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Overcoming Space Perspective. ① We perceive tables as having 4 legs even when we can see only 2 or 3 of them. We perceive men as having 2 eyes even when we see them in profile. We perceive a distant tree as larger than the near bush.

② This is a great triumph. It means we have overcome not only the shrinking-swelling effects of space, but also the distorting effects.

③ We have overcome space in our own bodies so that to us they are no longer spatial at all. We are in the process of overcoming space in Society.

④ For Society itself, all its contents are non-spatial, except when they are observed piecemeal by society & isolated for that purpose.

⑤ But we have got no further than Society here. We see the stars as very small, the moon as flat.

⑥ Presumably the earth sees Jupiter & Uranus as of her own order of size. Presumably the Sun sees stars as of a similar order of size
whatever their distance

⑦ Thus the progress of monads to higher levels is the annihilation of Space. In the whole, space is quite eliminated.

Overcoming Space Perspective ⑤ Space is thus not ultimate at all, but something to be overcome, an obstacle that appears when the whole is divided, but disappears as the whole is re-united to itself. The higher the monad the more it "corrects" the illusions of space.

⑥ In the sub-c space is utterly uncorrected, & everything is in its primitive perspective. At this level, that is to say, when we are physicists & are thinking of the world at this level, space is what Russell calls physical space & the laws of physics apply to it.

But at our level they don't apply. There is no reason why we should not (as we do) allow validity to our corrected (partly condensed & overruled) space for many practical purposes, & allow validity to 'physical' (uncorrected) space for other purposes such as the making of a railway time-table.

(10) What Russell doesn't realise is that there is not one 'physical' space & an almost infinite number of private 'perceptual' spaces, but an orderly { evolution } from physical space to no space.
{ conclusion }

Taking Over

(2)

Essential for religion - the Love is there whether you take it or not - the Salvation is completed. God is perfect. The World is Sure. Essential for sciences - the objective world is what it is irrespective of my knowing it, & independent of the observer. This Objectivity is quite essential as a Moment in Thought, a Phase not done with now, but always to be superseded, & always to be reverted to.

(2) Stage (ii) = realising the object, making it your own
becoming fully conscious of it - still as objective. In (i) it was only vaguely suspected as beyond as alien, in

(ii) it was vividly realised. In religion this stage is the acceptance of salvation, realisation of God's love & care for you. In science it is grasping the details of object & its mechanism. It is understanding.

(iii) This stage is yourself conscious of (i) & (ii), yourself as realising that you are now at the level taken over. You are now part of what was first quite alien & external. In religion this means you are one with Christ & must suffer with him & all human suffering is his. That you now belong & function at that level by which you are saved. In science this level means you are conscious of yourself as modifying & taking over what you study: e.g. you know yourself as means by which

Taking Over

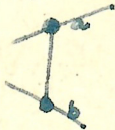
(3)

Life develops herself consciously. In Philosophy, Stage iii is realisation that what was objective was your supremacious self, & now it is conscious. It is realisation that your ~~taking over~~ & becoming conscious of a lower level's laws is a part of the process by which those laws are administered.

Now how in religion (& also in science & phil) it is necessary always to go back to Stage (i), to what from responsibility, to accept all as taken care of above you & for you. This is absolute surrender. Here all is objective. You are nothing at all. You are the mirror. How terribly

I feel the need for this realization constantly: that the Love
or Unity or Perfection are all there & I cannot subtract from them
or add to them. ~~to~~ feel that it just doesn't matter
what you do about it - it is done already. The finished
work.

But in another mood another Moment of Thought:
the love that was objective is now subjective: you are
'up there'. You are at (a) now, not at (b)



[Here we see the importance of the T.V.-Member
relationship !. The member relies on his T.V.
utterly, is utterly obedient. But he is also
responsible for his T.V. - he elects its Committee & Chairman.

