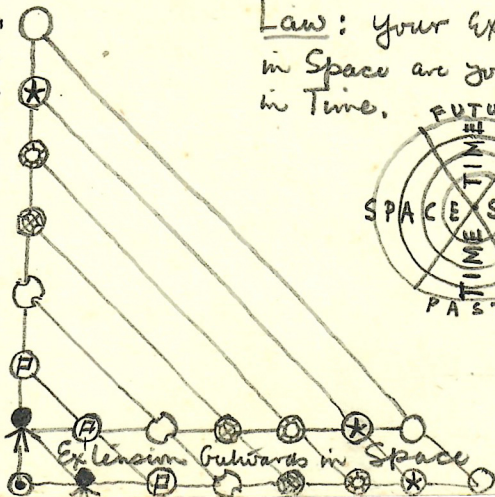
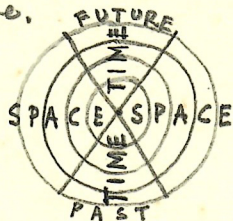


21 22 23

(3)

EXTENSION  
FORWARDS IN  
TIME

Law: your extensions  
in Space are your extensions  
in Time.





21 22  
-1-  
Intimality & Externality In the office a clerk makes reports, all of which are incorporated in reports at higher levels. Nothing is lost, but most of it is transmuted as it rises. But there are clerks' reports which require little or no change in the process of incorporation. Such may reach the Head of the Office practically unedited.

Some of your thoughts & actions are internal to your home - domestic details that you don't discuss outside; others to your office - you don't criticize your colleagues to your customers; others to your town - local affairs; others to

your country - home affairs as distinct from foreign;  
Others to Humanity; Others to the Whole - Philosophy  
is indifferent to the accidents of your circumstances.

Science: the conclusions, presumably, in so far as  
they are correct build up to the whole more or  
less un-altered, but all the spade-work is merely  
confined to its own level.

But remember that by the time a presentation  
gets to God it is the perfect, complete world-  
picture, the science & philosophy of it quite  
entire. Earth science may not be so very much  
more than Man science, but Universe science probably  
includes the sciences of other Planets.



Intimality & Extimality. Some examples:-

1. Mrs X is absorbed in domestic affairs, nearly all her work & thought goes into cooking & the like. She leads very little local life, no national life, & no religious-universal life. Her activities are absorbed at home-level.
2. The mystic's activity 'belongs' at the level of the whole. He identifies himself with All. No accidents happen to him. The will of nothing in the world is alien to him. His life is truly universal.
3. "His life is in his business" "He belongs in another world."

4. Two people sitting in a room, apparently similar people, belonging in the same time-period. Yet one is millions of years in advance of the other, & millions of times his real size.

5. The Earth's internal physical activities cancel out & have little effect on its behavior as a whole - yet. But the Earth's mental activities have largely external reference & validity. These mental activities must at higher levels be unified in ways we can't conceive into a world-picture that is incredibly more wonderful than ours.

21 22

Intimality & Extimality 6. The question is one of directedness  
v. indirection. If you act consciously so that not  
only you, but your country, Man, Life, the Whole,  
will benefit, you gain, in some sense, the level for  
which you act. Ultimately all you do is, directed  
& set up, of use to & indispensable to the whole,  
but indirectly & unconsciously. Consciously acting in  
& for higher levels is making them yourself. What  
are you but a location taken up in the stream?  
7. Each level has its problems, which are untrans-  
~~ferable~~-ferable. You can't take domestic details to

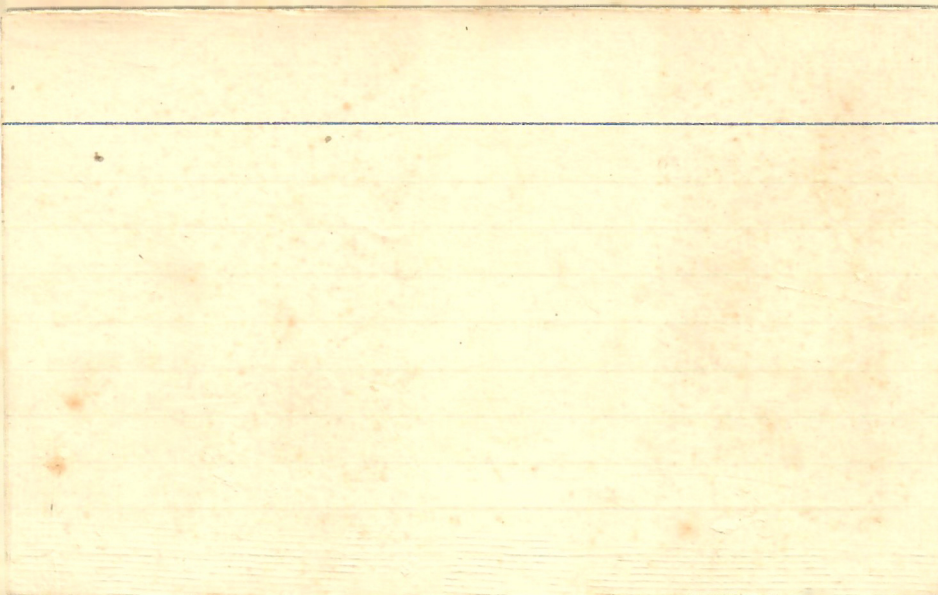
office, or parade your office problems in the Town Council, or talk about problem of whether your new Town Clerk shall be sacked, in Parliament. New problems emerge at each level. The problem of cancer is a human problem. The problem of war is a bigger one.

8. You infallibly advance to the level with whose welfare you identify your own welfare.

9. The 'Singing Earth' is an abstraction. The C.O. should ~~time~~ tune in to all the Earth's activities that aren't cancelled out internally, & especially her concern with the Universe, mathematics, beauty, values.

