

II

I say that 'qualities' do not emerge when bits & pieces are organized. This is putting the cart before the horse. I say the Whole is itself & embraces all possible richness. This richness suffers diminution every time the Whole is further divided. This is the true doctrine of the Fall, which is the other & true side of Evolution.

We see distinction by division below our level, but not above. Thus we don't realize that to divide man from society, society from life, life from earth, & so on, is distinction.

Society is not built of men, or Life of creations,
or Earth of strata & creations. Society artificially
broken into fragments is men, Life is creations, and
so on.

See Lossky on the whole as prior to its parts.

The aim of religion & philosophy is the mending of
the world, the healing of the wounds we inflict, in
our common-sense life, on the One. The restoration
to yourself of your natality & wholeness & richness.

The Will side is destructive aspect of life, the
preservation side is the healing aspect.

See Bergson and Lossky on the origin of matter
as a degradation of life or spirit.

Size as Subjective - Objective

- ① How big is it? This is really a meaningless question. The proper question to ask is: how big is it from here? Or, what is the same thing: how big is it for me? Even this question is incomplete. The full question is: How big is it for me now?
- ② For example: how big is a nail for me now? The answer is: very small indeed, much smaller than this book & my hands. What are then really big things?— for me now, is understood.
- ③ Well, this room is one. For it covers the whole sphere

or rather actor, of my p-h aura. Whereas the star that I see through the window of the room covers only a tiny area of the aura.

④ For the unscientific man the stars really were tiny, pinpoints in heaven's floor, little lamps in the sky. Science rightly took a different view. We must reject neither view, but combine them in a view which is truer than either separately. This is the Aura view, which is based on Subject-Object relationship. Science's error was that she tried till recently to ignore the Subject.

Size as Subjective - Objective. (5) Primitive man based his estimate of star size on the subjective, on his private view of the world. This led to contradictions. In the effort to overcome these contradictions Science went to the other extreme & based her estimates on objective standards (as far as possible) & ignored the subject (as far as possible). This led to the contradiction that the Theory of Relativity tries to overcome by reintroducing the Observer - not summarily but as a part of its scheme.

(6) My Aura theory starts from the Subject: it is based, not on the subject, but on the Subject. But as so

based we transcend the personal & subjective. The Subject is Universal. From individual observers each with its valid views we construct a Universal Observer whose view is Universally valid.

① Now the world is a world of subjects each "at the centre" (metaphorically speaking) of an Aura which is his world. This aura has rings & the subject is what he is by virtue of the ring of his aura which has his special attention.

② Each subject (because, as we say, of his unique space-time location) has a unique p-h aura. "Every atom" (i.e. every subject whose concern is with the atom

Size as Subjective - Objective. ring of his aura) has a different pattern in that ring. Thus every monad who embraces stars within its p-h appreciates a different arrangement of the stars, which are for him of different sizes.

⑨ Taking up the universal view, the view of the Subject which is the view of all subjects, the stars are of all sizes relative to one another & of all arrangements *inter alia*.

⑩ Returning to the history of human & animal perception, we find three stages: -

(a) Things are as big as they seem & are not measured up against any objective standards whatever. Thus ~~to~~ an approaching animal is a swelling animal as it were.

(b) Things, & more particularly things in the immediate environment whose size under (a) varies, are given objective, standard sizes. Thus you see a man as man-size, whatever his size as given under (a). You take up a Social view.

(c) Things are neither (a) as big as they seem to your narrow self nor (b) as big as they seem to your wider Social self. They are as big as they seem to every level of yourself, human, social, & all others.

Size as Subjective-Objective This means that Space (& Time) are unreal for the Self. For an object that is near & far, now & then, big & small, this colour & that colour, isn't limited by space & time. Space & time are thus overcome, not by abstraction from them, but by an overplus of relations in them. So intensely complex a space-time is beyond space-time.

⑪ Your mental growth from babyhood has been (a) $\rightarrow$ (b) and now $\rightarrow$ (c) above. First (a) you saw men grow & shrink. Second (b) you saw men as of constant size. Now (c) you admit that (a) & (b) are both true, each

at its level in the aura, but that there are other views & that a "man" is all sizes.

(12) But wait. Are there not limits to man's size as man & to star's size as star? Are not all picture-heads built on the same plan? Does not the Subject reside at the Centre of rings which are in a constant order of arrangement? Is not the hierarchy constant? And if stars always test appears in their own ring are they not generally small?

(13) Try it out. We are travelling towards a ~~the~~ star that contains only atoms. The star bulks larger & larger in the star ring of our aura. Once it fills

Size as Subjective-Objective That ring it is no longer a star. There is now a period of our journey during which we perceive nothing - neither star nor atoms. We would now be occupied with planetary, life, animal, cell & molecule levels if they had been there. Finally we approach the atom level of our object - or, what is the same thing - it approaches our atom level - and we perceive atoms.

