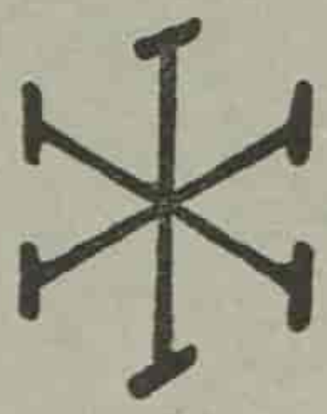
JEAN M. G. TWENTYMAN

THE ORGANIC VISION OF HÉLAN JAWORSKI

FIFTEENTH
FOUNDATION LECTURE
1971



New Atlantis Foundation

THE ORGANIC VISION OF HÉLAN JAWORSKI

Dr Jaworski was by birth a Pole, but most of his working life was passed in France. He served as a doctor in the French Forces in World War One and after the war worked in Paris. Through his books, all of which, with the exception of the last, were published in France, he became known to Dimitrije Mitrinović, founder of the New Atlantis, who invited him over to London for talks and discussions. He also lectured in London in 1938. During the second world war he had to leave France and settled in the Argentine. A short while before he died I visited Buenos Aires and went to see him, taking greetings and messages to him from Mitrinović and his many friends in Europe. He was touchingly glad to see me, because he felt himself to be, not only a physical but a cultural exile, and anyone from Europe he greeted with open arms. If, in this lecture, I am able to convey to you something of the scope and profundity of his work, I shall feel that I have in some little measure repaid the kindness that he, a grand old man, showed me on that unforgettable occasion.

It was during the first world war that Dr Jaworski had his vision of the Biological Plan. One day, as he lay resting on his bed, he idly examined a biological tree which he had pinned up on the wall opposite. Looking at it he began to wonder why the birds were placed on the tree above the reptiles. Suddenly it came to him that the reptiles represented the digestive system and the birds the respiratory system. So of course the birds came above the reptiles, just as the nose comes above the mouth.

When he was a child, his father—who incidentally could not resist a bargain—had bought a copy of Lavater's *Physiognomy* off a barrow and the young Jaworski had read and been fascinated by it. So he was accustomed to divide the face into zones and found no difficulty in correlating the digestive system with the mouth and the reptiles, or the nose with the birds and the respiratory system.

From this beginning he worked out, over the years, a scientific and comprehensive biological plan. Going, in the first place, to the works of the great French physiologist Claude Bernard, whose definition of life as an incessant movement of assimilation and disassimilation Dr Jaworski amplified, he said that: 'All life is characterized by two specific movements, ceaseless, slow, varied and simultaneous, of exteriorisation and interiorisation.' That is to say that life can be reduced to vibratory oscillations in two directions, one that comes from the subject and one that goes towards the subject. All vital rhythms are embraced by this dictum.

Interiorisation is a movement of ingestion which assimilates the solids, liquids and gases of space, while exteriorisation is a movement of excretion, reproduction, expiration, a movement which tends to throw out into space a part of the being or the being itself. The double movement of respiration, contrary and complementary, gives a precise idea of the principle of the movements of exteriorisation and interiorisation.

In the two great divisions of life, the vegetable kingdom is dominated by exteriorisation, the typical growth pattern being in a straight line upwards and downwards and segmented. The animal kingdom is dominated by interiorisation which gets progressively more pronounced as we proceed up the Biological Tree, until we reach man, the most interiorised and individualised of all the species.

The variations in forms are governed by the different functions which themselves spring from locomotor activity. This rule is always confirmed throughout life. Mastication is a movement, excretion a movement, birth a movement. In order to explain this more fully let us look at the primitive unicellular animal—the amoeba.

The amoeba is composed of a cell filled with protoplasm and a nucleus. In order to move, it exteriorises part of its protoplasm into a long extension called a pseudopodium. It fixes the point of the pseudopodium and, by drawing the rest of the cell towards the fixed point—it moves. In the process of moving it engulfs sea water and food particles which are broken down in the protoplasm and excreted. Movement has originated the functions of ingestion and excretion.

