<u>Space & Time Scales</u> To the sub-e, space is infinite (between two points) & time is infinite (between two events) To God space has reduced to nil & consequently time also, for time & space are correlative.

(12) Your space (your ordinary, human, social space) is the space of your time-level. The space of the amoeba's time-level is <u>more extended</u> in its field but the field itself is smaller. Or we can regard the field as constant but the amount of space contained in it as increasing from sub-e to God. A caterpillar's field is a leaf, your field is a few miles of country

God's field is himself, the whole. The sub-c's field is nil. Or, put in another way, the sub-c's field is completely empty; God's field is infinitely full of richness; our field is increasing in complexity & inclusiveness.

(13) You are in a big passenger plane. You look out of the windows & see a city. You can see no men in that city. There <u>are</u> no men there: you see time. At city-level <u>there are no men</u>

(14) But in the plane you see all your fellow passengers as of one size, not as variable in perspective. This is true too, for you are here at man level. And at man level there is only one size of man.

Space & Time Scales (14) It is as though one suddenly shifts from one lurch to the next, without intermediate steps, like an electron shifting its orbit. Men don't get smaller & smaller & so fade into society. They are mean-size till, in an instant, they are gone, & there is only Society.

(15) So we die. We disappear quite suddenly into Society, & do not fade away into it.

(16) When, instead of receding from a human being, you approach nearer & nearer, then comes a point where he disappears. You cannot see him. You can only

touch him. Now you & I, touching, have receded not into your future (which is Society) but into your past. In this past man disappears, & the animal appears. Hence sex is essentially, being animal, a matter of touch, contact. A couple copulating are not, as copulating, human. Cont. says

(17) To the very big, i.e. very future, individual, space shrinks. To the very small, i.e. very past, individual, space swells. The smaller you are the bigger your space is. The bigger you are the smaller the world is. The biggest individual, God, is spaceless.

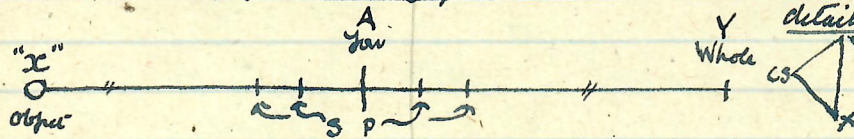
I X XX
9 19 21 22 23

XI

XI Q

① Colchester 5.2.46

Object at Centre, you observing from middle distance. Filling in details of

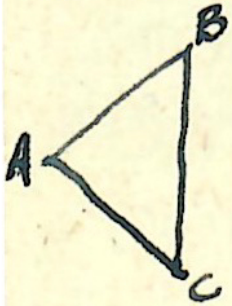


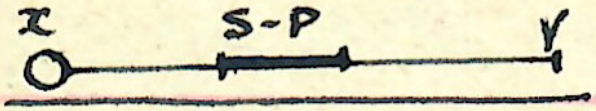
① The space & the time x – Y is anything but uniform. From A it looks as though you are far nearer the object than you are to a star, but this is an illusion born of your reading all the space X Y as like your space at A. Actually, Alice finds that space opens out in the A → x

region, & closes in in the A-Y region, so that in the end there is a sense in which the object <u>as sub-es</u> is infinitely far from you.

② From Y you see unit X as o-e because you are so far away from it — but you see all the X's as the whole, because your angle of vision is so wide.

③ Since we have <u>touch</u> all along, & primitive monads as well as advanced ones have touch, is it time that we all have the △ in outlook & development is not so much <u>finding</u> B & C as filling in the concrete details of the A → B A → C line? This would explain how simple & often very undeveloped people can find God (B)





(4) So also with time. It seems to take a moment for you to touch an object, to approach x, & ages for you to approach a star. This is an illusion also. Whitehead (Modes of Thought 215f): "Span of existence is merely relative to our human life. For inframolecular occurrences, a second is a vast period of time."

(5) In other terms, we speak of A being so far from B. But all depends how you travel, & how fast you travel depends on what you travel <u>as</u>. To get to the sun you first have to find a vehicle. Thus, unless you become a

photon, the sun is much further than 7½ minutes away.
If you have to add to the time of the journey the time spent in preparing for it (i.e. evolving to the stage when you are a proper vehicle) then <u>space</u> takes on quite a different meaning.

One might say that molecules aren't smaller than men, but only further away, in space-time, from you.

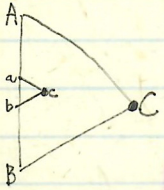
Note that, above, the object is at the centre.
The complementary picture puts the Subject at the centre (as an o-e of a brain cell) & the Object at the circum (since all objects break down from this Object, who is God.

