

C.S. You have proved me wrong, But my mistake was to analyse ^{only} I should have seen the event of the shell find at the building, not ^{only} as composed of even smaller events, but as a tiny bit of larger events. To explain what is happening we must look to the Environment as well as the inside story.

A. You mean that the shell must have been fired in the course of a war which is the outcome of history, & the technique of the gunnery & the design of the house & the shell & the gun are rooted in a very long history, in the whole history of Society & of Life.

And the chemistry & physics of the shell's ballistics
can only be appreciated as belonging in the Earth
& the Solar System, as local disturbances
in those bodies. And, if you press the matter
further, you will find that the event of the
shell that knocked down the house ~~is~~ needs
the whole universe as its ground & setting &
nality. And the whole is unknowable by a
mere part of the whole such as you.

So you see that whether we analyse or 'condense'
the result is much the same.

XII
8 15 IX 26 27

When, on a summer's day, you lie in the grass looking up at the sky, remember that your eye is the Earth's eye, that you are ^{the} Earth looking at the sky, ^{that} you are the Earth thinking about itself. Look at your hand - it is one of the Earth's hands, with which it reizes ^{its} of itself. The artist that painted the Sistine & composed the Ninth Symphony was the Earth. It is the Earth that has weighed itself, & calculated its distance from the sun, & collected the circumstances of its birth, & remembered that it had not only a Sun-mother

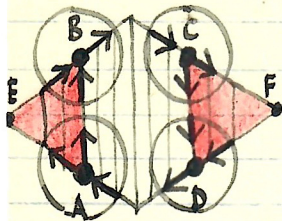
but a Star-father.

Ultimately, of course. God does everything.
God composes every poem, writes every book.
plays every musical instrument — & commits
every crime.

X
Shows need for keeping lives apart.

X 19
9 16 21 22 23

The T.V. as a different Order of Being from Members A. The member



has only one source of information from below; B has two - his immediate sub-
-altern & his 'members'. Man being in
the A class has not this dual source
of information. A. - we 'put-up' to 2 levels
say is Soc & Nation. But B 'puts-up' only

to its superior. C. The T.V. doesn't apparently suffer
from that division of loyalties, (having only one with from above
arrow) that we do with our 2 arrows, say from Soc & Nation.
From then very vital differences we ought to be able to guess

a little better what the mind of a T.V. is like, or how different from our minds.

The chief difference is this: with us, the duality is above us. With T.V.'s the duality is below, or within themselves. The T.V. knows where its allegiance lies. You know when you reach E F — & so achieve T.V. status. But the ordinary man's allegiance is divided. On the other hand, you get from your body fairly consistent reports at A, & can give consistent orders at B. Whereas the T.V. has a problem with its body & B & C. Or if you prefer, the T.V. has 2 aspects: one highly advanced & the other just as primitive; one recent & the other ancient. & it has to control its own evolution from one to the other

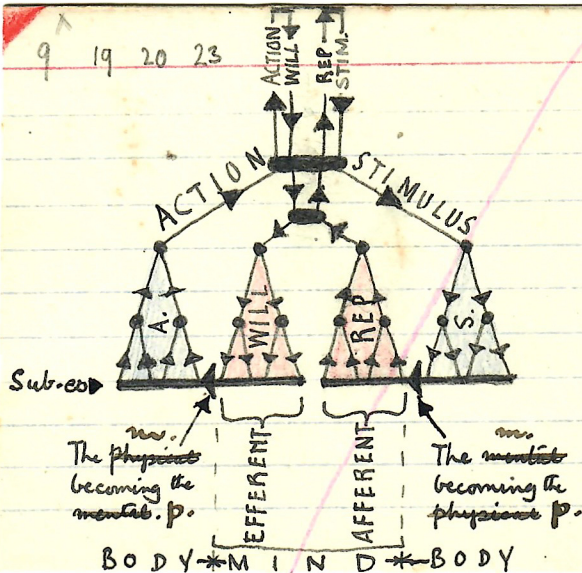
(2)

The T.V. as a different Order of Being. The T.V.'s consciousness covers the area of the red triangle. The events in his long life from A to B are compressed in his consciousness, yet following in due sequence, in his S.P. The T.V. has a lot on his hands. No mean Angel this. (But of course there is really not a series of T.V.s, but one T.V. Advancing Experience.) See how at C. The T.V. has to send his orders right down to his Earliest history as well as down to the immediate past!

In (19) it must be stressed how different the T.V.s are from us. An utterly different order of being surely.

