

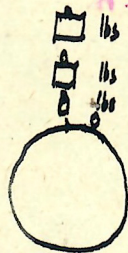
22 25 26
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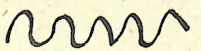
①

Colchester 11. 2. 46

The Higher the Monas the more Separate from its Environment.

Niebuhr: Nervous system means increased separation from Environment. One: ① The higher the individual the more separate he feels. ② This is precisely like lifting a weight up from the earth. The more you separate it from the earth the greater the force it develops when it drops again to Earth. You increase potential energy by separation. The heat of water in a system = the separation, the holding apart of the parts of the system & = the measure of its power.



At rest on the earth, the weight is unlesser.
Life is process, & process is not separation
or logithness but  the rhythm
of the 2. And the value depends upon
the degree of separation rhythmically overcome
& re-created.

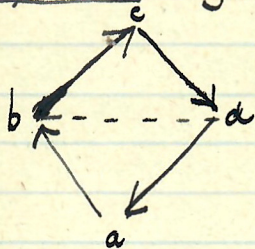
Most important for mysticism, Chs 25 & 26, & Mabel
Generally. Overcoming separation is the thing. Not 'Nirvana'.

What is connection between separators & excluding
unseparations or inclusion? When I am unseparate &
I affirm the object. When I am unlimited &, I affirm
myself. As unseparate, I feel myself nothing. As
unlimited, I am all.

(2)

Separation

Again, does not our diag. give the clue?



cd means greater separation, da less.
 ab " " " bc less.

The higher the monad (up to man) the
 more separate - because of ab cd.

Man as the climax of separation. A
 good head or potential bd is worked up. A tension
 like that of a bowstring - arrows of desire .

Thus the inclusion-process up to man ($a \rightarrow b$) makes for
 separation from the rest of the world. Ch 25. Adding to

yourself is at the expense of surrendering yourself from the rest of things. But from here on, $b \rightarrow c$ is adding to yourself & thereby increasing your union with the world. But this adding is in a sense yielding back what you took up in $a \rightarrow b$. See how true the diag is!!

Diminishing yourself, extermalization-process, down to man is separative: $c \rightarrow d$. Here the less you are the more separate you are. But the process is reversed in $d \rightarrow a$, where diminishing means demand of separateness.

You are called upon to do $b \rightarrow c$ $d \rightarrow a$, the work is done to you ($a \rightarrow b$, $c \rightarrow d$) Thus the separateness exists: it is not you doing (consciously). It is the prompt

(3)

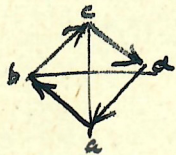
Separation state of affairs. Your business is $\frac{2}{1}$.

Note that what happens to you from inside & outside, is the product of the separating tendency of the world - pushing you away from your Goal. And what you do is your effort to overcome this, to fall back towards the Goal.

The above explains why perception should always be of the Other - should be separate making. Idealism is 'disproved' here. The essence of perception is that it is of the NOT-you. But only in one of its aspects. As $\frac{2}{1}$ it is you.

Individuality - then increases thus $\nearrow$ + decreases thus $\searrow$?

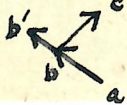
Man is the most 'individual' of all creatures - in the sense of being separate, but not in the sense of being inclusive.



$a \rightarrow b$ means increasing individuality by
(a) increasing inclusiveness & (b) increasing
definition or separateness from world.

$b \rightarrow c$ means increasing individuality
in respect of inclusiveness, & decreasing
individuality in respect of separateness. (Cf. J. Huxley)

Individ in An. K: individuality = inclusiveness)



$b \rightarrow b'$ = man increasing separation or distinctness
by further growth - a dead end. $b =$
the totality of the world. Individual should increase

(4)

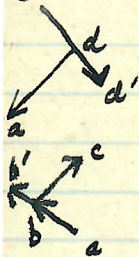
Separation from b by inclusion + less separations. $b \rightarrow c$
 = the way of ~~modern~~ religion, b b' the way of self assertion
 - a cut de roc.

On the other side, what does $d \rightarrow d'$ mean? Another cut de
 roc - increased ~~more~~ separations (dist from centre)

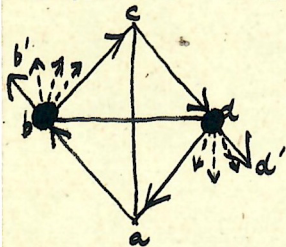
by ungrowth. E.g. sensualism.

$b \rightarrow b'$ = separations increased by added possessions
 power, 'rank' growth, d d' by sinking back to
 the animal stage.