17 21 22 23

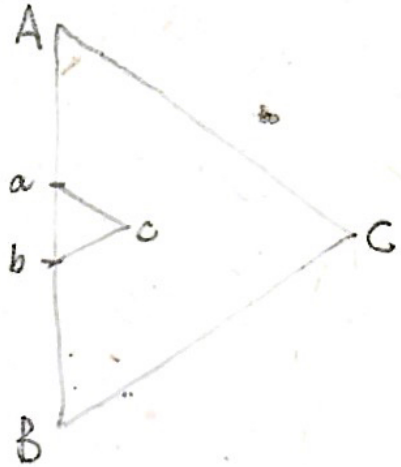
(XI)

Homogneous Space. Science as God's view

The idea we (& Science more especially) have of uniform space & time (unprospective) the same there as here, then as now, is true for us only as we attain in this respect the Whole's point of view. At c, I reduce to uniformity & deprive of perspective my o.e contents a-b. I grasp all my body in one NOW, though (in Rev. time) it is of great Time-extension. And so with my body's space. Now God reduces



the whole one world AB to similar unity. Or rather, my reduction is a section of His reduction of space & time.



For me aA & bB are subject to space & time perspective. i.e. Space & time are not uniform here. i.e for me as individual But for Science A B is uniform throughout.

But even a scientist can't realise fully the vastness & the littleness of space & of time. He has a feeble intellectual grasp of stellar sizes & times & of atomic dimensions. But that grasp is Divine; only God has any right to it: and Science has a right ∴ Science is "Divine Philosophy" to that Extent.

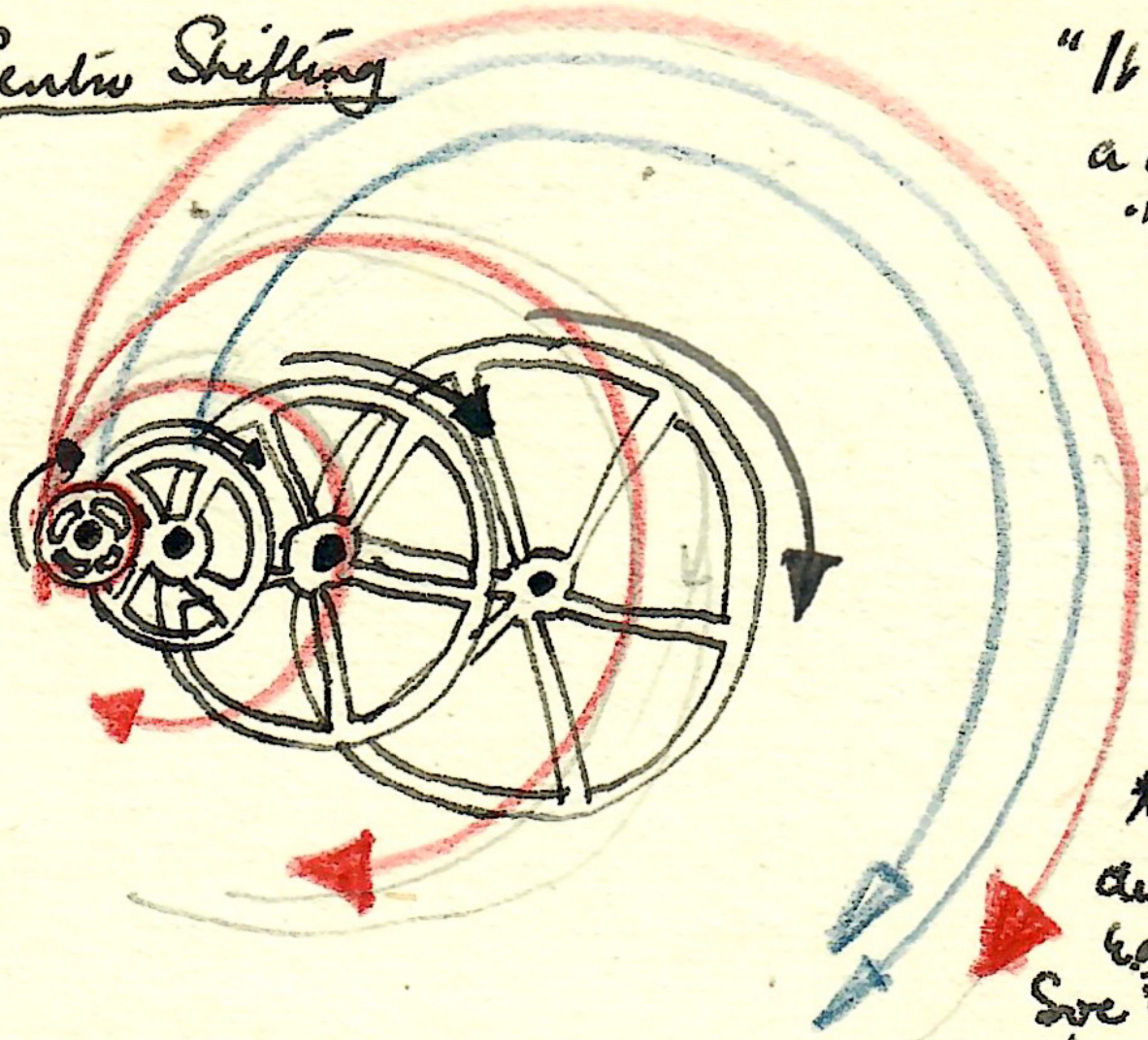
~~XV~~ ~~XII~~ ~~XIII~~ ~~XX~~ ~~X~~ (XI)
8 9 16 21 22 23

