

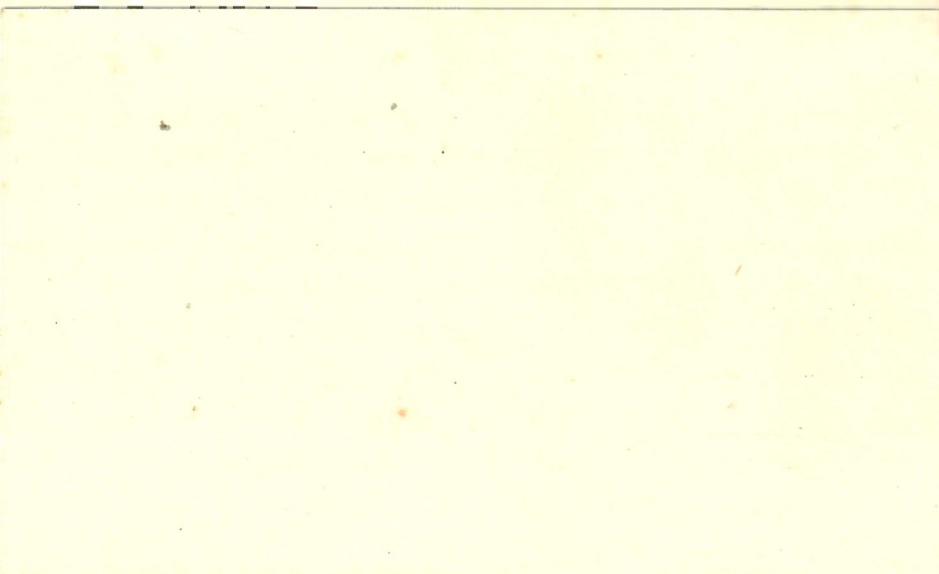
(3).

Space-time as Unifier & Separator. Your constructive thinking and action Σ is a part of, & typical of the inmost nature of, the integrative process of Reality, of creation itself in its upward aspect.

Your spatial field at any moment, & your specious present an natural space- & time- bindings for you, though you can both surpass these limits & analyse their contents.

Every perception is a spatial unification of what is disintegrated below you (a) and a spatial splitting of what is unified above you (b).

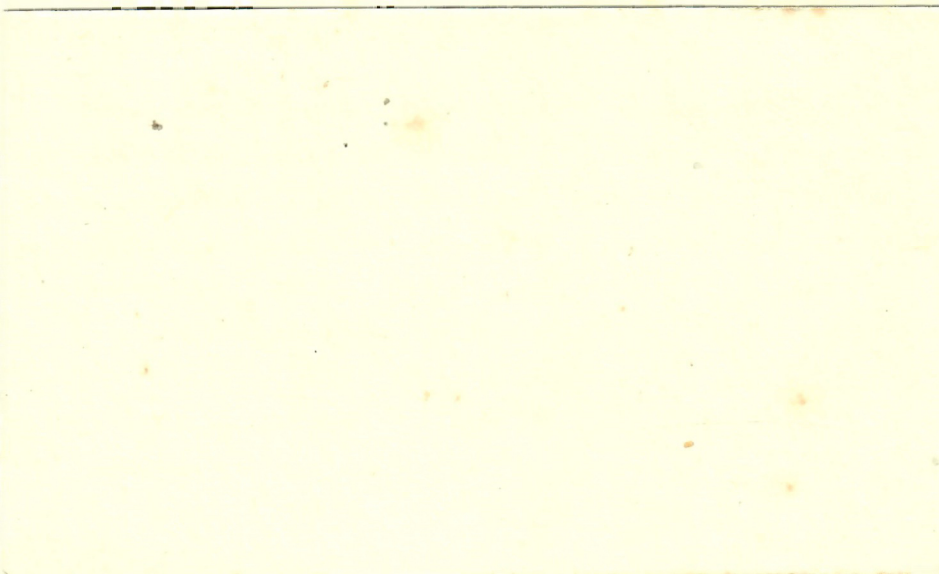
$\begin{matrix} \text{a (pro.)} \\ \text{K} \\ \text{b (stim.)} \end{matrix}$