Talking Over

(4)

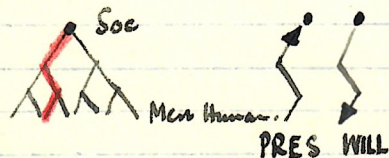
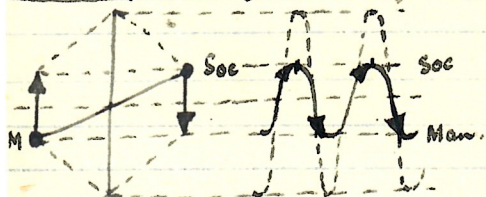
In $\downarrow$ we have the principle of Democracy, the Duality behind all Organization whatever. As $\downarrow$ the member's duty is loyalty & obedience; as $\uparrow$ the member's duty is to have a say in the affairs of the his Union. Man-in-Society is neither $\downarrow$ all duty, nor $\uparrow$ all boss, but $\downarrow$ boss + duty, the whole-part or part-whole.]

Now a man must alternate bet. $\uparrow$ + $\downarrow$. But he can realize while at (b) that the (a) that controls him is really himself. This is the truth behind democracy or all T.V. Govt: the T.V. level is yourself, superconsciously.

- Two caveats: ① The I^a is really future of the I^b .
This means that your justification is by Faith.
The future of the T.V. is turned in Christianity.
- ② I^a is really others' selves no less than yours,
& your higher self is your social self. For
as you have no higher self at all — or any lower
self either.

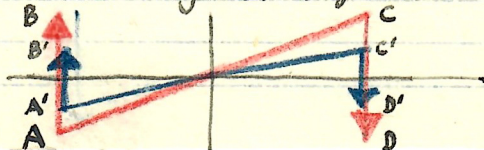
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Knowledge Growing, Will Unknowing.



Q. Notes on Schopenhauer. Your knowledge starts from 'men-human' level & rises to social level. Your will starts from social level & sinks to 'men-human' level. If you are a

'little' man your 'all-know' is small. A big man's is greater :-

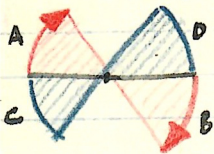


Arising out of this we note that the big man has more self-control: his will covers a longer line. He has also more knowledge. But he also has, at A, less knowledge than the little man. He can unknown more. He can see more primitively. Progress consists largely in this retreat into primitiveness, for the purpose of knowing in higher ways all over again.

On the will-side, note that the more you identify yourself with Soc's will, the more self-controlled you are, down to greater details. CC' & DD' mean together.

As your knowledge increases it becomes less & less yours, less your narrow self's & more Society's. As your will increases it becomes identical with Society's will. You apply this consciously to your narrow self & your sub selves.

Knowledge & Will - Growing & Ungrowing Schopenhauer's doctrine about growing knowledge & ungrowing will is one-sided. It is



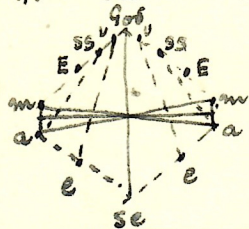
represented by A & B, leaving out C & D. But C & D are essential to growth. C is un-knowing - growth of ignorance, & D is growth of will. Your evolution involves your knowing

more — & less; it also involves your willing less — & more!

Our Swastika scheme must be altered accordingly

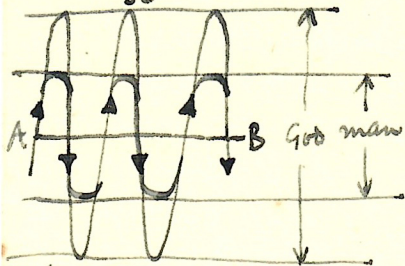
Your evolution is increasing the swing of the see-saw. With God the plank reaches the vertical. But here it looks as if man is the plank as horizontal. What about development of other moments

How does an atom's re-raw work?

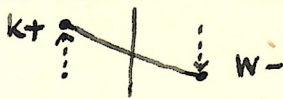


Our norm AB is not God's norm is it?

~~AB should really be the S.C line & so it is. It is the line where there is no re-rawing, but about which all re-rawing takes place.~~



Schopenhauer was right, however, in this, that as your knowledge increases your will decreases. He re-raws works thus: -



At any given moment K is inversely proportional to W .
? ?