Where exteriorisation predominates the cells live alone as unicellular animals, but when interiorisation becomes more pronounced the cells join together to form a colony. As interiorisation becomes still more pronounced, the colonies join together to form an organism of a higher degree—a colony of colonies. A muscle is composed of colonies of muscle cells, a bone of colonies of bone cells. The liver is an organ, but a complicated one because it contains vessels and nerves which are organs in their own right. Cells, tissues, organs represent three degrees of colony formation, and man himself is seen as the fourth degree—a colony of organs. These organs Dr Jaworski sees as essentially corresponding to different creatures of the outside world. To emphasise this essential point of his work I will give you his own words:

'The organisms in space and the organs of our body are not separate and different notes, but are the same notes differently adapted'—that is to say 'there is a total, absolute and essential correspondence between the separate living beings in space and the organs of our body. We can even say that they *are* the same and that the enormous differences which increase as we ascend the biological tree are only of a secondary order, apparent rather than real, and due on the one hand to adaptation to free exterior life and on the other to adaptation to life in colonies. The organs are prisoners within the colony.'

The white blood corpuscle resembles the amoeba and in man there is still a correspondence to vegetable structure in the cartilaginous and connective tissues which recalls the colonial mass of the myxomycetes—little mushrooms who live among the damp leaves in the depth of the forest. Like the encapsulated cysts in our cartilaginous tissue, the myxomycetes—free in

space—react to variations in the atmosphere: dryness tightens the fibres of their cysts and dampness slackens them, until the double action causes the cyst to burst and project the spores into space like ripe seeds. Like a faint remembrance of the time when they were free in the forest, the myxomycetes of our bodies react to changes of temperature, and when the weather is damp make their presence felt by seasonal rheumatic pains.

The correspondence between groups or colonies of cells in space and the cellular formations of the organs of the body can be carried a little further if we study the bone cells. In bone the protoplasm of the cell is surrounded by a capsular envelope which is united to other cells of the same system by filamentous prolongations. The cells are arranged around a central canal—the Haversian canal. This formation recalls the Heliozoa and the Radiolaria, precursors of the starfish and the sea urchin.

In one type of Radiolaria all the individual cells are at the periphery and the central cavity contains a liquid jelly like the gelatinous jelly of the embryonic bone. This jelly often contains drops of oil like the greasy yellow bone marrow. Also in the clear zone of the Radiolaria's protoplasm are little yellow parasitic algae which carry oxygen to the animal. Their origin is unknown but they are always present in a constant and fixed number. The bone cell, on the other hand, has the oxygen-carrying red blood corpuscle produced by the bone marrow and fulfilling the same function as the algae.

The amoebocytes of the blood, the connective tissue, the cartilaginous and bone cells, the cartilage and bone itself, are not isolated and independent formations, but, allowing for adaptations due to interiorisation, represent the synthesis of the corresponding groups which live free in the sea and on the land. Perhaps they are only their continuation.

Interiorisation not only presides over the formation of all animal organisms but directs their growth. The individual cells and colonies that go to make up an organism undertake special functions for the benefit of the whole. In doing so they lose many of their individual properties, but only those no longer necessary in a communal life. The cell is not blind—the whole organism sees for it. All are related in the realization of a common function

or aim. In man all is differentiated for the benefit of the nervous system, that is, for thought. Descartes' maxim 'I think, therefore I am' should, according to Dr Jaworski, be: 'I think, therefore we are.' Every being contains in itself those which preceded it and man contains them all to such an extent that we can consider physiology as zoology in action in the interior of the organism.

'If all living forms happened to disappear, man, dis-associated into each of his different parts and organs could recreate them again.

This is so fundamental a thought, let me repeat it: Zoology interiorised becomes physiology—Physiology exteriorised becomes zoology!

In order to verify that physiology is a zoological study, an idea of the Biological Tree is necessary. At the foot of the animal branch lie the animal plants—polyps, sponges and echinoderms, fundamental animals who contribute to all forms and who contain everything potentially.

The polyp is basically a thin tube, closed at one end. Between the walls is a jelly containing undifferentiated muscle fibres. The opening, at one end, is at the same time mouth and anus. It is a gastrula or embryonic sac. These little tubes bud and new branches are constantly formed, giving rise to a colony of polyps. Sea water enters the tubes and is circulated by the contraction of the muscle fibres. These primitive little animal plants correspond to our blood vessels, and branch and regenerate like the capillaries. On special branches of the polyp colony, like a flower, the medusa is born. This little animal plant is shaped like a bell with four compartments and a clapper—some of them you may have already met as jellyfish. When fully grown it leaves the polyp colony and swims away free in the sea to form more colonies. It moves by rhythmic contractions of the muscle fibres of the inner wall of the bell. These contractions expel the sea water in the bell and the recoil propels the animal along. If the medusa were fixed, its contractions would expel the liquid. Jaworski considered the heart the blossom of the vascular system, like a medusa, interiorised and fixed, whose contractions regularise the blood circulation. In capillaries and vessels in general we find the note—polyp. In the heart and its pulsations we find that the

same rhythm reigns which, deep down in the warm seas, has caused the medusa to move since primordial time.

