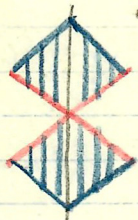


- There are three kinds of staff in the Universal Office:
- who are conscious of nothing but the narrow job in hand,
- ① Those who aren't self-conscious, being entirely taken up with their work: - all monads below man.
 - ② Those who are self-conscious, & also realise that there are other beings in the office. They believe however that they are ~~the only~~ quite unique, in that they alone have minds & will & the power of representation, & that every other kind of assistant in the office is a mere machine: but a machine, mind you, which cannot be understood.



The behavior of the lower staff (electron to man) will always mystify, if we regard them as individuals.

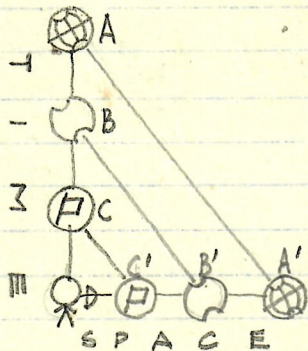
Electro-magnetism, gravitation, instinct etc cannot be explained except as functions of the individuals of the higher staff. This is true of human

intelligence also. for it is a function of Society. A man writing a book is an abstraction: Society writes. A wasp stinging a caterpillar is really the Wasp's

Species stringing the catapillar's Species.

But, of course, ultimately there is only one Body
Mind and every deed is done by God on God;
every thought is by God of God; every willing
is by God about God. Our diagram clearly
shows this.

A molecule's nativity is the earth. A cell's is life.
The movements of your vocal chords would for ever
puzzle one who studied them & forgot the you.
If the world is one Intelligent Creature, then
the explanation of any part of his body or mind,
since it involves the whole creature, is out of the
question. Philosophy is therefore a hopeless quest.



The Reality of the Earth lies in its completely conscious condition at A. That and that only is the Earth. The "Earth" at A' is only the Earth dragged down to our time level. The thing we know as the Earth is not the Earth but is our progress to date in our discovery of the

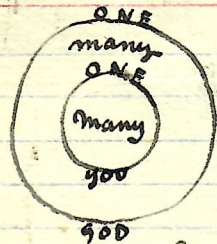
Earth.

Our Present is how much we have learnt about

the world. Our Future is what we will know about the world. It is also what we already know superconsciously about the world.

A growing baby is discovering gradually the man that it is.

Evolution is the Whole discovering that it is the Whole. All Growth is a part of this discovery. Growth is part of the great Discovery of what Exists.



For you there are two units of importance,
amid the many. You & God.

The many within you are important
as being you. The many outside
you are important as being God.

And, of course, the two unities are your
whole self.

XIX - XX

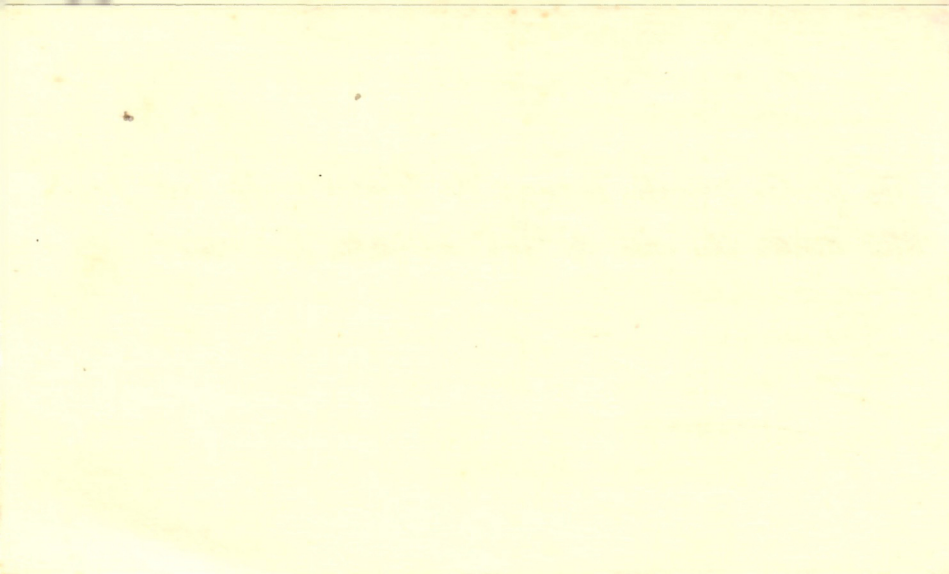
492³/₄ (was after Linnæ)

Climacteric (COD + 40.) (GK Klimakter = rung of ladder)
= critical point of life at 7, 14, 21... 63 (7x9 =
grand climacteric).

~~Seems not for nothing was the seven-year cycle~~
~~crucial~~ ~~was of man's life marked~~
~~off in seven-year periods by the climacteric~~
~~years~~ Every seventh year of a man's life almost
known as a climacteric, or ladder-rung;
but we have sawn off its top half of
the ladder.