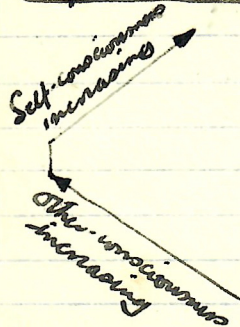
XX) XXIII
25 26

C.S. objects: I can love men, but I cannot love
Crepus & Chinese Lanterns. I might love Earth
a little, perhaps, but loving the Solar System,
including Uranus & Neptune, & such recent discoveries
as Pluto, is not easy.

But higher TVs are because they know how to
merge & annihilate themselves are not persons to be
loved in concrete sense. They are holier
They are both more advanced & less 'real' than me.



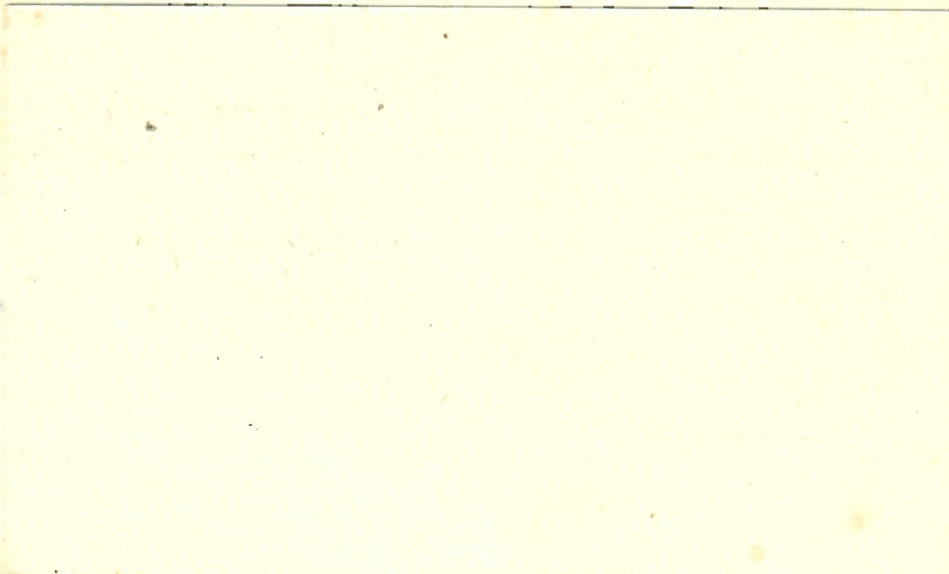
Self-consciousness



Man is the first of the self-conscious monads, & he has only just begun to be self-conscious. From him upwards monads, since they include more & more, must be more & more self-conscious to be conscious at all.

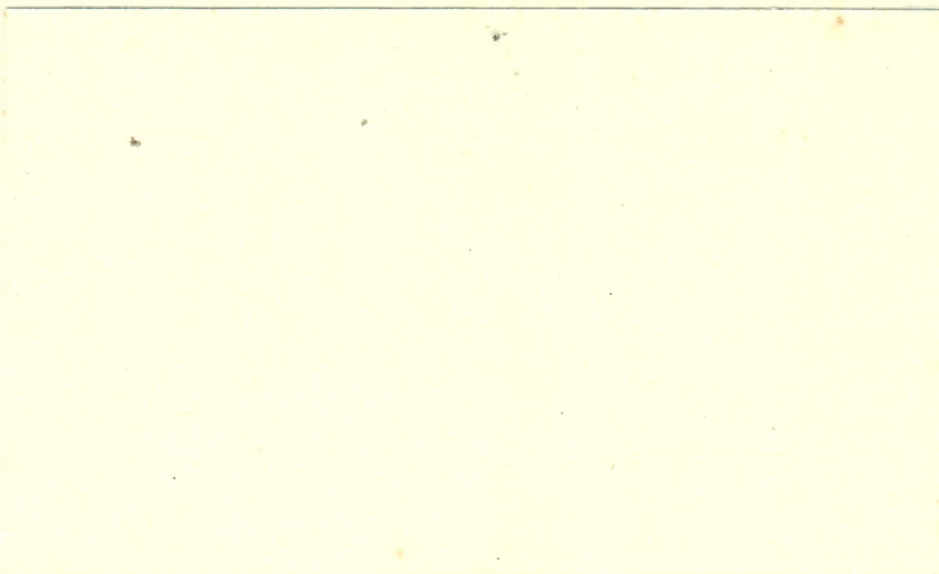
We all recognise that the highest type of man is self-conscious.