(1) 11.44

<u>Notes on Rotation in Monads</u> (1) Life rotates about Earth. Sleep & waking. Sleep more primitive state than waking.
(2) Is Society a stratum above Life? * Life mostly underfoot.
(3) A man's orbit is his locus of travel: at a maximum the biosphere
(4) Circulation of cells in human body - e.g. blood, & of cell-processes - e.g. nerve thrills.
(5) Circulation of molecules in cell - protoplasmic motion

The evolution of the world is the result of monads shifting their centres from themselves to a point outside themselves — to centric-shifting.

Centre Shifting



"It is a wheel within a wheel"

"Wheels within wheels"

Note that the speed of rotation decreases as the size of the monad increases.

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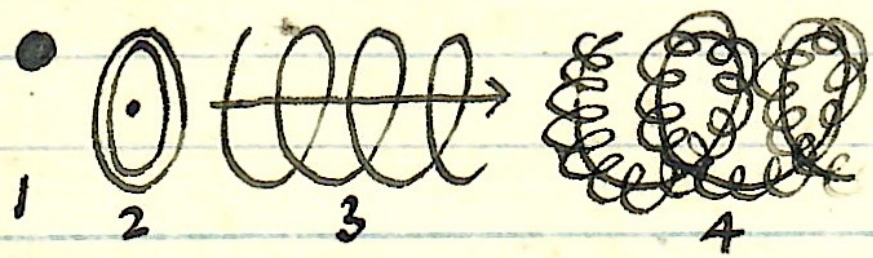
* Life includes strata derived from living forms: e.g. limestones.
Sue's strata lie generally above lifes.

<u>Notes on Rotation</u> Earth is not a sphere, except at its own level (1)



(2) Earth at sun level is a ring
(3) Earth at Univ level is a spiral
(4) Earth at Whole(?) .. is <u>a coiled coil</u>.

What an object is depends on the whole it is reckoned to be a part of, & this involves time-expansion & contraction as well as similar changes in the observer. In a sense evolution is this growth of vision.

The observer shifts his centre. Man makes society his 'centre', overcoming his private perspective. Intellectually he goes on to shift his centre from Earth to Sun. And so on.

