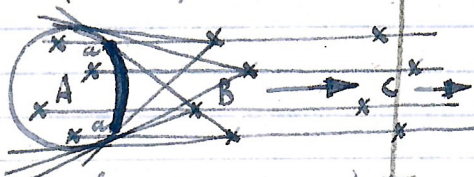


(2)

Object viewed at Distance ④ ^{"à la"} Proust "Recherche du Temps Perdu"
The first experience may be trivial, but the recollection called forth
by some object associated with the original experience, may, for
some unexplained reason, yield rich emotional experience,
meaning, value, in contrast to the triviality of the original
experience. (Consult Buryl &/or check from P.) ⑤ Retirement from
the object. Time the Healer. "This too will pass." Tennyson: "The
tender grace of the day that is dead" — the tender grace is only
evident when the day is dead, & is eloquent testimony to the day
being very much alive! Now the day, the object, the experience,
is never merely what is experienced at the time, in the first instance.

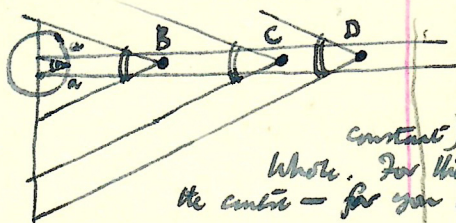
Its meaning will not come out till the end of time, till it attains
the highest level, till it finds its place in the whole of things, till
God gives full meaning to it. Royce: Reality is full of final
meaning of the thing. Till you have seen the object from the
qualitative distance of space & time, you have not really seen
that object! Till you witness the last Act of a Play, you
you have not really experienced the first. An object is in
all time. An object is itself as perceived from all positions
& from all times, past, present, & future. Our method of knowing
objects, our very condition of knowledge, is itself Amputation &
Part & Inclusion. But subsequent mental activity, in so far as
it is adequate, is restoration of the amputated parts. You
cannot judge anything truly nor sub specie aeternitatis. In
future prehension of the present changes its meaning & character
utterly.

Object viewed at a Distance ③ And the meanings of all objects
 when in a single Whole - The Whole. Reality is One. This converg-
ence is an aspect of distance. Four observers in City A see



very different aspects of the City
 indeed, for they are in it. Yet
 Each sees the City. When they move
 to B their views have much in
 common (namely are a-a) though this common material is still
 subject to private distortion. At C the common area is bigger.
 At D the four observers see eye to eye, the cones' sides have
 become ||. all four see the same city. This is convergence.

[A lovely diag. indicating the continuity of moral & physical law, & the Geometrical philosophy.] (D) It is not the mere distance of the views, in space & in time, that saves the present situation, but its inclusiveness. This is the explanation of the fact that it is possible to take a distant (& exclusive view) which is (in vision) increasing vagueness & lack of content, & (in thought) increasing abstraction & emptiness. The widening view must not lose its richness. The angle of vision should



be constant, so that the more you take in (w.), the richer the field (another constant). The goal is to take in the whole. For this you must be Nothing at the center — for you cannot duplicate the whole.

Object viewed at a Distance ⑤ Note that though in a sense Alice is what she sees (she, really, at the moment of seeing is not what she sees - but the act of seeing makes her what she sees. To start with she is the Member of the T.V. she sees! This is a new notion to develop. Or she sees the T.V. p.h. rather, Members' points of view have more & more in common till they unite in the T.V.'s point of view. ⑥ We see the stars - about them there is no disputing: men's point of view here is One. De quibus there is no disputing for the opposite reason: men's points of view are as many as the men concerned. Between these 2 extremes expect to find growing unanimity - one

mindfulness. The stars are really the one Object (there is really only one) seen from the stellar-point of view, the point of view where convergence is very high.

(10) There is a Copernican revolution. The old view of the world was "many objects viewed by your one mind - your mind being human". My new view is "one Object viewed by a multiple mind - your mind belonging to all levels".

This accounts for the truth in the saying that we project our thoughts into the world & find what we first put there. I go much further than Kant's Copernican Revolution: I complete it. (As Hegel did?) The world has objective reality, but what I make of it depends upon what I am - the level I occupy. "There is nothing good or bad but thinking makes it so." "As a man thinketh, so is he."

