

1.

Sex and Sequence.

Nature achieves her ends with male and female inviolably. The specimen is inveigled to reproduce its kind, under the illusion of his own fulfilment man keeps the race alive at the expense of his own life. The veil of "maya" hides his own abandonment so that he does not see that Death comes to his own self in the mask of love.

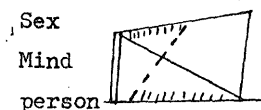
The biological self dies out so that the race may live. Although we use the term "to die out" of whole species or families only, it should have its place in the individual biography, as well. The individual dies out, and the species continues physically, as long as the individual can be inveigled to reproduce the kind.

The ascete declines to "die out" in this manner. He exalts his personal significance above his being a sexual vehicle for the life force. The ascetic in us does try to dam up this life force to become a reservoir, a lake of strength, and to be at the free and sovereign disposal of the individual ascete himself. /

2. Self now towers over sex, subdues sex into the service of self by castigating whipping, and holding it in.

Whereas Sex reproduces the species, mind expands self.

However, above sex and self, above the natural species, and the mind's selfhood, a third plane asks to be established. Selfhood wishes to have children too, or, in other words, the person within ourselves craves for offspring of our personality. Man as male forgets children out of the power of his loins. But man as human begets human beings, out of the power of the word.



3.

The American intellect worships the second plane of the mind. The asceticism of a noncommittal attitude is nearly universal. The ideal of intellectual play is that it remains without serious consequences. Between sex / with its procreation, and the sequence of persons by inspiration, we find firmly established a whole army of intellectuals without consequences.

By Sex we are committed, by intellect, we remain non-committal, by the spirit we are commissioned. The American basic training has been for the "non sequitur" attitude of birth control, of a tremendous bonfire of energies which committed nobody. A child is born in 9 monthes, a tree in ten years; the intellect's fruits are fruits of one day, one week, one season, children of three monthes at most; the history of the mind is, therefore in the Monthly's and Quarterlies.

Manuscript of Eugen Rosenstock-Huessy, found at Four Wells, Norwich Vt.
3 pp. Uncertain date. Handwriting suggests, as far as I understand it,
the beginning of the fourties: 1941?

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