

The Weight of Glory + Other Addresses CS Lewis
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• II •

TRANSPOSITION

A sermon preached on Whit-Sunday in
Mansfield College Chapel,
Oxford

IN the church to which I belong this day is set apart for commemorating the descent of the Holy Ghost upon the first Christians shortly after the Ascension. I want to consider one of the phenomena which accompanied, or followed, this descent; the phenomenon which our translation calls "speaking with tongues" and which the learned call *glossolalia*. You will not suppose that I think this the most important aspect of Pentecost, but I have two reasons for selecting it. In the first place it would be ridiculous for me to speak about the nature of the Holy Ghost or the modes of His operation: that would be an attempt to teach where I have nearly all to learn. In the second place, *glossolalia* has often been a stumbling-block to me. It is, to be frank, an embarrassing phenomenon. St. Paul himself seems to have been rather embarrassed by it in 1 Corinthians and labours to turn the desire and the attention of the Church to more obviously edifying gifts. But he goes no further. He throws in almost parenthetically the statement that he himself spoke with tongues more than anyone else, and he does not question the spiritual, or supernatural, source of the phenomenon.

The difficulty I feel is this. On the one hand, *glossolalia* has remained an intermittent "variety of religious experience" down to the present day. Every now and then we hear that in some revivalist meeting one or more of those present has

burst into a torrent of what appears to be gibberish. The thing does not seem to be edifying, and all non-Christian opinion would regard it as a kind of hysteria, an involuntary discharge of nervous excitement. A good deal even of Christian opinion would explain most instances of it in exactly the same way; and I must confess that it would be very hard to believe that in all instances of it the Holy Ghost is operating. We suspect, even if we cannot be sure, that it is usually an affair of the nerves. That is one horn of the dilemma. On the other hand, we cannot as Christians shelve the story of Pentecost or deny that there, at any rate, the speaking with tongues was miraculous. For the men spoke not gibberish but languages unknown to them though known to other people present. And the whole event of which this makes part is built into the very fabric of the birth-story of the Church. It is this very event which the risen Lord had told the Church to wait for—almost in the last words He uttered before His ascension. It looks, therefore, as if we shall have to say that the very same phenomenon which is sometimes not only natural but even pathological is at other times (or at least at one other time) the organ of the Holy Ghost. And this seems at first very surprising and very open to attack. The sceptic will certainly seize this opportunity to talk to us about Occam's razor, to accuse us of multiplying hypotheses. If most instances of *glossolalia* are covered by hysteria, is it not (he will ask) extremely probable that that explanation covers the remaining instances too?

It is to this difficulty that I would gladly bring a little ease if I can. And I will begin by pointing out that it belongs to a class of difficulties. The closest parallel to it within that class is raised by the erotic language and imagery we find in the mystics. In them we find a whole range of expressions—and therefore possibly of emotions—with which we are quite familiar in another context and which, in that other context,

have a clear natural significance. But in the mystical writings it is claimed that these elements have a different cause. And once more the sceptic will ask why the cause which we are content to accept for ninety-nine instances of such language should not be held to cover the hundredth too. The hypothesis that mysticism is an erotic phenomenon will seem to him immensely more probable than any other.

Put in its most general terms our problem is that of the obvious continuity between things which are admittedly natural and things which, it is claimed, are spiritual; the reappearance in what professes to be our supernatural life of all the same old elements which make up our natural life and (it would seem) of no others. If we have really been visited by a revelation from beyond Nature, is it not very strange that an Apocalypse can furnish heaven with nothing more than selections from terrestrial experience (crowns, thrones, and music), that devotion can find no language but that of human lovers, and that the rite whereby Christians enact a mystical union should turn out to be only the old, familiar act of eating and drinking? And you may add that the very same problem also breaks out on a lower level, not only between spiritual and natural but also between higher and lower levels of the natural life. Hence cynics very plausibly challenge our civilized conception of the difference between love and lust by pointing out that when all is said and done they usually end in what is, physically, the same act. They similarly challenge the difference between justice and revenge on the ground that what finally happens to the criminal may be the same. And in all these cases, let us admit that the cynics and sceptics have a good *prima facie* case. The same acts do reappear in justice as well as in revenge: the consummation of humanized and conjugal love is physiologically the same as that of the merely biological lust; religious language and imagery, and probably

religious emotion too, contains nothing that has not been borrowed from Nature.