(14) (Note that in Alice's Vision there are, between aurorings, no-man's-lands which belong to no ring.)

(15) The conclusion from our example (13) is that the limit of an object's size is the whole p-h field. For God then every monad fills the world at its level, & is nothing, & is every 'size' in between. For God the Aura is certainly not spatial as we understand spatial. Yet even for God the order of monads, the hierarchy of rings, is as for us, in so far as we know the ring - there may be an infinity of them actually.

(16) Note that for the ordinary man there are stars in a sense in which earth, life, & Soc are not. He talks there 'fill the field' as it were & are therefore conceived rather than seen. Stars & men, & even cells, ~~occupy~~ are definite & defined in form p-h in a way the others are not.

Sezi as Subjective - Objective ⑪ Wait again. This story about travelling to stars is a fairy story. Are there monads, i.e. subjects with perspectives, who take up their hypothetical points of view? Even God cannot take up every conceivable point of view if there is no subject present then, or if the subject present is one whose p-h is so meagre that it does not contribute its desired perspective to the Universal p-h. In other words, perhaps after all stars are small in every p-h. Even a self-conscious star may see itself at the star level of its p-h as 'small' along with

Other 'small' stars! So that it thinks of itself as of the same size as the others. Just as you see yourself as no larger than other men. Yes, this must be true.

(18) Then the world shrinks as we see it more & more comprehensively. This is definitely so. Universes are quite small things to each other. Ultimately Space disappears.

(19) Presumably a star can occupy itself with many facts at once. This means that, as contemplating itself as star the world has shrunk, but as contemplating itself as alone the world is very big.

Size as Subjective-Object (20) We take one level at a time. When we look at a plant through a microscope & see cells the plant has disappeared. The field is constant but there is less in the field (see Carr). Presumably a star can contemplate the plant as plant, & as cells, & as molecules, & as atoms at once. Thus for the star space is at once stretched & shrunken. A 'given' space interval is big or small according to the level of the arena to which it is referred. This is also so with us, but at different times. For a star an inch is a mile. For us it becomes a mile.

(21) The law then is : A monad ~~is~~ whatever level it belongs to - is of one size or more or less.

Enlarge it and you find, not that monad, but its constituent monads. Diminish it & you find, not the monad under consideration, but that more inclusive monad of which it is part.

There are limits to which a monad may grow or shrink before it disintegrates into lower monads or merges with monads of its level into a higher level. To know a level you must evolve/devolve to that level.

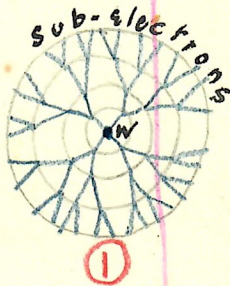
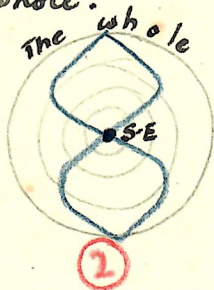
(22) Note that the law of Alvin's Vision is the Law of Evolution! Evolution at one level can go so far & no further.

9th 16th 22nd 24th

There are two legitimate views of the world and two only :-

① is the view of the whole as a whole

② is the view of the part seen as an aspect of the whole.



All other views are abstractions.

Argument for ②.

If it is legitimate to know the whole inside out then let us not stop at making you the centre.

[That is, perhaps, rather ridiculous. Likes instead make one of your ultimate monads the centre.]

C.S. says it is ridiculous to make you the centre of the world - might as well make a stone or an atom, or an electron, or one of your out-40 the centre.

We take C.S.'s hint.

The diagram works when we put God at the centre & God at the circumference.

Bury 8.10.45

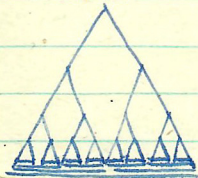
①

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S-e Continuity The o-e is completely discontinuous or monadic at its own level, or completely continuous only as seen from or as considered along with, the whole, which is its counterpart. It is more, or less, continuous according to the elevation of the level in connection with which it is being considered, or from which it is viewed.

Thus is from each level upwards, one route to the whole. From each level downwards, a number of routes to the S-e level, except in the case of the S-e level itself. Freedom works downwards. God is completely free working down



But there is also upward freedom to your level because you can choose which S.C. in your Δ to start from. You are free up & down the whole way. You are free up & down within your Δ only. The way to become free. Then is to include more & more.

The growing indetermination in animal conduct.  Basic horizontality extending with vertical extension.

It is rather like, or exactly like, increasing your field of vision by getting away from the object, by rising above it. Verticality & horizontality increase together. You can only find continuity by getting away from it. Get down to it & then is only discontinuity. This is true of time, space, motion. The paradoxes of Zeno.