

① Trakeme C.M.

Myself the Owner of All, Sole Heir, Centre of the World

1st C, §12 All things were made to be yours, & you were made to prize them according to their value.

§15 He maketh every one the end of the World.....

So that I alone am the end of the World: Angels & men being all mine. And if others are so, they are made to enjoy it for my further advancement.

I, 38 You never enjoy the World aright, till you see all things in it so perfectly yours, that you cannot desire them any other way: & till you are convinced that all things serve you best in their proper places.

I 68 ~~to~~ The gift: God would have been less good
to me had he made me alone.

"But had He determined to create us more: there had
been no witnesses of thy Glory, no spectators of
thy communion with God Love loves to do
something for its object more than to create it."

"Had God created thee alone He had not been so
good as He is." "...what canst thou desire but
creatures like unto Thy creation? Behold therefore
Angels & men produced by His goodness & made
to delight thee."

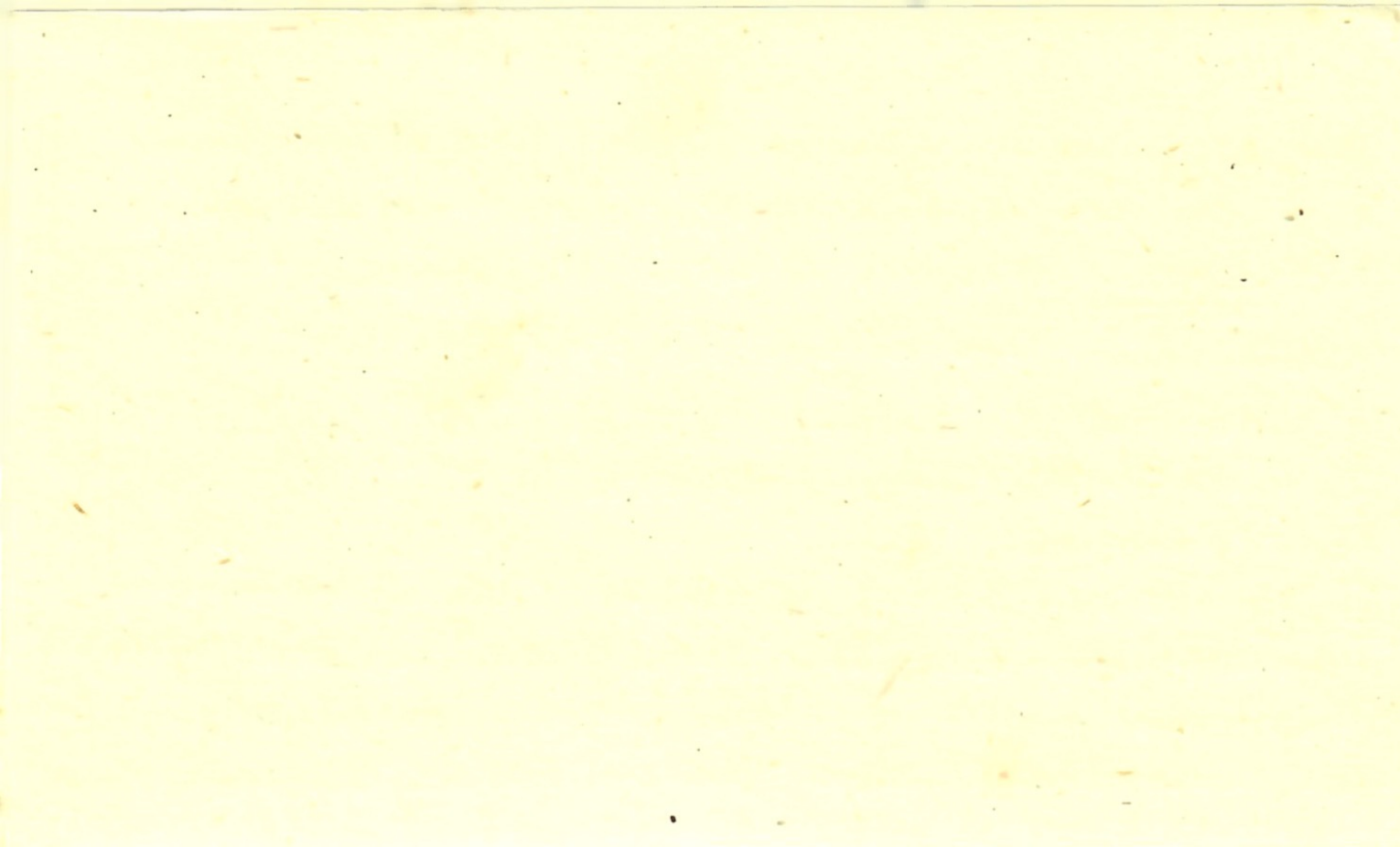
I 69 Thou has made me the end of all things, &
all things the end of me. I in all, & all in me.

