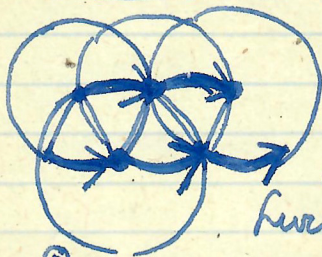


Spokes
Correspondence = Rotation ②

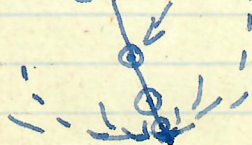


is the hub.
 leverage

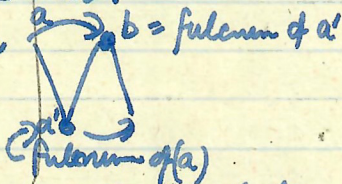


The wheel goes round
the stone on the
road the stone

The jointed spoke



the thing is to stiffen the spoke



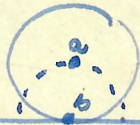
The further my centre of rotation (a) the further my rim (ab)
(a) (b) Every point on the rim is the hub, & every
hub is a rim.

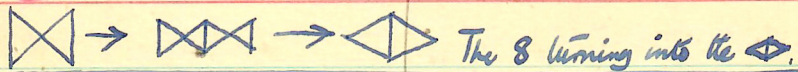
Correspondence is the hub becoming the rim
& the rim the hub.

His ~~the~~ letter is my correspondent's rotation
here in me. My letter is my rotation
there in him. The affect on his behavior

& the affect on mine. I behave differently because of
his letter.

Every wheel has 2 hubs, a & b

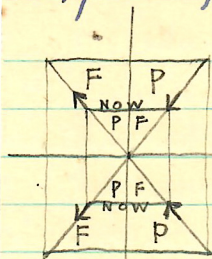




The 8 is from the point of view of one s.e. The 8 is from the point of view of all s.e.'s i.e. of God at the apices < >. You, intermediatily, are 8. Note that the 8 should really be drawn thus: Σ or Σ or ∞ , & not 8.

Now the basis of the above diag is that the individual's own level is a point - his her - now. Beyond him, will is differentiation from presentation, & past from future, but here & now. For the individual whose diag it is, will & present an

one, past & future come to unity in the now.



Now consider this diag:  on the Pro: side. What you perceive is the product of memory very largely: it is full of past, from the past.

But it is also perceived Now. And (Bergson)
one perceives ^{the outline of} one's possible actions upon things;

one perceives objects as of future use; one perceives according to one's interests - i.e. future-wise (Matter & Memory p.30ff)

So that Perception is always Past $\rightarrow$ Now $\rightarrow$ Future, & not merely Now. [But as you see more 'purely', in a manner approaching sensation, i.e. with a minimum of (P) memory & (P) purpose

(2)



perception narrows down towards the

men Now.]

P

Take now the "Will" side



Will from above always precedes the part of itself which is lower will. The General's plan precedes the Captain's orders to his men. Likewise on the Reaction side, light from the stars is light from the past. And on the Action side, my action goes out into the future, & proceeds from my past constitution, habits, training. P This takes care of the 4 sectors of the Σ except for  the futurity of your submanado. Explanation: You have no future or past!! You are always NOW, & the future & the past are always beyond you - beyond the RIM of you I mean. X. That is the whole

point of this doctrine: the individual is always at the crossing
of the time lines , always where future & present are
one, though he is also extended on either side symmetrically.
Though so extended, the extensions, just because they are
extensions, show difference in time. Go there & you find
that future & past are not divided: ^{to} observe there from here
is to observe division of time — the Now divided into
past & future. And the further the object the more it is
so dichotomized.  If Now how does this explain
the futurity of your undertakings? The child is father of the man.
Your future is traceable from what you are — inside.

③

✕ into ◊

For as human you are only Now & will never be anything else. Your future lies (a) beyond you "in the stars"  & within you , in what you have in you to be. Your cells are both past & future to you. If they live after you die; also your molecules live longer still, you atoms longer still, & so on. Here is the solution: your atomic "immortality" exceeds your molecular, your molecular exceeds your cellular, your cellular your human. And as human you are only Now. As human in "Hell" I mean . So the dictating is double , & not only single . I.e. for all intermediate monads. For God & for o.e.