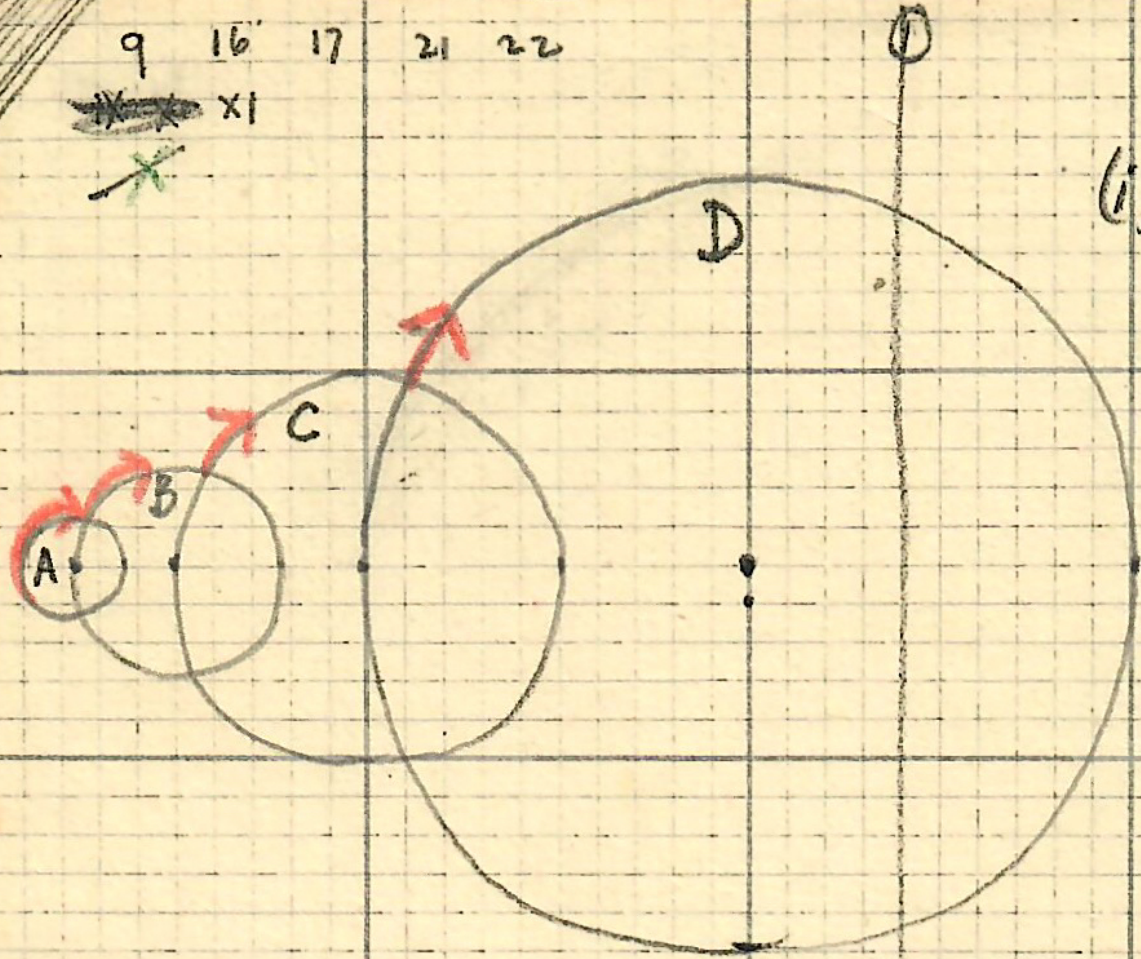
Man is for ever seeking the Centre, the haven of Rest in the world, the Unmoved Mover.

Every Observer, every monad, appears to itself to be the centre around which the Rest rotates. As we see the sun & stars rotate about us. But, against this, note that you do <u>not</u> regard yourself as Society's centre altogether. To the extent you do <u>not</u> you have risen from human to social level.

Bary 27.10.45

9 16 17 21 22

~~IX~~ XI

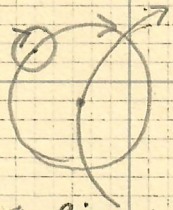


(i) Monad (A) performs $\frac{1}{2}$ its orbit. At the same time (A) is performing smaller & smaller portions of orbits (B), (C), (D). Monad (A) involves as itself all levels, but progressively less of each. To be at all is to involve time, & to involve time is to belong in all orbits.

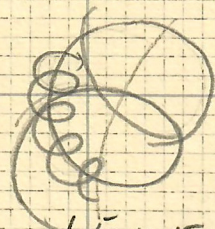
Monad (A) contributes all the way up

(ii) We start with ⊙ A, at the Centre of things. By centre shifting we finish up with A at the Circumference → ⊙ instead of the centre, because the final circle Z is infinite & all its subsidiaries being finite are at its circum. inviolably. Each higher motion takes A nearer Circum.

(iii)



is momentary. In Time it should be read as:—



(iv) The Circle is the Perfect Form. Introduction of higher circle upsets the lower ones. Only God's circle is un-upset-able.

1 2 4 16 17 18 21 22 23 25 26 ① VIII (IX) Hum Q (XI) 7.5.45 ++

I (X) XVI XVIII XVIII XXI XXII

THE MULTIPLE SUBJECT & THE UNITARY OBJECT. ①

Object viewed at distance in Space & time shifts to higher level.

① Eastern city is quite a different object seen from a distance, when it is lovely, from what it looks like inside. Yet the object is the same object & both (contradicting) views of it are true views. One is 'higher' than the other. ② There is, in the end, but One Object – the whole, & how ordered, beautiful, meaningful it seems depends upon how far you are from it in space & time. To see the whole in all its perspective, it is necessary to retreat more & more from it. This is the way of negation & detachment. Only God can detach himself sufficiently from himself to be himself, to realise himself, to be completely self-conscious. ③ Wordsworth: Preface to Second Edition

of Lyrical Ballads: Poetry "takes its origin from emotion recollected in tranquillity: the emotion is contemplated till, by a species of reaction, the tranquillity gradually disappears, and an emotion, kindred to that which was before the subject of contemplation, is gradually produced, & does itself actually exist in the mind."

"I gazed — and gazed — but little thought
What wealth ~~to me~~ the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude."

TIME & SPACE

(But this is changing the past: distance lends enchantment
but always does so in so far as the object occupies a higher
level. The man rising in a balloon. The C. Observer.