

Colchester 8/2/66
2 AM! - 4 AM
in bed

①

I ~~II~~ ~~IX~~ ~~XI~~ 21 22 23
XV



My building up is for others a breaking down.

~~What~~ What I want to arrive at is the inner reality behind what I experience in an object's becoming me, breaking down to me. This notion of breaking down is physical. What is the mental reality behind it?

First note that the object is propagating - propagating light say in a system of globes. Rectilinear propagation is an abstraction.

and it is really becoming (aspects of) the higher 'globes' it is attaining to.

I am at B & catch something of A's building up. But I

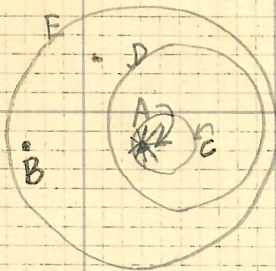
read it as - what? As object D - say the sun -
which I see.

The sun (as planet) becoming the SS, Goulding himself up
is for me the sun breaking himself down into me!!
Because I intercept but a few of his beams. An
abstraction of his growing.

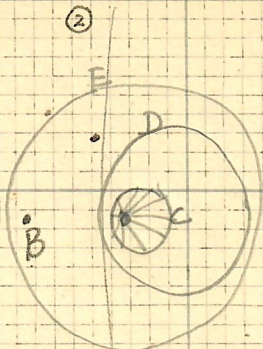
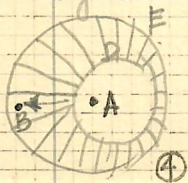
But what is this growing for A? It must be 'looking
all around' (like the little Jackal) 'And whatever he
saw that he became'

Then is sunlight on me the sun seeing me!!!?

Yes! Part of it anyway. That seeing is however immensely
future to you. The concrete reality is the sphere of sun becoming
SS



Stages ①



②

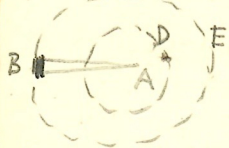


③



(3)

- of which you intercept a few beams. B. But E is + D is



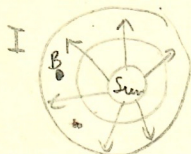
concentric i.e. as a globe being far
 future to what it is as a pencil of light
 at B! If you were E instead of a
 minute portion of it, you would see the

fully developed sun + the sun would be seeing a part of
 you as E. But since you are B - you see a primitive
 Sun + the sun sees you as part of the developed E.

Sunlight is sun-seeing-you!!

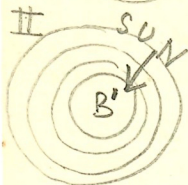
So God is light, then God sees me. Nothing His.

The eye at the bottom of the plate..



Whereas, when I draw myself from the sun's
 viewpoint as B, ^{I am off-centre,} from my own view
 point, I am in the centre of the picture, B'!

The ^{necessary} divergence of these 2 pictures means a
 complete time divergence. Also II means Sun-
 breaking-down I means sun-building-up.



The reality is I II. Labels alternating

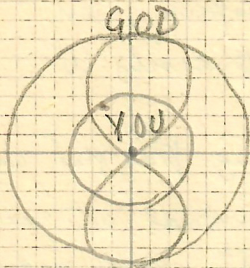
viewpoints of you as centre & as off-centre, as eccentric
w.w are I & II.

These two aspects have these 2 diagrams, namely

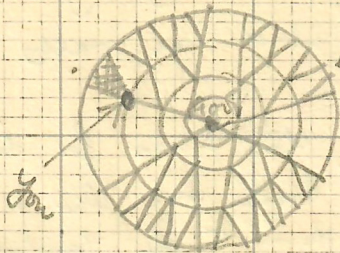
I The I you at centre.

II God at centre.

(4)



I



II

This is the diag
for the optical
curve. A prop-
agation of light
No I for the recti-
linear.

In I God is infinitely future: the world builds Him
 In II " " the Origin of the Universe, which is his
 Immanation. Plotinus.
 In I all our experience is our knowing God. 2
 In II " " " " " " God " " us 3

I & II are really, not only my 2 aspects, but
God's 2 aspects - which are really precisely the
same.

Diary: mention that I was for long puzzled as
to why I couldn't draw more than 1 monad at each
level, & put this down to the limitations of the medium.
Actually the medium was wiser than I!

Reality is I-II Egotistical - Self-effacing.

Each of I & II includes the other in itself however!
I includes self-effacement. But you are still the
centre of the picture. & II includes your expansion -
to centre.

July 46

ARMS + LEGS + Centre 'CENTRALITY'

① is a sort of building up, or increase in importance!

- ① It is said Soc. is only a means, individ is what matters.
 - ② It is said that body is means (to supply blood) to nervous system.
 - ③ And nervous system is a means whereby brain is in communication with world. Also, of course
 - ④ Earth, Univ, etc are all 'dead' means for individual. Importance increases up to the actual atomic changes in my brain - + Centre/Nothing.
- "Arms + legs" come in here: the important is the least visible

1. You can't see your head but you can see your feet.
2. " " " " house " " " " " neighbours
3. (" " " " town " " " " " next town)
4. " " " " planet " " " " " next.

