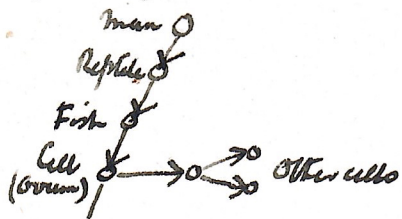


The Trapdoor. ⑤ contd. The law is that you can only interact with anything by descending to its level.* (You can only have relations with men on a lower plane than yours by descending to their level. You find common ground, a common level that is the lower of your two levels. Otherwise interaction is impossible.) Applying this law (discovered in our social relationships again) we say: you can only affect your cells by yourself becoming one of them. Which is absurd? * (or rather by becoming the object)

⑥ Not absurd, C.S. You were a cell, one cell, the fertilized ovum. Now there is no break whatever

between you present self & yourself as cell. There is complete continuity (or rather unity) through youth, child, baby, mammal, reptile, fish etc to cell. Only via this cell (ovum) can you affect your cells.

- ⑦ Note that in a sense you are only one cell, just as you are only one reptile & one fish. The ovum is your you as cell. To affect the other cells of your body you must



your body you must 'descend', via baby, reptile, fish, etc to the ovum, & thence directly affect your other cells.

The Impedance (8) Note all interaction is direct; all is continuous; there are no breaks at all. You 'affect' your cells we say. Actually this gives impression of relationship internal or external. But the 'affection' is really identity. You are identical with yourself of 5 minutes ago (man) of 35 years ago (baby) of 35+ years ago (nuptial) of 35++ years ago (ovum) And the ovum is identical with all its split-off parts. Thus all 'interaction' between yourself now & your cells is not 'interaction' but identity.

⑨ The ovum is nothing but the external view of ^{many} one of the "Jacobs' ladder" of ascending & descending Experience.
The reality is experience, not of monads, but of a Monad, for evolution shows complete continuity of monads in time. Biology, chemistry & physics trace the outward course of this Experience of the Monad. But the outward course is still very meaningful for us. When two cells merge or split there is an analogous unification or division of experience. The study of the external or physical is of supreme importance for the study of the inward nature of things & Royce (for example) is wrong to neglect it.

The Trapdoor (10) The problems of genes, factors, chromosomes, heredity generally, in the ^(probⁿ) ~~even~~, are simply the outward aspect of experience, which always includes what is below, on its way "upwards". And of will on its way downwards.

(11) Of paramount importance to note then is but one Self among living things (according to our reading of one origin of life) for the Self is continuous in all & therefore one in all. Does this go for inanimate matter as well? All atoms are not descended from one atom. Nor all m. from one m. But your Self resides in, because it is continuous

with, all the atoms & molecules that have ever entered into your constitution, that have ever been subordinate to you; & their history goes back to the sub.es which are one anyway.

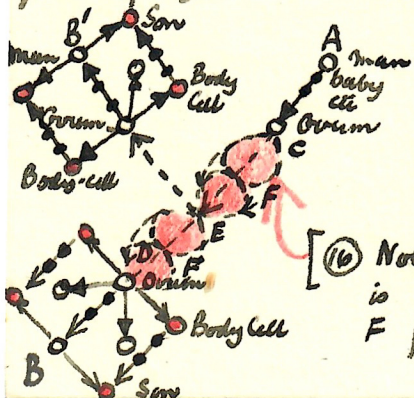
(12) Now for you to affect anything in the world you must travel the path of the Self. There is no other highway or byway of reality. Your body of flesh & blood is on a par with the rest of your body - the universe - & can only be got at in the same way by the same means. Only we are more expert at getting at our fleshly bodies directly. You have learned to travel the self-roads of your fleshly body. The roads beyond are more difficult

The Trapdoor (13) In more detail. In will & you can get at, on the principle of the continuity (unity) of Self, every monad which at any time belonged in that self. You are now affecting all the atoms you have ever included (But of course myriads of other creatures are also doing so, therefore the effect is not very marked). Conversely, in presentation, every monad you have ever embraced contributes to your presented world & to your present action &c.

(14) C.S. says I move my arms, legs, body., not the atoms of the arms & legs I had 20 years ago, which are

in the arms & legs of other people & subject to their orders. But C. S. is abstracting you in time.

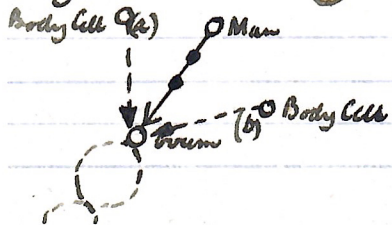
Taking you as you are 'now' is taking a small part of you, an arbitrary abstract of the whole you.



(15) You at A will to move, and do so at B. This must be done through the centre, via yourself as baby, reptile, ovum etc.

[16] Note how from C to E & E to D there is spreading, with constriction at F for origin of life.]