Our Super-human War of Ideas + Ideologies A communist arguing with a theocrat, is not a man man arguing with a man man, but a certain sort of Society arguing with another higher T.V. The 'battle' is so fraught with significance & emotion because it is not merely human - it is human, of course, but not merely so. The friction between your animal self (as in lust versus human kindness) + your human self is exactly the same sort of thing as is enacted between our two combatants above.







Everything is God in one sense, & as much of God as the thing can realise, in another sense. God comes down by forgetting Himself more & more till he has forgotten everything. Then, since to be is to be God, & if one is not God one is nothing, God is Nothing (at the Centre) - having forgotten every part of Himself. And man rises by remembering more & more of Himself till He is God. Then is nothing but God. What is less than Him is not less than Him.

"Our birth is but a sleep and a forgetting." We are in  $\frac{2}{3}$  aspect God who has forgotten part of Himself. Each of us is a special instance of the Divine Amnesia. What are our consciences

is what God in you has not forgotten. The rest, of which you are unconscious, is what God has forgotten in you. Both what He remembers & forgets in you are unique.

But amnesia notwithstanding, we are all of one mind. Mental development is really ceasing to be original, agreeing with other minds, converging with them to a common goal where all is remembered. Meantime your mind is nothing less than the whole mind. What prevents you from realising your mind?

First your behaviour must be consciously the manifestation of higher mental processes, serving the 'Kingdom of God'. Next your thinking & sympathy must include all who belong in the whole you wish to realise. And so on.

Will from Above. Decision by higher centres on one's behalf. This is universal law. The more primitive must defer to the less primitive for its own good. "You don't know what's good for you:" is universally true. Only God, ultimately, knows what's good for the world, & you as in it; i.e., for himself. Parent acts on child's behalf, as the temporary higher self of child, saying: don't do that, but do that, acting ~~for~~<sup>as</sup> the child's own higher & 'far-sighted' centres, before those centres come into play. And gradually the child takes over. The art of bringing up children is the art of handing over self-government to your colonies neither too quickly nor too slowly. How the 'higher self'

of the child, which the parent operates, is really not other than the child's own latent higher self that it comes to operate itself.

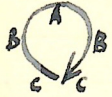
In any case we adults very often discover, in the end, that "Our Father in Heaven" knows best.

Our development consists in taking over more & more self-government, which is also self-surrender, i.e. realising that we are not old ~~enough~~ enough to know what's good for us & identifying ourselves with the discipline that circumstances impose. The external discipline becomes self-discipline. We take over the higher centres. This is more than acquiescence. So are reflex actions controlled from above, for their own good.



23.4.45

XX  
21 22 23

Level-travel When you think of God, is what-is-happening happening at A or at B? When you think of atoms is the event at C? The answer depends perhaps on whether you are looking at yourself as the 8 or as the  ring. But I am sure it is wrong to think of point B as containing, in my case, a little 8, which I think, & so on ad inf. I believe that I gave freely over the 8, that I do not live at B, but when my thought takes me, that my thought of atoms is a part of what it takes to keep that level going, that God is not filling down (necessarily) to me through super-monads





or, even if He is, at least the filtrate belongs up there & is  
a genuine part of Him. I am nothing "at my own

level" nor as I see myself at that level from other levels.

Though I travel yet it is always with a ticket from this  
station. A traveller is from somewhere. The travel is there from  
here. Not simple location. So that you belong both to  
your proper level & to every level of the B.

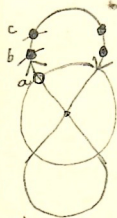
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XX

At what level is the object you see? The 



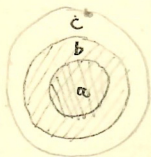
at a, b, or c? It is at its own level, at b or c etc, & not at yours. The build-up of the seeing process; electrons, atoms, molecules, nerve-cells, yourself, goes on to the object, does not stop at your level. Thus knowing is always an outgrowth to the level known. You know a man thus, by partially evolving to Soc level yourself! You evolve to Soc level in respect of that man, to Life level in respect to of the tree you see, etc.

The reverse of this growth-to-become object is the object's ungrowth to become you. Soc. ungroups to you by piecemeal instalments

But the beautiful point is that the object is a continuation of the seeing process — light, nerve cell, brain, you. This explains how you see

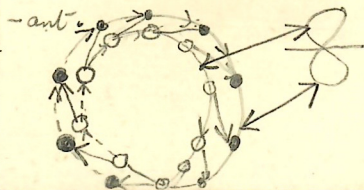
not a copy, but the real object. One grows the object as a sort of offshoot.

Then is (a) oneself (internal) (b) ones Objects - oneself external (c) the not of oneself - of which one is unconscious.



So many philosophers, particularly realists, deny the physiologists' account of Seeing. Here is a doctrine which more than gets over the difficulty.

Note that the 'Outgrowth' is an external aspect of the level it grows out to, & not the P.H. aspect. This is extremely important



This shows the real connection between the top half & the bottom half of the S.

Your knowledge of Object is at the higher level as enrichment of its P.H. ± as part of its External constitution.

The 

(2)



You are to yourself unified mind & body, but others  
you divide — . You are to them so divided —

The aim of life is by insight & sympathy to  
unify the two rings thus: ①  ②  ③ .

Allied to the above is the notion that light (centre) is  
or becomes  the things it illumines. Both  &  are  
involved of course.

I recognise that my object is the cause of my perceiving it:  
on the B side I am passive to the world. Does this mean that  
we must draw on the B side  as well as  ?

(Locke & Berkeley rightly insist on our passivity to sensations & our activity in imagination. Alexander S.T. & D. Vol 1 p28)