Sole Heir

(But to make yourself as the end of all things is to be at the head of the whole. To imagine that as man you are this is blasphemy! But to make that you attain the whole is not!)

11. You are the end ^{unto} whom He (God) liveth. For all the lines of His works & counsels end in thee, & in thy advancement.

II. 79 66 We have 2 humours: love of ownership & love of communication. These 2 are 'at once satisfied' "How much ought we to praise God, for satisfying two such invaluable humours that are contrary to each other! One would think it impossible that both should be pleased..."



XXI XXIII -

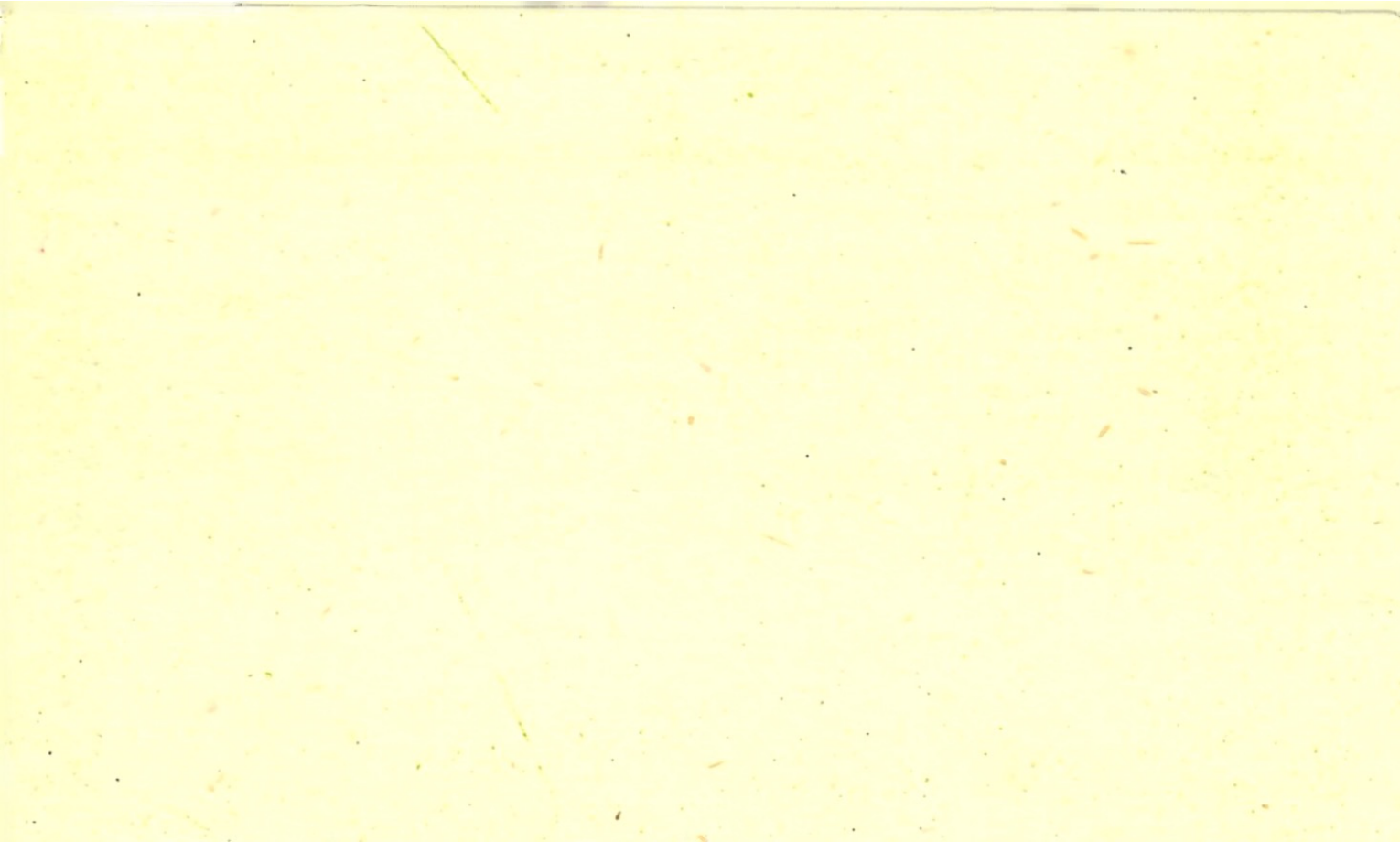
23

(2) Theme: C.M

Desire to have & grow. Expansion. Landable

I, 22, Do not your inclinations tell you that the World is yours? Do you not covet all? Do you not long to have it; to enjoy it; to overcome it?

I 23. The noble inclination whereby man thirsts after riches & dominion, is his highest virtue, when rightly guided.



Motion

... motion is always attended with life.

II 22

What shall I think therefore when the winds blow,
the seas roar, the waters flow, the vapours ascend, the clouds
fly, the drops of rain fall, the stars march forth in armies,
the sun runneth swiftly round about the world? Can all
these things move so without a life, or spring of motion?



Service Hall

II, 89 For all Things in Heaven & Earth attend upon us while we ought to answer & observe them, by upholding their beauty within: But we are spaced & God winketh at our defect, all the World attending us while we are about some little trifling business.

Ministry of angels

LIGHTII 84

His greatness is the presence of His soul with all objects in infinite spaces: & His brightness the light of Eternal Wisdom. His voice also is the Light of Things. For He is all eye & all ear.