The sponges are like bags attached to rocks or bits of wood and have a large orifice which is exclusively an anus. This orifice has a well developed sphincter which regulates the flow of water. Excretion is the dominant note of the sponges. They feed on debris of all kinds and rapidly defile the water round them. Spongy characteristics predominate in our glands and especially in the kidneys.

The echinoderms, the starfishes and sea urchins, are the last of the animal plants and show characteristics of both the polyps and sponges. If we look at a starfish it is not difficult to see that it is a preliminary sketch of a vertebra. The arms of the starfish are formed of calcareous plaques and in the centre there is a bead of nervous tissue. The calcareous bones *are* vertebrae but can be called 'milk vertebrae' and precede the real vertebrae without actually creating them. A process of interiorisation can be detected in the echinoderms. The arms of the starfish become interiorised and the animal becomes a spherical box—the sea urchin. The sea urchin looks like, and in fact, sketches out the skull. So, just as the vertebral column in mammals goes through a series of interiorisations towards the head, the most interiorised pole, so the starfish leads up to the more interiorised sea urchin.

Another interesting point occurs with the starfish. For the first time the axis of the body is horizontal. With the polyps and sponges it was vertical. Now the axis changes 90° and from this point all animals have a transverse axis, with the mouth in front and the anus behind. Only when we come to man do we get the dramatic return to the vertical axis.

The cranium and vertebrae, so bravely sketched out by the echinoderms, disappear in the worms who have dispensed with everything in order to develop and perfect their reproductive organs to an unprecedented degree. They strike the note 'reproduction' and more particularly the male reproductive function and organs. The Balanoglossus, which looks like a penis, spends his life boring a hole in the sand which he lines with mucus, and by contracting and erecting his body moves backwards and

forwards in his hole, blissfully and eternally interiorising and exteriorising! Some of the worms have sacrificed so much to reproduction that they are tiny creatures that swim free in the sea and by their smallness and agility remind us of the spermatozoa.

The worms, as a whole, represent the male reproductive organs and show the male characteristic of exteriorisation. However, if we have worm-like characteristics at the inferior pole, we should also find them at the superior pole—the head—where the secondary sex characteristics manifest. Now some worms have suckers at both poles—and what about the elephant? Does his trunk not resemble a worm? If the mammals do not all have trunks, they all suck, in fact sucking is the first act of their lives. As Freud says: 'The act which consists in sucking the maternal breast becomes the start of all sexual life.'

If the worms, free in space, represent the male genital organs, where do we find the female ones? In the depths of the sea live the molluscs—large, inert, like the ovum, they are often surrounded by a bi-valved shell—like the oyster. The female characteristic being interiorisation, we are not surprised to find the mollusc completely enveloped by the two lobes of its body which line the valves of the shell. It is indeed, doubly interiorised. Apart from the shell, the mollusc's so-called 'foot' is its characteristic organ. It is hollow, turgescent and erectile, and in the lamellibranchs the cavity is large enough to hold the viscera when they are forced into it by a phenomenon of expulsion, like the baby forced into the vagina at parturition.

If the molluscs represent the female genital organs, where do we find the uterus? Psychologically woman has always been likened to an octopus. And is not the uterus like a captive octopus lying in the depths of the stomach with its two lateral fins or rudders represented by the broad ligaments, its tentacles, which correspond to the 'foot' of other molluscs, forming the vagina? When we examine the molluscs we find that sexual bipolarity is also present among them. All molluscs show marked changes of colour under the influence of emotion—like the blushing of the bashful girl—and octopuses even cover themselves with pustules when afraid—a very sexual trait. The young girl—as Groddeck knew—develops spots when she is unsure of herself and wants

to be loved in spite of them. The enamel of the mollusc shell is reproduced in our teeth—teeth which with some animals develop into tusks and further into horns, all secondary manifestations.

The fishes individualise the whole skeletal function. The vertebrae which appeared as 'milk vertebrae' in the starfish reappear interiorised in the fishes. However, there are two types of fishes, the cartilaginous ones and the bony ones. The cartilaginous fishes, like the rays and sharks, have cartilaginous skeletons but bony scales, while the bony fishes have ossified skeletons and cartilaginous scales. No fish has achieved complete interiorisation of its bony structure.

