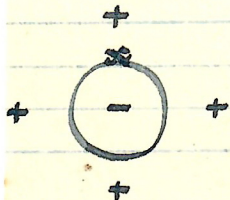


④

Symmetry, Unity of Part & Whole Note that you start the wave going just like flicking a rope into waves - ~~W~~W. Earth - mol, Univ. - election, etc. grows out of you!

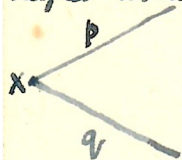
In you the parts become the whole & the whole becomes the parts. Or rather, in X, part and whole are absolutely united.

What does this mean in terms of Aura? First that all begins at the X ring & spreads symmetrically from there into the - interior & the + exterior. But are you at the Centre or at the X ring? I think you are at the ~~to~~ X ring & extend, in a series of waves, towards the column & centre.



Yet another application of Geometry - Physics - the laws of wave motions. Connect with theory of light. Wait a minute!

The reason why the laws of the physical world apply to the higher world is this: q & p are 2 aspects of a Unity.



The laws of maths, geometry, physics etc. are found to apply in the q world. The fact that they apply in the p world ^{is} is a further indication of the Unity of the 2 aspects

of the V.

THE VINE

219 office (Camp) 2

Christ & The Soc. Org ① Christ is the Soc Org. The ascending Christ is man $\rightarrow$ Soc org $\rightarrow$ God. The descending Christ (becoming incarnate in flesh) is God $\rightarrow$ Soc org $\rightarrow$ man.

- ② Crucifixion symbolizes the Soc org's (cruces) immobility
- ③ Christ's incorruptibility: his virgin is married
- ④ Soc org is not a respectable notion: despised & rejected of men. We hid our faces from Him.
- ⑤ Support: Paul's mystical Body. John's Vine & Branches
I am the Vine - Ye are the branches. The Vine is the crucifix.
- ⑥ On the upper side the SO is not yet Christ: that is

in the future.

- ① It is by love that Christ becomes all men  are.
- ② And by descent to that point when all men are phylogenetically
- ③ Christ in the Universe: All pathways by his feet are worn^{etc.}

John 15, 6 I am the vine, ye are the branches: He that abideth in me, & I in him, the same bringeth forth much fruit: for without me ye can do nothing.....

7. If ye abide in me, & my words abide in you, ye shall ask what ye will, & it shall be done unto you.

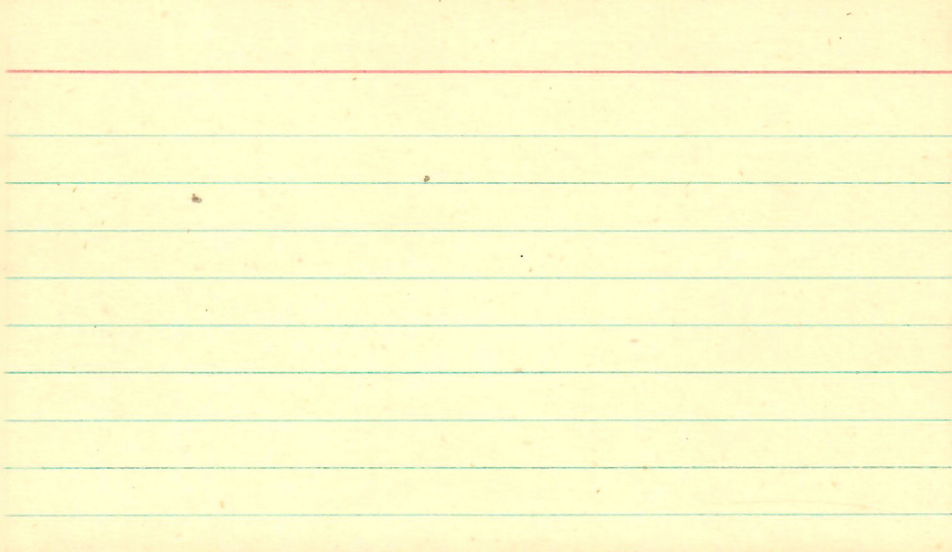
John 11, 25 I am the resurrection, & the life: he that believeth in me, though he were dead, yet shall he live:

(2)

Christ realizes that he was the Soc. Org. As in Mabel we
see you as Soc. Christ realizes the truth of extinction.
The realization that you are the S.O. is your death as a
man: your salvation by dying.