23 Q

I, 82

O let me so long see Thee, till I be turned into Thee,
& look upon me till Thou art formed in me, that
I may be a mirror of Thy brightness,



Acquiescence — Evil is in the eye of the beholder

III 60 All things were well in their proper places, I alone was out of frame & had need to be mended. For all things were God's measures in their proper places, & I was to be restored to God's Image. Whereupon you will not believe, how I was withdrawn from all endeavours of altering & mending outward things.

23 Q

XX

Inkhuu CM

Seeing things home from Here to There =
Sending whole back to whole



II 90 Were you able to create other worlds, God had rather you should think on this. For thereby you are united to Him. The sun in your eye is as much to you as the sun in the heavens. For by this the other is enforced... The sun in you understanding illuminates your soul, the sun in the heavens enlightens the hemisphere. The world within you is an offering returned, which is infinitely more acceptable to God Almighty, since it came from Him, that it might

num ante hinc.

I ✓ XVIII

IQ

[8A]

Trachene 1

W. Macneile Dixon: The Human Situation

P392

||| ^{*} [All things to Circulations owe
Themselves; by which alone
They do exist;] They cannot show
A sigh, a word, a groan,
A colour or a glimpse of light;
The sparkle of a precious stone,
A virtue, or a meed; a lovely night,
A fruit, a beam, an influence, a tear,
[But they another's fury must wear:

from which I am
absent? *



And borrow matter first,
Before they can communicate.]

Whalrus's empty is accurst;
And this doth show that we must have Estate
Power, or never can communicate.