

# **HYPARXIS IN THE DRAMATIC UNIVERSE**

JGB began thinking about what became The Dramatic Universe in 1920. He was convinced that a relatively simple extension of the framework of physics could allow for free will. This gave the basis of the fifth dimension he called 'eternity'. Over the years that followed he encountered Gurdjieff and worked with Ouspensky, and their ideas had considerable influence on his scheme. One of the main influences must have come from Ouspensky's ideas of 'eternal recurrence' and three kinds of time. This eventually gave rise to the idea of another dimension separate from Eternity that would in fact allow for free will as eternity alone could not.

The most profound underlying element in this work is that of the triad. JGB's core organising idea is that all Experience involves Function, Being and Will. These became the archetypes for Time, Eternity and Hyparxis.

One further thing. Hyparxis appears in the guise of the reconciling impulse in the triad of time and, in later volumes, as the reconciling or at least 'connecting' element between fact and value, existence and essence, etc. But hyparxis is not just 'in-between' the other two because the three terms of a triad are not confined to a hierarchy. It may be useful to keep in mind that sometimes hyparxis is 'above' or leading eternity.

Another important thing to keep in mind is that JGB was evolving his scheme of *Systematics* as he wrote the DU. The unpublished version we have (1952) shows the work in only one volume. In 1956 Vol 1 was published, only on natural philosophy. In 1961 Vol 2 came out on moral philosophy. In 1966 came Vol 3 on man and his nature and Vol 4 on history. The various volumes made use of material written over a spread of many years, so that later ideas were never quite fully incorporated into earlier texts.

The term 'hyparxis' does not appear in the early 1952 version even though there is reference to a sixth dimension. Sometime between 1952 and 1956 hyparxis appears. We do not know how or why but suspect the influence of Thomas Taylor, the 19<sup>th</sup> century neoplatonist .

The movement he made from the fifth dimension of eternity to the sixth of hyparxis marks his emergent realization of the significance of will (associated with hyparxis) as 'beyond' being (associated with eternity).

Though not mentioned anywhere (and not a term he much used) nevertheless *self-remembering* permeates the treatment of hyparxis.

*The references are given for ease of study and only partly organised. But scanning through them may give you starting points for following up a line of enquiry.*

## VOLUME ONE – NATURAL PHILOSOPHY

### COMPLEMENTARITY/ RECONCILIATION

p. 135 The first appearance of hyparxis is as the *balance of cosmic dyads*. One example of a CD is expansion/concentration, terms taken from the treatment of triads that appeared later in Vol 2. In the earlier version of the DU (1952) this duo was said to be reconciled by the triad of freedom (an idea that carries through to Vol 2 of the DU). The property ascribed to hyparxis is of the nature of coherence and is called *complementarity*.

The language of systematics – multi-term systems – was not as developed in Vol 1 as later (Vol 3). Here we find hyparxis as (a) the systemic attribute of the dyad as a whole (b) the reconciling term in the cosmic triad. In abstract terms

- (a)  $H = (A/B)$       the harmony of the dyad
- (b)  $T = (E, H, T)$       the middle of the triad of time  $T$

In the same paragraph we find reference to time and eternity in the guise of process and potentiality. We can observe process but not potentiality (later on the DU the latter is sometimes called being ‘eternity-blind’). Then, hyparxis is *neither* observable as process *nor* not-observable as potentiality. This is stated to suggest hyparxis as what is between them, reconciling them.

However, later we find *space* also in the role of reconciling time and eternity but *outwardly*; hyparxis reconciles them *inwardly*. (p. 166) This is best represented by what is called a ‘semiotic square’. JGB did not use this device but might well have because of the ambiguity of three and four in talking of the dimensions.

OBSERVABLE (T)	UNOBSERVABLE (E)
BOTH (S)	NEITHER (H)

Inadvertently perhaps, this one paragraph includes implications of the two, three and four term systems as *methods of thinking*.

p. 248 H only comes into play when eternity and time are cross-connected.

### CYCLICITY /RECURRENCE

p. 137 gives the first reference of hyparxis to *cyclicity*. The ideas of (a) repetition (b) rotation are included. The first gives rise to the theme of *recurrence* while the second anticipates (1) the alliance of hyparxis with the spatial dimension of rotation and (2) the construction of the *delta-pencil*. There will remain a certain ambiguity about whether what is cycled and recycled does so *in its own time* (invisibly) or in successive time (visibly).

p. 170 when recurrent in time is *discrete and numerical*. When recurrences are identical the hyparchic interval is zero.

p. 264 exact recurrence in hyparxis is possible {???