The 2 forms of evil - failure to turn the corner.
 Note that d d' and b b' are abstractions, unbalanced by the



member - TV relationship.



The problem of human evil is bringing bb' round to bc , dd' round to da .

In other words, evil is trying to do as men what you can only do by giving up men humanity.

Paupryochin TVS are more individual than we are in respect of inclusiveness & less individual in respect of distinctness from environment (separateness). They are therefore ^{1st} a different order of being for us, increasingly.

But members are less individual than we are in both respects - ~~both~~ in that they are less inclusive & less separate.

(5)

Separation "Inclusion" is a clear category. But what does separation mean? Independence. Self-containedness.

Of course in a sense we are all utterly dependent. But the dependence (though complete) may be removed or postponed. The independent is not so immediately affected or unbalanced by change in his environment. He maintains stability in the face of changing circumstances.

But T.V.'s improve in this sort of independence I think.

They become physically more independent, mentally less independent. Their increasing physical independence simply means that their dependence takes on a more general & basic

character the more it is realized & emphasized by the
monad. The more you acknowledge your utter dependence
the more independent you are! The Saint is immovable.
A supreme individual.

~~making the~~
~~goes back to the beginning~~ ~~leaving~~
makes a new start, ~~comes at a point the~~
growing ^{gulf between} ~~separation~~ of this self from the other self.

Feb 13/46

Panpsychism

NS A

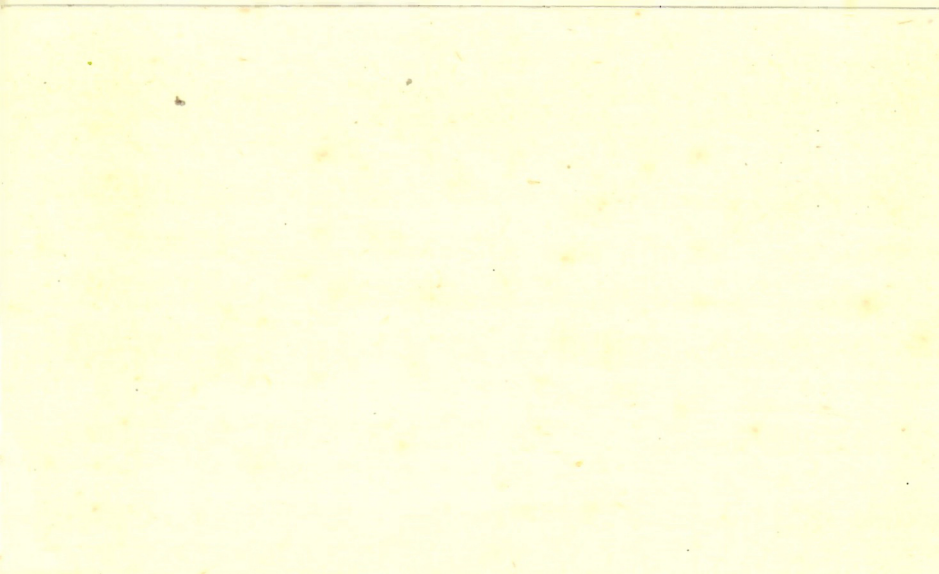
① A very strong argument. See Ch XII (Office)

Other Stars are other men broken down. Stars
(other than SUN) are other men built up.

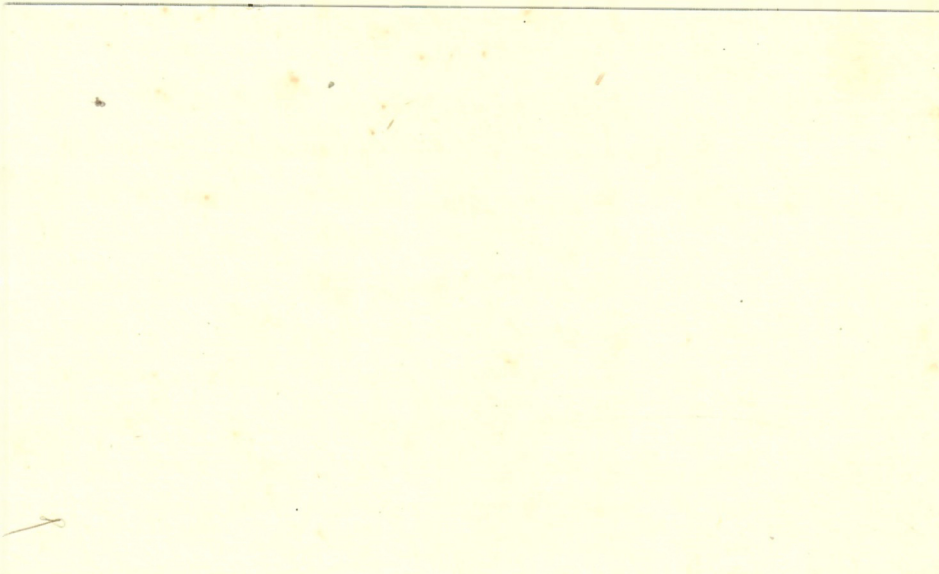
~~It could however be argued that the Other series~~
lives through much of its length: surely then
through all its length.