(5)

Object viewed at a Distance ⑪ Now the whole is constituted (of the traffic $\uparrow\downarrow$) of what minds make of it, i.e. it is Mind becoming more $\uparrow$ & becoming less $\downarrow$ aware of itself. ⑫ A revolutionary view of what the human mind is: it can see a star; it can even conceive of God, the Universe, the SS. What does this mean? It means that Ken is a level 'in a man's mind' where the One assumes the form of the SS, the V, the Star, God. You don't turn your head from looking at a house to look at a star, or stop thinking of 'low' object A & start to think of 'higher' object B, but you grow mentally to the extent of seeing the whole under a higher & more complete aspect. My revolution

in Epistemology is this: It is one object. You are exactly like a man looking at an Object thru' a microscope, & constantly changing the magnification. The Object is the same. All the changes going on are in you & in your extension the microscope. (Of course our attention, within the field of one level, can shift from object (a) to object (b) of the same level - but again it is we who change. Can we say that reality is unchanging? No - & no. For the unchanging Object is only $\frac{1}{2}$ the story: its other aspect is the changing Observer. For the Observer is observing Himself & the Object is also the Knower.) (13) But are all changes in the Object - as we grasp it subjective? Are none of them in the Object? Since change & ourselves & $\uparrow\downarrow$ are parts of the Object, in this sense the Object is Changing. (Bergson says

⑥

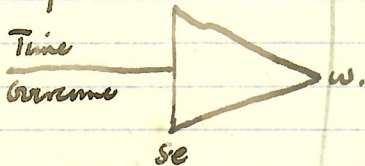
Object viewed at a Distance, the Object - Reality - is nothing but Change - no thing which changes.) But the changes we perceive, as when Object A shifts to position C from B, are they 'in us'? Yes, for here arises the question of time - grasp. Imagine an observer looking through a time-microscope. His object is the same, but as he tunes the scanner less & less, or more & more, time is included in his S-P field. Ultimately, when he includes all time in his S-P field the relationship A-C-B described above will characterize the whole of the Object; all its time will be knit up into a unified pattern which is Present. Put differently: it is always true that in 1066 William came to Britain. See

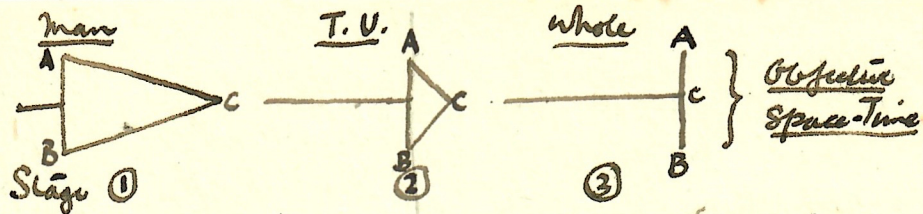
McTaggart. So it is that every change you think to be in the World is really due to your progressive ability, as time goes on, to discover what the world eternally is.

(14) Life is always a Voyage of Discovery, applying your particular microscope to Reality. We are all observing the same Object - the Whole - from our different angles. And yet the division into Subject + Object is artificial.

1.10.44

The Conquest of Space & Time We have various time-scales. We are waiting in a theatre queue for 2 hours: it is a "long" time. The reign of Edward VIII was 'short'. A million years of geological time is insignificant. And the "Recent" geological period covers years. Thus do we recognise time shrinkage for man $\rightarrow$ Soc $\rightarrow$ life $\rightarrow$ Earth etc. Thus we can draw:





For God at ③ there is no space shrinkage (in objective space) & no shrinkage in objective time. Space & time are both $AB = \infty$ evenly distributed, & $C = 0$. There is no shrinkage: only the 2 aspects of ∞ & 0 .

(The pyramid diagram is, oddly enough, here for space-time shrinkage)



These are like the converging railway lines)

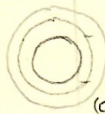
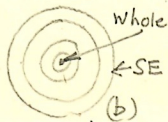
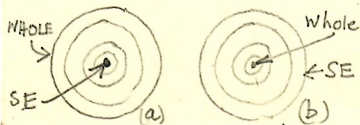
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8 9 16 17 21 22 23 25 26
~~1~~ X XI ①

The Aura + Rotation Turning the ◎ inside-out

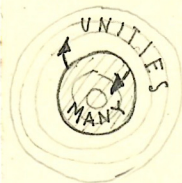
① We have, on independent grounds, our ◎ scheme or aura. But it comes home to me today that not only do the Sun + stars arrange themselves thus to view, but they obligingly trace out their aura-rings. Hogben's drawings (Science for the Citizen) of the primary data of all astronomy - namely the appearance of the heavens are all on the ◎ principle, with you at the centre of the circles described about you.

② The two limits are (a) all revolves about the S-O centre

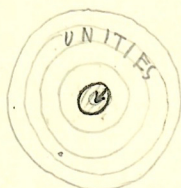


(b) all revolves about the Whole, which is the One, at the Centre.

