

UNBROKEN WHOLENESS

1980

Let us consider, then, a theory, and a process, which has the concept of a whole as a primitive, undefined term.

We shall assume that we know what a whole is, at least enough to let it enter in as an elementary term.

We shall then construct, by means of the theory, and by means of the process, a construction for making wholes, out of wholes.... more complex wholes, out of simpler wholes.

~~Amidst~~

This will then give us a much more refined, and differentiated definition of the concept whole, which we may then, if we choose, apply once again to our choice of elementary wholes....

In exactly the same way, this process for coming to grips with the concept of wholeness, ~~this~~, is then, a ~~mental~~ mental process in which we start with

a rough, guesslike version of the idea "whole", as an undefined term, and then proceed to make it more and more precise,

recursively, ~~through~~ by applying the same system of concepts to it over and over again.

This is, then, exactly like the mathematical process of successive approximations... in ~~which~~ which we ~~solve~~ solve a complex equation by putting in a rough guess ~~about~~ for the solution, and then use the equation itself, to refine our guess, to successively greater and greater accuracy.

Let us begin, then, with our elementary definition.



A whole is a definite ~~part~~ portion of space, with ~~the following characteristics~~ two major characteristics.

~~the following~~

1. It is coherent as an entity, and distinct in itself.
2. It is of such a nature that it is connected to the space around it, and thus ~~is~~ evidently part of something greater.

Essential to its definition, then, are the idea of distinctness, and the idea of not separateness... two opposite characteristics, that together form the central paradox which is the essence of any whole.

~~For~~ For the moment, we may view this concept in an elementary fashion. ~~We~~ We may use the idea of a whole, ~~quite~~ quite simply, to mean those things, shapes, entities, ~~to~~ to which we would comfortably ~~apply~~ apply this word... things, where it feels right to call them wholes.

We do not, for the moment, need any more refinement than that, since the system of definitions, and the process of construction will now refine the concept for us, gradually, regardless of what we start with.

However, we now add the third statement, which begins to characterise the enormous complexity of the matter.

Namely:

Every whole~~xxx~~ which is unbroken, is itself made^{up} of ~~smaller~~ smaller and more highly differentiated unbroken wholes.

We now begin to see the complexity of the problem, inherent in this recursion.

For even if we have an idea roughly, what we mean by one whole (a leaf, a vase, a door handle)... ~~we~~ in order ~~to~~ and have some kind of feeling of what it must be like, so that it is both whole and distinct within itself, and also connected, not separate from the larger world around it... it is clear that we do not, intuitively grasp what it means also, ~~to~~ for this whole, to be made up of other wholes, an endless web of wholes, all of them unbroken, all of them distinct in themselves, and all of them connected and not separate.

This is a giants task... to understand it, or to create it. But at least, we can be accurately guided by the fact that we can feel it.

2. The properties

~~This is an example of how~~

~~Waxman~~

Once we accept this idea of a whole, as a primitive term, we shall then see that every one of the "properties" is a way of constructing a more complex whole, from primitive ~~wholes~~ primitive wholes.... Or, simply a way of using certain wholes, to build other more complex wholes.

Thus: Alternating repetition, points out that we may achieve wholeness, by interlocking two series of ~~wholes~~ more elementary wholes.....

alternating sequence of centers, to make some larger center

Good shape, points out that we may get a whole, is a whole which has pos neg, levels of scale, within one simple boundary.

Center, defines a characteristic of the field of wholes which surrounds a given whole.....

Let us now consider the list of properties, and see how each one, essentially explains one way in which wholes can be put together to form more complex wholes:

- Levels of scale
- Boundaries
- Centers
- Good shape
- Positive negative
- Alternating repetition
- Contrast
- The void
- Local symmetries
- Roughness
- Not separateness
- Inner calm
- Deep interlock/ambiguity
- Echoes

~~Amkam~~ We may treat each property, as a statement about the way that wholeness is related to itself: that is, how wholeness, of some order, is composed of smaller wholenesses.

