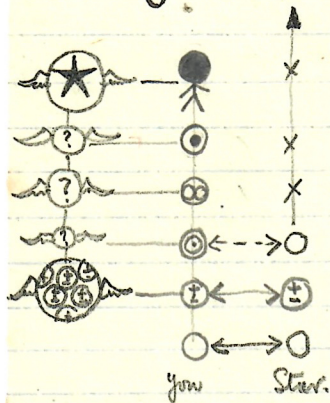


(16)

at every level.



Obviously your cello cannot be aware of the star's cello! Or even your molecules of the star's molecules. But the electrons in your electron-head must be integrated through stages up to your picture-head.



This speculation about the picture-heads of all monads is daring, & largely unsupported by science. But there are indications of its truth.

- ① Gravity is understandable if molecules 'sense' one another.
- ② Electro-magnetic fields are understandable if electrons are occupied with the whole universe of electrons.
- ③ Men anyway are occupied with the human universe.
- ④ Cells are the principal difficulty. But if cells

are not only concerned or occupied with each other in your body, but 'sense' cells at a distance, much that cannot be understood in biology - growth etc - is clarified. I firmly believe cells do sense one another. When two people are sexually attracted the attraction is cellular as well as human.

⑤ But the cells' sense of other cells is received as a representation from the cells' constituent molecules.

⑥ Is the molecule's (or atom's) 'sense' only a 'gravitation sense'? If so, then our representations are built up out of gravity! But gravity is only the external aspect of what must be more like love.

⑦ The Evolution of Picture-Heads.

The lower monads love & hate what they have as representations. This attraction & repulsion are further differentiated as we pass up the scale, so that we have many degrees & combinations of love & hate in men.

But the differentiated picture-head material, and the differentiated accompanying feeling, are both as much the organisation of those of the lower monads as the higher bodies are organisations of the lower bodies.

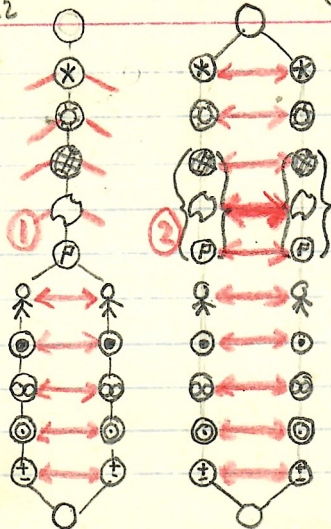
8. Your picture-head at this moment is an organisation of the picture-heads of a population beyond computation. Your feelings are an organisation of theirs. Your will is theirs, worked up.

9 But Light must be put in the picture. Some relations between Officer-boys are handed up as light, others as Gravity or Repulsion. The effect of Light & Gravity on the atom are different. Hence we have differentiation. Light builds up into your picture-head as pictures. Gravity does not. Work out.

10 Note that 'perception' is not necessarily a matter of special organs. The existence-to-itself of every monad is all outside itself.

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(4)



The social life of monads or
their picture-head life.

① is your ^{world as it is} ~~as you are~~ now,
belonging only to one Soc,
one life, etc.

② is your ^{world} ~~as you~~ ^{it} will be
when you arrive at Whole.

In this future state Universos
enjoy communal life, so at
their level do suns, & planets.
Probably planets rather than
their lives or Societies will

find community.

3. At the moment it looks as if all monads above us must be subconscious only. For they have no social life of their own to speak of. But they will have in our future: in other words, in concrete time, they do enjoy conscious relations with their $\neq$ kind.

This is as difficult for us to realize as if we had been cells in a human body trying to realize that there were other human bodies.

(This is all too static. Presentation is an aspect of doing, active problem solving. A series of pictures is not evolved up: pictures are not necessary to thinking when at our level.)

How different is this all-level awareness from the abstract view of seeing of Chapter II. No wonder we were left with everything unexplained.

Our view involves the whole of our Selves. We are aware of each other in many subconscious ways. Gravitationally: we weigh one another up, literally. Electromagnetically also. Luminously also.

You are sense-organs from sub-e to whole. You have not five senses, but hundreds of sub- & super-senses

When I see you I remember that aspect of myself
 which is you. Seeing is recollection. And you
 remember me. All experience is *recherche du temps
 perdu*.



For a thing to be see-able it must
 anyhow descend, descend down
 to photon-electron level. He has,
 though an intelligent God, descends to this level that
 you may see him, but you don't re-evolve him
 up again far enough - & mad him as dead!

22 I VIII XXI XXII ①
1 18 24 26 XX F/L + +

Self-conscious & Un-self-conscious behaviour.

