

LOVE AND DESIRE

BM MS Egerton 2800 f 86^v. The relationship between love and desire. Almost certainly prompted by C's feelings for SH, this note echoes earlier notebook entries (e.g. CN iii 3279, 3284, 3562), but may also be linked with C's rereading of *Romeo and Juliet* for the lectures of 1811. In his lecture on that play (9 Dec 1811) C observed, in words related to the phrasing as well as to the thinking of this note, "the surest friend of Chastity is love" (*Lects 1808-1819—CC—* 315).

DATE. Dec 1811? The other side of the sheet was used in May 1812; see 000 below.

[. . .]^a the strongest antagonist, and at the same time the only Perpetuator, of *Desire* is TRUE LOVE: and what is LOVE, but to ~~derive one's~~ *happiness* have my enjoyments depend on (yours.) ~~the happiness of some one other~~ the happiness of each of us being to that of the other, reciprocally cause & effect.—I am miserable (indeed,) if you are unhappy, *whatever* the cause may be; ~~and~~ but yet I cannot but be discontented, ~~unle~~ even when you are happy, unless I have been, *in part* (at least,) the means & object of ~~it~~ your happiness.—O [. . .]^b if Love (Love in its ~~best~~ own form, the fairest Child & tenderest Nurse of Virtue) O! if Love ~~authorized~~ seem turned Desire (or rather, as the rising Sun shoots thro' and saturates with rich light the Cloud that veils it, ~~takes~~ took up and transfigured Desire into its own Being) then, then I should appear such as I should always be—with the genial warmth of Life, not the Heat of Fever—(with) the tranquil vigor of ~~self~~ Affection fed by Affection, not the paroxysms of Passion disquieted into Appetite by Fear/~~and~~ of Transiency, & the uncertainty of ~~a~~ as to a correspondent attachment! O be assured, that it is for a secure & prosperous Love only to be always unmixed and quiet!—S.T.C.—

^a A word has been emphatically crossed out: Asra?

^b As preceding note

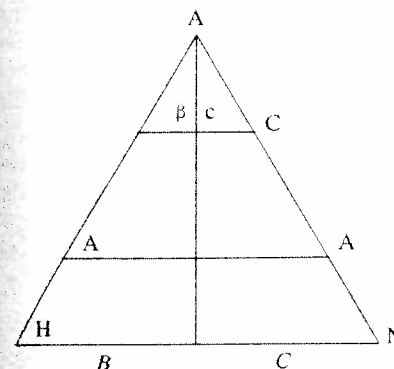
TRUE LOVE, ILLUSTRATED . . . GEOMETRICALLY

VCL S MS F 1.10; wm 1811. Part of this essay is written on a letter to C inquiring "about the lectures whether to conclude them or not", and hinting at an engagement "for next year at the royal institution should an opening be made". C had delivered a series of lectures at the Royal Institution in 1808, but the letter (with the 1811 wm) plainly alludes to later, fruitless negotiations.

DATE. 1812, when C lectured successfully at Willis's Rooms and at the Surrey Institution.

*True Love, illustrated to the eye, geometrically.*¹

The double Triangle (that is, the Triangle [B and]^a the Triangle C, forming the Triangle BC) represents L[ove in]^b its most perfect state, as subsisting between B, the Wife, ~~in love~~ C [the Husband].^c



H. N. the common Basis of their Human Nature.

AA the common basis or Identity of their two Individual Characters, what they have common to each other, but different from the rest of Mankind.—

β the ~~opp~~ qualities of B opposite yet correspondent to c the qualities of C opposite yet correspondent to β in B.

^a Words supplied by ed; original obscured by glued-down corner

^b Words supplied by ed; original obscured by glued-down corner

^c Words supplied by ed; original obscured by glued-down corner

¹ Cf an earlier attempt to describe the love-relationship geometrically, CN iii 3308.