Now it seems to me that the only way to refute the critic here is to show that the same *prima facie* case is equally plausible in some instance where we all know (not by faith or by logic, but empirically) that it is in fact false. Can we find an instance of higher and lower where the higher is within almost everyone's experience? I think we can. Consider the following quotation from *Pepys's Diary*:

With my wife to the King's House to see *The Virgin Martyr*, and it is mighty pleasant. . . . But that which did please me beyond anything in the whole world was the wind musick when the angel comes down, which is so sweet that it ravished me and, indeed, in a word, did wrap up my soul so that it made me really sick, just as I have formerly been when in love with my wife . . . and makes me resolve to practise wind musick and make my wife do the like. (Feb. 27, 1668.)

There are several points here that deserve attention. Firstly that the internal sensation accompanying intense aesthetic delight was indistinguishable from the sensation accompanying two other experiences, that of being in love and that of being, say, in a rough channel crossing. (2) That of these two other experiences one at least is the very reverse of pleasurable. No man enjoys nausea. (3) That Pepys was, nevertheless, anxious to have again the experience whose sensational accompaniment was identical with the very unpleasant accompaniments of sickness. That was why he decided to take up wind music.

Now it may be true that not many of us have fully shared Pepys's experience; but we have all experienced that sort of thing. For myself I find that if, during a moment of intense aesthetic rapture, one tries to turn round and catch by introspec-

tion what one is actually feeling, one can never lay one's hand on anything but a physical sensation. In my case it is a kind of kick or flutter in the diaphragm. Perhaps that is all Pepys meant by "really sick". But the important point is this: I find that this kick or flutter is exactly the same sensation which, in me, accompanies great and sudden anguish. Introspection can discover no difference at all between my neural response to very bad news and my neural response to the overture of *The Magic Flute*. If I were to judge simply by sensations I should come to the absurd conclusion that joy and anguish are the same thing, that what I most dread is the same with what I most desire. Introspection discovers nothing more or different in the one than in the other. And I expect that most of you, if you are in the habit of noticing such things, will report more or less the same.

Now let us take a step further. These sensations—Pepys's sickness and my flutter in the diaphragm—do not merely accompany very different experiences as an irrelevant or neutral addition. We may be quite sure that Pepys hated that sensation when it came in real sickness: and we know from his own words that he liked it when it came with wind music, for he took measures to make as sure as possible of getting it again. And I likewise love this internal flutter in one context and call it a pleasure and hate it in another and call it misery. It is not a mere sign of joy and anguish: it becomes what it signifies. When the joy thus flows over into the nerves, that overflow is its consummation: when the anguish thus flows over, that physical symptom is the crowning horror. The very same thing which makes the sweetest drop of all in the sweet cup also makes the bitterest drop in the bitter.

And here, I suggest, we have found what we are looking for. I take our emotional life to be "higher" than the life of our sensations—not, of course, morally higher, but richer,

more varied, more subtle. And this is a higher level which nearly all of us know. And I believe that if anyone watches carefully the relation between his emotions and his sensations he will discover the following facts; (1) that the nerves do respond, and in a sense most adequately and exquisitely, to the emotions; (2) that their resources are far more limited, the possible variations of sense far fewer, than those of emotion; (3) and that the senses compensate for this by using the same sensation to express more than one emotion—even, as we have seen, to express opposite emotions.

