

(3)

Your Body is the Centre. (4) But the main argument is this: that your Body, as Body, can never be an Object of Knowledge to you, for it is you, & what you know you know as not-you.

Old reversal of meanings.

We are one Body "in Christ". And we partake of one Mind

I have made a grand discovery — the ultimate nature of matter, of the "sub-electron"! It is the Body, the Subject, the Self of Yourself. This ultimate reality the Physicists seek & can never find is — Himself!

Here my doctrine of one monad at each level is
confirmed. For the self-body at the centre is really
in the same position vis-a-vis electrons, atoms, molecules
& cells, as the (apparent) human jar is vis-a-vis
society, life, etc. To this you there can be only
one society — for other "societies" are at the ss or
v. level, one life, one Earth, one Sun for the same
reason.

You as centre-body are one-out-Electron! Only!
And that is why you can only have as "atom-
self" or "atom-ring" one atom, & so on. Our
© diagram was lines that we could know then.

(4)

Your Body is the Centre. A monad is never multiple at its own level - only at levels above its own.

Every monad's body without exception is a sub-e - & there is only one subelection! We all have this one body, but where we differ is in the extent of the aura with which we identify ourselves. You are the whole aura, but you must painfully realize the fact by synthesis, moral & intellectual level-travel.

At human level there are many cells - at cell-level one cell. At human level there is one man, at Soc. level many men. (This sounds quite crazy - but it

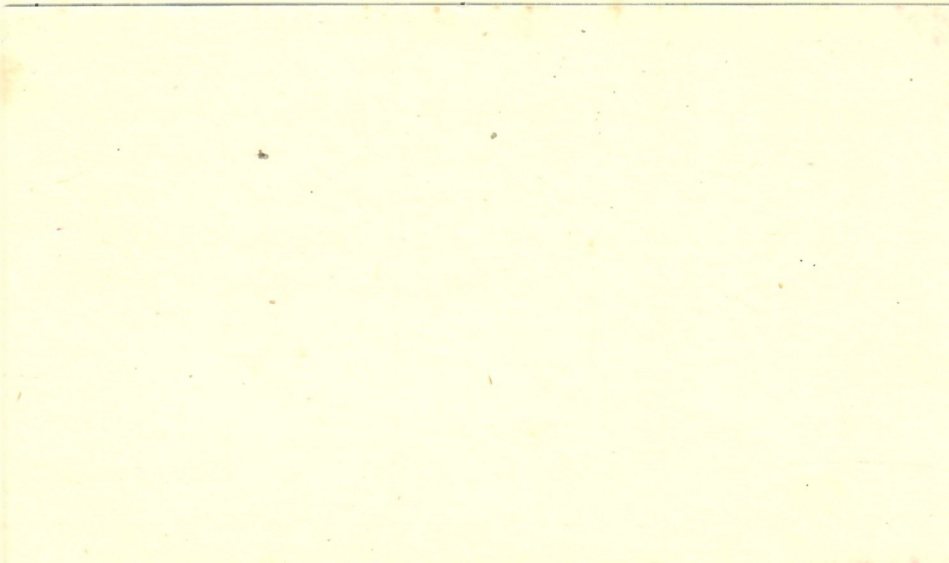
is not. It may take me years to work out this insight, but if hunches mean anything, this is a true hunch.) The new Solipsism - at human level there is one man - you: all others are bits of Society not men as you are. That is why they are so utterly different from you - a picture head. That is why they belong, not to the human species at all. Only you qualify!

But wait! This one man in your aura is never seen as a physical whole as others are seen: he is only glimpsed: only bits of him, as it were, appear in the human ring. So with Soc. The line of one - many, of single representatives, is the line you are in.

(5)

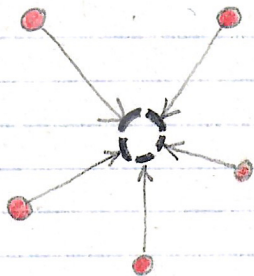
Your Body is the Centre Because for you there are many cells, you must descend. You must discover that really there is for you one cell. You must become that cell.