If fish are skeletons swimming free in the sea, the Crustacea—the lobsters, crayfish and crabs—are the apotheosis of limbs. Intermediate on the biological tree between the plants and animals, interiorisation is less marked in them, and so they keep their bony skeleton outside. Their appendages can undergo all manner of modifications, but are basically limbs with the pincers of crabs and lobsters foreshadowing hands.

When we come to the reptiles it is not difficult to see what they individualise. Snakes are veritable intestines served by organs. They strike the digestive note. They do not lose their legs due to lack of use but to the increased demands of digestion, and their creeping realizes locomotor peristalsis. In snakes the vertebral column has become unified and the waist and sternum have disappeared in order to facilitate the ingestion of huge meals. They can open their mouths to an incredible extent and, like the boa, can swallow animals much larger than themselves. The boa, having killed his prey by crushing it, will then sit placidly and defencelessly digesting it—slowly—so slowly that part of the prey will be digested before the whole has been swallowed. Among the reptiles we find that strange creature the tortoise. He is a reptile, but, whilst the snake looks like an intestine and is easily assigned to the digestive system, the tortoise, at first sight, does not appear to fit in. Now the most outstanding feature of the tortoise is his carapace which, in the giant sea turtles is incomplete, in the Nile turtle is cartilaginous and in the luth is just hard skin. So the hardness of the carapace, which we are accustomed to since we kept tortoises as pets, is not an essential

characteristic, but merely an adaptation. The carapace can be brown or olive coloured and there are even yellow or green varieties. Now the intestine is an interiorised organ whose appendages, such as the liver, are more interiorised than it is. In the tortoise interiorisation is more marked than in the snake. The snakes, we have seen, represent the intestines. Does not the tortoise therefore represent the liver free in space, its carapace representing the diaphragm? The liver secrets pigments which can spread to the skin and cause jaundice. The carapace of the tortoise is already jaundiced! It is interesting to remember that the Chinese used the tortoise in their divinations and the Etruscans amongst other ancient peoples used the liver.

The birds live to breathe—as worms to reproduce and snakes to eat—they are the apotheosis of respiration. The beating of wings is a locomotor exteriorisation of the respiratory movement, and birds fly because being full of warm air they are like little balloons. Lungs fill the whole body of a bird and air sacs fill the spaces between the muscles and even fill the hollow bones. The bird is a lung served by organs. If we take a sagittal section of man from the nose to the diaphragm, he is like a truncated bird. The nose is the beak and the cranial sinuses the bird's skull.

We are now approaching the top of the Biological Tree where, with the mammals, the correspondence between external and internal development is almost finished. With the mammals it is necessary to remember that their shape, habitat and customs must all be taken into account when assessing their significance and the note which they strike in the Biological Plan. The bats, for example, have wings which are extremely rich in tactile corpuscles and are so sensitive that bats do not need to see. In the organism we find them represented in the tongue and soft palate. The uvula, which corresponds to the bat's body, is only found in man and monkey. The monkey individualises the hand. He uses his feet as if they also were hands and they have very much the same formation. He can be regarded as a hand served by organs. The rodents could similarly be regarded as teeth and ears served by organs because their whole existence appears to be dominated by listening and chewing.

Contrary to what we have seen up to date, the note sounded

by the mammals need not be a material one. The mammals individualise the senses of smell, sight and hearing in order to adapt to jumping, climbing trees and mountains, swimming and hunting, but above all they represent the psychic traits which—in man—reach their apotheosis. So that where, as we have previously seen, the lower animals find their correspondence in the physiological organs and functions—the warm-blooded creatures, the mammals, are the exteriorisation of the psyche and emotions of man. The bear *is* slow, ponderous and prudent; the fox *is* incarnated cunning, the lion *is* courage, the dog faithfulness and the tiger ferocity. The cat is an egotist and the jackal a coward. Man's psyche contains them all and, if we listen, we hear in man the wild howlings of the forest.

Man resembles the mammals in the general plan of his organism but is, however, superior to them by his intelligence which permits him to study and know himself. The axis of the body, which is horizontal in all other animals, is in man vertical. All creation goes on bended knee before him. Interiorisation has reached its zenith. The tail, the exteriorising pole, disappears. Man stands erect and raises his gaze to the stars.—He steps forward onto the stage of history.