## **LAWS OF WILL/ABSTRACT**

p. 150 says that laws from which both behaviour and existence can be abstracted are those of pure will. These include classification and logic and relate to *mathematics* (see 5.13.3). The correlation between the most abstract and will is important.

p. 151 speaks of hyparxis as the *manifestation of will*.

p. 167 identity + recurrence give the sequence of natural numbers. Analytic statements that are certain are due to hyparxis.

p. 192 semantic analysis, arithmetic, logic, theory of cyclicity

## **BEING WHAT ONE IS**

p. 151 Hyparxis is the inner condition of *being what one is*.

p. 167 Bare potentiality is the beginning of existence, bare actuality the end of existence, hyparxis is the degree to which a given whole is able to be itself, it is a measure of fullness.

p. 167n “indefinite incoherent homogeneity to definite coherent heterogeneity” [note implications for systematics)

## **MEANING**

p. 166 hyparxis is *meaning*. Time – fact. Eternity – value.

Hyparxis is required for recognition (of the return of the ‘same’). Recurrence.

p. 167 common meaning attached to a similar set of objects [incidentally this brief remark points to a basis of systematics that was never addressed]

p. 186 hyparxis linked to *working hypotheses*

## **INNER RETURN**

p. 168 the return of the same event *at the same time*

p. 169 the uniqueness of experience is conserved. Not repeated actualization in time.

p. 277 Hyparxis is neither in time nor out of it.

## **DISTRIBUTION/REGULATION**

p. 168n stored potentialities are distributed among actualizations

pp. 366-8 Hyparchic regulator

p. 390 diagram of organism

7. Wholly virtual	species pattern	}	hyparchic
6. Mostly virtual, part actual	genome		
5. Virtual and sensitive	organic sensitivity	}	hyparchic
4. Wholly sensitive	epigenetic factor		
3. Sensitive and actual	regulator	}	hyparchic
2. Mostly actual, part virtual	physiology		
1. Wholly actual	soma		temporal

p. 407 Hyparchic regulator

### DIMENSIONALITY/QUANTIZATION

p. 240 dimensional character of hyparxis unknown to us. Hyparxis is multi-valued, neither successive nor subject to potential difference. Recurrent and hence quantised but can be represented as a continuous manifold of H dimensions.

p. 277 Has inherent quantization because *it applies to wholes*.

pp. 272ff alpha, beta, gamma, delta pencils – eternity, time, space, hyparxis

p. 274 alpha:gamma = delta:beta      E/S = H/T  
transitive                      intransitive

p. 277 representation by rotation in a plane [of eternity-time?] Intensity of ableness to be given by length of vector V

p. 280 three directions of time related to three directions of space

p. 289 H is the link between the determining conditions

p. 291 recurrence – action – angular momentum

p. 321 hyparxis is irreversible

### INTERACTION

p. 266 the relation of interaction is intermediate between potentiality and actualisation and governed by hyparxis

## **ABLENESS/REGENERATION**

p. 275 hyperaxis preserves the entity from the consequences of existence of other entities

p. 276 existential status

p. 326 regenerative ratio {and immortality?} If less than  $\mathbb{R}$  then hyponomic, if more than  $\mathbb{R}$  then hypernomic.

p. 391 because individual man has a limited time-span he needs to couple recurrences with whole human race

p. 393 every living organism is able to be itself by reason of the *hazards* that it encounters in the process of actualization

## **HOLE**

p. 248 hyperaxis makes a hole whereby an entity can become other than itself.

## **COUPLING/ACTION**

p. 288 unification of recurrences is coupling. Hyperaxis is regulator of coupling and exchange. Hyperaxis makes the transition from rest to motion (cf complementarity). Eternity as intensity of inner togetherness projected into time is *charge*, hyperaxis as ableness-to-be is projected as *spin* (action).

p. 289 three basic properties: inertial mass, charge, action (time, eternity, hyperaxis)

p. 318-9 action + recurrence = spin. Bosons exist between hyperaxis and time. Hyperarchic action can be transformed into energy and mass.

p. 334 Two different kinds of composite whole (a) coupling entirely internal (b) with space component

p. 341 energy associated with recurrence is negative mass (cf. binding energy)

p. 391 *Reciprocal maintenance* {trogoautoegocrat?} as ultimate coupling

p. 411 implication that pattern exists in a 'pure' form and is selectively 'activated' through the hyperaxis of evolution [potential is created from the vacuum?]

