

Nothing Common or Unclean. It is the privilege of him who can see to see into the future, & for a time to live there. It is in this future that all is divine, perfect, sacred. But merely to live in such a future is to fail to contribute your share to the making of such a future. That is why one must alternate

Much music & art, all not art, belongs in this heaven. You should go to heaven not when you die - but once a day at least! Die daily - into heaven. And be born daily - 'come down to earth.'

XXII XXN XXV
27.

my Gropings are the
Price of its Vision
'Extraction Ratio?'

Knowledge & Error: The P. B. view. No heresy, no
world-views however crazy. no religion however narrow,
but contributes something to Truth. I believe the P. B.'s
grasp an aspect of Reality that none others grasp.
But for this special revelation they have to pay a
high price in error - or, I should say, irrelevance.
There are peculiarly subtle & valuable truths that
are only to be discovered in great masses of nonsense,
just as there are many tons of dross to each ounce
of gold that comes out of the ore.

This is not to say that we should embrace

cast errors for the grains of truth in them, for
sincerity is essential: it is anyhow impossible
to embrace error sincerely, if it is realized that
as error.

The conclusion is that we should hold on to what
we sincerely believe, seeking to remove error, but
not unduly depressed by the fact that our knowledge
is partially erroneous. For we may be sure that to
each is granted a peculiar revelation.

And we should be tolerant of what seem to be
patent errors in others. For such errors may
conceal available jewels of truth. Finally remember
that all "error" is digested, & as digested, contributes to higher Truth.

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Then is a sense in which your outer body is more yours than your inner body. For your inner monads are less permanently yours than your outer ones. Your molecules flow in & out, your cells die & are born, but your life & Earth & so forth are always yours. This is answer to C.S. who says that the ~~more~~ inside of you belongs to you whereas the outside doesn't.



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①

Abstraction exercises; the Art of Ignoring.

Other examples: The Earth whose ~~surface~~^{skin} is covered with myriads of eyes. The Earth that writes poetry. The Sun that studies itself & writes books about itself.

These leave out a good deal; they are as true & as false as the statement that you eat & play the piano.

We cannot steadily contemplate the whole of things, or the individual thing in its context setting which is the whole . But we can ring the changes on what we include of the whole & what we leave out, & thereby

achieve a freedom of the mind & the imagination.

We can only 'know' a thing by 'unknowing' other things. And we can only 'know' an object in one of its aspects by 'unknowing' it in other aspects. A soldier bayonetting his enemy must ignore ~~that~~ his enemy's humanity, his dependents, his virtues. Soldiering is based as much on training in ignorance as in knowledge. So is any other trade. A physician must ignore his patients as sex-objects, or as moral beings, or as anything but cases. The most necessary (& most difficult) task of the artist is to unknow all ^{he} knows about his subject that he may see it afresh, as ignorantly as possible.

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All practical living, and all practical thinking, needs selective ignorance at every turn.

In practical matters we are very skilled at the business of knowing & unknowing at will: our education is designed to that end. But in the search for truth we are not adepts at the art of ignoring, the art of successful ignoring, which is to vary your knowing & unknowing in order to see the world from as many angles as we can. Since we cannot see it as a whole, let us at least see it ^{from} as many observation points as possible.

Can exercise in forgetfulness:

The Earth is alive. It watches the world out of myriads of eyes. It has a sense of humour. It laughs & sings & talks to itself. & weeps & groans over its miseries. It prays. Diligently it tries to uncover the mystery of its being & of the world in which it spins.

Only the deliberately ignorant & simple can see this. Those who 'know too much' will never see the world aright. One thing you must know: how to distinguish the relevant amidst the mass of irrelevant details.

Rocks & water & air rise up & sing & are filled with a sense of the sublimity & tragedy of the world.

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What you believe depends first upon your environment, secondly upon your temperament, & only thirdly & lastly on your intelligence. Every philosophy has truth in it: the question for you is whether that truth is your sort, whether it is true for you. Does a philosophy satisfy your emotional self no less than the intellect - that is the important thing. No book can give you, en bloc, such a philosophy. For you are a unique being whose proper outlook & view of himself is like no other view, & to yield this proper view for another's is to be a traitor to yourself. This book, then, is a statement

of its author's personal breadth & narrownesses, his vision & his blindness. They will not coincide with yours, for I am different from you. You will find that some of what I say will ~~be~~ be meaningless or wrong to you, & that I shall leave out things you would have said. Only what is yours in this book will you incorporate, having recognised it as yours.

Genuine philosophy is an intensely personal experience. If it is not, then it is valueless.

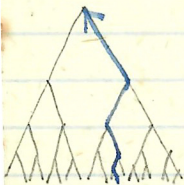
You are not asked to accept this book in its entirety, for it is unlikely that we are as similar as that.

Bury 14.10.45

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X (XIV) Q

! Free, ! Un-free. One road up, ∞ roads down

All roads lead to Rome, but where do the roads from Rome lead? There is only one upward road from S-e to God; hence no freedom on the U. side of the S. But the downward road ~~is~~ forks at frequent intervals and you have powers of choice. You have free-will from your own level downwards. But your level is what you make it. If you sink to a low (say animal) level, your free-



will is obviously limited, the no. of forks is infinite.
But if you level this you include more opportunity
for choice. Till at the level of the whole your freedom
is complete — as to route; the goals are in every case
the same. All freedom is freedom as to route.
Ultimately God is the goal of all activity whatever:
freedom lies in choice of the route to the goal.

