

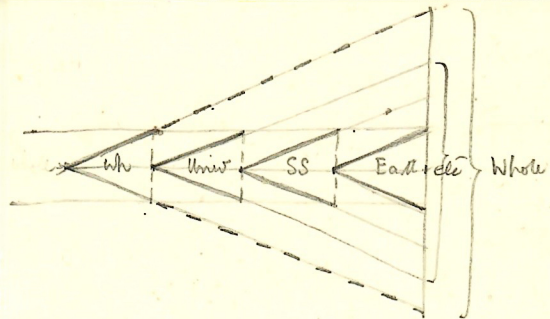
(2)

Alice sees you alternately swelling & shrinking



Alice's field of vision is no accidental limitation, no source of illusion, but a fundamental characteristic of the whole process.

Your lower levels (which have to reduce to a point & disappear) are not oblations because they are wrecked as there is something fundamentally wrong with them. They exist to contribute the benefit of their alternate obliteration in T. & resuscitation in V. Just as the energy of your body is derived from the death upwards  of the molecules you eat (anabolism) & their death downwards 



Bury Nov 22/45

4 9 15 21 22

*

XVI



Each higher level includes the lower ones. Hegel. This applies to Molecules.

Uranium is Oxygen, Helium, etc etc - all the elements beneath itself. It has an aspect or level (i.e. a ring) at which it is Oxygen etc, & without that ring & its electrons it would not be what it is. A higher element to be such must be all the lower elements.

Get inside Rad. atom & it is lower atom!
So with animals, roughly



X . XVI . XX XII XIII 1
21 22 23 24 Centre

One of Each Monad-type? I suspect you are the only man, - that your ovum is the only cell, that the Earth has only one molecule - the first, that the Sun sprang from one atom seed. ^{only man} ^{only} headless man.

Your experience is the series: experience of a man, youth, child, baby, foetus, embryo, ovum without a break: for you other cells as cells do not exist. The same sort of thing is true for you & society: There is only one man & his experience is continuous with Society: the rest of men are appearances. I alone connect with Society - my present experience being

Continuous with its Experience.

Though the Self appears to be split amongst
these, it is not so split.

You have no lateral experience. What appears
to be lateral really belongs above. What appears
to be other men are aspects of Society. What
appears to be animals are Life.

There is only one Experience in the world, from
most of which your narrow consciousness cuts
you off. The Self is no more than you, with
past & ~~present~~ future experience related to it. The
Self is only divided (in appearance) in time. You have
no connection with anything save this Self. All lateral experience
is really vertical.

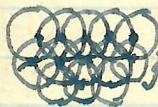
XIV X

XIII

III Q.

Aug 46

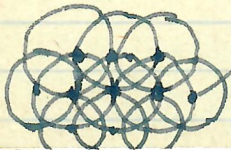
Distinction between internal & external relations of monads.
e.g. my cell region. Where is it?



This is my cell region: where my outer cells are not overlapped.

This is my internal cell region.

So will every monad.



Stars or planets
or men.

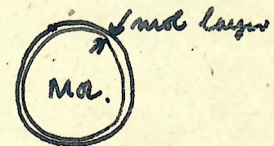
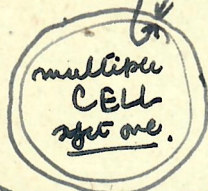


In systems the internal relations are 'ones' & 'ignores'.

Surface tension

own

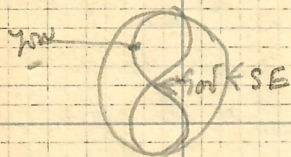
In effect I am one cell, surrounded by very ~~large~~^{thin} cell regions.



I am one cell because the cells in me take in each others making to such an extent as to weld themselves into one. This is not true of the skin.

And so a centre where at last there is unity once & for all.

It can be drawn as



⑤

The Theocentric Universe }
" " Egocentric " }

In II God is taking cognisance of his world - by coming down & being incarnated in it. I.e. LIGHT = his seeing

In I the world is seeking God. Or God in the world is seeking Himself in Perfection.

But I & II are the same read differently.

In one, God sees us, i.e. becomes us. i.e. the Incarnation. The sun is incarnated, vocalised, in the Earth. The Earth in life & so on.

This is a Theomorphic universe!

Breaking down is God coming down to men.
Or sending his Son. His Son comes down.

I = the Holy Spirit ascending; II = the Son
descending.

It = God expressing himself in & as the world.
His 'seeing' the world is a part of this expression.
"This is my only beloved Son, in whom I am well pleased."

Does the sun (a) see us as its arms & legs?
(b) use us ditto (c) control our growth ditto.

So becoming the SS. i.e.

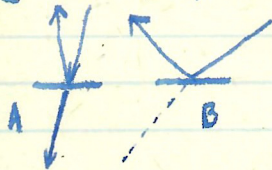


② Burzon

Bury 14.10.45.

The mirrors a centre of spontaneous activity don't pass through the centre but are reflected & indicate the outline of the object that emits them. Nothing new added.