Always the important functionally is here, the less important functionally is there. For you are more intimately dependent on this house than that, this man than that man. And so on.

~~Body~~ Limbs are in same relation to head as, other men to me, as man to earth.

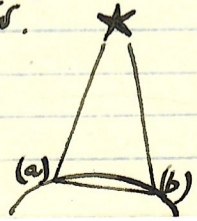
Working inwards, the really important you is always Central, & becomes the Centre = Nothing!

The Organization of Perspectives.

(1) Binocular vision, revealing a 3-dimensional world, is characteristic of you as a human monad. Monocular vision of your parts (of each eye, etc) reveals a 2-dimensional world. You organize the perspectives of your parts. Thus all monads' perspectives are the perspectives of their parts, integrated.

(2) Parallax. Trigonometry. Surveying.

(a) & (b) observe angle of stars from their respective situations. The results are integrated, & S-life-Earth sees the



star as at a distance of so many million miles.
Earth-life-Soc has multiocular vision. We, with
binocular vision, can judge distance up to a
very limited distance. Earth-life-Soc can see
distance much further.

(Note also that telescope is a Social organ, not
that of individual human. Telescope-cum-photi
plate = Earth-life-Society organ of which the range
is much greater than the human.)

To measure the height of a mountain one
observer will not suffice. There must be at least
two (One man in 2 positions = 2 observers)

II

The Organisation of Perspectives



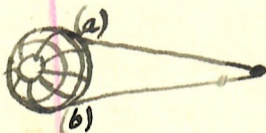
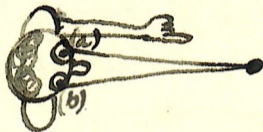
Society can, by multi-ocular vision see the exact, measured, height of a mountain.

An individual man sees only "a high mountain."

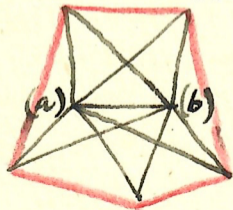
This is very important. Society sees in exact measurements, we guess.

(Note: that units of measurement are super-individual; they are completely social. Society, to be what it is & live as it does, must see much more accurately than we as individuals do.)

Note how Society's manner of Judging distances is like ours.



The plane-table method of surveying is again a bi-observer method. (a)'s perspective or (b)'s perspective are integrated into a perspective that is neither's but an ideal perspective; i.e. Society's perspective of a part of the Earth.



III

The Truth of Perspectives. Can we say that, now, at our level, the sun, in so far as there is a sun, actually does revolve around us? Is it only in the (our) future that we revolve around it?

The lower perspectives of atoms, molecules & cells etc are not in error. For they are (a) proper to their level, they are that level; if they were different they would belong to another level; & (b) they are the perspectives which, integrated, form the more comprehensive perspectives of higher & more future levels.

Thus there is no question of the pre-Copernican view being erroneous. It is one of the perspectives which, organised, gives the Copernican perspective. So the Copernican perspective, organised with others, will give a wider one.

Even the lowest perspective is an essential ingredient of the highest. For the highest is an organisation of every man's world-view.

③ As mere individual, untrained creatures we see the objects around us always in perspective. We never see the 'correct' shape of anything. But what is the correct shape? It is Society's view.

IV

Social Perspective And society's perspective of an object is a synthesis of all our individual perspectives which we (humbly denying ourselves) call 'distorted'. Thus a "cylinder" is neither a, b, c, d, or e.



a



b



c



d



e

It is all these & more. It is a multiocular view of that

which we perceive binocularly. A cylinder is an object that Society sees, but can never see.

ⓐ But note how we, though human & knowing

Society's objects only by description, yet transcend our humanity. So much so that we have to discover that we do not directly perceive Society's objects, but only our own.

5) Note also how much more acute Society's senses are than ours. This is because (a) Society's vision is multi-ocular (b) it is "extra-organic" using "artificial" extensions such as microscope & telescope (c) it (Society) organises our different senses into one sense of its own. Example of (c): - Society can tell how much an object weighs with amazing accuracy by using, not our muscular sense, but our eyesight: balances.

(2)

Bury 24/11/45

Only Man has a Soul! viruses, bacteria, atoms & electrons. And physics must spread upwards till we have a mechanics of human behaviour (Watson) a mechanics of religious behaviour even, an endocrinology of the soul (Motttram).
McD: (36) "Physiology investigates the processes of the parts or organs of which any organism is composed, while psychology investigates the activities of the organism as a whole, that is, those in which it operates as a whole or unit."

(Orno But why change the whole principle for the organ?
Admit that your behaviour is psychological. Why not yours

parts' behaviour? Then is one of Panpsychism's biggest arguments - from the human body. Continuity. Why suddenly treat the whole, according to different laws?? This argument is specially cogent because it is from you - the study of yourself - & not from environment. You have insight into the whole of your body. Why not apply this insight ~~into~~ your body's parts instead of speculating about mechanism?)

Med: (37) Science's faith is that all seemingly purposeful action is mechanically explicable.

(Ours the difference between ↓ of Behaviourism & ↑ of Panpsychism is really the diff. between the P-H & the ↑ External view of you. Both are right.