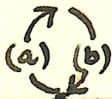


The Aura & The Window Pane Not for nothing is it impossible for us to focus at the same time upon the cell and the man or upon the man & the star. When you see the man the cell is no more. When you see the star the man is no more. Our seeing is ontological! We see truly. The 'alchemy' of your seeing is the 'alchemy' of the world, transmuting in Time.

(2) Thus Evolution is (a) the ascent to ever higher levels by virtue of the progressive shrinkage or down-going of the lower, contained levels. If man does not learn to minimise & deny himself he cannot

approach God. Evolution is a down-going process. Ascent by descent. Humanism is the great obstacle to progress. Man blocks the road to Super-man.

- (23) Evolution is also (b) the reverse process. It is in this sense really Devolution. Here we start with God in focus, & destroy God by shifting our focus nearer to that, not God, but a lower manas fills the field. The expansion of the lower destroys the higher. This is God's descent.



The Aura & the Window Pane (24) Thus the more space we generate under (b) the further from God we fall. Till at the centre, by generating & yet casting off all space we have progressively enlarged our conception of space to infinity and diminished our actual space-field to nil. We have thus destroyed space at the centre by expanding it & excluding it, just as we have destroyed space at the circumference by shrinking it & including it.

(25) Our evolution must follow both roads. The man who has no idea how big the world is - i.e. the

primitive man - and the man who has no idea
how small it is - i.e. the 'educated' man, must
synthesise their viewpoints. And they must
at once grow in the knowledge of the worlds
vastness & littleness, towards the goal when space
is overcome in God.

The Aura C.S. says: no it isn't because I can go there, & if I do I will find it hasn't shrunk.

A: but you will have shifted the centre of your Aura. It is from where you are that space shrinks - you have a private space which you carry about with you.

(For God, whose centre is everywhere, ^{every region} all space has, as circumference, shrunk to nil, & as centre, expanded to ∞ ; & for Him, therefore, space is both existent & non-existent, extended & unextended.)

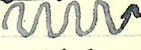
Cook: Rebirth of Christianity p 152 ; It is only too easy to confuse
the perceptual space of the world about us & the conceptual
space to which the forms does not apply.

9 15 16 17 19 20 21 22 23
25 26

①

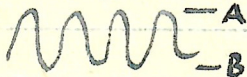
Earth Q

5.5.45

Magnification & Diminution: Maps, films etc. Live travel. ① You find your way round the countryside by means of a map - by regarding the countryside as alternately very big & very small  as your eye passes from map to the scene around you. This involves passing from a large scale to a small scale view, & back, with the field constant. Cf. H.W. Carr: Theory of Monads. This is Alice's Vision. ② So do we learn geography, astronomy. ③ So do we learn history, by the stretching & contraction, alternately of time, viewing a century, in a moment, as a moment, then expanding it to understand what life was actually like as lived. & so on.  ④ As in conversation there is a

rythmic WW expansion + contraction so in all activity
whatever then must be an alternation between the large
view of the completed (future) object, + the small view of
what is to be done now. WW. ④ London is full of
maps of itself. The Underground. This enables people, by
WW, to use the underground. ⑤ Is there ~~any~~ any connection
between London having maps of itself within itself, + a
T.O. having a membership within itself, as the SS having
atom members. Yes. For the SS is simply one pole of
the activity WW of which the atom is the other pole.
⑥ A cell can now be filmed + shown man-size, on
a screen with all its organs working. This is some indication
of the way our seeing will become increasingly vertical WW

Magnification & Diminution. We shall one day do on a far greater scale what we now do in all activity: we shall follow the process of the S. God follows it entirely (& at the same time is his unchanged Self) ① Growth is deepening the VS from almost horizontal to entirely vertical. This is only becoming what is. ② All purposive activity is necessarily role-changing, & time shifting. The essence of chaos is horizontality; the essence of reality & purpose is verticality. The essence of religion is not attaining the high level A, nor the low level B, but in the motion between them. between the general & future & perfect A & the particular.



present, & imperfect B. ① Fascinating that this should be in essence the same process as a cyclist map-reading.
② The process of thinking is essentially as described above. You see a Frenchman. He is particular, unique. But in naming him a Frenchman you refer to the big-scale (T.V.) level of the man. In seeing a tree as a tree, you bring in tree-hood (abstract universal) as the Class of Trees in the concrete sense. Perception implicitly involves , an alternation between analysis & synthesis, change of space & time scale, even at what we call our level: (but our level isn't level: to exist it must be knicked ) The more profound the thinking, the more acute the perception, the greater the vibrations , & the nearer the perception comes to being the reality itself & which is seen. Seeing all in God.

