

Self & not-self. Your reality is broad-based on the whole, & is not in your narrow self. Your reality is in what (you imagine) you are not. E.g. ①a You are 'nothing but' organs, cells, etc., yet * you are not these. You are the unity of what is not you.

①b You are 'nothing but' a subdivision of Life & Society, yet you are not these. You are a splitting of what is not you.

②a You are your sub-selves' presentations, finding a unity which is you.

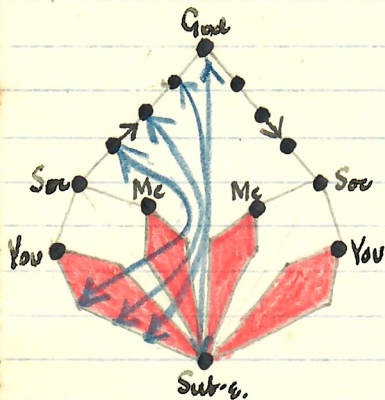
②b You are your superiors' will finding a special expression which is you.

③a You are a system of presentation-content which is objective, which owes its force & meaning & reality to the fact that it is not-you.

③b So also you will only have meaning & validity in so far as it is not your will, not the will of any little you, but the will of God, Life, Man, Country, Family & so forth. Completely selfish will is practically impossible & self-defeating.

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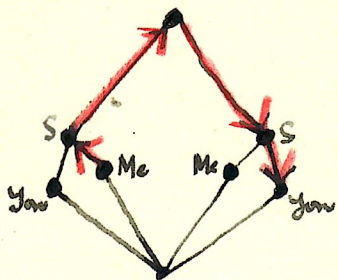
21 26



Our Separateness, in mental
imaging & will, & also in action
& experience, ~~is~~ is very
circumscribed.

Your imaging & mine are One
at Sube & Soc. Your will &
mine are solidary at Soc &
Sub-6 & throughout all the
higher humans.

But even the red patches above aren't separate because
they come to unity (via the blue arrows) in the "T. Us". (our



Can I influence your action, by willing you to act (apart from any action on my part) as indicated? I think so.

Provided only my will fits in with the Divine will. And

of course my will is transparent to you. Yet provided your will is in God's will you have the power. Thus perfect obedience or resignation to the divine will is perfect power.

F. X

The Objects' Structure in Depth. The Aura of Observers. Again is what
the eye

Hills are first green, then blue, then grey(?). They have green belts, then blue belts. A picture has a belt at which it is a picture. But we, perceiving a picture from a belt in which it is not a picture (i.e. when we are too far to see any details of it), still say it is a picture because we refer all objects to this "proper belt." We say the picture nally is a beautiful painting; the hills nally are green but from here they appear different.

Thus we do not wish to know the objects' external structure. But the structure is there & is equally not all through.

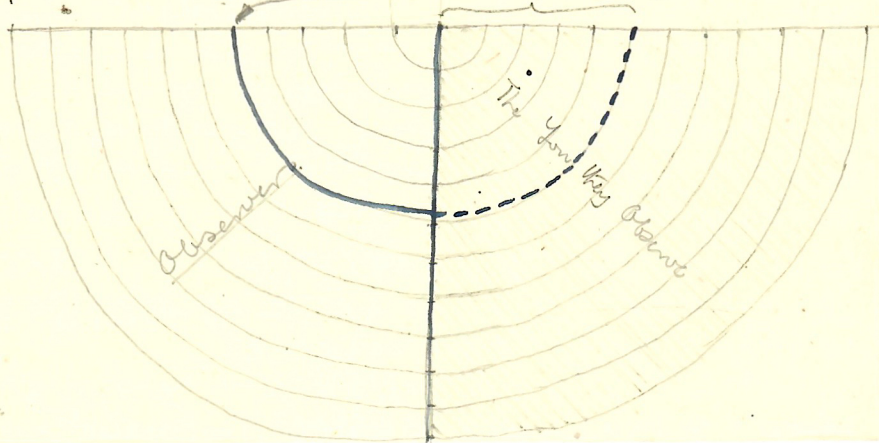
The Ranges of Your Observers

A

W U SS E L S M C M A F SE You

Man seeing you as man

B



(2)

The Cure of Obsession. Diag A shows the ranges from which you may be observed & who the observers are. Note that to observe from far is to be a high monad, & to be a high monad is to observe from far.

Diag B shows also what they observe of you, or rather what they observe you as, or what they observe you to be. They observe you to be what they themselves are. The observer

is looking in a mirror. All vision is vision in a mirror — except vision in a mirror!

Which is seeing what you are not! (But even

this is vision in a mirror, for you have come to take up higher points of view which include your body as one object



Subject Object

amongst them)

①

how far Ding C:-

②

③



Man-Soc seeing Man-Soc



Earth-Mol seeing Earth-Mol



Whole-Se seeing Whole-Se.

I see you holloes. All seeing is holloes seeing save God's seeing.
In A & B we imagined an electron could 'observe' you as electrons
- but he would not be observing you. A & B are abstract.
You are seen more essentially in ② & ③ - as you at more
& more levels, starting from the Soc-man level & not from
the electron level.

Earth-Mol knows you far better than you as man do. Only
God knows you thoroughly.

③

The Aura of Observers

One way of looking at the Observers ring is to regard it as Yourself the Observer - regarding Yourself the Observed. You are then what you think you are. You are what you see others (or yourself amongst them) to be.

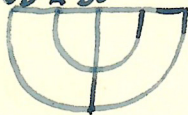


As God you see yourself as God - nothing.
As a man amongst the stars you see yourself as man. Stars observe you as a Star. but also as all stars between Stars & alone.

