw. left out

7 From the relative standpt. can deduce
8 knowl. wh. is abol.! (for it would appear $\sqrt{2}$ from
9 every standpt.)

10 Euclid's 6th bk. {= book} on proportion masterly.



11
12
13
14
15
16
17 \ - - - \sqrt{2} - - - - -b i

18 Shows that series of all fractions, though
19 dense, doesn't hit all pts. on a line. Pythag-
20 oreans hit² on this difficulty (400-500 B.C.)
21 Explanation in 1880 A.D. Bad notation one hin-
22 drance to Greeks.

23 -----2/3 1/1 \sqrt{2} 3/2

24 \---f₁---/ \---f₂---/

25 (f₁)² is less than ~~2~~ 2, & (f₂)² is greater than

26 2. Thus segments on each side of $\sqrt{2}$ are

27 defined by whole nos. f₁ & f₂ approach

28 each other without limit. ~~ess.~~ f₂-f₁<1/10ⁿ

29 A quasi-gap, no finite gap. Dedekind worked

30 this out.

39b [38b]<69(c empty)>

1 Any math. theorem employs "any" "some",
2 "none", "diversity." Entitie's "such that", some or
3 non entities s. that. Pure math. = investigation
4 of ways to most general math. of refer.
5 ence to total universe, as a general
6 background for each entity.

7
*8 $S_0 - - - S_{1/10}^5 - - - S\sqrt{2} - - - S\pi.$

9
10 S_1 is a lower segment if (I) it is a set of facts.
11 (II) it does not incl. all "
12 (III) if f is any number of S_1 ,
13 Then any fact. f' such that $f' < f$.
14 also is a member of S_1 .
15 IV If f be any member of S_1 ,
16 then there is a fract. f' such that
17 f' is a member of S_1 & $f' > f$.

Poetry & logic.
Poet says "an unfin.
not "logician" at
least one."

18
19 Every upper ^{lower} S_1 has an upper
20 $(S_1, \hat{S}_1) \rightarrow$ ^{such that} one or no fract. betw. Infinitely
21 more likely no fract.

22
23 One Segm. greater than if one it is lower includes the
24 other. _____/ >

**25 Addition $S_1 + S_1'$
26 is the west of fract. found by adding all pairs
27 ~~the of~~ fract. of all ^{each} pairs found by taking a member fr.
28 S_1 & a member fr. S_1'

{* from here on written with pencil}
{** "+" is circled}

40 [39]<70(c empty)>

1 Intellectualism.

2 sole rithtful ~~right~~
3 Intellect the /\ arbiter of ~~intelligent~~ belief, or organ of truth.

4 What is intellect? Connecting of defined conclusions to
5 defined premises- Weighting of evidence.

6 Process is intellectual in proportion as canons of intellect
7 can be strictly applied to it.

8 1) Clusters of given data - concretely associated.

9 2) Abstract analysis - i.e. most general charac-
10 ters of experience studied in a more or less a particular
11 field or cluster.

12
13 of ??????????????
14 analysis

15 Terms precise if

16 1)

{backpage of 40 empty}

43 [1?a] <71 (c empty) >

1 Mar. 9.

2 "Segmental nos." = segm'ts of fractions. ($\sqrt{2}$ e.g.)
 3 Creative power of mind consists in pointing out
 4 rels. among things, not in putting them there.

5

6

7

8 What is a cardinal no.? A certain quality
 9 of a class - in 2 or 3 can be seen at a blow, without
 10 analysis. How do we compare 2 fingers & 2
 11 apples? All comparison involves a standard.
 12 Matching colors - direct intention. That in wh.
 13 2 yellow colors are identical = yellowness.

14 All communicables are mathematical abstrac-
 15 tions & rels. One-to-one correlation, e.g. exhausting
 16 both classes = same multiplicity. This in terms of
 17 some, any, none (wh. define the "one" in "one-to-
 18 one") such as general math. notions. Class of

19 But what is this definite multiplicity? /\ All
 20 the classes in one-to-one corresp. to given class.

21 Nos. & counting. Counting depends on order.. In
 22 finite nos. order can be used. But in def. of no
 23 as class of doublets, triples, etc. ~~ordering~~ order-
 24 ing or social rel. not mentioned. Convenient but
 25 not nec. way of finding /\ ^{one-to-one} correlata

* 41 follows 40[40 follows 39]<73 (c empty)>

1 May.4.

2 Physical side derivative from mental occ. to ideal-
3 ism. Not so for W.

4 Mental side removes "blindness" of phys. occ.

5 Nothing is settled in nat. exc. from a def. standpt.

6 Passage into new occ. under a perspective limitation, provided
7 by eternal forms & ~~??~~ previous actuality.

8 In mental occ. a new mode of ingression of forms
9 into an actual {occas.} In phys. occ. forms enter only
10 as limited to that partic. ingression. Redness only as
11 for this occ. given. But in mental occ. forms
12 enter as concepts, i.e. on its other side, as retaining
13 its universality. Universal potentiality of form
14 becomes relevant, becomes ingreded [through potentiality
15 or creativity of subject as as representative of & involving the
ultimate

16 creativity] How is whole community in my mental

{* paper lined and not complete (about half a paper)}

41b [40b] <74 (c empty)>

1 occ. P via analysis of my assoc. phys. occ.
 2 How the phys. occ. exemplifies the concr. Each occ. does it
 3 somehow with respect to every form. But it may
 4 exemplify by reducing to irrelevance, i.e. negligibility.
 5 Concept is analytic of whole world as synthesized in
 6 immed. occ. Mental occ. is reorganization of primary
 7 organization as in phys. occ. Partic-fact not
 8 compatibly a fact until fused with univ. potentiality.
 9 Can't treat phys. occ. alone as a concrete fact.
 10 Always main pt. that it isn't someth. else.
 11 Sin = might have been otherwise. Sheer realism in art
 12 i.e. bare fact an abstraction. Fact in itself = feeling =
 13 someth. for its own sake. Toothache an express of my individ.
 14 uality wh. is tooth-acky. What a thing is for itself = ~~also~~ a
 charact.
 15 of creativity. Passing by. itself. Value = how of determination.
 16 Knowing alw. fr. standpt. of phys. occ. How get
 17 kn. fr. univ. standpt.? Can get rid of standpt.
 18 of partic. occ. but not of com-
 19 munity of occ.

{* backpage: paper lined and not complete (about half a paper)}

fine