In his book *Etapes de l'Historie*, Dr Jaworski follows man's historical progress and continues to demonstrate how the macrocosm is reflected and repeated in the microcosm. He shows, in considerable detail, how the great epochs of history are enacted again by each one of us as we progress from childhood to adulthood. Growing up is a recapitulation.

At the end of the ice age, among the storms and melting glacial waters, man came forth from the caves and started on his long voyage to maturity. Does not every baby experience the same thing when the waters break and he emerges from the womb into the cold outside world?

During the first few weeks of his life all the baby's wants are attended to and he lives in a land flowing—at least with milk. He experiences the mythical golden age of humanity until he cuts his first teeth and has to learn to bite and chew his food—in other words, he has to work for his living. Like Adam and Eve he has been cast out of the Garden of Eden.

In the nursery we repeat the life that historical man lived in the nursery of Egypt; when the same routine went on, unchanged, day after day. Nanny Pharaoh ruled with a rod of iron, and time seemed to roll on never endingly. The enormous Egyptian statues were surely the child's eye view of mummy and daddy. The child's passion for building with bricks or making sand-castles recalls the building of the pyramids and the zikkurats of Chaldea. There is even a correspondence between the fact that children draw before they can write, and the first Egyptian script was a pictorial one and the Egyptians covered the walls of their tombs with pictures.

Time passes and the child reaches the age of eight and enters the Greek period. This is when all children are at their most beautiful and fascinating stage. They really seem to have taken full possession of their bodies and walk about like little gods and goddesses—heads held high and the whole world before them.

This is the main play period of childhood when running, dancing and jumping the same pattern is followed in childish games, as was worked out in Greece on the greater stage of the Olympic Games and the gymnasium.

The great age of Pericles marked the flowering of sculpture, music, the theatre and philosophy—but in their small way can anyone deny that children of this age show remarkable wisdom, great promise of artistic development and great appreciation of music even if their execution is limited?

All too soon the child grows out of this blissful period and, about the age of ten, becomes angular and clumsy. He enters the Roman period. Rome with its countless marching soldiers, its cruelty and grossness, is mirrored in the marching gangs of small boys who run about getting into all manner of mischief. They tease and are cruel to animals, gloating over their cruelties like the Roman crowd enjoying the scenes of torture and bloodshed in the Colosseum.

The well-known greed and gluttony of children at this age reflects the debauchery of Roman society—debauchery which is basically a greed and gluttony of the senses. When his poor parents have nearly reached the end of their tether the child leaves the Roman period and enters the Middle Ages—the adolescence of

humanity. Now he experiences the strange religious aspirations which historically drove thousands into monasteries and convents or to the crusades. He has an exalted idea of woman, placing her upon a pedestal and worshipping at her feet just as the men of the Middle Ages worshipped the Virgin and dedicated their lives to her service and the troubadours slept with a drawn sword between them and their immaculate beloved.

The beginning of puberty is marked on the great stage of history by strange upheavals in society. First the emergence in the thirteenth and fourteenth centuries in Italy and then in Germany of the flagellantes, religious fanatics who went about scourging themselves until the blood ran. This corresponds to the first appearance at puberty of the menstrual flow of woman. Then there was the incredible phenomenon of St. Vitus' dance which swept over Europe and is mirrored in the choreic disease of adolescents which is still called St. Vitus' dance. At this stage, too, Europe experienced a great climatic change and for three years there was flooding and appalling weather causing loss of crops and famine. Nature and Society were disturbed just as the whole psychology and physiology of the child is disturbed at puberty.

When the pangs of puberty are over the youth begins to think for himself and experiences the philosophical doubt of the Renaissance. He embarks—if given the opportunity—on endless arguments. He becomes less idealistic and his attitude to woman becomes more positive—she is no longer regarded as the angelic, chaste beloved, but becomes the mistress. At seventeen the youth has arrived at the age of nubility. The age of children and child-like peoples is over.

In Dr Jaworski's view we are now at the age of seventeen; historical time and the present time have become one. We are now experiencing the pangs of emancipation. Human consciousness is embracing the whole planet and man must now become a self responsible human being.

If man is to be responsible for himself he must also undertake to be responsible for his environment. Dr Jaworski in his final book *The Geon*, or *The Living Earth*, studies man's relationship with the earth and his responsibility towards it.

This book was also the result of a vision, for one day it suddently came to him that we were walking *in* the Earth, not *on* it. That the solid Earth was the nucleus of an enormous cell of which the atmosphere was the cytoplasm, the earth's crust the nuclear membrane and the fiery centre the nucleus.