You must become a molecule, an atom, an electron. And finally you must find yourself at the centre, where to be Nothing is to be All. Here is your true Being. Here is the One Body for which all is External.

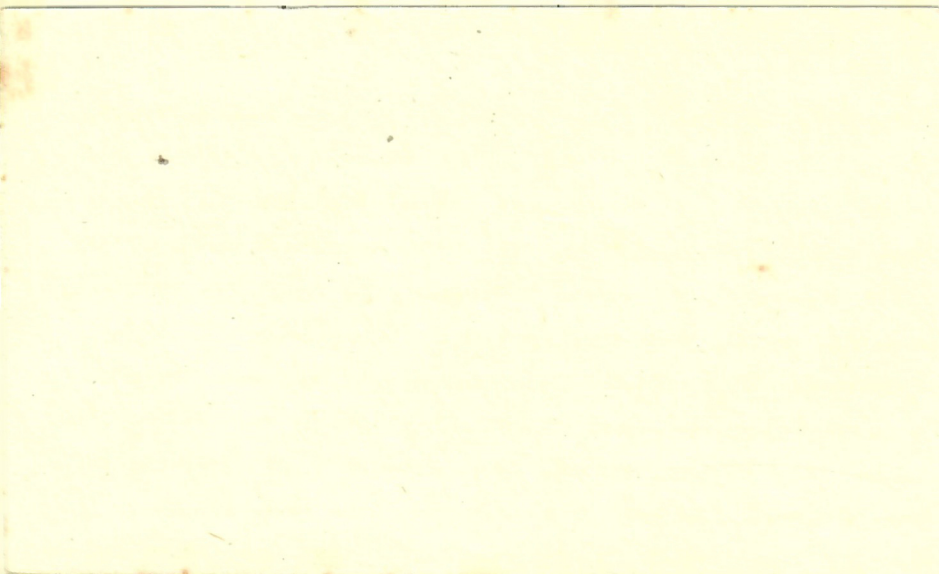


I XVIII
7 23

The object as constituted by its reflection or prehension of other objects. Take them away & it does not exist.



The object changes itself by changing the objects it prehends.



Simplicity in Vision very difficult if not impossible to achieve. Recently, & then only in the case of a few people, we have discovered that we see (a) in distorted perspective (b) with only a small area of the field distinct (c) after-images (d) with no distance directly given but only inferred (e) things of same theoretical size grow & diminish (f) curious effects of motion - in train say. Probably there are many other 'faults' in vision which we 'correct' by experience & unconsciously: what are they? We can be sure that if by some luck of vision we saw all objects at

10 feet and more inverted, or tilted, or a different colour, we would also have learned to ignore this so well that we would deny the fact. Regaining of the simple is very difficult.

Another very important error I have only today (30.6.44) realised is that some objects (we call them near) have the power of obliterating, or destroying, or imposing their own pattern upon other objects (we call them far) This we "allow for" so well we don't realise the enormity of the fact that, for instance, my hand can destroy, for me, the sun, that a leaf may blot out a star or a branch bisect the moon.

I



all our seeing Price P. 200
is of what isn't
there

with what isn't here



"just as we may be said in a sense
'to see round the corner', so we may be said
in a sense 'to see things when we are not there'.
I perceive a 'material thing' = continuous
time time, with other aspects, within all
history, future etc.

(Or when I see a man as such I perceive
all that make him him.

[p34] after "my trains are" end of 1st part: —
see what isn't there, with what isn't here.