The introvert is 'higher' (all other things being equal) than the extrovert.



Stapleton: Star maker

- 263 Galactic society bound so closely in mutual insight that there emerged a true galactic mind.
- 277 Excellent as the nebular mentality was, in its own stronger way, the stellar & planetary mentalities had their special values, & of the three the last must be the most prized since it could best comprehend all three.



Shorbury 17.9.45

①

21 22 23 24 25 26 27 28

XIX

XX

730

Difference between Ignorance & Conscious Ignorance. Religion & Science Circum & Centre  incompatible

The goal of  is not nescience, but what is radically different — awareness of ignorance. Such complete awareness of ignorance is only attainable by the most developed monad — the whole. Thus each o.e. is really divine in its simplicity: its simplicity & ignorance is not of the 'low' but of the 'highest' sort. The o.e. can be regarded by itself & then it is complete nescience; but this is an abstraction from what is itself — the circum. Thus, strangely, our doctrine of the essentiality of conscious ignorance is basically the same as our doctrine of Lef's control of the cell, & of cells, m's, & the being

but abstractions.

Sin is abstraction. It is leaving out of account the $\rightarrow$ that naturally does go with the $\rightarrow$. Sin is asymmetry. Degeneration physically & mentally is not bad, but by itself it is bad. Ignorance is bad; powerlessness is bad; primitiveness is bad; only when there are not recognitions to involve their equals & opposites.

Thus studying an organism's behaviour by itself & without reference to its Species needs is futile.

Is it time to say that at the Centre there is complete knowledge of oneself (as nothing) and at Perium complete knowledge of the other (as all)?

The centre is Absolute Subjectivity — content Nil. The perium is Absolute Objectivity — content All. God is the Complete

②

Ignorance & Conscious Ignorance Extrovert - Introvert. At the center He is fully occupied with what the Object is. His awareness is wholly taken up with the Object, without trace of Subjectivity. This is the Ideal of Science. Science is ↗.

Science's task is removing Wonder & Mystery & concentrating upon Objective Reality. Science ignores, increasingly, the Scientist, & must increasingly do so. Religion's task is just the opposite: to increase Subjectivity, to be occupied with less & less objectivity till there is left only a mass of Wonder.

Thus Religion & Science both seek God: but neither can really find him alone. They must go together, asymmetrically. Cf. Steiner (Reality) "Science makes

all religion but the highest impossible; Inge: "Gulspoken
Error." Note that the progress along the 2 arms is
not at even speed. Science has shot ahead & religion
lags, now: 

Religion & Science start off together at A: & Religion
progresses by knowing less & less, & Science by knowing
more & more. Roughly we may say that the Scientific
& Religious status of a community determine each other.
But only roughly.

Historically, the above is true. In Egypt the priests & in Mediaeval
times the clergy, were the Scientists. Progress in science meant
diversion from religion.

So also with Art, which was not separate from Religion
& Science. Art progresses towards the Abstract  through

Ignorance & Conscious Ignorance

(3)
the sense of Wonder. The artist has deliberately to cultivate his ignorance, just as the Saint does. And the Artist starts off with Representationalism, which is very near to Science (& the camera). Abstract Art really is a march for the Centre, & is basically one with Wonder. It is conscious ignorance - "I don't know anything: but I do know that I don't know anything"

This statement is the contradiction which shows that the Centre by itself is an abstraction. "I don't know anything" is a contradiction - showing that the Centre is incomplete without the knowledge that belongs to the circum.

