

Shorbury 16.9.45

Final Indexing System

Each card marked with the Chapter & Paragraph numbers (of the Final Draft) to which it applies. E.g. a card may be marked: 1.40 23.1 27.20 28.6. It is filed under 1.40 = Ch I P40. But each para-section of the Index has an index card which says when the missing cards referring to that P are. E.g. Our sample card is filed under 1.40, but on the index card of Ps 23.1, 27.20, etc reference is made to 1.40:

The third no. is the no. of the card, serially, in its original P section. The full reference of any card is eg. 16.4.12

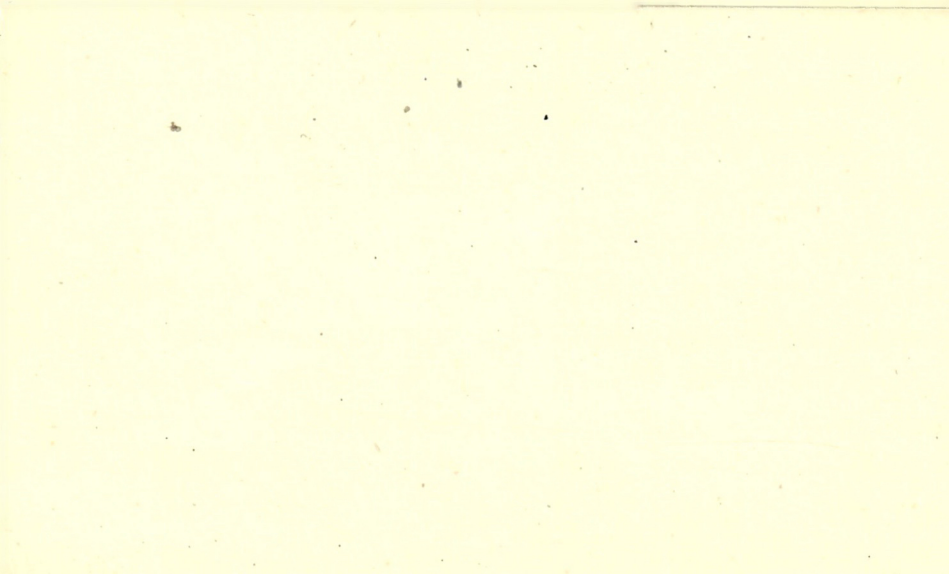
23.1 INDEX CARD

C.F. 1.40.7

3.16.1

7.12.3

19.4.etc.



Don't Dilute.

Qualifying, watering down, adversely criticizing an idea, a brain-crowd, before it has had time to grow & establish its character, is like trying to prune a shooting tree - you will just kill it. Let the idea be exaggerated, encouraged in every way; let its quality be magnified & intensified so that it may not, being as yet so insignificant, be lost altogether. Later comes the time for harsh discipline. A messengerman applies a different treatment for each age & stage of his plants.

What stimulates at one stage, kills at another. Some of the subtlest ideas are very delicate premature births that are only saved by much cooetting - which does not mean they won't thrive in the end.

So for Mabel:-

(a) In thinking out her ideas, trust your own thought & give your imagination its head.

(b) In expressing these ideas, set down the idea with full flavours & pregnancy. Trim later. Otherwise:-

You use the snaffle & the bit all night

But when's the bloody horse? (Roy Campbell, I think)

9
Linking main ideas: P.H., Alice, Aura, Periodicity, Continuity, etc.

Take Aura as central idea. P.H. is limbs in Aura. And the limbs are graded in Time. You at the center grow from identification with one ring to identification with another like an electron widening its orbit. (You suddenly switch orbits in the same way - Quantum) But your self-identification with aura-rings is 'periodic', MM, passing in rhythm from ring to ring. Extension & Amputation: then an correlative. Growth to center from middle, & to circum. from middle, go together. Growth in sympathy & love 'getting back the feeling' in your previously 'numb'.

outer limbs. Continuity of experience - the connection between rings is the connection established by the fact that there is really only One Experience at the Centre. Evolution as evolution of your offspring - evolution of your outer body & outer mind which are both continuous with (or follow through the real intention of this extended body-mind). Process as it is in the Aura. Body of Christ. What you see, really & truly & inwardly, in the Aura - that you are. Now you feel in your human limbs: you will feel in your whole body because you will know it. Body & mind - full aura knowing includes Body in mind. And so forth - the Aura, with you at the centre, the P.H. Aura, unifies Mabel.

Tabor: You can have relations with nothing that is not you.

Whitehead: Individual objective existence of the actual occasions of the past, each functioning in each present occasion.

Bergson: It is with your entire past that you act.

Burr: Your organisation is at all time-lurks. Every deed involves your whole past not in any mystical or symbolic sense, but actually, in as much as it involves those layers of your being which are your Past. When we look at you as cells we are looking at your Past.

(over

If we could see you concretely & fully in space
we would see you concretely in Time also, for
to your Space levels are also your Time levels.
To cut you up in space (as we do when we see
you & abstract other levels of you & most of your body)
is to cut you up in time for the time-levels & the
space levels are the same.