The Trapdoor (17) Note how your body cell is affected through your Brain on the Action side whereas the body cell doesn't enter into the picture on the Will side. Then Action & Will have no exact correlation so far as you are concerned. The correlation is perfect only in the Whole. (18) For (a) & (b) body cells do independently

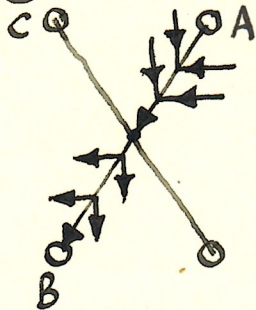


of your ^{will} affect your action. This is the tyranny of the body. [In God this can't happen] because

(over)

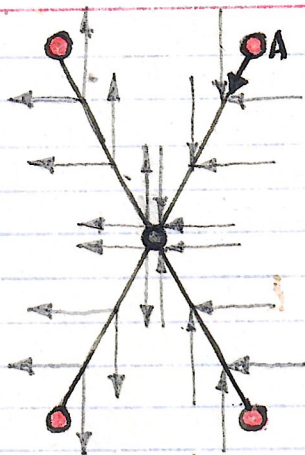
(19) The ovum with all its characteristics is the outward aspect of the will of the man it will be, passing on to action. Plus the will of the man's body-cells.

(20) The answer to some of the queries above is that



(A) on the way to the Centre your (narrow) will merges with other will (i.e. will of your Whole Self) & so limits the power of your private, narrow, will

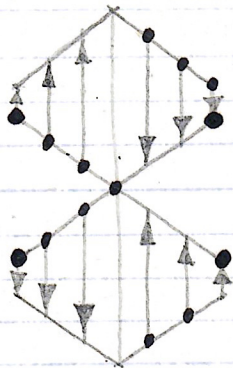
(B) on the way from the Centre to you, there is a constant casting off, a rejection (even best as splitting off of your animal self) of all that is not for your narrow self.



The Trap Door (21) Note that, at the Centre, the whole of Will merges with your will, so that your will is here God's will. nearer your level, your private will is less modified by the will of your greater self. This is a wonderful security against our arbitrary narrow-self willing & the assurance that we cannot really will contrary to Will, even though at A our will is 'free'.

(22) Similarly with your Action. All the Action in the world takes place in you at centre level. But at each higher level you disown a part of yourself cast it off. So that at human level only your narrow human action is left. Fortunately, however this is corrected by the action of your whole self starting at the centre. [Note that, because the centre is indivisible, all is in you as well as outside this narrow body, all action in the world comes from within you, though you disown it. The lightning that kills you proceeds from your own being.]

The Trapdoor



(23) But the process of scattering action cannot go on indefinitely. Somehow it must be gathered up & conserved again. This is where the Trade Unions come in. The action you "cast off" at your sub-levels (& this is all the action in the world !) is gathered up at your super-levels.

[Note that all men, all creations, all m's as & i's are your cast off, if you go far enough back; as you must.

Now for our 8 diagram, when it includes the lines
- vertical lines - to Trade Unions, is a true
picture not of you only but of the whole world,
of your Complete Self. That is to say, we
don't need]



(24) Similarly, on the Will side, the Will
from outside that modifies & merges
with your private will on its way
down to the Centre is the Will of your
superiors, or Trade Unions. Thus
instinct of homing birds, etc.

The Trapdoor (25) Now like Stimulus, Action Inwards.

At every level from you (human) to you (center) you are directly acted upon by influences outside your narrow self. But these influences are from your Super-self. When you see the stars the U. is directly affecting your electronic self. In your physiological reaction to stimulus life directly stimulates your cells.

(26) Now like Presentation. The lower your level the more, potentially, you know! At every stage you cast off knowledge, just as at every stage (in Action) you cast off animals, plants, cells, atoms etc. Just as at Center

(Stimulus) you are affected by everything, at at
Centre (Will) you obey everything, so at Centre (Action)
you do everything (!) & at Centre (Presentation)
you know everything. All this potentially.

27 You scatter ^{at low levels} all knowledge & all action, & they are
gathering in at your higher levels. You scatter
at your super-self levels all will & all action in,
& gather them in at sub-self levels.

28 [Actually Pro. & Will are the same thing, one Scattered
by your sub. & gather by your super-self & the other
the other way round. And Action in & out are
even more obviously 2 aspects of one process.]

The trapdoor The monad has no windows. It only thinks it has. Neither has the monad any trapdoors, really. For the whole floor & ceiling are missing.

You are like an apartment in a sky-scraper that has no windows & whose floors have been cut away. The building isn't divided into apartments at all, but is just one big volume.

Latin: You can only affect a thing by becoming that thing. You affect your cello by becoming - via orum - your 'present' cello. When you know a thing you become that thing.



XVI

16

17

22

25

W

S-E

Unit

Evolution of U = diff into stars

SS

Evolution of S.S. diff into planets

II

Evolution - Diff. of Geological structure particularly surface conditions

III

Biological Evolution - Differentiate

Species

Social Evolution - Differentiate

Society

Church History - Diff. Spiritual Development

Church (?) of the Spiritual Man

Ev. of ES to AS

IV

Evolution of AS into MS

V

Evolution of Colloids etc

VI

Growth in Womb

VII

Education

VIII

Youth attained to Manhood

Man as Animal

DIFFERENTIATION

(A)

INTEGRATION

(B)

main as Animal

(over