Now $B + A + \beta + C + A + c = BCAA\beta c$.—

But β and c from opposite Poles meet, & become one in A. $\begin{array}{c|c} B \\ A \\ C \end{array}$

Then $B \text{ \& } C = A$. $B = C$.

And βc being $= A$, $BC\beta c = A$: i.e. they become *one*.—

Love

Let H.MN. represent Human Nature, that which in all men is the same.

H ————— N

And let the line AA represent the basis of Identity in the two Individuals of different Sex, in addition to H.N—N.B. H.N as common to all Mankind is of course wholly unindividualized, and characterless, except in relation to Spirits or to the Brute Creation. But AA. represent the *characteristic* Nature both of B and C, in relation to all other men & women; but which in relation to them selves is the same in both. It is therefore the *characteristic* Identity of their individual Beings.

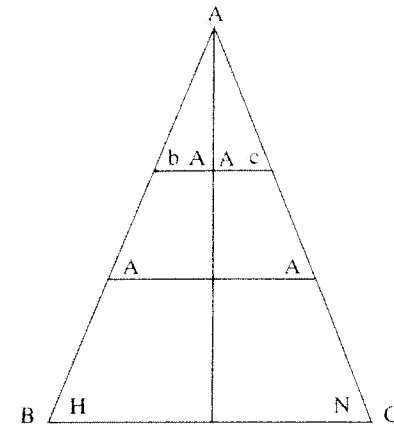
Again, let β represent those qualities in B which are at once opposite & yet correspondent to c , that is, to those qualities in C which are anti-thetic yet correspondent to β .—Thus the wards of a Lock are at once opposite and yet correspondent to the Turns of its Key—so the Cup and Ball, as in the moveable Bones of the Knee—thus too, the sexes throughout all Nature: for tho' the Earth Worm is at once Male & Female, yet the species is continued by in *pairs*, so that each is Male & Female to the other, and not to itself.¹

Now the human Being rises above the brute in exact proportion as those sexual *opposites in correspondency* instead of being confined to the immediate purposes of the Species extend thro' the whole Being, (thro' all the features, and expressions, & even in the very texture of the Body, thro' the understanding, & thro' the moral Affections, all these having a common basis of Identity, but in each so modified, that in the man they shall be masculine, in the woman feminine—i.e. Opposites & yet correspondencies.—This being premised, we say that true Love is the yearning of the whole Being to be united with some one other Being by all the means which Nature and Reason permit and dictate: so that each may perfect the other, B completing the Nature of C, and C reciprocally that of B.—But there is no other (perfect) Union of

¹ C may have discovered this apparent exception to the general rule in J. F. Blumenbach *Handbuch der Naturgeschichte* (Göttingen 1791) 24.

two rational Beings, that is, of two Persons, but what is contained in perfect Sympathy of the one with the other. Thus the meekness, and tenderness, and patient Fortitude of the woman is possessed by her Lover thro' his perfect Sympathy with Men, his Love and Admiration of them—and again his Gallantry of Spirit, Courage, Patriotism, Sense of the Profound in Truth, the Sublime in Nature or Imagination/. We acquire a spiritual Possession even of what, we have not, when we sincerely & totally love & know it in another.—

DUPLICITER UNUM,¹ or Love's compound Triangles.



Let the Triangle AB and the Triangle AC form the Triangle ABC—representing *perfect Love* between B and C.

The Basis or Line H.N. represents the common Basis of their human Nature.

The Line AA represents the characteristic qualities common to B and C, the basis of *their* particular Identity, the same in both and distinguishing both of them from other men & women.

The line b represents those qualities in B which are at once opposite yet correspondent to the line c or those qualities in C opposite & correspondent to b in B.—which two lines, bc, meet & become one at the point A.—Then B.A.b added to CAc make BCAbc; but bc equals or is the same with A: therefore Bb & Cc being both equal to A, Bb equals Cc—They blend into one living Spirit: unity in duplicity.

¹ C's translation below is "unity in duplicity".