It is not possible, I think that T.Vs are members of bigger
T.V's or so on. But if so then the super-T.Vs must be
as superior to our TVs as our members are inferior to
our T.Vs.

9 19 20 23



The specialised branches
of your office.

Now you have special-
ised nervous systems
your dealings with
the active & receptor
sides of your office are
indirect, via office-boy.



9 16 21 22

The arrow of representation & will, or of action & nation, is never our own; it is not of us but of the whole. When you love nature you accompany the arrow as far as nature; when you love the Earth you go further. When you love God the entire arrows of representation, will, action, & nation are yours. For only God does anything & only as in God do you do anything. Your doing, your willing is an abstraction and not real by itself.

Action by you means action at all levels always. Everything you do extends from subelections to God &

You can do nothing private, or to yourself or by yourself. When you see, you always are grasping what is beyond themselves; so are your molecules & cells. When you love your cells 'love.' The cells of husband & wife love one another & express their love in much the same sort of physical embrace. ~~Your~~^{His} molecules embrace hers. The Species experiences bodily ecstasy.

What your atoms do you do, & what you do life does, the earth does, the S.S. does. The arrow expresses this. It is not that your action is transformed to man & man's to life etc. My action is automatically life's action & the 8 diagram merely conducts me from aspect to aspect of one action.

9 16 17 20 22

Will is concrete mind becoming abstract. Representation is abstract mind becoming concrete.

The presentation of the ^{sub-}electron is already the presentation of the whole, & the will of the whole is already the will of the sub-electron. A will-act, or a representation act occurs at all the levels it involves simultaneously, & time is therefore an illusion.

But we, for whom time exists, observe will, representation, action, & reaction, following in time the arrows of our diagram.

The effect appears to spread from part to whole, or from whole to part. But ultimately this cannot happen. For the part to be affected is for the whole to be affected. The disturbance does not have to spread before you become aware of it.

But in your partial or abstract case, the effect in you has to gain a certain magnitude before you become conscious of it, but all effects, from the slightest sub-electronic, are subconsciously yours.

Later: But arrows do take all time to get from sub- ϵ to circum.

Evolution & Sensitivity. The history of your growth is a history of increasing sensitiveness. Sensitiveness not only increasing in its range, but in the ^{number of} aspects of the environment to which response is made. Colloid cells (B. Moore 122) respond, by reason of their delicate balance, to 'every change in the environment.' Cells more responsive than molecules; animals with nervous system than cells; ourselves than other animals. The more civilised the man the more sensitive. Evolution is advance in sensibility.

Sensitivity is a sort of union-in-separateness. To be sensitive it is necessary first to be separate, then to overcome this separation in various ways. The more separate you are, the more varied the ways in which you can become reunited.



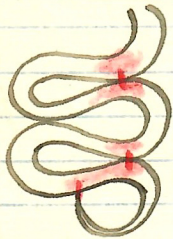
Evolution is increase in separateness, increase in opportunity for varied re-union, increase (in other words) in sensitivity.

While you & I are one there can be no conscious sympathy. Sympathy is the overcoming of separateness: but the separateness is essential.

As you widen so the scope for your sensitiveness evolves.

9 16 21 22 24 26

Interaction of Subjects. This is like mountain tops that, when the clouds hide their bases, think they are separate. Or like a creature who touches his own body; the interaction is within one individual.



Double-Touch. Your two fingers interact. They are opposed — and that is their use (for grasping pen for instance). But their opposition is within the one or for the one. So is our opposition — the opposition of subjects — for the one or in the one. It is self spread out touching itself here or

then with double touch.

The Separation - for interaction - the opposition -
for harmonising - of the Self is the condition of its
richness.

9 16 21

- Katabolism: Death ① You living is dying. All living is dying. You live daily because you die daily - & from moment to moment. Life & death are one metabolism.
- ② Dying is essentially God-coming-down. It is never annihilation. (Unless we call the Center "nothing") It is the One becoming the Many.
- ③ You live by virtue of the creations - your food - which you deprive of life. Your growth towards Oneness is their un-growth to manyness. There is no way out of it. Growth = un-growth. Your Growth is your anguish & others' un-growth too.

③ The Earth is the Sun dying. You are Society dying. Society is Earth dying. It is a false abstraction to say you kill animals + eat them. The truth about your feeding is that you are sustained by the death of Life + Society. That is why you don't look on the animals you eat as actually killing animals at all. You don't eat the animals you know. And they are killed not by individual men as individual animals but by Society.

④ Your supermonads are Christs who die that you may live. You feed in holy communion on the body of Christ. His flesh + blood given for you.