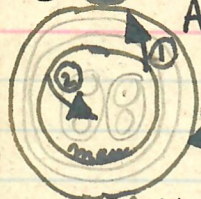


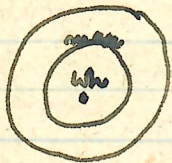


④



A ① is what I looking out at the world, actually
me: the sun going around me, myself & Earth
inside the Sun-wheel.

② is what I looking in at arms & legs actually
me. limbs - cells etc.



B 6th. at se sees me as the whole.

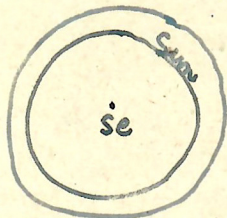
se This is proficience, reference.

The Copernican revolution, in terms of the

①wh & ①se, is simply the reference of the

observer in my Region, of what characterizes those regions, to
the Centre.

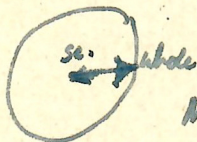
Thus Observer at my Sun region is when I (s.e) am Sun
 he therefore experiences my Sun - hood A.



A

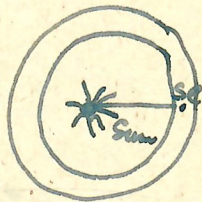
But he in turn refers the Sun-hood
 out to himself - Non nobis - but
 to me B.

And so to whole. The Copernican
 Revolution is a question of
 Reference & Projections.



A

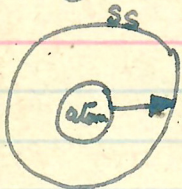
Now question arises: is it
 as above that I perceive Sun +
 as so I perceive whole?



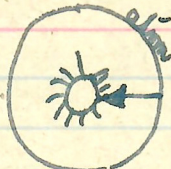
B



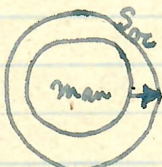
② ②



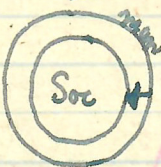
A



B.



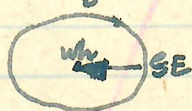
A



B



A

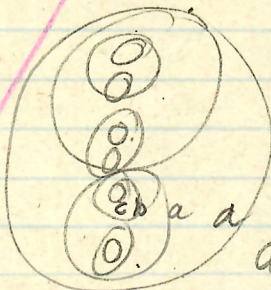


B

⑤

A = Pre Copernican B = Copernican.