**In Vol 1 the four dimensions S, T, E and H are treated as of equal status. However from Vol 2 onwards increasingly they (ST on the one hand and ET on the other) are distinguished.**

## VOLUME TWO – MORAL PHILOSOPHY

### Laws of synchronicity

- p. 29 *Realization* is according to hyparxis, actualization according to time.
- p. 58 H unifies potentialities. H closest to 7<sup>th</sup> dimension of *freedom*
- p. 62 H inherently *emergent*
- p. 174 'I' is subject to hyparxis, the lower self to time
- p. 175 in treatment of 'laws of order' (3-1-2) H is put with S under *being* which **contradicts** its placement everywhere else under *will*. In this section, E is pure essential order, T existential order and S and H in-between order.
- p. 176 H gives directed attention (H-S)
- p. 205 H cosmic principle of renewal and recurrence. Expressed in the rhythmic structure of selves
- p. 207 H related to energy, the vehicle of the will

**Vol 2 introduces Essence and Values. These are somewhat confounded but in general linked to Eternity. E is linked to H and H is the 'dimension' of acts of will. So E has become: potentialities – patterns – qualities – values etc. while H has become: recurrence – ableness to be – freedom - will etc. H most significantly becomes how essence and existence can interact (see Vol 3 p. 164)**

**Vol 2 recycles the categories of Vol 1 in an expanded fashion that goes beyond fact into value and the domain of harmony and 'systems'. This domain will be further articulated in the next volume. The sequence of systems in Vol 2 is 2 (fact-value) 3 (will) 4 (being) 5 (spiritualization and realization). 6 the hexad is taken up in Vol 4 as the present moment and 7 the heptad taken up as history.**

## VOLUME THREE – MAN AND HIS NATURE

- p. 102n Fulfilment is a hyparchic condition
- p. 112 H is expressed in music best
- p. 164 basis of the present moment
- p. 164 Hyparxis and eternity enable essence and existence to interact
- p. 275 Energy quality (E), intensity (H), quantity (T)

**A mystery of Vol 3 is why H is not made a prominent feature. In principle, the sequence of multi-term systems could be seen as a primary illustration of**

**creative hyparxis. The clue to how H will go on to be treated in Vol 4 is in p. 164 – H the basis of the present moment.**

## **VOLUME FOUR – HISTORY**

p. 5 acts of separation and coalescence conditioned by H in PM

p. 21 reunion of will in H

p. 28 hyle sensitive under H

p. 29 H and self-assertion

p. 34 influences of the will

p. 35 freedom to create order. Zone of life between H and T. Supernatural region between H and E (cosmic energies): grace

p. 36 restricted and open H: commitment and redemption

p. 38-9 changing the past, the hyparchic past, power to be of events. Suggestion that *history* is hyparchic

p. 50 hyparchic moments

p. 53 personal individuality: H will to realize destiny

p. 55 no H if predetermination

p. 56 Are we then to conclude that hyparxis is a mysterious concept that belongs only to mystical experience in the rare cases of direct knowledge of past and future events? By no means. We should have no experience at all unless there were an hyparchic component within every present moment. It is this that enables us to live and move 'within the present' by enabling a more or less extensive region of space, time and eternity to be integrated as 'here and now'.

p. 56 present moment = hyparchic present. Opening of PM in direction of hyparxis enlarges it in T, S and E

p. 57 We do not observe it directly; but we have an intuition of 'presence' in those whose hyparchic nature is strong. This means that they do effectively live in the space that contains and surrounds their physical body

[seven zones]

p. 59 zone time-eternity makes us aware of transience and disorder. Zone time-hyparxis makes us aware of recurrence and metric measurement

p. 62n virtuality H state of hyle (change of terminology)

p. 70 influences from E and H

p. 75 seven modes of operation between time and hyperaxis

p. 124 in condition of H action of the will upon existence can be direct (not mediated by existence)

p. 328 humanism – time, religion – eternity, synergism – hyperaxis

p. 348 hyperarchic past of Mary

p. 348 in H one act, in T complex, uncertain, dramatic

p. 403 in war of mind T and H are antagonists

**The focus on the present moment makes essential use of H as ‘what holds it together’. There is an implicit strong link between the hexad as coalescence and H, which echoes the first mention of H (in Vol 1) as complementarity. Overall there is a shift to the ‘war with time’ i.e. as between H and T and E goes into the background.**

**JGB began his foray into making a ‘total system of everything’ with the idea that a fifth dimension (other than 3 of space and 1 of time) i.e. ‘eternity’ could make freedom possible. Over many decades as he worked on this he came to include a sixth dimension and this became the focus. In his later life there was more and more a tendency to diminish the importance of Being-eternity in relation to Will-hyperaxis.**

**The four volumes are themselves a manifestation of hyperaxis.**