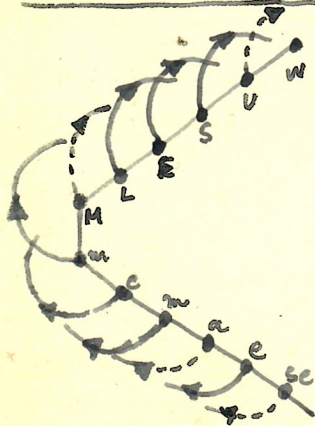
The dictionary is single. The evolution of the world & all process in the world is the growth from  (one o.e.'s point of view) through  &  (immediate monads) to  (God's point of view, which includes all o.e.'s.)

Another way of looking at it: the higher the monad the larger the base of the triangle (base of o.e.'s) of which his 'now' is the apex. S.e.'s are continuous — in God. You are larger or smaller as you realise o.e. continuity. And the progress from  to  is this realisation.

XI

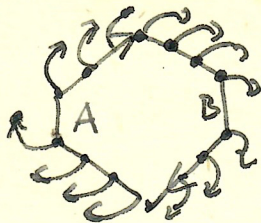
Revolution. Goals. Travel.

Feb 1947



Nearly all are known & involve
about superior.

- | | | | |
|---|----|---------|---------------------------|
| ① | se | about c | ? |
| ② | c | " a | ✓ |
| ③ | a | " m | ? |
| ④ | m | " c | ✓ (in flow of preloplam) |
| ⑤ | c | " man | ✓ (" blood etc.) |
| ⑥ | m | " M | ✓ Travel. |
| ⑦ | M | " L | ✓ Communications |
| ⑧ | L | " E | ✓ Sleeping, Waking, Night |
| ⑨ | E | " S | ✓ |
| ⑩ | S | " U | ✓ |
| ⑪ | U | " W | ? |



A = Winding up
B = Unwinding.

Time - condensation If you take sufficiently little of anything - it is found to be a sub-e. If you take enough of anything it is found to be the whole. This goes for time no less than space.*

One radio wave motion is just a wave motion. A few are a noise. A sufficient number are a symphony - a spiritual experience.

(* But to be able to take so little is to be a sub-e yourself; & to be able to see a thing as the all you must yourself be the all.) To be a man is to know men, to be God is to know God.)

The difference between a lower & a higher monad is that the lower is a time except (as well as a space, except) from the higher.

As we rise in the scale it takes longer & longer for the monad to be itself (which is the same thing as knowing its fellows) God requires all time to be God. (Yet of course we all require God to be what we are, ultimately)

Sunlight. A very brief except is just light: photons or waves. A plant is a much bigger time slice - or space-time slice - of sun. You see blue because you condense into one ~~element~~ S-P. a sufficient time slice of 'blue' waves. 'Blue' exists in time.

Time Condensation Blue exists in space-time — it needs time no less than space to be blue.

You say of a man: "I've met him but I don't know him" It takes time to know a man." And the more developed the man the longer it takes to know him because his purposes are long-term ones.

You can contemplate a point or a 'universe' of points & never find any progress or any thing. You can contemplate for an instant as large a portion of the 'universe' as you will - & you will still find an empty universe

You include space-time up to the human order - which you call the present. Therefore you are unskilful to what has reached the same level of inclusiveness.