Thus: ~~Amkamkamamphm~~

~~Amkam~~

1. Levels of scale. This says that ~~xxxx~~ within a whole, we shall expect to find different orders of wholes, nested inside each other, with a typical scale difference of ~~xx~~ between 1:2 and 1:7
2. Boundaries. This says that a whole is always ~~frommm~~ has a boundary which is itself a whole, and which is also formed of wholes.
the boundary is made of smaller centers itself, which both unite and distinguish the center from what lies next to it.
3. Centers. This says that every whole, contains a field of smaller wholes, which create a gradient leading to one or more centers.
.
4. ~~This says~~ Good shape. This says that a whole which is not actually divided up into smaller areas (i.e. a pure shape), does nevertheless, within the good shape, have discernible smaller wholes, induced, which follow the rules of negative positive, deep interlock, local ~~symmetry~~ symmetry, and levels of scale.
5. ~~Positive negative~~. This says that every whole, is always accompanied by wholes in the space immediately next to it.
6. Alternating repetition. This says that when wholes are repeated, ^{within a larger whole,} there is always a second repetition which accompanies the first, of a second system of other wholes alternating with the first.

7. Contrast. This says that any one whole contains within it, wholes which are opposite... wholes and ~~antitheses~~ of two opposite types... and that the interplay of these two kinds of whole, creates the larger whole.
8. The void. This says the same, with regard to differentiation. It says that in a ~~larger~~ whole, the smaller wholes are always set off, or put into harmony, by at least some whole which is much larger, with less internal differentiation.
A center needs to have more material towards its edge, than in the middle.
9. Local symmetries. This ~~w~~ says that a whole, is always symmetrical unless there are specific reasons for it not to be: with the result that the smallest wholes within a whole, which have less forces acting on them, tend to be symmetrical...
10. Roughness. This says that in the repetition of wholes, since conditions always vary, the repeated wholes are almost never perfectly identical, ~~and~~ but that the variation is generated by the changing conditions.
11. Not separateness. This says that any whole is thoroughly part of the larger world which is around it,,, and that this feeling of connectendess, and ~~unbrokenness~~, is fundamental to the wholeness of a whole.

12. Inner calm. This says that the wholes are always the simplest possible wholes, which can exist in the position they are in. ~~This~~ Very complex rule. It does not call for "idiot" simplicity... but for nothing that is not called for.

13. Deep interlock. This says that where two wholes ~~x~~ lie next to each other, there is often ~~xxx~~ some smaller whole, or some system of smaller wholes, which belong to both~~x~~.

Ambiguity

14. Echoes. This says that ~~the same~~ within a given whole, the smaller wholes are united by a family resemblance, ~~xx~~ that arises from some deep structural ^{similarity} ~~resemblance~~ of the ways that they are generated.

If we now see that the different "properties" which we have identified, simply describe the different ways in which ~~unbroken~~ ^{unbroken} wholeness can occur... and, especially, the way that smaller simpler wholes, are combined to form larger wholes..... we can now address the ~~x~~ fundamental question:

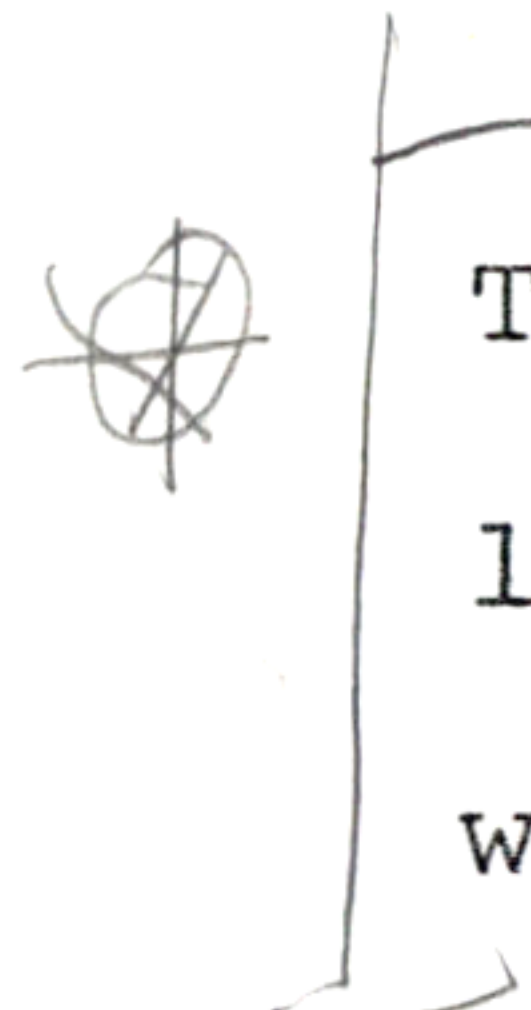
How ~~how~~ can we go about producing this unbroken wholeness?

