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Reincarnation The problem of evil comes in here: evil in the g, h, i, j, series is evident & demands radical solution & solution. If our lives were left as they are lived-out, never re-examined, re-lived through, saved in all their moments & misunderstandings, evil would remain hidden there, in heaven itself. In the substruction of heaven would be weakness & rottenness.

Now God, or one of his angels, might rub out the wickedness & misunderstandings by following out the evil of the g series into its overrunning in the a^a b^b e^c f series. But still would remain those individuals who suffered under pain, who did not accept or understand the place of evil & pain in the world. They would complain

with some justice that they were not persuaded. The only practical solution is that they should relieve their lives, this time following out the consequences right up to the point of salvation from all evil.

This is really the psychoanalyst's aim. It is not enough to make the prot conscious. You must see where you are wrong - laugh at the irrational fear, i.e. undo the fear, think dispassionately of the lust or hate & so rob it of its lustfulness & hatred. See cards on History & R.G. Collingwood.

In idea the notion of making war criminals & those who have tolerated them, relieve the scenes of evil is a sound one. Repression is dangerous — in the end quite futile. See Jung on this: New Culture.

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Reincarnation That is the way to put it: Evil will not be
 opposed. Every secret thought shall be revealed & made
 manifest. The psycho-analysts are right, but don't go
nearby far enough. Every secret thought.

Those men & women who have ceased to believe in God
 & His Judgment upon them, who believe that when they
 die, that is the end of them, are guilty of an enormous
Repression. They repress, or try to repress, their whole lives.
 That's that! They might. But that is not that.

But the future life is not merely rubbing our noses in
 our own mess, so that we realize it is a mess: it is
remaking our lives in the higher world M. This remaking

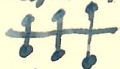
do not wipe out the past nor even change it in one
moment. It remains as a datum fixed. Just as History
demands a substratum of fixed empirical data. The
fact that you did a certain deed is irradicable. But
your attitude to that deed, your acknowledgment of it,
your acceptance of responsibility, your choice of it or
rejection of it as a good thing — all these are alterable
& must be altered.

Your present life is thus, in your virtues & future
lives, your fixed tendency, your Karma. And just as
it is your business now in this life to use your talents
& limitations, to overcome & turn profit by your inherent
-ed defects & so now your past, so will your future save
your present.

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Reincarnation You are responsible for your hereditary defects. They are your evil past which you must now save from some of this evil by creative living.

Thus, not only must we stop repressing, & bring to light our faults of this present life, but also our parents and ancestors' faults in us, right down the evolutionary scale. This uncovering & reliving the past will go on symmetrically with our life in 'future' lives.

By God's grace, we are permitted to know & to live in the light of the Great. Religion is content with nothing less. The  intermediate process is taken for granted & remains unconscious. We are unconscious of our future life.

Thus our future life is really a becoming conscious of what exists
& operates now & is the basis of our present life.

The difference between men recapitulation at physical
level & conscious recapitulation is that the first suppresses
& telescopes consciousness with the physical telescoping. The
second means consciousness. In you quite literally,
the fish is conscious, the drum & nptile are conscious.

When the religious man lives unto God all his life has
meaning. All his deeds are for God: all that happens
to him is from God. Is he not then, so far as this
is true of him consciously, already
living the life eternal in God?
Reincarnated in Him?

for
God () from God.

Philosophers building the Universe they investigate!

We invent the universe rather than discover it. The $\mathcal{U}$ is an invention - that works. For the whole is future to us. It doesn't exist yet. Our present activity is helping to build the future whole; including our speculations, which help to make & modify that which they seek to grasp. But, of course, there is the other side: the whole brags down to our thoughts about it. Philosophy is part of the Universe's contemplation of itself, & no philosophy (however "false") but sheds some light for the whole on the whole.



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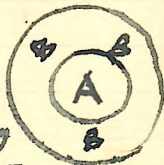
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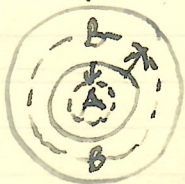
OK a

Where are you? The External & the Internal View

- ① To yourself you are B; to the world you are A.
 ② The notion that you are in your body, or are your body, dies very hard. That is the very last thing you are. ③ You say: when I die it is my body that dies: But again this is not so for you. For you the B world goes out of action gradually, dims down, disappears. Only for others it is "your body" that dies. ④ Today it came to me as a fresh revelation that I am this outer world. I am these trees, flowers, men & women: and this in spite of the fact



that they are initially given as not-me. It is my very nature to be these things. (B) Now just as from the external point of view, from the outsider's angle I am definitely not these trees, men, fields that I see, but am only "my body", so from my viewpoint I am definitely not my body, but am these trees etc. So are we split up into an outside we call mental & an inside we call body. (C) Growth is growth of B inwards & growth of A outwards! so that they overlap more & more till in the end A & B coincide. Already with us then is the arms-&-legs region where A & B overlap.



(2)

When are you? ① You - Alice - can only see yourself. You see beauty, kindness, heroism, order, pattern in so far as you are these & embrace them. ② Of course, in so far as you present this inner body & mind to yourself for inspection, these are you. Thus in a sense a man is not his body until he knows his body. He gradually takes possession: this process is only just beginning. ③ Alice has to become what she knows before she can know it. How can one know a saint without being a saint - i.e. feeling just as he feels & entering into every aspect of his life. This is to reproduce the saint. But then are not 2 saints!

