

Notion the Nature of Reality

p.m.
10.45 — 1.45 Nov. 30. XIX. 1129.

The elements of reality consist of

- a) An infinite variety of individuals.
- b) ————— possibilities.

The latter are evidently abstractions; but so are the former, since their nature can only be apprehended by means of their realisation, in one possibility or another, to produce

- c) the infinite variety of events.

Each event is thus the result of a combination of any member of a) with any member of b).

An event is an actuality susceptible of being conceived or observed. It is a unit, a thing in itself, a fixed and unalterable element of history. Its reactions with other events produce events of the second order.

These relations involve the use of the ideas of causality and other conditions, for the sake of convenience of description. The nature of the first order is simple and absolute. It is thus not possible to compare the effects of different any two such events. There is no standard of measurement. Events of the second order are not merely not simple but infinitely complex, for while any one of them is determined principally by one or only events of the first order, yet even the remotest of these has some influence though infinitesimal upon determining the cause of gravity of any given event of the second order. It is evidently possible to discriminate between events of the second order. We take a number of such and note the quality common to all into whose composition enters some particular event of the first order, thus indirectly we obtain some idea of the nature of those events of the first order themselves.

Events of the second order being able to compare their complexities whereas their antecedents knew themselves equally infinite, develop the sense of equity. Imperfection is thus the first condition which renders pride possible. The idea of the ego once conceived, the rest of the degradation follows swiftly.

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Events of the second order are not merely not simple but infinitely complex, for while any one of them is not caused principally by any first order events of the first order, yet even the remotest of these has some influence though infinitesimal upon determining the exact gravity of any given event of the second order. It is evidently possible to discriminate between events of the second order. We take a number of such and note the quality common to all into whose composition enters some particular event of the first order, thus in effect, we obtain some idea of the nature of those events of the first order themselves.

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between any two such events. There is no standard of probability measure. Events of the second order are not simple, but infinitely complex,

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173 (3)

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v logically. The ego's first instinct is self-preservation. He therefore resents change as being the essence of what is hostile to him. This is the root of all delusion, for an event of the first order would understand that even were it possible for it to change, whatever it might become would be equally infinite & identical with itself.

This deluded ego does not understand that the stability it seeks is only possible by virtue of an infinitely elastic framework of change. Its ambitions are therefore both insane and suicidal.

Each impact with every event produces some change in itself, despite its stubborn resistance. It becomes obsessed by observing this fact and so enters the trance of Universal Sorrow from that of Universal Change.

The original error in attributing a real difference or personality to the factitious difference, between various combinations of elements taken at random, having first led to the delusion that Change is destruction, & next to the obsession that awareness is anguish, brought matters to a climax by so darkening the original understanding of all things wherein they appeared diverse yet identical because infinite, unique yet perfect, because interchangeable, in a deliberate attempt to shut out pain by shutting out perception: that the nature of the understanding itself was fundamentally shattered. The identity-in-diversity of all things, the assurance of each by the inclusion of a pair of contradictions in every idea, the absolute independence yet necessary interdependence of all things, simply ceased to exist as the norm of consciousness. Instead each fragment of thought was assumed to possess a separate existence, and was mistaken for reality. It was unintelligible, unnecessary, purposeless, and absurd. Only in rare cases was it possible to reconstruct from a few lucky dispositions of the elements sufficient words to make it a tenable supposition that the apparent senseless disorder might be capable of organization into an intelligible structure.

The effect was as if a page of type had been "piled". No letter by itself means anything; nor could the existence and nature of the alphabet

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This deluded ego does not understand that the stability it seeks is only possible by virtue of an infinite but a finite system of change. His ambitions are therefore both insane and suicidal.

Each infact with every event produces some change in itself, despite its stubborn resistance. It becomes obsessed by observing this fact and so enters the trance of Universal Sound from that of Universal Change.

The original error in attributing a real difference or personality to the factitious difference, between various combinations of elements taken at random, having first led to the delusion that Change is destruction, & next to the obsession that awareness is impossible, things matters to a climax by so shackling the original understanding of conditions wherein they appeared diverse yet identical because infinite, unique yet perfect; because interchangeable, in a deliberate attempt to shut out pain by shutting out perception; that the nature of the understanding itself was fundamentally shattered. The identity-in-diversity of all things, the assurance of each by the inclusion of a pair of contradictions in every idea, the absolute independence yet necessary interdependence of all things, simply ceased to exist as the norm of consciousness. Instead each fragment of thought was assumed to possess a separate existence, and was mistaken for reality. It was unintelligible, unnecessary, purposeless, and absurd. Only in rare cases was it possible to reconstruct from a few lucky dispositions of the elements sufficient words to make it a tenable supposition that the apparent senseless disorder might be capable of organization into an intelligible structure.

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This deluded ego does not understand that its only possibility is only possible by virtue of an infinitely distinct. Its ambitions are therefore both futile and self-destructive.

Each contact with every event produces some form of its stubborn resistance. It becomes obsessed by its own delusion & enters the trance of universal illusion from which it cannot be awakened.

The original error in attributing a real difference to the factitious difference, between various conditions of consciousness, having first led to the delusion that all is one, next to the obsession that awareness is acquired by so darkening the original understanding of the self that it appeared diverse yet identical because infinite because interchangeable, in a deliberate attempt to shatter out perception; that the nature of the self was fundamentally shattered. The identity-in-diversity is a false assurance of each by the inclusion of a pair of opposites, the absolute independence yet necessary interdependence.