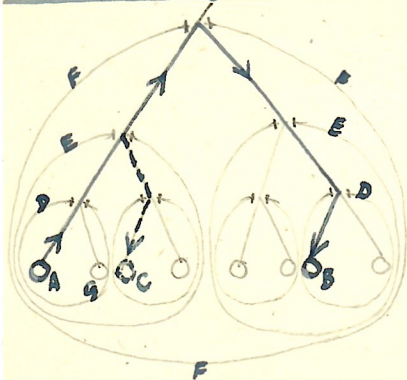
Then a high monad, conceivably & in reality, is not one who sees all objects as from a great height, the higher the monad the higher the height - but one who advances as he recedes; & the measure of his distance is the measure of his nearness.

Further than the heavens, yet nearer than hands & feet.
(What is it?)

In Math, Alice must start from A, proceed to C', then to C.
Then to CC' jointly.
Alice in the Looking-glass!



Contact not only via Centre. Windows & Trap Doors. And contact



between T.V. members not only via T.V. A contacts B, & its own level via windows of DEFFED. A contacts G via D, then common boss, & C, via DED, E being their common boss. This is the doctrine of the common boss. Cf. Bertrand Russell: Problems of Philosophy, on the points of the 'railway system'.

Examples: 2 molecules in the same cell (e.g. in optic nerve) & 2 cells in nervous system (a man) will communicate via that cell or that nervous system (a man). The law is that all communication is vertical, & generally via the shortest route.

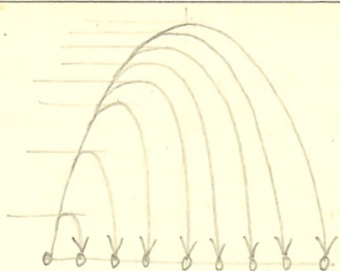
A molecule of (another) planet of a star in another [island] universe, could only affect an earthly molecule via the whole. "A"

Note that contact "A" is upwards. As we go down there is less & less unification.

What about physical contact "B" which can only take place at the centre? Just as contact "A" is always established by upward movement, so contact "B" is always established by downward movement which cannot stop short of the centre, when all things are unified.

(2)

Contact Above is an application of the law that every level in itself involves all other levels in its constitution. Just as the class of clerks find themselves in every conceivable grade of office, high & low, yet remain clerks. And remain members of their clerk's T.V., an office devoted to their special interests as the other offices in which they work are not devoted.



Ideas handed up - towards a clearer & more comprehensive view of things. Ideas handed down - towards that lack of all ideas which is 'action at a distance'.

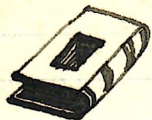
Can anything else than ideas be the material of the top-down

traffic? I can't conceive of any 'material' flow. But in
G there are a system of physical trap doors in the sense
of building-up & breaking-down. Yet even here, what
we conceive as matter - tangible stuff - lies at or near
the centre, & the higher reaches of the G require more &
more appreciation by mind. In a sense, while all
G is mind from the start; G is increasingly mind from
the start.

Much work to be done on all this.

8-9 21 22 25 26

Your Incompleteness at all Levels. You are like a booklet cut out of the Universal Book. But though



the booklet contains an extract from every page of the Book, it is unreadable.

Science takes the pages of the booklet separately, & infers the Page from which each is cut, as far as it is able. Thus Science ^{ideally} finds such meaning as a page of the Book has. But the true meaning of booklet & Book lies in the whole story that the Book tells: it is inter-page meaning.

Note that you cannot find much inter-page meaning

in the booklet alone, nor the whole meaning in the Book less the booklet cut from it.

The booklet's job in life is to discover that it doesn't make sense as it is (w). Neither at any level nor from level to level. It must therefore set out to make sense of itself by looking for the rest, the key to its contradictions, the pieces of the jigsaw puzzle that will fill in & give meaning to its ragged edges.

Life is therefore largely a war upon our self-completeness & self-sufficiency. It must cruelly injure our self-esteem, our autarky. It must show us we are cripples who have lost the better part of ourselves.

Unity & Multiplicity.

You jump over a gate, or walk, or swim; You read a book, or do a sum in mental arithmetic; you do these things as One, as a simple unity. What you do you do as a whole, simply, without any feeling of having to organise your effort out of a mass of little efforts, or of having to contröll myriads of assistants, or of having to coördinate myriads of intelligences or wills. Your action is direct, incendibly Easy, natural, without obstacles, inevitable, simple.

The fact is that you have imposed unity on that part of the world called your body. Or rather you are the unity of ^{the} many things that compose your body.

Your evolution has been a growth in the scope of what you unify. Your further evolution is a further absorption & unification in yourself of the many — till you become the One & all. Externality disappears.

A big animal — whale or Elephant — has imposed unity on many low minds. A fat man has more election-minds than a thin one. But these offices are not better-run — they are merely overstaffed.

16 20 22 23 25

(2)

As in you electrons have unity. Your unity is imposed on them. Your food-stuff becomes this wonderful unity which thinks & acts so simply - as One.

As a being that imposes unity on heterogeneous elements you (& every other monad) are pictures of the Whole, the One which imposes unity on every thing whatsoever.

Science, philosophy & religion are essentially the same activity as eating - their object is the imposing of unity on the heterogeneous.

Mind is the process (note mind is not a thing but a process) by which the external-accum-heterogeneous becomes the homogeneous-ordely included-self.

Your super-outer body appears to you to be many. Your sub-inner body appears to you to be one. This view is true, for the narrow I. But the many-ness of the outer is ultimately an illusion.

The aim of evolution is that the oneness of the many should be realised. The aim of devolution is that the many-ness of the One should be realised.