

contradictions, must be regarded exclusively as spatial order, as relations between unextended material atoms. Empty space, which arises, by an inevitable illusion, out of the spatial element in sense-perception, may be regarded, if we wish to retain it, as the bare principle of relativity, the bare logical possibility of relations between diverse things. In this sense, empty space is wholly conceptual; spatial order alone is immediately experienced.

**208.** But in what sense does spatial order consist of relations? We have hitherto spoken of externality as a relation, and in a sense such a manner of speaking is justified. Externality, when predicated of anything, is an adjective of that thing, and implies a reference to some other thing. To this extent, then, externality is analogous to other relations; and only to this extent, in our previous arguments, has it been regarded as a relation. But when we take account of further qualities of relations, externality begins to appear, not so much as a relation, but rather as a necessary aspect or element in every relation. And this is borne out by the necessity, for the existence of relations, of some given form of externality.

Every relation, we may say, involves a diversity between the related terms, but also some unity. Mere diversity does not give a ground for that interaction, and that interdependence, which a relation requires. Mere unity leaves the terms identical, and thus destroys the reference of one to another required for a relation. Mere externality, taken in abstraction, gives only the element of diversity required for a relation, and is thus more abstract than any actual relation. But mere diversity does not give that indivisible whole of which any actual relation must consist, and is thus, when regarded abstractly, not subject to the restrictions of ordinary relations.

But with mere diversity, we seem to have returned to empty space, and abandoned spatial order. Mere diversity, surely, is either complete or non-existent; degrees of diversity, or a quantitative measure of it, are nonsense. We cannot, therefore, reduce spatial order to mere diversity. Two things, if they occupy different positions in space, are necessarily diverse, but are as necessarily something more; otherwise spatial order becomes unmeaning.

# Essay On The Foundations Of Geometry

**Bertrand Russell**



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critical examination he challenges conventional views of geometry and offers fresh insights into the relationship between mathematical abstraction and empirical reality Yet amidst the abstract theories and geometric axioms a fundamental question emerges What profound insights can we glean from Russell s philosophical inquiry into the foundations of geometry and how might they reshape our understanding of the universe Engage with Russell s philosophical discourse through concise thought provoking paragraphs that stimulate reflection and intellectual curiosity His exploration of geometric foundations serves as a gateway to deeper philosophical inquiries inviting readers to contemplate the nature of truth perception and human cognition Now as you embark on this intellectual odyssey with Russell consider this How can his insights into the foundations of geometry inspire us to explore the boundaries of human understanding and push the frontiers of mathematical knowledge Seize the opportunity to delve into the depths of mathematical philosophy with **An Essay on the Foundations of Geometry** Bertrand Russell s Philosophical Inquiry Acquire your copy today and embark on a transformative journey of intellectual discovery and philosophical insight

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