(Burro) Angle of incidence is one governing factor. When the angle is large (A) there is little or no reflection. Will pass at once into action without consciousness. When the angle is small (B) there is little or no light which passes on (through the infravision medium): all is reflected. [Note the time: reflection & deliberation] All is reflected till, as it were, the



becomes Φ , i.e. ready for action. ① ② ③. Your Φ is



continually pulsing laterally as well as vertically. [It is of course, at one time, in all ③ conditions, which refer to the stage of one particular

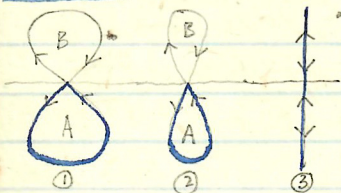
series of events in the self.] The passage from Φ to Φ is variously called biding one's time, making up one's mind, planning a move. Note that in ① there is maximum disparity or divergence between will & pro. In ③ they approach unity.

But A is the Reality (of Bradley) B is our
except from Reality, our selection, based on interest.



③ Bergson

The Mirror



A is the totality of things; B is the Idea of Reality, the Predicate detached from the Subject. In ③, the Idea & the Reality are One. [Also Pro. & Will come to identity, & action & reaction]

Now see Card ④: ① is the o-e's 8; ⑤ is God's 8. ① & ⑤ are the 2 aspects of the whole, in which ①) pro = action & will = reaction, & ⑤) pro = will & action = reaction. In other words all 4 arms of the 8 are, in the whole, identical. Evolution is from — (horizontal) to | (vertical) And this involves, at a certain

stage. (namely when the A B ceases to be all reflected from the centre, so is partly refracted into the detached world of predications, ideas, whence as apart from existence) the detachment of Idea (B) from Reality (A). Till Idea is complete, till all A passes into B.

Is then a stage ② when in the world's history, idea is not divided from reality? I imagine that when there is any A there is always some B; all is not reflected.

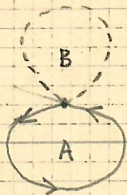
See Card ⑤. Note that the content of B is always complete (indicated by line thickness) whereas B grows from ① nil to ⑤ Equality with A. But equality of B with A means the end of thought proper as we know it. Cf. Bradley on this.

The Mirror

Bury 19.10.45



①



②



③



④



⑤

Note infracture A's angles are not duplicated in B until ⑤. That is to say there is no double aspect identities between A + B in respect of any process save the Whole Process. The Double Aspect theory is correct for the Whole, + only for the whole.

The first



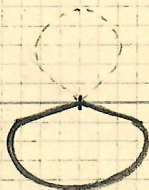
the first figure is a circle with a central point and arrows on its circumference pointing clockwise. The second figure is a figure-eight shape with arrows on both loops pointing downwards. The third figure is a vertical line with arrows pointing downwards. The fourth figure is a vertical line with arrows pointing downwards. The fifth figure is a vertical line with arrows pointing downwards.

The Mirror

(5)



①



②



③



④



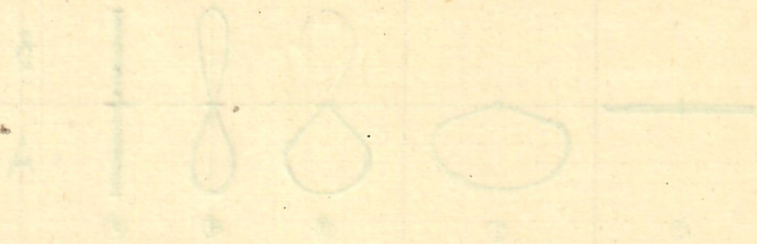
⑤

B

A

(Via Reading to Borgson, A is what he calls matter-images, B is, not what is reflected, but what is not reflected but is instead refracted, of these 'matter-images'.

Reality A carries on perfectly, in full strength, regardless of how much of it is detached as B. B does not contribute to A.



(6)

The Mirror Thus the Behaviorists and the Parallelists are right. Mind makes no difference. I add: Reality is Mind, & mind is not something which interferes with Mind, but something which is a little bit of its very substance. The Double Aspect theory is O.K. P And yet the Interaction people are right up to a point also. B does affect A because B is A in part, & parts of A affect the rest of A! Also the Interactionists are right inasmuch as B is an essential part of the process of ~~+~~ becoming ~~+~~. The evolution of the world can be looked upon as mind-taking-over, from the OTHER.

See card ④. Note that A is not diminished when partly "taken over", because, whether ~~pass.~~ "action" is directly reflected from the centre (without passing through to "presentation") or passes through, the total content of action = the content of reaction. In other words mind is reality-appropriation, the realization of what is. It does not take away or add anything to the Real. [And yet, because it is a part of the Real, & because Reality is mind, all mind has the 'freedom-of-will' of Reality, in its measure.]

In a sense ① is pure matter, ⑤ pure mind. In ① presentation is action - then materialism, (dead-matter) is right. In ⑤ the Idealist is right. For us at ② neither materialism nor spiritualism is right; A remains much Otherness - infinite Otherness.