(3) You are $c' c''$, i.e. mid-way between these extremes. In respect of the world up to you (c'') you are the unity & your cells, molecules, etc., etc., are the multiplicity. In respect of the world* above you & beyond you (c') you again are the unity & everything above you is a unity. Your evolution



(I)



(II)



(III)

is thus growth (III) & ungrowth (II) so that you end up with the Infinite Many at Circum as well as the Infinite One; & likewise at the

Centre.

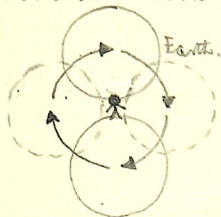
(4) In terms of rotation, this means that, growing, I perceive the One above me - the Sun, to whom I jump. But essentially I realise he

(2)

The Aura & Rotation.

too is one of many that move about another Centre, & so I jump again. This is the Search for the one, & it involves embracing the Many. Centre-shifting.

⑤ Below this stage, there is one when the Earth describes her orbit about me, her Centre! And I describe orbits about



a cell of mine. When I move, my cell does not move. Just as when the earth moves I do not move. This is really & literally true, & is simply a consequence of the Law of relativity.

⑥ The S-s lives in a world of Unity. It is One. All about it are One: - the Se at the Centre, I mean. And all moves about it. This condition you have to engrow to.

① But the wonderful thing is the obviousness of the rotating higher self. This rotating physiology going on. Here is our Body — this is the way it works. wheels within wheels. It is very beautiful.

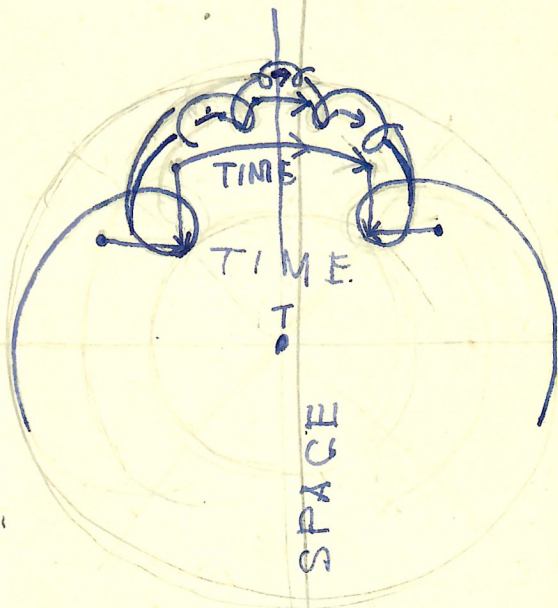
② By evolving to the circum you shift the whole from the circum to the centre. Just as, by evolving from centre to man you have manied all save yourself-as-man — all your cells, molecules etc. — it follows that the ① must be turned inside-out. This process has to go on till the whole ② is turned inside-out & the circum is at the centre & the centre is at the circum.

③ True philosophy is nothing less than turning the world inside-out — that is what the world is for! A garment to be turned.



(3)

Time is the verticalisation

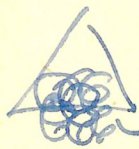


Each level is a circle to the level below, a spiral to the one above.

Time of diff quality work
here in me now

Slow mills of Gov carrying
me round.

Give Δ depth &
you get



spreads as
its depth.
a model wanted

XI Q + + + + Motion Q.

①

June 47

Spokes, leverage, +

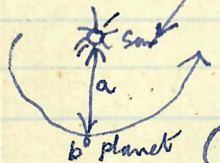
Epycyclic ① The wheel of one level = the spoke of the next
= the meaning of this ② diag.



② Spoke = a growing thing - increasing range.

Thus (a) : (b) = the place where the Sun is the Sun
the end of the Sun's spoke, as the sun is
the end of the planet's spoke. This is

leverage

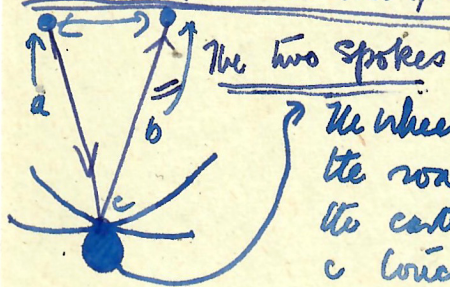


③

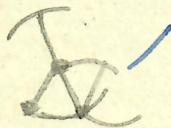


This point is common to all spokes =
the place where all wheels are.
The presence of all units in one level.

is the my notation about all of them. I am in all
their rims, at the end of all their spokes.



The wheel goes over a stone in
the road! $a \ b =$ the time
the cart travels while the rim
c touches the stone.



like a looping catapella.