Rev 22.16 I am the root & the offspring of David, &
the bright & morning Star. This is Mabel in a
nutshell! Perfectly put.

The basis of the attraction of the "I am" scriptures
in my boyhood was - Mabel.



8 9 17¹⁸ 21 22 (23)
VII VIII - - - -

①

COMP

16.6.45

Seeing Things from Others' Points of View in Mental Life & in Vision. Growth by multiplication of eyes. Convergence and Accommodation.
Your two eyes are one organ. Each receives its own beam of light from the object - the 2 beams are not the same. And each has its private image of the object, a different image. Each has its own Δ of convergence (& sometimes its own different accommodation?) Cf. Wm James: *Psychology*, pp 33-36. The result is vision of One Object, richer than the objects in each eye.

Exactly the same process continues upwards. The Sun, a cloud, a house, is seen by many eyes, by Soc. But there is for Soc One object, far richer than the arithmetic sum

of the objects it combines.

The same law applies to such objects as God, love, government, religion. Every eye's special perspective, accommodation & convergence is used.

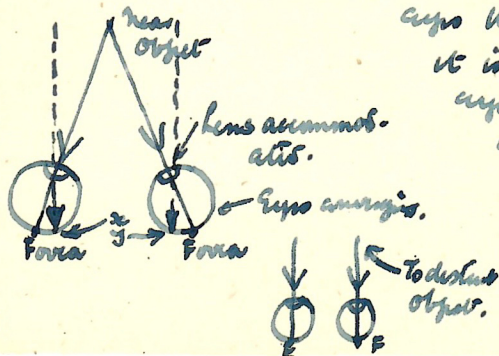
Note the parallel between the easy accommodation to distant visual objects; the easy combination of their 2 images into one, and the easy accommodation to distant problems in time & the easy combination of divergent views about the policies & policies of those times. The same law applies. We near object is the battle-ground. One sees the far object at a higher level because you yourself are at a higher level. (Stars see you as a star) One sees the near object from the low point of view.

(2)

Multiplication of Eyes * The eyes are relaxed when observing distant objects because (a) they do not markedly converge & (b) the lenses are relaxed & flattened, or rather the lens-controlling muscles are relaxed.

When fingers is held near the eyes there comes a point where it is impossible to converge the eyes further, & two fingers are seen.

Note: That when you are converging for a near object, distant objects look double ($x + y$) & vice versa.

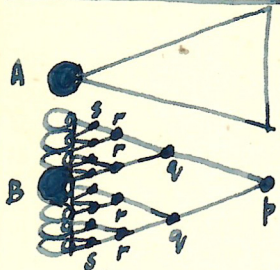


The fact is we cannot focus clearly objects belonging to different 'cena rings', at the same moment of time.

This law applies in the practical life. We can't focus clearly upon the God-aspect & Soc.-aspect of a problem at the same moment. There is a vague feeling of God-behind-things, just as there is a vague & blurred image of distant objects when near ones are in focus. But Time is the great separator of levels. Our life is lived in level travel &, on the physical side, lens-accommodation & convergence, which normally are concurrent, are the organs of our travel.

Another parallel. Near things are private things. Far things are common things. Drag A shows the degrees of sight enclosing a cone whose apex is the eye. But B shows the construction of this cone as the cone moved, in which

Multiplication of Eyes



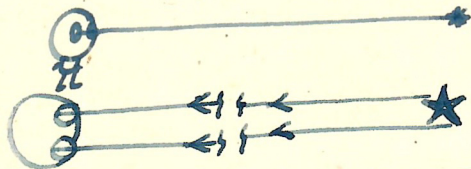
③
 p. the distant object, sublimed many
 eyes, q. finer eyes, & finer, & 2 finer
 still. The inside of your bedroom
 is seen by very few, of your house
 by more, of your garden by more
 of your road & district by more.....
 & so on to the sun & stars, seen by
 all men.

Now normally men strain
 their attention wholly on the near things, which are 'low' &
 private. They therefore have little in common. The higher
 their object the more they can agree. As men can all
 see the same sun, while they cannot see each other, & the
 same stars & heavens, so it is in their hearts they find the

line basis of their unity. Cf Bergson: *Morality & Religion*, & *Berkeley*.

You not your physical eye on a distant object, & you not your soul's eye on the ~~the~~ world beyond.