(3)

Magnification & Diminution is no pious phrase: it is as common-sensical as map-making & is simply a development of the same process. Who would connect the underground maps with seeing anything in God! (1) Nothing exists horizontally, without scale-change, or time-grasp. You cannot perceive or think of an object which has not, to be itself, a higher sort of existence in a class (or pseudo-T.U). And you cannot think of a class, a general time (or pseudo T.U) which, to be itself, is not manifest in particular incarnations.

* { I move by ref to E, in space
 { I act intelligently by ref to E's history in time

6 14 VI
8 15 17 21 22

①

12.44

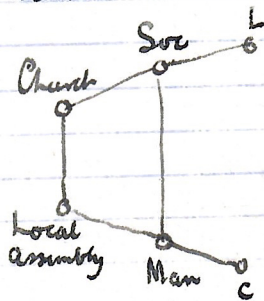
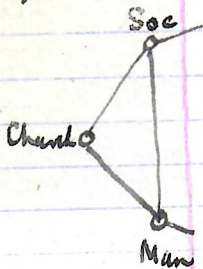
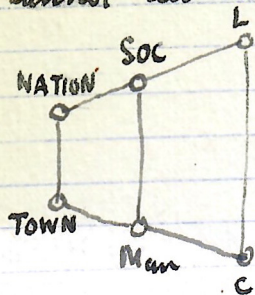
Life's Immediate Members. The SS has many planets; the V, many Suns; the whole many Universes. Above among the Higher Monads, then seems to be but one Society in life: the others, animal societies such as bees or ants, or a group of symbionts, or a species, do not seem to be in the same class with Man as the immediate subordinate of Life. How explain this curious exception?

The explanation, I think, is that though we are far from Soc-Time, we are further from Life-Time & have no conception what an individual, spiritual, integrated Person or God, this Life is - that descends to us in such a

misleading guide. Life is a great spiritual Personality,
beyond our imagination intelligent & intricate & body.
Now it is probably the case that Man fills ~~either~~ a
very partial, or very insignificant, role in Life. There
are probably many such Societies, not necessarily
contemporaneous as we know contemporaneousness,
not necessarily human. They may comprise a number
of species. In any case the point of view of every
species is represented in Life. Life, our higher Self,
includes the Lapeeworm's view of the world & the Snake's.
But other species, & new species very very far in
advance of ours, probably go with ours to build Life.
Cf. Stapleton's "Star maker" We belong in Life's Embryo.

(2)

Life's Immediate Members The problem of intimate
 monads between individual man, & Society, is somewhat
 different. But, again, we belong in Society's embryo,
 & cannot tell the form of the adult.



Then are
 some possible
 -dilemmas, not
 mutually
 exclusive.

~~Just as~~ It is necessary to a monad's being to be one of a society of beings like itself (it is them). It follows that Society is itself a member of a more inclusive Society which is Life.

And it seems probable that between man & Man Society, will mediate a national Society of Cultures, or a Society of Nations, or a Society of Corporations, or a society of Institutions, or a society of Churches, or all of these.

1 18 23

All you see revolves about you. ① Another revelation. Another discovery of a truth that we have lost in our sophistication. Another return we must make to the naive viewpoint, which is also the future & highly-developed viewpoint.

② You are mobile. You are always turning your (a) eyes in their sockets (b) head (c) whole body. And every time this happens your world revolves through part of a circle.

③ Now for us, in our sophisticated view, it is the observer that is moving, not the world. This is

a good & proper practical opinion, but it is not what is immediately given. All that is immediately given is (a) certain muscular sensations in the observer at the centre (in eyes, neck, or trunk, or legs) & (b) the motion of the panorama about him. Nothing else. To the very young child or some animals it must appear as though the panorama moves, not as though he or it moves. We unlearn this naive view, & unlearn with it a profound truth.

④ Now note that we have not all carried this principle to its conclusion. We "see", or rather we think ourselves move & we unsee the world's movement.

All you see revolves about you. But we do not "unsee" the Sun's movement & see it still while we move. We account for the revolutions of Society & Life about us by our motion & not theirs, but we do not go so far as to account for the motion of the Sun thus. Science does, but C.S. does not.

(5) What I am after is that we should See. It is most difficult to see. And fatally easy to think away what we see.

(6) C.S. says that it is impudient of you to imagine that you can will a line to travel round you, or

the sun to suddenly shift back & forth or up & down, and that it is both more modest & simpler to suppose that the motion (which is undisputedly a fact) is Yours & not theirs.

⑦ Not only can you will motion in the world, but you can (by, as we say, approaching or receding from an object) cause it to swell or shrink. But note that this power of Yours is limited. You can make the sun rotate, but neither swell nor shrink. Whereas you can make the tree do both.

⑧ Note also that you cannot will any rotating motion in one object along with any rotating motion in another at the same time.