Where we tend to go wrong is in assuming that if there is to be a correspondence between two systems it must be a one-for-one correspondence—that A in the one system must be represented by a in the other, and so on. But the correspondence between emotion and sensation turns out not to be of that sort. And there never could be correspondence of that sort where the one system was really richer than the other. If the richer system is to be represented in the poorer at all, this can only be by giving each element in the poorer system more than one meaning. The transposition of the richer into the poorer must, so to speak, be algebraical, not arithmetical. If you are to translate from a language which has a large vocabulary into a language that has a small vocabulary, then you must be allowed to use several words in more than one sense. If you are to write a language with twenty-two vowel sounds in an alphabet with only five vowel characters then you must be allowed to give each of those five characters more than one value. If you are making a piano version of a piece originally scored for an orchestra, then the same piano notes which represent flutes in one passage must also represent violins in another.

As the examples show we are all quite familiar with this kind of transposition or adaptation from a richer to a poorer

medium. The most familiar example of all is the art of drawing. The problem here is to represent a three-dimensional world on a flat sheet of paper. The solution is perspective, and perspective means that we must give more than one value to a two-dimensional shape. Thus in a drawing of a cube we use an acute angle to represent what is a right angle in the real world. But elsewhere an acute angle on the paper may represent what was already an acute angle in the real world: for example, the point of a spear on the gable of a house. The very same shape which you must draw to give the illusion of a straight road receding from the spectator is also the shape you draw for a dunce's cap. As with the lines, so with the shading. Your brightest light in the picture is, in literal fact, only plain white paper: and this must do for the sun, or a lake in evening light, or snow, or human flesh.

I now make two comments on the instances of Transposition which are already before us:

(1) It is clear that in each case what is happening in the lower medium can be understood only if we know the higher medium. The instance where this knowledge is most commonly lacking is the musical one. The piano version means one thing to the musician who knows the original orchestral score and another thing to the man who hears it simply as a piano piece. But the second man would be at an even greater disadvantage if he had never heard any instrument but a piano and even doubted the existence of other instruments. Even more, we understand pictures only because we know and inhabit the three-dimensional world. If we can imagine a creature who perceived only two dimensions and yet could somehow be aware of the lines as he crawled over them on the paper, we shall easily see how impossible it would be for him to understand. At first he might be prepared to accept on authority our assurance that there was a world in three dimen-

sions. But when we pointed to the lines on the paper and tried to explain, say, that "This is a road," would he not reply that the shape which we were asking him to accept as a revelation of our mysterious other world was the very same shape which, on our own showing, elsewhere meant nothing but a triangle? And soon, I think, he would say, "You keep on telling me of this other world and its unimaginable shapes which you call solid. But isn't it very suspicious that all the shapes which you offer me as images or reflections of the solid ones turn out on inspection to be simply the old two-dimensional shapes of my own world as I have always known it? Is it not obvious that your vaunted other world, so far from being the archetype, is a dream which borrows all its elements from this one?"

(2) It is of some importance to notice that the word *symbolism* is not adequate in all cases to cover the relation between the higher medium and its transposition in the lower. It covers some cases perfectly, but not others. Thus the relation between speech and writing is one of symbolism. The written characters exist solely for the eye, the spoken words solely for the ear. There is complete discontinuity between them. They are not like one another, nor does the one cause the other to be. The one is simply a *sign* of the other and signifies it by a convention. But a picture is not related to the visible world in just that way. Pictures are part of the visible world themselves and represent it only by being part of it. Their visibility has the same source as its. The suns and lamps in pictures seem to shine only because real suns or lamps shine on them: that is, they seem to shine a great deal because they really shine a little in reflecting their archetypes. The sunlight in a picture is therefore not related to real sunlight simply as written words are to spoken. It is a sign, but also something more than a sign: and only a sign because it is also more than a sign, because in it the thing signified is really in a certain mode present. If

I had to name the relation I should call it not symbolical but sacramental. But in the case we started from—that of emotion and sensation—we are even further beyond mere symbolism. For there, as we have seen, the very same sensation does not merely accompany, nor merely signify, diverse and opposite emotions, but becomes part of them. The emotion descends bodily, as it were, into the sensation and digests, transforms, transubstantiates it, so that the same thrill along the nerves *is* delight or *is* agony.