KNOWING AS EVOLUTION OF OBJECT KNOWN

Why People seem less Admirable the more we know them. Seeing things & people from a Distance & as a whole. History & Recollection. Why does my present opinion of L., now I know him better, fall so far short of the excellent first impression he made? Why does this disappointment happen so often, with people one likes & admires? Because, in knowledge of persons, there are three stages: ① You see them superficially, but as a whole. You tolerate their peculiarities, for they don't affect you. You are detached, distant, a 'celestial observer'. You see them truly, yet not deeply. ② You approach, you get involved, attached. This is a most difficult stage. You have left

the wood for the trees. You can no longer see the whole man,
truly. The idiosyncrasies you viewed detachedly you now see
as they affect you. In very many of our personal relation-
ships we remain at this most unsatisfactory stage of knowing.
③ But with a few we come to the third, which is the knowledge
of love. By love we are enabled to see the object as a whole,
in spite of our knowledge of detail. Love is attachment-
detachment. We have returned again to ①, from which pos-
-ition we can see the object as one. This is abstract
love - no ③ - but concrete love is the ①②③ circular-spiral
motion.

Note that the ③ stage corresponds to the recollection-in-tran-
-quillity stage, the stage in which the past is changed &
saved in the present. So our past faults transformed & saved
in present love, & you see the whole man truly.

Seeing People "Absence makes the heart grow fonder" The absence partakes more of ① or of ③ according to circumstances, but it is the opposite of ②. Absence & love, farsness & nearness, are Hegelian opposites that go together. So with History. Read Froide on the Middle Ages (O.B. of English Pron)

Seeing a thing or person 'at a distance' is seeing them at a higher level. You can, and do, ^{or must} look upon some of the world at a very great distance, holding it out from you: result: you know Earth, Sun, Stars, Universe. To look upon all the world, including what you call yourself, from infinite distance (having first seen it all in infinite detail, or at the same time

thing it all in infinite detail) is to see it as One, Perfect, Infinitely Good, Infinitely near & lovable.

This view is fulfilling to the detailed views of the thing, & it changes the latter. You don't know a person till the details you observe in him have been transformed by your final view which is love of him. McDassart.

The man you know evolves as you know him. Your knowledge of him is his evolution, from abstract unity, to ~~the~~ concrete diversity, & thence to concrete unity. This knowing of the man is a true knowing because it is the way the man himself develops.

Law: true knowledge of an object is an evolution
↑ ↓ evolution of the object - is a part of its external evolution. It is participation in what the object actually is in

(3)

Seeing People Knowing as Evolution & Object. What you are is
(a) what you are to yourself (b) to others: And both aspects are
 $\uparrow \downarrow$ evolution-devolutions. [Work out inter-connection of the
(a) & (b) $\uparrow \downarrow$] You knowing a person as a thing is $① \rightarrow ② \rightarrow ③ \rightarrow$
 $② \rightarrow ① \rightarrow ② \rightarrow ③$. Knowledge is of this nature & not static.
Even 5 minutes acquaintance involves this evolution-devolution.
The static sort of knowing is absolute fiction. Your $① ② ③$ in
knowing the man corresponds to his $① ② ③$ in his P-H experience
of his outer Self - ① World as undifferentiated unity, oneself not
separate from it ② a world split into many parts, all separate, & oneself
as one of the parts ③ The World One again, including the detail

achieved in ②. Knowing a man is not only knowing that he evolves ① ② ③ in the main history of his life, or that in his details experience the ① ② ③ ② ① $\curvearrowright$ is the process of his life, but it an evolution in ones thought: it is your evolution. His external aspects' evolution is your internal evolution. He evolves externally in you: You evolve internally by playing a part in the external evolution of all you know. And knowledge is nothing but a part of this same external evolution.

You evolve as P.H. by the evolution of what is in that P.H..
Your evolution to yourself is the evolution of what is not yourself
Your evolution to others is the evolution of part of theirs
P.H. evolve. You only know a thing by evolving & devolving
with it - & actually contributing to & being a part of that evolution-devolution.