This "reproduction" in knowing is not copying: it is helping to constitute what is known. It follows that when you see yourself in the world - in the sun, the sky, trees - you see as much of it as you are to date, you grasp as much of it as is constitutive of what you are - & what you grasp of it is also constitutive of what it is. ⑩ There is not one real Saint, & as many copies of him as people who know him. There is only one Saint with 2 aspects - he as his world p.h., & himself as grasped by the world. ⑪ Ions (Guide to Phil. 3 63) We impose upon reality the characteristics in virtue of which we cope with it. Only in so far as we impose characteristics thus, can we know it. Mind: law gives to Nature

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The Dual Self. Solitude. Every Personality a Split Personality.
You are to yourself, immediately, (i.e. not as you see yourself thru' others' eyes) not one, but two, or more. You are engaged always in the moral struggle between the primitive & the less primitive self, in the intellectual struggle between the narrow & the wider self, in constant dialectic. You are at this level anything but one. Can you say the higher self is the real one? No. You are the two or more selves in their mutual activity - they are nothing apart from each other. You are the struggle, the opposition, & is a nation to itself, even as we citizens of it see it, a political

dog-fight. Whereas to the world it presents a unified aspect.
This unity is the unity that rests upon the opposition within.

You are filled out to man size, by the motion of what is less than man-size within you. The doctrine of the fans within fans pushing out from nothing to Reality as a whole. Solidification. You are to yourself, as engaged in the immediate activity of life, of a lower order from what you are to other men, of a lower order than what you are to yourself reflectively. You are multiple, not one. You are a debate. When this interior duality subsides you collapse, as a fan-circle collapses when the fan slows down. The intensity of the struggle & the scope, or difference between the opposing parties, is the measure of the final unity.

The Dual Self. Solidification C.f. James (Varieties of L.E.) on the Divided

Self. C.f. also my note on Opposition-from-without as the unifier of otherwise warring parts of an organization. This is only another way of saying that the external view sees a unity that is not immediately present in the experience of the thing seen.

When you see a man from outside, as a body, there is a view in which you observe him at a higher plane than when you observe him as a p.h., sympathetically. For by the latter method you enter into his struggle & feel it with him. Sympathy is analysis, undoing the facade that has been built up.

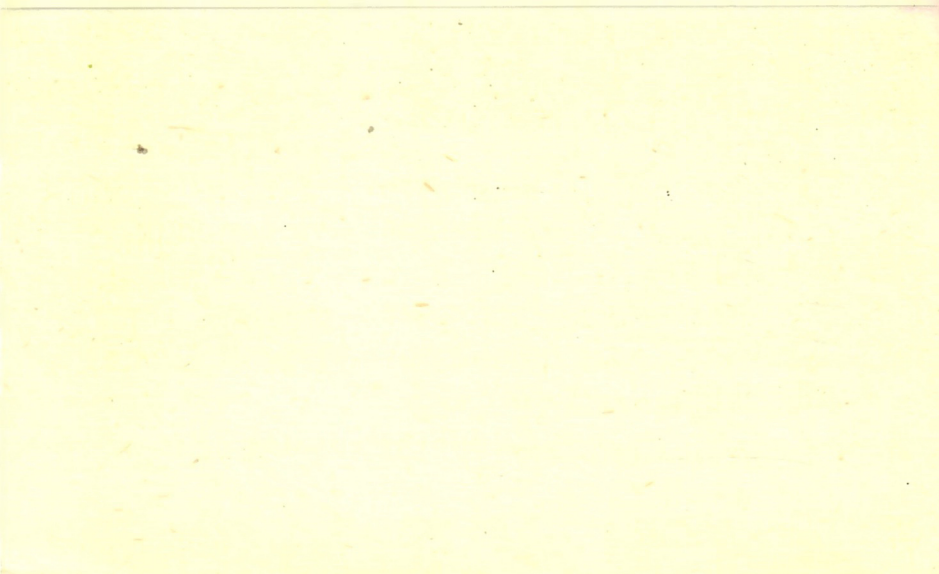
If we could go on far enough to the limit penetrating p.h.'s
we would under the world. Work out how duality finds its

physical expression in monads.

XVIII

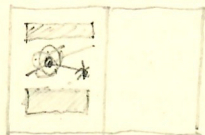
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- 1) Pos I + II Space as creative.
- 2) Pos II Space-time as creative — the field is spatio-temporal. How long you look as well as how far you look.
- 3) Pos IV who looks. No qualities of the observer.
 - (a) mental
 - (b) spiritual
- 4) Progressive inventions 1) 2) 3) are abstractions.



Illustrations + Mabel's Get-up Generally.

Horrabin's draughtsmanship good. Hogben's astronomical diagrams very pleasing. Consult for these. Diagrams nearly always in centre of page. Format + size of book-page very much what I need.



Use of shading, spotting + black very good.

Horrabin's shading is very regular but freehand.

I think very few of the 100's or 1000's of buyers of Hogben's book have done more than read the illustrations. This they could not do without the explanatory note; sometimes a long paragraph, under each illustration: the paragraph is not a part of the text, but additional. Mabel would not be read more, but she

would sell more, with such 'readable' illustrations. Remember that the illustrations in Modern Man in the Making are all readable for their own sakes. A large number of Mabels could be so readable, & the effect on sales would be enormous. But avoid mere popularisation, which is not what I want.

Good pictures of human embryos p 941 etc.

Book has over 1000 pages & very big bibliographies at the end of each section.

In Mabel, I think at the end of each section, not only a full bibliography, but a brief description of what each authority has to contribute. E.g. mention the chapters specially relevant.