I am not going to maintain that what I call Transposition is the only possible mode whereby a poorer medium can respond to a richer: but I claim that it is very hard to imagine any other. It is therefore, at the very least, not improbable that Transposition occurs whenever the higher reproduces itself in the lower. Thus, to digress for a moment, it seems to me very likely that the real relation between mind and body is one of Transposition. We are certain that, in this life at any rate, thought is intimately connected with the brain. The theory that thought therefore is merely a movement in the brain is, in my opinion, nonsense; for if so, that theory itself would be merely a movement, an event among atoms, which may have speed and direction but of which it would be meaningless to use the words "true" or "false". We are driven then to some kind of correspondence. But if we assume a one-for-one correspondence this means that we have to attribute an almost unbelievable complexity and variety of events to the brain. But I submit that a one-for-one relation is probably quite unnecessary. All our examples suggest that the brain can respond—in a sense, adequately and exquisitely correspond—to the seemingly infinite variety of consciousness without providing one single physical modification for each single modification of consciousness.

But that is a digression. Let us now return to our original

question, about Spirit and Nature, God and Man. Our problem was that in what claims to be our spiritual life all the elements of our natural life recur: and, what is worse, it looks at first glance as if no other elements were present. We now see that if the spiritual is richer than the natural (as no one who believes in its existence would deny) then this is exactly what we should expect. And the sceptic's conclusion that the so-called spiritual is really derived from the natural, that it is a mirage or projection or imaginary extension of the natural, is also exactly what we should expect; for, as we have seen, this is the mistake which an observer who knew only the lower medium would be bound to make in every case of Transposition. The brutal man never can by analysis find anything but lust in love; the Flatlander never can find anything but flat shapes in a picture; physiology never can find anything in thought except twitchings of the grey matter. It is no good browbeating the critic who approaches a Transposition from below. On the evidence available to him his conclusion is the only one possible.

Everything is different when you approach the Transposition from above, as we all do in the case of emotion and sensation or of the three-dimensional world and pictures, and as the spiritual man does in the case we are considering. Those who spoke with tongues, as St. Paul did, can well understand how that holy phenomenon differed from the hysterical phenomenon—although be it remembered, they were in a sense exactly the same phenomenon, just as the very same sensation came to Pepys in love, in the enjoyment of music, and in sickness. Spiritual things are spiritually discerned. The spiritual man judges all things and is judged of none.

But who dares claim to be a spiritual man? In the full sense, none of us. And yet we are somehow aware that we approach from above, or from inside, at least some of those Transpositions which embody the Christian life in this world. With whatever

sense of unworthiness, with whatever sense of audacity, we must affirm that we know a little of the higher system which is being transposed. In a way the claim we are making is not a very startling one. We are only claiming to know that our apparent devotion, whatever else it may have been, was not simply erotic, or that our apparent desire for Heaven, whatever else it may have been, was not simply a desire for longevity or jewelry or social splendours. Perhaps we have never really attained at all to what St. Paul would describe as spiritual life. But at the very least we know, in some dim and confused way, that we were trying to use natural acts and images and language with a new value, have at least desired a repentance which was not merely prudential and a love which was not self-centred. At the worst, we know enough of the spiritual to know that we have fallen short of it: as if the picture knew enough of the three-dimensional world to be aware that it was flat.

It is not only for humility's sake (that, of course) that we must emphasize the dimness of our knowledge. I suspect that, save by God's direct miracle, spiritual experience can never abide introspection. If even our emotions will not do so, (since the attempt to find out what we are now *feeling* yields nothing more than a physical sensation) much less will the operations of the Holy Ghost. The attempt to discover by introspective analysis our own spiritual condition is to me a horrible thing which reveals, at best, not the secrets of God's spirit and ours, but their transpositions in intellect, emotion and imagination, and which at worst may be the quickest road to presumption or despair.

