

Xx. 5 (contd.)

- 6 Eg me: MAN, wh. r s.e. Unity with other men in MAN with all things in wh. r. s.e.
7. C.S. surely monad moves next level above?
- 8 A: yes but T.V. level always is for the monad, the next level. Cells come direct under life, in some sense.

~~There is no other way for the mind to enter the universe~~
~~to realize nature or realize itself~~
by progressively deepening mind in the
universe

~~Science cannot afford to be let into the secret~~
~~that the science of nature is~~

Conger: Course in Philosophy

(1) Webb: History of Philosophy

260 Hegelians like Bradley & Royce regard time & space as limitations of our finite experience. Transcend in Absolute mind.

(11) 246 So great has been Kant's influence that there have been few whole-hearted defenders of the view, which common sense & science take for granted, that space & time belong to things as they are in themselves & not merely as perceived by us. Some who won't admit this of space have allowed it of time, e.g. Royce.

XXIII 607

TSE Def of Cal

Class + level

Give ref.

(35) Ch II "The Class + the Elite" as the class
~~differentiation of culture~~ ~~function of classes in~~
culture 37 higher level of culture enriching lower
levels - "Thus the movement of culture would proceed
in a kind of cycle, each class nourishing the others."

21 Super-minds

The Trade Unions

22 Mental Evolution

23 Mind + Body

24 The Centre of the Picture

Your Self

24 The Common-sense You

a The Savage

XIX XXIV

Carpenter Comp. Religion

21
Antemism

78 - 80, 81, 82, 83, 92 ft

(97) The Hierarchy

98

(131) Jewish Anagals.

From one point of view Common-sense is always
in the wrong. It is not, after all, practical, but
the very reverse & negation of practicalness.
Instead of standing for nonsense, it stands
for every sort of nonsense.

Yet there is the other side. C.S. has developmental
significance. It is functional. It belongs to the
Past for which we must have pity.

©
278/280
James P. II 246
retail and/or photo: look at front after, & the notes?
an original



XXI 557



This life is all time - & I make it so.
The SUN or EARTH do not outline me. The
way I feel & the life-spirit I enjoy is there.

They do not precede or survive me.

They feel just as I feel when I find
at their level.

Casket: 12.15' - 1.0

(6 ocl. Oriental)

Pills: { 11.0 }
 { 1.0 }
 { 5.30 }

Shakespeare: The Winter's Tale
Act IV, Sc III.

.... Nature is made better by no mean,
But Nature makes that mean; so, o'er that art
Which you say adds to Nature, is an art
That Nature makes.

..... This is an art
Which does mend Nature, — change it rather; but
The art itself is Nature.

X+1 + + + CSL. Transport 30/1
552

We shall shine like the sun
& be given the morning star —

Glory = splendor — luminosity

32 the pleasure of the greater body

X 20

534

John Wilmot

wp. Albatross 237

'Upon Nothing' from
Good Q for emergence & dissolution into
nothing of all things.

Nothing as ① genetic basis: Centre.

② basis of thought - Centre

"the fruitful emptiness" in 2
senses.

212 SSWW Camp

Copy
made
1960
IV 3/

Troland

Tennyson

Traherne

Tennant, F. R.

"

The Te Deum

Tillyard, A

Temple, W

The Mysticism of Mind

In Memoriam (especially the 'famous vision') 45

Centuries of Meditations

Philosophical Theology

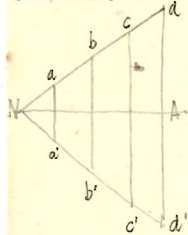
The Philosophy of the Sciences (1932)

Religious Exercises

The Faith of Modern Thought.

XVIII

Growing & Shrinking



The diag should really read this way.
Two universes regard me another along cc' ,
two ^{Soc} men along aa' . The greater length of
 cc' explains why they see each other thus.
The fact is: I as b' see b , but b , to see
me, becomes b' and he sees me as b .
We change places, just as you & I

Change heads when we look at one another!

I see a panorama, i.e. Soc, with many men in it: this is
(a), but I myself am (a'). I am seen by you in your (a)
as belonging to (a), & you are at a' .

This is a wonderful discovery, on this lovely June morning in
Southern:-

A ○ The T.V. you is the Picture-Head you.

B ● The Member you is the you-as-seen.

Hocking: it is in A where we B's meet, that we share
identities. Therefore your Social Self is (your T.V. self.)
your P.H. self.

Isⁿ another way of putting it to say: A is Object, B
Subject. You do think of yourself as B.

No.

(4)

Growing & Shrinking As observing I am A; as observed I am B.

A  Earth - not as observed is not, as observing is Earth?
That is why the not is so small - it is always
B observed from a great distance. To be a not, it
must be observed from such a distance.

God as observed is Nothing (Contr.) B. As observing he
is All.

From B the no-man sees Soc, from A he sees the individual
man. Society sees the individual man, with head etc. The
individual man is himself headless (for himself) & he is
occupied with Soc. You are A $\longleftrightarrow$ B, one at one end &
one at the other, but A is Soc.

The ^{East} molecule 'sees' the Earth from B as a Picture Head. The ^E mol. knows itself as a person perceiving Earth. The E-mol knows itself from A as a mol., from B as the Earth.



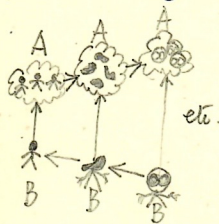
As you regard yourself from B as Soc, & from A as a man. (You are only aware of yourself as a 'headed' man in your capacity of A, or soc. This is the doctrine of self-consciousness by seeing yourself as others see you)

The T.V. member line is busy knowing itself as the opposite T.V. line. And the T.V. line sees itself as the TV member line.

This fits in with the negation doctrine of Lao Tze & St John of the Cross. You are as big as you are little.

⑤

Shrinking & Growing But there are no A's - & no B's - only $A \leftrightarrow B$ s. Melus was right. B knows itself to be B via A.  There is no consciousness of Soc's own, there is only (A)-(B) consciousness .



Put it this way. The Earth is much humbler about itself than we are: it regards itself in its individual aspect as a molecule. Wherefore it is also Earth.

Every moment is a Trinity  max. min.

Or this way: Earth gets away from itself: holds itself further off - so that it appears smaller to itself. This is growth - by ungrowth. The A B line lengthens.

A molecule is now seen