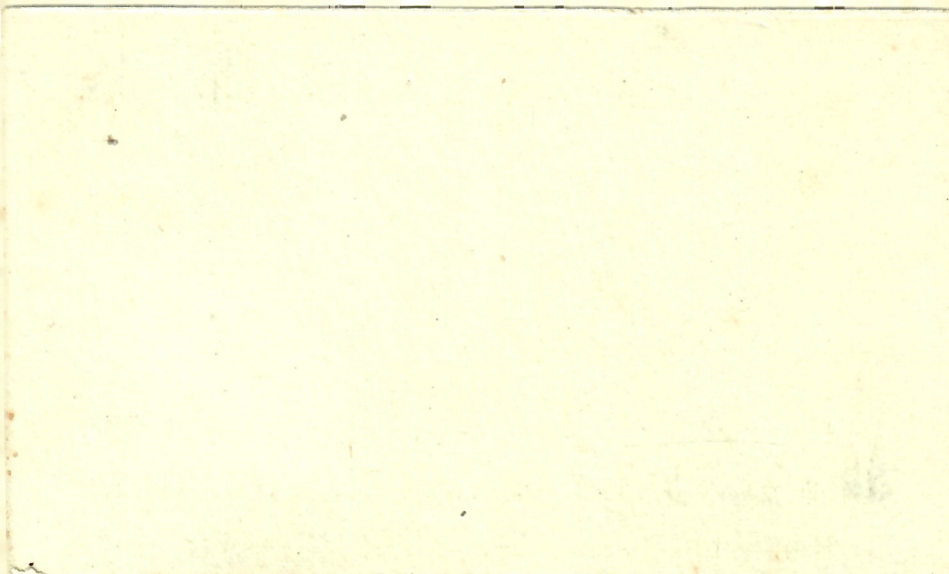
The world passeth away + the lust thereof but he
that doeth the will of God abideth for ever.



The properties of things consist in their relationships, not in the things themselves. * Environment is what gives a thing being. Its existence lies outside itself in these relationships which give it existence. So with electrons; So with us. Your mind is part of this external being of yours. Your plan is the same as the electron's, & no wonder, since it is your foundation.

Half your being is what you are to others; half, what they are to you.

* (But a thing is its relations)



Refson. Aug 1945

5 6 12 22²⁴ 25

XVIII XXI

Extension by Sympathy

Boxing matches. Ardent supporters of A gives the blows A gives & takes those he gets. The 2 halves of the crowd are really in the ring, boxing. Their actions & expressions show this. They put themselves inside their champion. Sympathy. Sadism has the same basis. Also novel-reading.

We are Society - & individuals ! - the former because our experience-by-extension is so real, & so vastly exceeds our experience-as-individual. Films, books, newspapers, windows, seeing others do things — all mean a life outside these little bodies. We live out there, not only because

our objects are us, but also because as subjects we
experience in others. "I feel for you."

Empathy

Intimate & External Views not Separate

Seeing Others as P.H.s ① To what extent do we do this? When you enjoy the same view or idea with another, you are, though perhaps not specifically, realizing him as P.H. When you point out something to him, you are obviously bringing his attention to a part of your common P.H. Even strangers in the street are, you realize, enjoying perspectives of the same pavements, roads, etc as you are. ② Yet all this seems to me to be largely implicit. We don't think of people as imprisoned in their bodies exactly, nor as out there in a shared P.H. There is something of both these views in our vague thoughts. What I want to discover is... when you normally look at a man, how

do you regard him? The answer ranges from "as his body"
to "as his mind" or p-h. Examples of ① doctor or dentist examin-
-ing patient; 'sexual' appraisalment; (here our preception is,
not, the plan of our action on the body; Bergson) Examples of ②
Extreme 'self-consciousness' in presence of another person.
You hardly see that person at all, for you are looking at
yourself through his eyes; Another example: you ask
another to observe what you see. ③ Our normal relations
with people oscillate between ① & ② above. We look at a
man, externally to see what his reactions are & what we see
is immediately translated into p-h terms. Thus in all social
relations we must alternate between the p-h & the external view
of man. Till we become telepathic; i.e. amalgamate P.H's.

Seeing Others as P.H.'s. Soc. enforces the amalgamated P.H. of all men. Extimality of man to man has disappeared. Here as elsewhere, the higher level is not other than the lower; it is the climax of the process $V \rightarrow$ which is the lower. (4) Example of alternation: in conversation (a) you observe, aurally & visually, your partner, treating him "externally" while he speaks, yet (b) you are all the while building up from this bare (sensation) material, a p-h view of what he is saying. Then 2(a) you speak & what you say belongs in his p-h as well as yours: you are now treating him as p-h. But you are all the while 2(b) observing his reaction. (5) Thus the two views of a man

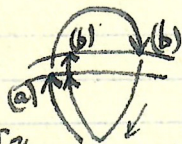
an nally organically one: we have separated them out,
but actually they are interdependent parts of our unitary
appreciation of man. (6) This holds good of all levels;
with increasing stress on the p.h. view - side & less on the
external view - side. Each level is a society of monads whose
appreciation of one another is ^{an} "external-internal" conversation -
an alternation ~~XXXXXX~~ between 'sympathy'
& 'observation'. (1) How do the 2 aspects build up? How
thos build-up of (a) man-talking & (b) P.H. meaning of his
talk? (a), surely, is prior to (b). Is not (b) simply the higher
stage, the social stage of (a)? But this would
mean that the view of the man (a) suddenly
becomes its opposite (b), - a's p.h. Is this likely?



③

Seeing this as PH, & externally, are parts of one Process of Knowledge

Or does C. have to continue to the Head of the Office for interpretation
Q? So that (b) is from above, soc. broken down, & from below



as a second building-up, following (a). (8) Well, it is certain that (b) is a later & higher view of the object, one which we have to learn to achieve.

[Though we also have to learn to see the amazing external man, his fantastic body, when we are a little older.] (9) And my external view of your face & my hearing you speak ^{and from} ~~the~~ physical stimulus which definitely have to be built up. The great question about this building up is: is it, at any level, a switching from the external view to the internal view, or are there two buildings

up — a building-up of monads' p-h's, & a building-up of the
monads' external aspects? Does the office help here?