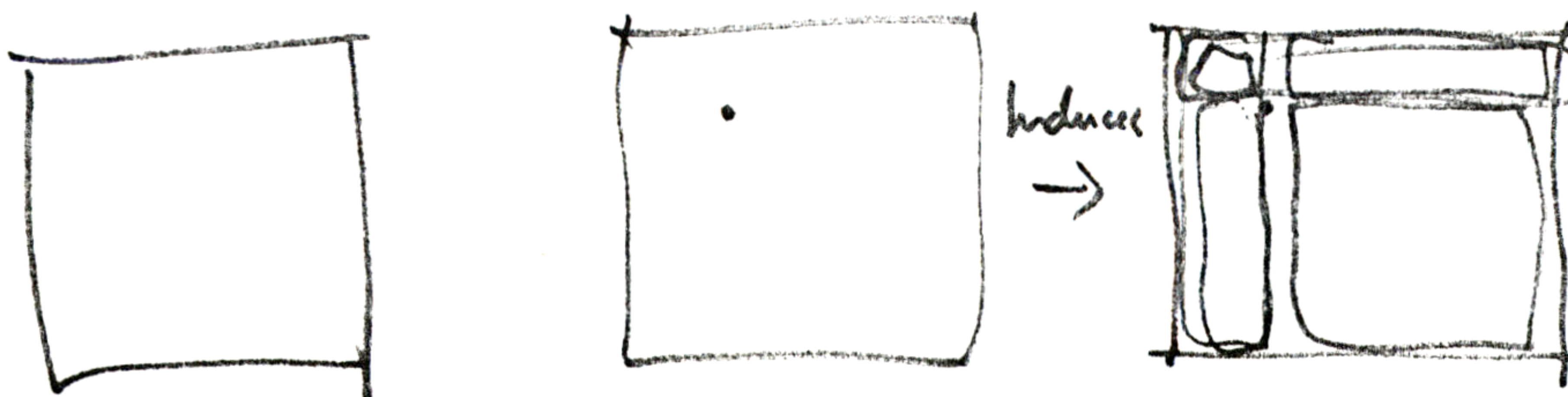
~~x~~ What kind of process is capable, reliably, of producing wholeness.

Let us now, then, try to define a process in which unbroken wholeness is created.

The crux of the process lies in the way that the many wholes, within a whole, are gradually built up.

At any moment during the creation, or evolution of a certain thing (or a certain part of the world), certain new wholes are being created. In this sense, everything which exists is created by a stepwise process, that gradually introduces more and more wholes into a thing, until it "exists" in its final ~~form~~ (?) form.

 The key to the process which produces unbroken wholeness, lies in the fact that when we introduce ^{new} wholes into a fabric, we also induce other wholes. In this sense, when we create Thus, typically, for instance, if I place a dot on a blank sheet of paper, ~~in~~ in the limited sense I seem to have created just one ~~new~~ new whole: the dot. But at the same time I have also induced a very large number of other wholes ... I have induced lines radiating out from the dot, I have induced rings around the dit, and, most important, I have induced ~~eight~~ ^{eight} new wholes, large rectangles, which ~~are~~ ^{are} the ~~four~~ ^{eight} rectangles on the paper which now surround the dotx . Thus:



Some of these new wholes which are induced will later fade away - since they may very well be destroyed by further actions. But anyway, the crucial thing to realise is that when I seem to create one new whole, ~~xx~~ even the most tiny, I am actually creating perhaps a dozen new wholes, which are induced by this one act.

The degree to which my act will be harmonious with what exists already, that is the degree to which my act will heal what was there ~~xxxx~~ before, depends on the extent to which all of these new induced wholes, are harmonious with the wholes which are ~~therefrom~~ from before.

We see then, that the main thing ~~wxx~~ which is required, in the ~~x~~ process of creating unbroken wholeness, is an immense alertness, a wideawakeness, to the wholes which I am inducing, every time my pencil touches the paper, my hand touches the stone, my tools touch the building.

It is the wholes which are induced, that I am playing with. And I must choose the wholes that I create, so that the whole complex of wholes, directly created and induced, is harmonious and happy, as a totality, at every moment.