Jan/87

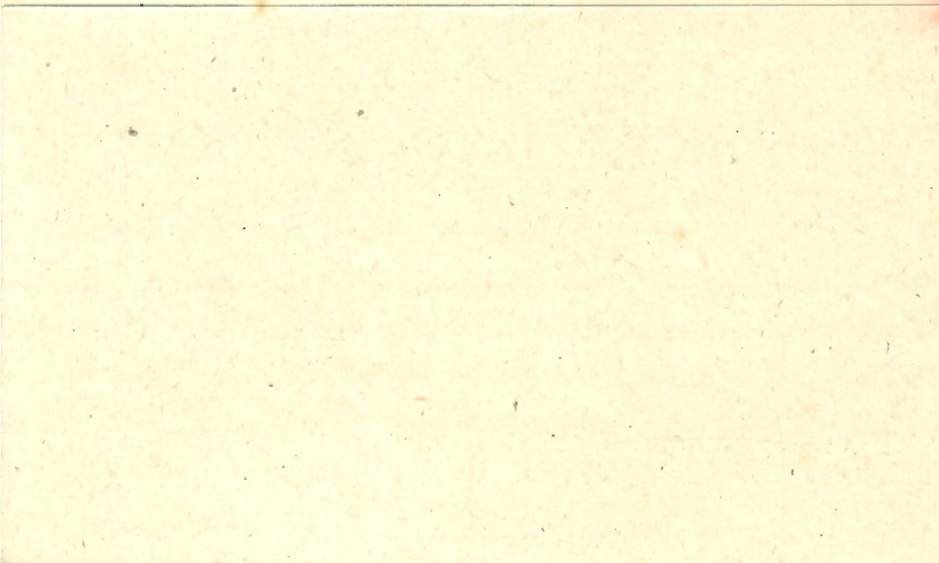


is wrong
diag

a a or rather
a time

diag because

a b c d cannot coexist at
one time



.4 16 20 21 22

Differentiated Parts not Basis of Organism's Unity

- ① The notion that the basis of an organism's unity lies in the differentiation & specialisation of its sub-monads is a one-level explanation which is no explanation. How can differences be the basis of identity? Surely the idea is absurd.
- ② But there is another explanation of an organism's unity; which is the exact opposite of the 'explanation' offered above. The basis of the unity of the organism is in what its parts have in common.

③ Thus in analysis of organism we have the following stages:-

(a) The organism given as an, as yet, undifferentiated whole.

(b) The heterogeneous parts of the organism are perceived, as organs of different pullings & functions, diverse species of cells.

(c) The discovery that all kinds of parts are reducible to one kind of part. Thus man is reducible to cells, Earth to molecules.

④ Now this analysis is merely examination of organism at one time. But it gives us the essentials.

Basis of Organism's Unity. It leads us from the Unity of the higher Organism, through disunity & difference, to the unity of the lower organism.

⑤ And the same results are given in History of Organism. [For History advancing is Synthesis; History going back in Time is Analysis (up entry)]
The basis of organism's unity in time is the unity from which it has sprung - the indistinct of Aristotle, the ovum.

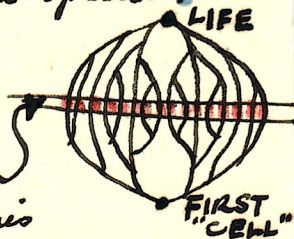
⑥ There appears to be 2 sorts of unity of organisms:-
(a) the unity of the genus, or of the species, which is

based on common characteristics, & (b) the unity
of groups of organisms in symbiotic patterns.
But for both (a) & (b) the unity of the parts lies
in time, in their identity in the past (& the future).
The unity of the symbiots lies further back in
the line of life than the unity of the species.



It lies in the point in the
past, & in the future,
when they are one. We
cut off these heterogeneous

species & say their unity lies
in their mutual relations. This is true, but abstracted, in time.



Basis of Organism's Unity. Thus the unity of your cells lies
(a) in the ovum + (b) in you.

The argument is related to a kind of Platonism. There is, if we search far enough, one of everything, a prototype, which is the basis of the many of that thing. Plato's perfect patterns of things are laid up in heaven + are the unity of their mundane copies. For us the basis of the many examples is still their one liminal prototype.

Differentiation is a fact, but it is the negation, the opposite, of unification. It is the Hegelian

contradiction. When Emergent Evolutionists say that differentiation is the basis of unity, they are only right in the Hegelian sense that an entity involves its own contradiction. Unity thus involves the contradiction of differentiation. ~~that is the~~

Thus the world's unity lies in its common Source & its common Goal - God. The differences & oppositions & 'wils' in the world are only possible in virtue of this unity. Things are different because they are identical! The differences are the bringing out of the richness that is implicit in the One.

The Search for the Self

(a) Down What can your 'self' be but the 'self' of all your cells? And what can their 'self' be but the 'self' of all their molecules? & so on to the 'self' of the sub-electrons.

C.S. objects, so:

(b) Up Your self is but a fragment of a more inclusive self - the self of Society. And Society's self is but a fragment of Life's self, and so on to the self of the Whole.

C.S. objects, so:

(c) Time Your self has not arisen from nothing but from your past selves, cellular, molecular, atomic,

electronic, & presumably sub-electronic.

(d) Time (Future) If our account of evolution is right
Your future selves are society, life, Earth, SS,
U, & whole. When you find the whole you find
Your Self; the other selves are but stages on
the way to the Self.

(e) Consciousness (i) I reject every presentation, every
emotion, every act of will, everything that can be
made an object of, to find the subject, which
is nothing!

(f) Consciousness (ii) I include everything I can think of
& say that is me. I think of God. I am therefore God's
very Self!