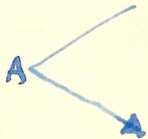
Symphonies in Music - the very primitive 'plain-song' endings approach the centre & minister to sense of worship & wonder .

How is it that Science's line is  for Sc. Unio., not of TV's, but of members? Answer: Science is the T.U., considering its members! All knowledge of cells is by life: & biologists are life becoming self-conscious.

Similarly, though Religion's line is  Religion is occupied, not with members but with T.U.'s! Religion is concerned with Christ, Man, God & less or less with particular 'members'.

[Reproduces abstract painting - The Window? - as example. Possibly shows influence of science on art also. Abstract painting as vehicle of ideas of T.U. order.]

Architecture, starting at A with purely practical explanations of human body, with Functionalism, with an architecture in which Art is superfluous.



Ignorance & Circums Ignorance
work, through domestic & civic
work in which the practical
the aesthetic more & more.
Art; at A pure technique,
pure subjectivity.

[Illustrate with designs of buildings]

Pure geometry & pure mathematics belong to the Center only.
Or rather the center-circum. And that is why our geometrical
diags - like mathematics - apply so beautifully to the
world. "God is a Mathematician." He is also a Diagram
Maker!

Refer to Michel I for alternation between abstract art & photographic
art.

④ progress from such factory & similar
work to religious & monumental
factories means less & less, &
At the center the goal is pure
In other words the center is

Spencer : First Principles

(84) "The truly religious element of Religion has always been good; that which has proved untenable in doctrine & vicious in practice, has been its unreligious element; & from this it has been undergoing purification.

"And now observe that the agent which has effected the purification has been Science. On both sides this fact is overlooked. Religion ignores its immense debt to Science; & Science is scarcely at all conscious how much Religion owes it. Yet it is demonstrable that every step by which Religion has progressed from its first low conception to the comparatively high one now reached, Science has helped it, or rather forced it, to take; & that even now, Science is urging further steps in the same direction."

XIX
19 22 25 .

Colchester 21.1.46

'Panpsychism' needs achieving even with regard to men!

We regard people we can't understand as machines, or people we have no sympathy with, or people (a fortiori) we wish to use. It is the most difficult thing in the world to regard all men always as living souls like yourself - let alone animals, molecules, electrons!

Panpsychism is not only, or even primarily, an intellectual discipline, but a moral one, & an aesthetic one.

We don't think of Japs in an air-raid as hurt & suffering like ourselves, or of our political opponents as idealists

like ourselves.

Paulsen (372): Citizens of foreign nation harder to understand than our own people; finer shades of meaning lost. So also of social barriers within the nation. (We don't even try [or] to understand other customs, & build up 'mechanical' ideas of them.)

So on down to animal, veg., & mineral life.

22 23 25 27

- Evolution of Awareness
- ① Unconsciousness of A. But this ~~is~~ complete unawareness is quite impossible; it is only a limiting notion. At some time you are conscious of A.
 - ② Unconscious knowledge of A. This means some action in view of this knowledge; for knowledge of A is only an aspect of reaction to A.
 - ③ Consciousness of A, sufficient for a conscious reaction only. No interest in A for A's sake.
 - ④ Study of A, as in science & art. Awareness of A for its own sake.
 - ⑤ Wonder & Deep Amaze at A, as in mysticism & religion.

This wonder is a new dimension of awareness; it is the goal of Knowledge: it is compounded of the opposites: (a) intense realisation of A's otherness & (b) intense unification with A. The pattern is the pattern of human love, which at once intensely detaches itself from its object, to reunite itself again.

The goal of the division of the whole into Knower & Known is just this extremity of division — which is also real unification. Real unification is restate.