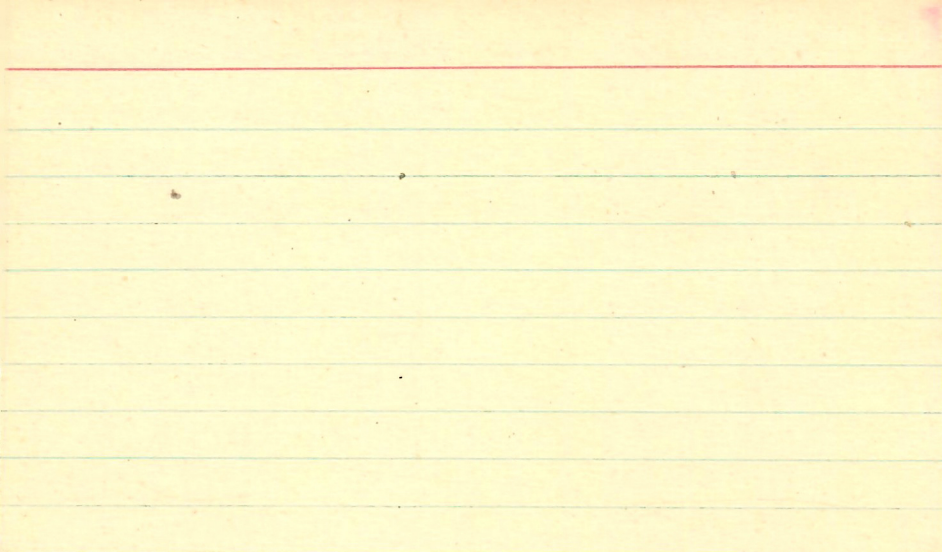


Perspective

⑥

you leg to discover it as leg. It is there from here.

Note the Sphere is not subject to perspective distortion, though its surface is. Once one sees the whole sphere it is a sphere from above, below, & laterally. The perfect figure. The 'perspective' of Sun & moon are vitiated by the moon's phases & the sun's eclipses. Work out significance.



The Centre is Nothing Because God is All, He is Nothing. Ex nihilo nihil fit, yet from the Centre, from Nothingness, the World has sprung. This looks impossible, but not when we realise that each station of the 8 needs the next, & that in particular the Centre & the whole are correlative aspects of One Being. Just as a hole owes its existence to the cloth around it, so Nothingness owes its existence to Being. This is Hegel's Being & Not-Being implying one another & being inseparable yet contradictory. The reconciliation of them is Becoming: i.e. the 8. But this Becoming again analyses into two opposite elements: integration & disintegration. Each contradicts the other, yet the result is

Metabolism - Life. And so on.

To man: do not fear admitting that, at bottom, you are Nothing at all! Nothing. Not an unknown Substance. See Principal Error on meaninglessness of 'Substance'. And it is only by arriving at Absolute Nothing that continuity — the continuity in which switching takes place at the Centre — can be achieved. The centre of the wheel is the perfect picture of this. The nothing at the centre is not nothing-in-itself, but Nothing in relation to the wheel — or the whole. And the whole — or the wheel — is not ~~nothing~~ self-existent but needs its Centre. Again, the spokes are needed for the wheel to function. The All & the Centre, the now & the here, must be connected. There must be a link between the All & the Nothing, a coming down, & the Nothing & the all — an ascension.

The Centre is Nothing But the wheel is no real wheel till it is in motion - & so forth.....Thus St John of the Cross; to become All, become Nothing - or words to that effect.

Now, at the basis of all matter is just - a blank: nothingness. I can suggest this in Ch IV but it makes nonsense till we put the cloth round the whole, till we realise that the Centre is Nothing-in-relation-to-the-All, that the Centre is one aspect of the Nothing-All.



4 7 9 16 17 22 25

①

8.4.45

X

Emergence = Space/Light Growth

Intimal Relations, External Relations, Simple Location

① There is a focal region when a thing is, but it extends throughout the whole range of space-time in its action, & the thing is what it does. ② Note that the thing is not 'instantaneous' but an influence or state of the thing travels from or to the focal point at a rate which has a maximum.

③ Now my doctrine is that the above is an abstraction from the true facts. The atom's influence, spread out in space-time to a sufficient extent, is not an atom's influence or being but is the man (or planet or other monad) in which the atom

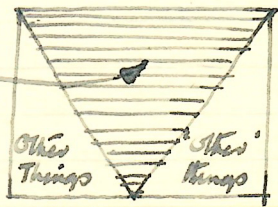
lies. An atom acting at a certain range is a molecule,
a cell, a man, the whole. But it is such because as
such its being merges with & coincides with that of its fellow
atoms. In one sense therefore those who hold the doctrine
of simple location are right. The atom is only "where it
is" & although it acts elsewhere it is not there an atom.
It is a question of words, of what you mean by an atom.
So with you: you at a certain range of influence are society,
life, the whole. Then we have a true interpretation of immortel-
ity. ④ Note that what you are at wider ranges is later
that the corresponding condition at nearer ranges.
⑤ There is a sense in which cells, ms, atoms, & S.S. units & whole,

(2)

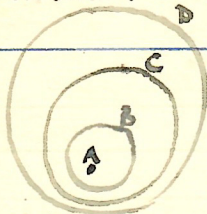
did not exist till we discerned them: they were not existent at our level at all. Finding then levels is taking up the point of view of the other levels of ourselves which are not us. (6) If we wish to define a thing as what it does then everything is the whole, acting from a unique centre. This also is a true view. But it is the whole only at the level of the whole.