(g) Function All you physically do is done by the ultimate 'material' sub-es. All you represent proceeds from them.

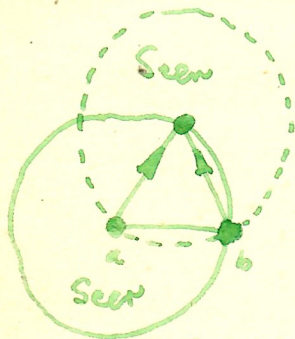
(h) Function All you will & suffer comes from the Whole.

(i) Your Body to work at all, must be the Whole & your Mind must be the whole Mind. You are not a fragment of the Whole, but the Whole itself from a certain angle. You have no reality as a fragment of the whole.



I.

Feb 15th 1947



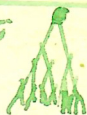
Parallax : Ego. = Doctrine of Equality

There (a + b) are Max Ego.

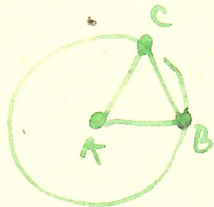
Seer has to be of dimensions
of seen. Max = doctrine of
Equality.

Two ego, observations, etc. Build up
man, how etc. Parallax is not ~~it~~ but

(over)



The truth behind parallax is that what I triangulate
I include. C is always in me.



(Max of Stars = inclusion of Stars
Followed by inclusion of atom (bomb))

Synthesis of stereoscope = synthesis of reports in office
To lay claim to my regions I have to triangulate
them

- June 96

'SYMMETRICAL PERCEPTION'

The Organisation of Space & Emergent Qualities. The Emergence Problem is the Space Problem. - Intuition v. Sensation ↗

How do cells become you? How do molecules ^{as} become cells? What is the nature of Holism, emergence, epigenesis?

There is a place where the cell is a man. There is a place where the molecule becomes a cell. The emergence problem is the same problem as the space problem.

We have insight into emergence when we take up the wider point of view. Education of child is emergence into Man. All emergence is of such an order. Space is thus

organised active conscious effort. really. Abstract Space is a convenient fiction for mathematics. It is the ideal space of the point centre, unorganised. God is the complete organisation of space. Space is moral, the product of striving.



I am in rapport with a man as a man via common ancestry. There is no need to go further back to molecular or atomic levels. When I perceive him rationally I do so go back, but when I intuit him I am really remembering $a \rightarrow b$ what it is to be him. Space involves going right down to the centre: Essential to distinguish intuition (memory) from imagination.

Organisation of Space

(2)

All interaction of neurons is of 2 sorts - the a-b sort which

I

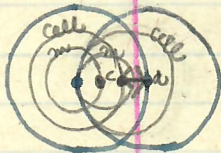
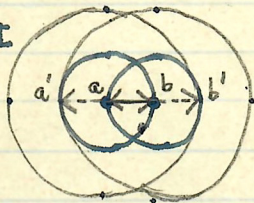


is completely vertical & without any short-circuiting (I & II) and the c-d sort

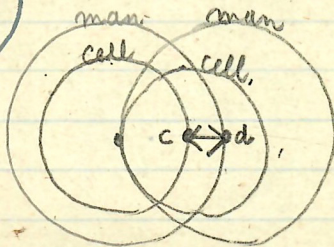
(III) i.e. contact by

descent to cell level only.

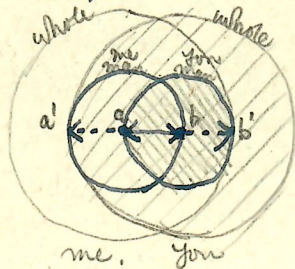
II



III



Consider now diag II which shows how higher levels are involved when man meets man by each being where the other is a man. (Previously I had worked out the building up of space from each of the 2 centres to man level, but not the building up or breaking down of space from man level to whole.)



I build up to manhood not only at b where you are, but at a' , where others are & you do not comfortably include me: these others are ultimately God. Therefore you ought in your imagination to go on & see me at a' i.e. as a man in God.