end of P 1
✓

262 Cop (replaces old note) based on ScHens 14.

The chief difficulty ^{One} which ~~arises~~ ^{arises} from the ~~theory~~ ^{theory} of the ~~Chamberlain~~ ^{Chamberlain} & Moulton, Jeans & Jeffreys) which attribute the birth of the SS to a visiting star, is that ^{it is} ~~it is~~ ^{it is} difficult to account for the very large angular momentum of the planetary system. This difficulty may be overcome ~~by~~ ^{by} ~~the~~ ^{by} Russell's suggestion, ~~developed~~ ^{or by the development} of the ~~theory~~ ^{theory} that the ~~visiting~~ ^{visiting} star ~~was~~ ^{was} ~~accompanying~~ ^{accompanying} the Sun. ~~Lyttleton~~ ^{Lyttleton} ~~worked~~ ^{worked} ~~along~~ ^{along} these lines, & Hoyle ~~and~~ ^{and} S. theory, ^{however,} attributes the planets to the debris left by an exploding supernova, dispenses with the need for a visitor: consequently ~~it~~ ^{it} ~~leads~~ ^{leads} ~~to the view~~ ^{to the view} that SS are fairly common. Such theories — like those of Alfvén, Weizsäcker, & others —

~~states~~ ~~meeting~~ ~~require~~ ~~no~~ ^{special} ~~intervention~~ by other states,
tend to make SS a common factor of the universe.

IX
270
Conger: Course in Philosophy

424 Naturalists maintain that if it is extravagant to think of God as a 'Big Man Up in the Sky' it is hardly less extravagant to think of God as a Great Mind in the Cosmos. It appears more & more unmistakably that a mind is the working of a ~~an~~ nervous system, & no one would maintain that the cosmos is thus equipped.

(1) Cosmos has nervous system! — the one who
doubts it to say it has none! JW

271 Both after bat.

A skin has no nervous system, therefore it can't
be alive — declares a sidereal nervous
system!

~~XX~~

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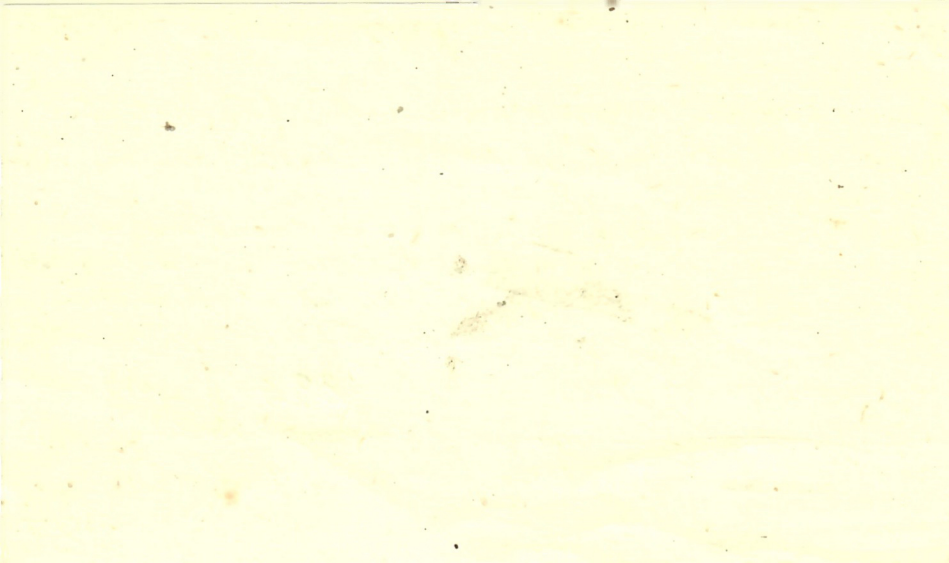
Interstellar Travel

When I turn from nebula A to nebula B, I travel between them faster than light. I do all here that can be wished or imagined. F of L.

Interstellar travel is a reality. (All is obvious here if we could only see it) I can't travel like that in near regions because they are near regions & I am not a god in them. But I am a god & can do godlike things when I am god!

But all is not...
The physical universe is infinite in time & space.
According to the creation theory of Hubble, however,

281 3/4 A



Qos. 288

First cause

whole whole

9

(a) my experience - cannot by object I say, but
object itself cannot - trace back to E. Sun.
Gal - power in diff. Whole.

(b) my act is similarly upon whole
all that happens to me is from whole: all I do
is to whole "As all things are for God" accept
all things that occur to me (out of your power) as
from Him. Whole is only active & only
recipient of my action.

Lord Pettinger - Lawrence

'A Comic Hymn'

290 x 11 7 (WSN Nov 12/49) all knowledge
available to me : one with whole