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Every event produces some change in itself, despite
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Universal Sorrow from that of Universal Change.
In attributing a real difference or personality to
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are identical because infinite, unique yet perfect;
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115 Stubbornest Resistance. It became obsessed by
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ow. That the nature of the understanding itself
ered. The identity-in-diversity of all things, the
the inclusion of a pair of contradictions in every idea,
and yet necessary interdependence of all things,
as the norm of consciousness. Instead each
was assumed to possess a separate existence, and was
It was unintelligible, unnecessary, purposeless, and
cases was it possible to reconstruct from a few lucky
ments sufficient words to make it a tenable
latent senseless disorder might be capable of
intelligible structure.
if a page of type had been "piled". No letter
; nor could the existence and nature of the alphabet

3
I have ever been guessed from observation of the chaos of metal, had not chance decreed that here and there a few combinations of letters had fallen so that their juxtaposition suggested the existence of some original arrangement in which their conventional relations were used to express some intelligible idea.

In this short essay, I have endeavoured to trace the cosmic catastrophe (I choose to consider it in that light in order to make myself intelligible to uninitiated) from the original error of making a difference between things which differed only insofar as one chooses to select on the principle of differentiation itself. (2) Right up to the actual state of affairs which confronts every human consciousness from birth, that delusion which persuades him that his senses, impressions possess an existence of their own instead of being, as they are, meaningless conventions whose only function is to assist the composition of an intelligible reality, just as the crude cubes in a mosaic are individually unable to express any fraction of the whole, though necessary to the composition thereof, each in its assigned place.

The method of science is that indicated above. We take advantage of any frequent recurrence of peculiar groupings deducing therefrom some few fragmentary hypotheses as to their ultimate function in the lost unity and taking their existence in defiance of the probable expectation as evidence that their association is not due to chance but to design. It is clear that any such law approximates to reality as any single phenomenon such as the senses, suppose to be real can never do. But the laws of nature are no more real to themselves than the laws of orthography, or poetry, or even grammar. By synthesizing these laws it seems possible to reach an effecting new order of existence related to these laws as phrases to words, very much as laws stand to phenomena in the relation of word to letters.

But it seems almost too much to hope that any conceivable synthesis will suffice to reconstruct the original idea of truth & reality, for this belongs to an order of thought which is almost by definition inconceivable.

Is there then no prospect reaching reality? I think there is, but the

3/ have ever been guessed from observation of the chance decreed that here and there a few combine so that their juxtaposition suggested the existence in which their conventional relations were used to idea.

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Notes on the Nature of Reality.

Dictated by A.C. 10:45 pm - 1:45 am Aug 30 XIX 1923.

in the handwriting of Muller & Leach Missis.

The original is dictated

Notes on the Nature of Reality.

Dictated by A.C. 1045 pm - 1.45 am Aug 30 1923

1923

in the handwriting of Mudd & Leah Hissig.

The original is dictated

4) first condition is clear to abandon the intellectual process, if it does not do the unavoidable existence of those very principles of contradiction, incoherence, and unintelligibility which are the symptoms of the very disease which afflicts us.

We must, on the contrary, seek in ourselves that quite essential self about which all these concretions have clustered. We must destroy in particular the idea which rules the Abyss that diversity implies contradiction, and contradiction unrealicity.

We must next get rid of the fear to face reality caused by the traces of illusion which arise from the assumption that change involves destruction and change attacks the still. deeper error of assigning real existence to transient groupings of the elements of existence and identifying oneself with any particular combination, ~~having~~ ^{travelling} through these destroyed the delusion that any given grouping of any given number of things ~~is~~ the result is real in the same sense as they are themselves. It is possible to determine the source of that delusion which is ^{to be} their apparent diversity, implies that any one of them is either limited in itself or susceptible of differentiation from the rest whereas its individuality is an arbitrary convention essential to the comprehension of the truth which its function is to describe partially exactly as each of the natural numbers in respect of Aleph Zero. Each natural number is unique being like no other. It is infinite as possessing all possible relations with the others. It is meaningless in itself and can only be understood by observing its relations with the rest.

4) first condition is clear to abandon the intellectual process, in spite of not doing
the unavoidable existence of those very fragments of contradiction, incoherence, and
unintelligibility which are the symptoms of the very disease which afflicts us.

We must, on the contrary, seek in ourselves that quasi-essential self
about which all these concretions have clustered. We must destroy in
particular the idea which rules the Abyss that diversity implies contradiction,
and contradiction unreality.

We must next get rid of the fear to face reality caused by the traces
of sorrow which arise from the assumption that change
involves destruction and thence attack the still-
deeper error of assigning real existence to
transient groupings of the elements of existence
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It is necessary to the series which would otherwise lose the characteristics of a continuum, which is its nature. Each number has precisely the same value in its relation with the whole.

Let us now imagine how we might come to misapprehend what a number is. The first error will be to imagine any number as independent of the series and limited; the next to suppose that any possible manipulation of any set of numbers may result in a new number not already in the series and essentially different from some similarly constructed unit. Next comes the temptation to prefer one such complex to another and seek to withdraw it from the operations of the universal law of mathematics observing that every contact soever with other numbers proves this ~~is~~ ambition impossible, one may desperately pretend that such is not the case and thereby blind oneself to the most obvious truth of things. The result will evidently be to lose all comprehension of the laws which one has begun by seeking to deny, and from that moment every operation soever, of nature must appear arbitrary and meaningless. As explained above it is useless to attempt reconstruction on the principles which gave rise to the disaster. We must resolutely reject each

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error in turn and realize in ourselves the
original truth that our individuality is so
to speak simply one of the numbers in the
series, ~~of the nature~~ Habit in the
heart of Unit.

This is in the handwriting of Udd & Leah King.
Clearly dictated by A.C.

6/

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This is in the handwriting of Hubert & Leah Hering.
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