Working from this hypothesis, the Earth can also be taken as a living being—the mountains correspond to our skeleton; the lava, which comes to the surface in volcanoes and forms crusts or scabs, is the blood. The fiery centre of the Earth corresponds to the heart and man himself forms the brain of the living earth. This being is enclosed in the atmosphere, just as the foetus is enclosed in the foetal membranes. The moon corresponds to the placenta and was thrown off from the earth just as the placenta is thrown off from the developing embryo. We only see one side of the moon, just as the child in the womb only sees one side of the placenta.

Taking the whole conception one step further, Dr Jaworski maintained that one could consider the Earth as an organ of the living being of the Cosmos. Man is then a cell in the solar organism. 'In every fashion he is the flesh of the infinite.' Believing that the earth is a living being, to Dr Jaworski all things were living but express life in different time scales. He included in his philosophy the smallest cell and the farthest star.

At the time that he formulated his work, Dr Jaworski was unaware of historical antecedents to his views, nor was he then aware of the work of Rudolf Steiner. Dr Poppelbaum, working on the basis of Steiner's impulses, has written extensively on the relationship of man and the animals and man's position within the evolutionary theory. Whilst the methods pursued by Dr Poppelbaum and Dr Jaworski are different, comparison of their work shows distinctive but complementary findings.

However, before he wrote his last book—*The Geon*—Dr Jaworski knew and had studied the works of the Nature Philosophers of the nineteenth century and in particular those of Lorenz Oken. He dedicated his book *La découverte du Monde* to Maurice Maeterlinck whom he calls his Master. Maeterlinck himself gives an appreciation of Jaworski in one of his books.

Dr Jaworski, himself, called his work 'La philosophie vérifiable',

by which term he sought to indicate that practical verification could be obtained for what might appear at first to be a mere speculation. He used the insights gained from his work in his medical practice, developing specific treatments for various diseases. He maintained that the future would be able to verify his work in practical results.

Prof. Edmond Perrier, in his preface to *L'arbre biologique*, pays tribute to Dr Jaworski's scientific knowledge, though Dr Jaworski himself always said that his ideas would appeal to ordinary people and not—in the first place—to professional biologists.

In the whole conception there are so many ideas and different threads to follow that—in one lecture—I can only give you the barest outline. But perhaps I may sum up by underlining the main themes.

First there is the emphasis on Form and Function—movement gives rise to function—as in ingestion—which then gives rise to form. Form and Function are the fundamentals of true biology.

Then we have Dr Jaworski's conception of the Biological Tree, where he sees the trunk of that tree as the embryology of man. As man's inner organs are differentiated in the growing trunk, he sees corresponding organisms thrown out—as it were—along the branches to form the animals. In *no* sense therefore is man the descendant of the animals, but rather that out of developing mankind the different animal orders were successively precipitated. The embryology of man will *not* be found in the geological record—only forms which have already hardened into skeleton and shell can leave their imprint. The growth of man has been produced by the sacrifice of animals which have specialised along one line of development and allowed man to keep his plasticity and potential for further growth.

Evolution could also be likened to the successive waves of the sea breaking on the shore—each wave bringing with it further organic perfection. The skeletal note first sounded with the radiolaria—taken up in the 'milk vertebrae' of the echinoderms—lost in the worms—perfected further in the next wave which throws up the fishes. Dr Poppelbaum also brings out this aspect in his book *A New Zoology* where he emphasises the successive

waves of whole species as opposed to Dr Jaworski's emphasis on organs.

Another great theme is that of the colonial formation of an organism and the distinct degree of the colonies in which cells, tissues and organs form the body of man who is a colony of the fourth degree.

In emphasising the fact that the microcosm reflects the macrocosm and man is but a cell in the Solar Being, Dr Jaworski approaches Auguste Comte's view of the 'grand être' and himself saw a connection with H. G. Well's *God the Invisible King*.

Finally we have Dr Jaworski's basic conception of: 'All life being characterised by two specific movements, ceaseless, slow, varied and simultaneous, of Exteriorisation and Interiorisation'. A conception which leaves us in the end with the awe-inspiring picture of man—the most individualised—the most interiorised being in all creation standing—in full knowledge—alone—before the supreme example of exteriorisation—Death. Death which swings the pendulum the other way and completes the full cyele of human reality.

Published by
New Atlantis Foundation
Norfolk Lodge
Richmond Hill · Surrey

PRINTED BY DIMBLEBY PRINTERS LIMITED OF RICHMOND