⑦ All the above applies to time equally. We can't see a thing when it happens: that would require centre-to-centre

The point
becoming
the whole
a 'point'



observation. But an event A is later at B, later at C,
later at D, & so on. And at these higher levels



the event is not the mere A self but it is
the developed B + the developed C.

The doctrine that God is a consuming fire
applies at all levels. All lower & earlier things are "burn-
ed up" at any given level.

46 X 9 16 24

Altruists talk of the myth of God. ^{Anonymous myth of gods}
Sociologists of the myth of the Social Organism. ^{Geol. hum. an.}
"Psychologists" of the myth of the mind.
Chemists of the myth of life.
Physicists of the myth of matter.

This is level-blindness. It is also, pushed far enough, mysticism. Pushed to the extreme we have nothing but sub-electrons (or God perhaps) & it is true that all else is unreal, ultimately. Thus we agree, or do not agree, with the above.

(over)

The above are instances of the infection of the
mystery of emergence. We believe we are self-
sufficient & uncontrolled from above. Every
member of your office thinks he is his own
master, in so far as he is at all aware.
Religion is the recognition that you are not head
of the office.

5 7 9

The Nature in us & outside us In what sense are the physiological wants, going on in you, yourself? Nature, in a vast world of complex process, is in you, utterly beyond the power of man to fathom. And you are utterly unconscious of it. Is this vast world you, & not the vast world outside? Of the latter you see more, & know more, & with it you can interfere here & there.

In what sense is the inner world cut off from the outer & exactly where are the cuts made & why? Me & not me. What does this tremendous distinction mean? I am claiming for myself a world I am neither intending

in, as such, nor know anything about. And I am
repeating from myself a word I am intensely
interested in & know quite a bit about! An
extraordinary situation & contradiction.

For my: the one I use as a whole; the other
I can only use piecemeal. I nply. but you
use your be-looked, extended body as a whole.
E.g. your clothes.

11.5.46

VII VIII IX
8, 9, 14 15 16 17 21 22 23 25 26

①

X

XI

27

Vertical Law

Natural Law & Spiritual Law

What is the explanation of the fact that "the same" laws, roughly, hold, in the world of ethics & in the physical world? Answer: what we call spiritual or ethical laws are simply laws characterising the higher monads, in precisely the same way as the so-called physical laws characterise the lower monads. This is the doctrine of the Verticality of Law. Physical & spiritual law are continuous. As you mount the monadic scale, the principles of synthesis & discernment, for example, become ever less 'physical' & ever more sublime. There is nothing impractical about spiritual law at its own, higher, level, for it is in accord.

ance with such law that the higher monads function. Love, self-denial, courage, obedience & other virtues, are in the higher world as essential & effective as 'gravity' 'electricity' 'motion' etc are in the lower.

But the two sets are not distinct; they merge by gradations, so that there is one Law evolving $\uparrow$ & devolving $\downarrow$. The physical, if you will, is simply one aspect of this Law $\uparrow\downarrow$ & the spiritual another aspect. Concretely, the law includes all the levels at which it works & all the forms it takes at all levels.

This is the explanation of the similarity between physical & spiritual law: there is but one law, & it is both physical & spiritual.

Natural + Spiritual Law This sounds unexciting but it is really a revolutionary idea. It means that the laws of concrete action - only are what are (to us) spiritual laws. 'tis love, 'tis love, that makes the world go round. Heaven, i.e. the sky, sun, stars, is the region of high moral law. The Earth, so far from being baser, coarser, more material, than we who live on her, so far from being actuated by less-than-psychological laws, is super-human, & her laws are more refined, more spiritual, than our moral laws. But they are the same law, in higher aspect. The stars are governed by laws too exaltedly "spiritual" for ordinary mortal man to conceive - except that

our laws are continuous with theirs.

In terms of 8? This needs much working out. First, distinguish between P.H. law Φ + External law Ψ . These aren't really separate, for Ψ law, in the end, is in P.H. & the two are one. Law is Φ conscious of its own workings.

Take Φ first. At low levels, the monad's P.H. life is a feeling (whitehead) about its peers - feelings of attraction - repulsion $\sim\sim\sim$, indimenting love, hate, anticipation, memory, purpose, pain, pleasure etc etc. I think all these emotions are present at the lowest levels in more or less undifferentiated & unrefined form. The same emotions evolve upwards in all process $\uparrow\downarrow$ so that nothing takes place even at low levels without the intervention of the higher - future - spiritual experience.

Natural & Spiritual Law. So that the lowliest mental experience, the most primitive laws & rules, need the highest art, to be their primitive rules! (This should make us tolerant.) And vice versa.

Really the above is a propulsion of the curve (extrapolation) that we clearly see: Society, to work at all practically, is founded on some cooperation, sympathy, conscience, etc. But the principle of aggregation or cooperation amongst cells, though the same in essence, is less 'moral'. In the world of atoms & molecules, the process is less 'moral' still. Now extrapolate the curve, & we have a Soc. Life, Earth etc that are increasingly moral, whose everyday practical functioning is (to men men) more & more

utopian, spiritual, refined. Unselfish love here is as dynamic as ampere lowers down. It is needed to make things ampere. The amperes are simply abstractions from the high spiritual love of the T.V. world.

But do not we top the moral curve? Is not the nation below the individual in morality? Society (in its treatment of other species) below the morality of the Nation, who has some respect for other Nations. (Preservation of other species in Sanctuaries & Reserves is nevertheless going) And life loves still, & unconscious to boot? We do top the moral curve — now.

Answer: the Extrapolation is into the future. Only in future is Soc nally Soc, life nally life, Earth nally Earth.