A man looking at a star is not a man with a certain image on his retina, but a star-man, a star-man-unit:



he is extended to the star;
the star to him. At one
end of him there is a star!

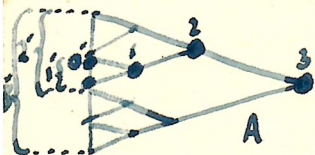
The eye as the organ of dual-travel. Accommodated to the nearest things it is a private organ; accommodated to further things a social, universal, or solar organ. &c. A tiny change in 'your eyes' adjustments & they are no longer the eyes of a man.

④
Multiplication of Eyes but the eyes of Earth. When your
eyes are trained on stars they are the eyes of a star - &
all the change they require is a relaxation from their
"narrow-mindedness."

So the apprehension of higher reality is a proper activity of
man - so much so that it is only by a sort of almost
artificial strain that we concentrate on lower things.

Also when you look at lower things as in higher things:
what then? Have you not here combined 2 focussings?
Seeing God in man & man in God, seeing a man in Earth
& Earth in man or flower. It is double focussing. This
is widening time, in which it is normally impossible to
focus clearly on 2 levels at once.

When you see a star you see what all men see - the same object & what all SS minds may see. You see on their behalf. You see as in them. When you see ① you



see as ①, when you see ① you see as ①', when you see ② you see as ②' - & not as individual any more.

You cannot think as Soc. thinks without to that extent being Soc. You cannot think as God thinks without, so far, being God. There is no copying, only participation.

The eye is no human organ: it is much more than that. It is also a divine organ, and an animal's.

To rise to the universal viewpoint, to grow mentally to that scheme applies as in A above.

⑤

Multiplication of Eyes Note that you do not see eye to eye with people because you love & sympathize with them & so make an effort to appreciate their viewpoint — so much so push on to a point which will subsume & so include their point of view. The indirect way is best. The love of man must flow from the love of God.

To concentrate on the near people is to strain the eye. Let it relax till it gains that elevated region in which those near people are included.

Dual is a relaxing of the attention.

James: Textbook of Psychology p. 33 "Impressions on the two foveae always appear in the same place. By no artifice can they be made to appear alongside of each other. The

result is that one object, casting its images on the foveas of the two converging eyeballs will necessarily always appear as what it is, namely, one object."

Given so Soc's apprehension of things, fed by & feeding our multiple & disparate apprehensions, is simple & unitary.

~~100~~

Office

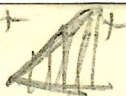


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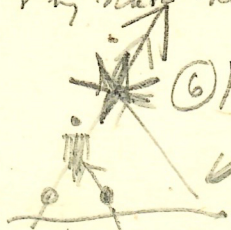
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Jan 19/49.

- ① Blake ~~was~~ ^{is} a man from afar.
- ② I know distant object immediately by knowing near objects. The one I Got is man. In perception, the build-ups of the man I know is not through my cells' knowledge of his cells, but my km. of my cells.
- ③ Price is wrong ^(ch I) nothing is given - at least - that is not a prim - my own work.
- ④ My doctrine ^(ch I) that any excellence amongst men is suprahuman - & any inferior inhuman.

⑤ my cells' notion of my cells is my man's notion of men
& my stars' notion of stars — worked up.



⑥ I can't draw the other man's
cells: no room!!!

(D)

⑦ My notion of God must include all the stars'
notion — the whole universe's.

⑧ In so far as I know my fellow men nally, I know
the stars, the galaxies, & God.

⑨ The odd thing is that the information about the
other man is in my cells = law of closeness.

A Office

(2) ↑

- (10) I look along the line * & see - - - but the further I look the more ^{it} of me looks: paradox.
- (11) All I can study in the thing itself or
(a) its Sup. members & (b) its inferior members
(e.g. Stars & atoms, not life in other worlds)
- (12) When I know my cello completely - the truth of my cello -
is only fellow man. Just as, when I know men
completely - their truth is, not Humanity, but another
species (Ape-like-man - Zouaves!)

(13) 41 Spectroscopy upholds doctrine of infinity —
without S.P.S. — how do we know Sun's
alive? Spectroscope is infinite number of detect.

(14) 2 Human goodness is Hellas = you can't
be good in yourself, but must include all other
men, species & planets in your goodness.
I can love my fellowman as I should without
including all these — That is the reason why
my love of him is Hellas

(15) This is doctrine of concrete infinities: without
this approach stars - gal - Cos are presumably
empty.