Bergson; Matter & Memory: (35) "The structure of the
brain is like the detailed plan of the movements
among which you have the choice."

On the other hand there are "many ways up R for
you as O.C.'s within you. What about this?

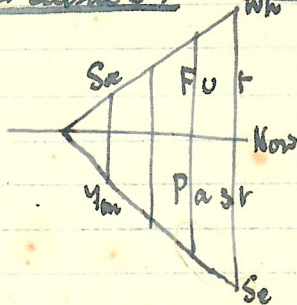
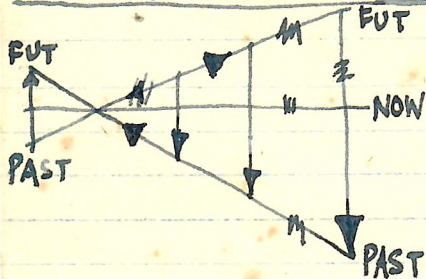
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Time's Arrow Reversed in Vision. Tow Elastic S.P

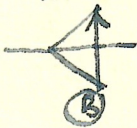
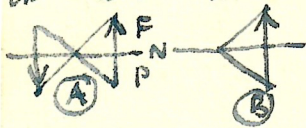
P.H. & External view of
 Monads are opposites



① When you look at the stars you are looking both into the far past & the far future. You actually see according to the time constitution of the higher monads, whose life is a deep wave

motion about its NOW axis — which is the same for all monads.
 But why is the arrow reversed, so that the stars' past lies,
 in your picture, ahead of their future?

② In vision do you duplicate the object? Do you not rather
 partition it, living temporarily & in very limited fashion, at
 its level? Then ③ applies rather than ① & there is no reversal
 of time.



③ The amazing & lovely thing is that you
 do actually see into the Past & the future
 & the further the object the further the past &
 the future.

So simple. Look at the sun. It is older than anything
 on Earth. On the other hand, it remains, it will live longer
 than anything on Earth. Or, put differently: take a man
 looking at a tree a mile away. That tree lies either in

(2)

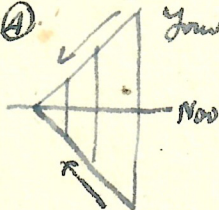
Time Arrow in Vision his past (if he has come from it) or his future (if he is approaching it), & this past & future are (more or less) symmetrical about his present, NOW. Or take a man cycling along a road. He is at A, half way between telegraph posts



B B', C C', D D', ... Z Z'. He isn't riding, but wondering whether to go North or South. According to whether he does one or the other, the B, C, D ... Z range as either future or past. Till he makes up his mind, Z is either future or past. Once he starts Z is future (say) & Z' is - past, if he's come from Z. (Better say you don't know which way he's going —

He's having his lunch by the side of the road.

④ Your vision is literally from your past & future.

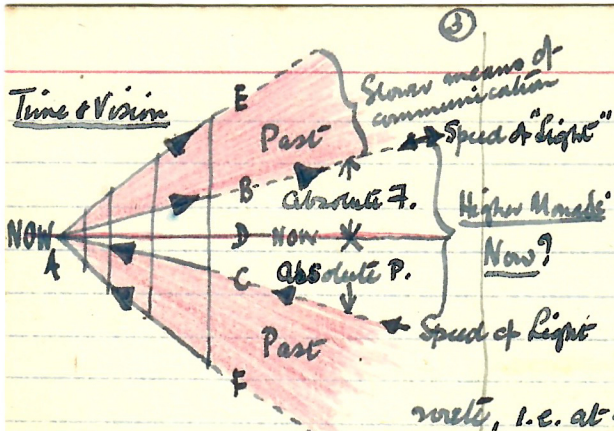


In actual fact telegraph post Z sends light, ^{electric} magnetism, to the cyclist, who reflects it, & sends it back. Z lies then both in Cyclist's past & future, in virtue

of light that hits him NOW. The NOW becomes more & more divided into past & future as it recedes from the observer.

⑤ Think this with feet that you see bigger & higher monads the more you withdraw from the Object. ||

It is an obvious fact that you see into the Past of the stars. You can see only their Past - & their Future, as they condense into your Now.



⑥ B-D-C is the widening interval which characterizes all your communication with distant monads, say with the stars. Message sent to you by the fastest

route, i.e. at speed of light along AC, & replied to by you along AB, leaves stars with a blank waiting time of 20 million years C-D-B. This time is the stars now(?) condensed here into your Now? I wonder. If this were true,

we could measure the Now or Specious Present of the higher monads. Although how one would measure the 'distance' between, e.g. oneself & the SS, or oneself & life, or Earth, I don't know! I'm just groping.

① But anyway, the facts that (a) you have One Object, & the 'further away it' is from you the 'higher' it is & (b) the bigger & more embracing its NOW is, are deeply significant.

In your reaction to the star here & now at A the Past influence from the star (c) & the future influence upon the star (B) come to identity. Your Now^(A) is a convergence of the wider nows of higher monads - of your higher self.

② Really however, you are at star level when you regard the star. You can only observe the star by being the