With this my case, as the lawyers say, is complete. But I have just four points to add:

(1) I hope it is quite clear that the conception of Transposition, as I call it, is distinct from another conception often used

for the same purpose—I mean the conception of development. The Developmentalist explains the continuity between things that claim to be spiritual and things that are certainly natural by saying that the one slowly turned into the other. I believe this view explains some facts, but I think it has been much overworked. At any rate it is not the theory I am putting forward. I am not saying that the natural act of eating after millions of years somehow blossoms into the Christian sacrament. I am saying that the Spiritual Reality, which existed before there were any creatures who ate, gives this natural act a new meaning, and more than a new meaning: makes it in a certain context to be a different thing. In a word, I think that real landscapes enter into pictures, not that pictures will one day sprout into real trees and grass.

(2) I have found it impossible, in thinking of what I call Transposition, not to ask myself whether it may help us to conceive the Incarnation. Of course if Transposition were merely a mode of symbolism it could give us no help at all in this matter: on the contrary, it would lead us wholly astray, back into a new kind of Docetism (or would it be only the old kind?) and away from the utterly historical and concrete reality which is the centre of all our hope, faith and love. But then, as I have pointed out, Transposition is not always symbolism. In varying degrees the lower reality can actually be drawn into the higher and become part of it. The sensation which accompanies joy becomes itself joy: we can hardly choose but say "incarnates joy". If this is so, then I venture to suggest, though with great doubt and in the most provisional way, that the concept of Transposition may have some contribution to make to the theology—or at least to the philosophy—of the Incarnation. For we are told in one of the creeds that the Incarnation worked "not by conversion of the Godhead into flesh, but by taking of the Manhood into God". And it seems to me

that there is a real analogy between this and what I have called Transposition: that humanity, still remaining itself, is not merely counted as, but veritably drawn into, Deity, seems to me like what happens when a sensation (not in itself a pleasure) is drawn into the joy it accompanies. But I walk *in mirabilibus supra me* and submit all to the verdict of real theologians.

(3) I have tried to stress throughout the inevitableness of the error made about every transposition by one who approaches it from the lower medium only. The strength of such a critic lies in the words "merely" or "nothing but". He sees all the facts but not the meaning. Quite truly, therefore, he claims to have seen all the facts. There *is* nothing else there; except the meaning. He is therefore, as regards the matter in hand, in the position of an animal. You will have noticed that most dogs cannot understand *pointing*. You point to a bit of food on the floor: the dog, instead of looking at the floor, sniffs at your finger. A finger is a finger to him, and that *is* all. His world is all fact and no meaning. And in a period when factual realism is dominant we shall find people deliberately inducing upon themselves this doglike mind. A man who has experienced love from within will deliberately go about to inspect it analytically from outside and regard the results of this analysis as truer than his experience. The extreme limit of this self-blinding is seen in those who, like the rest of us, have consciousness, yet go about to study the human organism as if they did not know it was conscious. As long as this deliberate refusal to understand things from above, even where such understanding is possible, continues, it is idle to talk of any final victory over materialism. The critique of every experience from below, the voluntary ignoring of meaning and concentration on fact, will always have the same plausibility. There will always be evidence, and every month fresh evidence,

to show that religion is only psychological, justice only self-protection, politics only economics, love only lust, and thought itself only cerebral biochemistry.

(4) Finally, I suggest that what has been said of Transposition throws a new light on the doctrine of the resurrection of the body. For in a sense Transposition can do anything. However great the difference between Spirit and Nature, between aesthetic joy and that flutter in the diaphragm, between reality and picture, yet the Transposition can be in its own way adequate. I said before that in your drawing you had only plain white paper for sun and cloud, snow, water, and human flesh. In one sense, how miserably inadequate! Yet in another, how perfect. If the shadows are properly done that patch of white paper will, in some curious way, be very like blazing sunshine: we shall almost feel cold while we look at the paper snow and almost warm our hands at the paper fire. May we not, by a reasonable analogy, suppose likewise that there is no experience of the spirit so transcendent and supernatural, no vision of Deity Himself so close and so far beyond all images and emotions, that to it also there cannot be an appropriate correspondence on the sensory level? Not by a new sense but by the incredible flooding of those very sensations we now have with a meaning, a transvaluation, of which we have here no faintest guess?