② Another version: This Star, the SUN, is alive.
What is it - to itself? The other Stars. In him
they live.





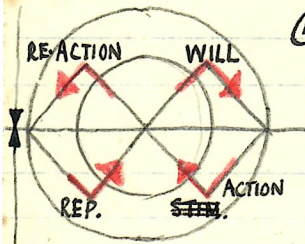
Bergson: Consciousness measures interval between representation & action. The more choice the more consciousness. Now you are at that end of the hierarchy when choice abounds. All the dilemmas of your position serve to enhance & train your consciousness. Thus enhanced, it can move to the other end of the hierarchy when there are no dilemmas. To move too early is to lack full consciousness. Not to move at all is to remain in the sphere of unrest and confusion.



XX XX
19 20

①

A O → f → e



B E → f → o

Alternative Scheme ②

① Will proceeding outwards: you desire because your cells desire. Society's will is your will & mine organised. Nations are aggressive because their individuals are aggressive. [Note: This accords more with the popular view, & with the free-will view.]

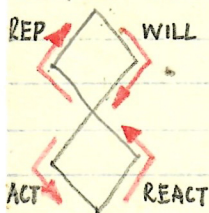
② Representation proceeding inwards: you know because Society knows. You learn all you know from Society. Sub-4. at centre recs, & initiates all willing. (over)

① Contd. But how does your will take effect when thus handed up? That is the difficulty. Answer: God acts, in answers to your will-prayer, & Sun acts, Earth, life & Society act, you act, your cells act, & so forth.

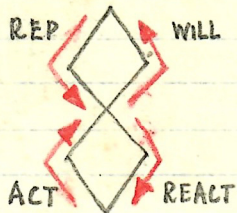
(Note: the arrows do not imply flow of material or 'mind' but indicate the order of procedure)

But in all such matters the office is our clue. The staff do will upwards, & their will does find expression in the office head. Trade Unions are democratic as well as autocratic. Therefore we must say that both diagrams are correct. You do suffer from desire originating in your organs.

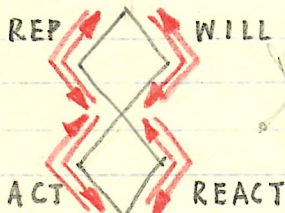
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①



②



① + ②



1. Will does not only differentiate from God to Alīman: it also integrates from Alīman to God. Every will-vent in you is product of the two streams.

As democracy evolves the head of the office becomes more an expression of his staff's wills. In any

case some degree of assent is necessary.

2. Information is sometimes sent down the office

later But how can cells will up to you now
in very primitive ways? Your will is a function
of your Plans, of your human purposes -
ambition, religion, pursuit of knowledge or
power, say. Cells cannot organize their
biochemical wills into such will-plans really.

But the same argument might be used
against cell-presentation.

The answer is that in ACTION (which is really 'mental')
will does move up from cells & in STIM, proⁿ does come down.

2a

Let us: Diag D is the right one. For it includes in bottom half what we need - will from below, & presⁿ from above. Then are externally seen in the bottom $\frac{1}{2}$ of the 8. Why not internally? Is the external nature we must ^{unlearn or} conquer by mind essentially will-from-below & presentation-from-outside?
 Yes!
 inside above

The conquest of Nature by Mind is discovery that
 (a) You act ^{will} as part of Greater Being - God, & not ^{yourself} from "
 (b) You project your world: it is not pushed on you from
 (a) = Your will is God's (b) Your seeing is God's outside.

Evolution is making Idealism true at the expense of Realism. For the lower monads realism is true; but Idealism becomes increasingly true.

Will-from-you + Pns. from-outside is the C.S., naturalistic view which philosophy must overcome.

Evolution is Surrender of ^{your} will - i.e. rejection of will-from-you in favour of will-from-above, i.e. overcoming the bottom $\frac{1}{2}$ of the 8.

Evolution is also the creative understanding or construction of the world - i.e. rejection of world as given from outside.

Evolution is thus $\uparrow$ pns. growth; + $\downarrow$ will-ungrowth; action growth $\downarrow$, and being acted on ungrowth. $\uparrow$