22 25 26

I

Cruelly I have today (23. 7. 44) seen "For whom the Bell Tolls" a terrible & moving film. The awfulness of man's inhumanity to man strikes me afresh. It is far far too easy & tempting to forget the poignancy & dreadfulness of the things that men are doing to one another, or to explain it easily away, to weave neat philosophies round it as an oyster covers grit with pearl. Voltaire was to a great extent right. Hegel, as against Schelling, realises that the negation, opposition, must be accepted fully (& then transmuted) before Spirit can be the outcome.

But the question that C. S. raises is whether this

awful fact of human cruelty can be so overcome & filled into a picture of a good world. C. S. says we have a lot of explaining to do.

Having given full & unflinching weight to the reality of cruelty & other evil, the following explanations must be given:-

1 Why is it that evil is worst here, at the human level, thus killing our fair hopes for our human future, making evolution seem a failure? If man is a failure, man, the highest in our world, then the world is a failure, & we have no hope.

First, we must concede man to be a failure, & evolution, as generally understood, as well.

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Cruelly Any philosophy which ignores this fact is blind. Man is a failure & our hopes of him are very limited.

But, the fact of his failure can mean one of two things: ① the hopelessness of life & the falsity of all religion & most philosophy, or ② the fact that man must be surpassed, discarded, rejected as anything at all ultimate.

Note that according to ② our despair of man is at the same time hope. Hope for the super-man, if such is possible. In ② we despair of man, not of the world. Now the humanist is committed to ①. For him there

are no Super beings to save the situation: no angels, or gods, or no God. To be a consistent humanist is beyond the strength of any but the most callous or the bravest of men. But men are not consistent humanists.

My position is this; We must accept man's failure and seek the reason. The reason is that all the achievements & greatnesses of man are a threat to his progress beyond man. Man is so great that there is always a danger that we shall be content with him & not seek beyond him. The very magnificence of his achievements make the enormity of his evils necessary - so that he shall not rest.

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Cruelly Herbert's poem "The Pulley" gives the idea.

A question arises: does the evil menaxi on the way up, to counterbalance the increasing perfection of monads. I think it may do.

② But when evil is seen from the viewpoint of the whole $\mathcal{S}$, it is seen as the pregnancy of opposition within God, whereby he in us becomes aware of himself in a way not otherwise possible. The pregnancy is not absorbed in the $\mathcal{S}$ or cooling down: the more, if anything, God suffers in all of us. Torturer & victim are Himself.

③ But cruelty all the same doesn't remain cruelty
seen thus. That is why out of it, in Fear for
instance, Spirit comes. The cruelty, though not
diluted, is seen in a pattern that is good,
harmonious, beautiful, & true.

The spiritual backwardness of men, & their pre-occupation with the external & material, is no cause for pessimism. For backwardness is only preparation for a leap forward. You did not lose a moment during those millions of millions of years when you appeared to be stuck as a cell. All the while you were developing externally so that you could become internally what you had achieved outside. So men whose only aim is to do & not be, to build the material basis for society's advance, are paving the way for human advance.

(over)

A second & different consideration is that the existence of the world itself is founded on the 2-dimensionality of Time. The presence in one moment of Clock-time of the whole Summum of Developmental time, & the presence in one moment of D. T. of the whole of C. T. is essential to the structure of the world. Moreover the proportions in any one moment of C. T. of the various grades of D. T. are highly relevant.

Your undeveloped man is just as functional in evolution as your developed man: just as valuable really.

XIX XX XXI
9 21 22 23 26

① 230

Stimulus in the Aura. Stimulus is an ambiguous word. Which is the Stimulus: the events in your brain-cells, in your eye & nerves, in you as a whole, in the laber you are, in the light of Earth, or of Sun, or so forth? The Stimulus is the whole. Every Stimulus is from whole to p-c and therefore includes the whole world. Monads draw the line somewhere, for practical purposes, and say: "that is the object." But the only final object is the whole or the Centre!
The same is true of Action. Who acts? Your election?

your atoms? ... you? ... Earth? ... God?

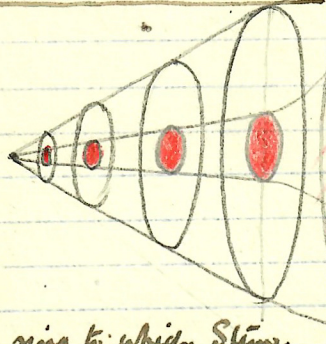
The answer again is ultimately: God as circum:
& God as. Centre - they act.

The same is true of perception & will.

The 'same' stimulus through these inter-level,
belong to each level in turn as it passes through
it. For a level - the monads at a level - are
nothing but the $\downarrow \uparrow$ in transit.

The higher the monads the further the arra-ning
to which any given stimulus is referred. Thus
the Saint takes all as from God.

Stimulus in the Aura



The ring to which Stim.
is referred recedes as
the Monad itself grows

So of Pro^m. The advanced man
seeing a beautiful thing refers
it to Nature's beauty, or says
how beautiful the world is.

Beauty is a manifestation of the
Whole. He sees an object as an
aspect of the whole.

Mental growth is the growth of
the Object towards the whole, for
then is only one Object - the whole.