① There are three stages, or rather four stages, in the development of self-consciousness.

- (a) The monad is wholly absorbed in its environment & doesn't make of itself an object at all. It is quite un-self-conscious. (Is this condition of S-c only? Does this only occur when there is no empirical ego to be objectified, when the monad has no externalities? If not then is nothing left save the external?)
- (b) The monad, absorbed in its dealings with environment, yet is aware of itself as the "centre" of the world,

aware of itself as up. against the world, aware
of something here that is different from all else.
But that something is quite undefined. A cat
doesn't think of itself as a cat, nor a baby
of itself as a baby. Yet each is conscious of
itself in a vague way.

(c) You are conscious of yourself as a man.
But this is not given. It is a construction
derived from a thousand sources, a notion
synthesized out of a great deal of given material.
You carry round with you, in addition to (b) an
elaborate conception which you call "myself."

(2)

Self-consciousness (a). Finally, we have our point of view, which recognizes that the Self is the unknowable Subject, & that the empirical self of (c) is not oneself but one's object. According to this view you are not a man! A man is one of your objects. This object that bears your name & does your will, this glimpse of limbs plus "intellectual" construction is not you. For you have made an object of it.

② Thus you return to the position from which you set out — all is external. There is no internal you & no the bare self which is utterly unknown.

First you are quite unaware of self; then you (think you) are aware of self. Then you unknow this self and are back at your first position - but the process of thesis, antithesis & synthesis has brought out the richness of the situation.

(3) More precisely the process is:-

- (a) Discovering of the external world
- (b) Discovering that man & man of this world (by exclusions) is internal is yourself. Till you conclude that you are the whole.
- (c) Discovering that this whole is your object & that as such it is not yourself as Subject. Discovering that if the whole is your Object, you are the whole Subject.

Self-consciousness ④ But note that at no time are you this thing you call a man! Thus when you are absorbed in your work or your play you are not self-conscious: you are not a man absorbed: ~~it~~ ~~to yourself you~~ the object fills the stage. All that goes on is the events on the stage; there is no man sitting in the stalls watching what is going on.

⑤ But then are times when you act self-consciously, when you 'see yourself' acting. But here 'you' have come onto the stage & made an object of something you call yourself. Still there is no man in the stalls.

The "self" you are acting is not your real self: it is something that your real self is occupied with & absorbed in. The Watcher in the stalls has discovered (or put) another actor on the stage. He has not gone on to the boards himself. For he cannot do so.

- ⑥ The Watcher is continually discovering what he takes to be himself on the stage, & continually reflecting that what he finds there is not himself.
- ⑦ Really, then, self-consciousness is quite impossible, a contradiction in terms. What is possible (& supremely important) is self-denial, the undoing of so-called self-consciousness.

(4)

Self-Consciousness What is vital is the return to that primitive (a) condition which sees nothing but the external, which sees all as not-self.

⑤ This answers CS's objection that self-consciousness is a Bad Thing to be overcome, & that Mabel is on the wrong tack in stressing the need for it. This also answers John Macmurray's strictures on self-consciousness & the artificiality of self-conscious people. They are both right. But they forget that we have left for ever the naive (a) kind of S-C. We can never regain that kind of self-forgetfulness.

We have to pass through the (b) stage of so-called self-occupation, & the growth of self-consciousness to its absolute limit as the identification of the self with the whole world; through this to the discovery that the Subject of which this whole is the object is nothing (not all things) & nothing because it is all things.

© And a most important stage in this process is the discovery that you are a picture-head world and not a man! And that when you look in the mirror, you aren't in the p.h. - you are still the unknowable possessor or Center of the p.h.

(5)

Self consciousness What we call increasing self-consciousness is but the enriching of the p-h with material in which the Watcher takes a special interest. The watcher cannot slip out of the stalls & on to the stage. The principal actor may be a man, one man, but that man is not you. YOU ARE NOT A MAN.

⑦ But if the watcher insists that the man on the stage is really the same as the watcher, let him only watch long enough, & he will see that the man - the principal character - is continuous with & merges with all the

other characters. Let him watch long enough & he will see that there is but one Character. Then if the Watcher says: "That Character is myself" - what then?

⑧ What has happened is that the Watcher (seeing the whole Play) has first seen only characters which are alien. Then he has discovered others which are himself. And he has gone on to discover that the whole of the characters & the Play are himself. But if this is legitimate, have we come back to the position that McMeuney criticises?

⑨ No. For to identify yourself with All is to identify yourself with nothing - nothing but the All. To do this you must dissociate yourself from every part of the All.