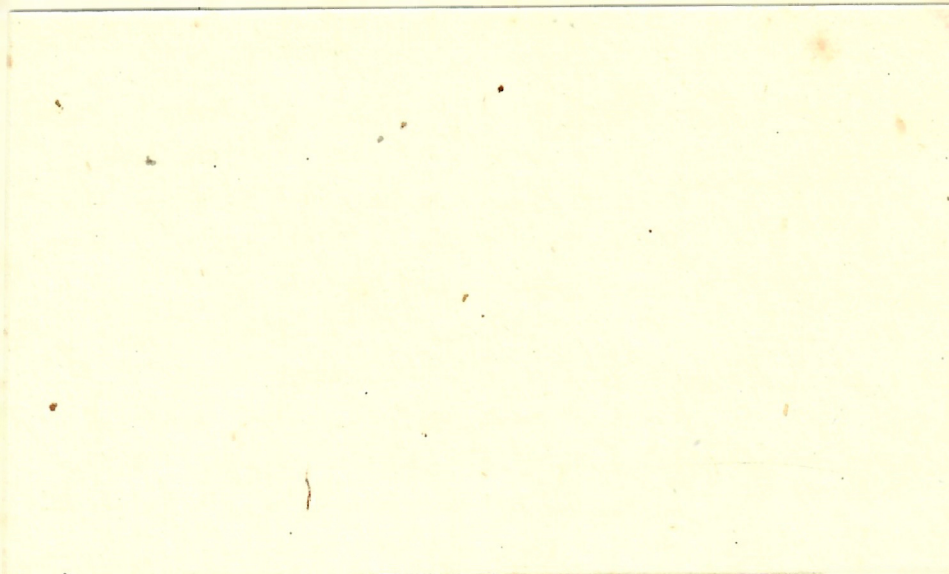
(a) is inclusion of more & more space-time.

The T.V.s are not future (only) but to be themselves they must endure longer than you. Their complete state therefore lies in your future.

(b) is the exclusion of more & more spacetime. This is the timing of the world, the splitting of real, condensed, duration, into the sort of time we know, the duration of compressed time into mathematical time. Only in so far as a monad is a condensation of time is it real. Zeno split time completely into instants & proved nothing would happen

Time Condensation S.e is not in time because it includes no time. God is not in time because He includes all time & nothing new happens in Him. Time belongs to the things in between. Thus time, to exist, must embrace a certain amount of itself as condensed, or overcome. Time without duration is not time. Time all duration is not time. Time is growing duration, is necessarily cumulative.

Much the same is true of space.



X

9

16

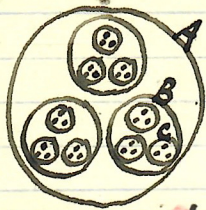
21

22

XVI

①

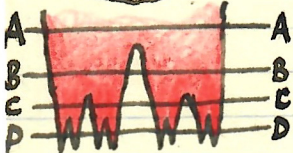
You have no Subordination. This scheme of wholes & parts is true up to a point, but ultimately it is untrue & quite misleading.



You observe things ^(monads) & yourself to have parts (sub-monads).

We distinguish, first A, then we jump to B, when we find "parts" of A.

We omit the process by which A becomes B, and B becomes A. We don't see the continuity, or rather the



identity, unity, of A & B, & C & D.....

For Example, we ignore the process by which you as
cell become you as man — via you as fish, baby,
etc. In our common, practical view of a monad,
we distinguish in it only certain salient features
in its career. It is as though we recognised only
a man's birthdays, & ignored the 364 other days
of his year.

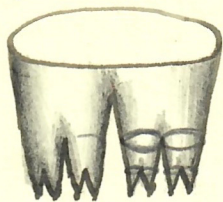
You are your whole history, which is ultimately
present. We normally abstract from this total you
certain phases & call them your parts. We don't
call you as baby a part of you, nor you as fish,
but they are as much parts of you as your cells.

9 16 21 22

You have no Subordinatis. A plan of each floor of a house is taken at window height. The architect ignores the infinite number of other plans of the real house — the plans which show how the ground floor becomes the second first floor & develops its various features. Plans are abstractions.

But, says C.S., the cross section of the house shows how the ground floor becomes the first floor. Yes, but this too is an abstraction. It leaves out how the dining room becomes the adjacent sitting room. Again an infinite number of sections would be needed.

The plan of a house corresponds to an abstraction in time, to a cross-section across time. The Section of a house corresponds to history. But history is an abstraction because it follows only one aspect's progress in time. It ignores the contemporaneity, or compresence of every moment



of the monad's entire history - a mistake which the plan or cross-section across time doesn't entirely ignore.

In trying to combine the advantages of both plan & section, in isometric projection we are subject to other distortions & omissions.