

9 16 21 22

You have no Subordinatio, In short we cannot truly represent in 2 dimensions what has 3.

Similarly, we cannot altogether grasp, owing to the extreme narrowness of our grasp of the time dimension (in our specious present) & the less serious narrowness of our grasp of the spatial dimensions, ourselves as Reality in this 4 dimensions.

In so far as we can do so, we see that we have no parts at all.

But the fact that there is always a confused no-man's-land or hiatus between our distinguishing one level of

parts from the next level should give us warning that, in this kindland, the parts of one level become the parts of the next level. In Alice's vision there is, for example, a big gap between the perception of you as cells, & of you as man; & there is another between the perception of you as man & you as Society.

Your "parts" are the landmarks in your history. We cannot be content with a journey in which we see only the milestones.

Confused gap between our seeing you-as-cells and you-as-man, & between you-as-man & you-as-see corresponds to embryonic growth with its confusion, etc.

19 21 22 23
XIV~~Office intro~~

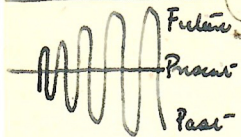
16 Sp Ans

22.5.45

The Earth's Life & the Dangers of Anti-anthropomorphism. The Earth is to itself no more long-lived, just as temporary, as we are to ourselves, or as a may-fly is to itself. She is no bigger to herself than we are to ourselves. And she is no more complex as p-h than we are: here she is essentially simple. She is, as you are, a planet of lower & higher self. To refuse to treat the Earth thus 'anthropomorphically' is to treat her humanly, applying to her your human time & space scales. This is not anthropomorphism in the bad sense. When you think of the Earth as old & big & dead & complex you are seeing her with all your human limitations. This is the ignorance of

lack of anthropomorphism. True anthropomorphism is essential
to transcending the human level. Anthropomorphism, properly
applied, is a safeguard against human provincialism. It
enables you to see things through others' eyes instead of your
own.

May 18th XV
Jan XX
The Christian Year



F/L Sun = Christian!
Year to Prior of Christian calendar.
15 I hold that we do not automatically progress
into the future; that the future has to be won
by growth; that in itself, (apart from its
extensions, which are its source & consequence)
our life does not advance, but goes on repeating itself

thus. This is true of the seasons, of the cycles of history,
of the pendulum of opinion, etc, etc. When there is progress,
apart from, or in addition to, repetition, it is by including more
depth in the W.M.F.

Now the 'good' repetition of our life is seen in the recurrence
of summer, winter, spring; of seedtime & harvest; of birth, marriage
& death; and of the Christian calendar - particularly of Christmas

and East. This repetition gives stability & solidity to our life in this sphere W. The sun must rotate evenly, monotonously, before the circle can fit out.

The art of repetition (of valuable material, of material which lures you beyond this W to ~~W~~) is fundamental.

The Christian Year is round & good because it is like constant reincarnation, each time with new & fresh extensions of meaning & beauty. It is the core of sameness that is necessary to the various flowering of the spirit.

So do the generations come & go. One is not very different from another. In the ~~4th~~ human life there is no real change, only a reshuffling of existence. This has its good side, provided the repetition refers one to what is beyond — where progress is made.

7 8 9 16 17 21 22 25

Time Abstraction.

What a thing is, is not revealed in a moment. A piece of music takes time to be itself. Life takes more time to be itself. A man takes time to be himself & is not himself in a brief interval of time.

In our hierarchy  each successive whole takes longer time to reveal its whole nature. God requires all Time to be himself. The sub-election is itself instantaneously. Therefore it is true to say that for subelections time past & future doesn't exist:

The ~~etc~~ sub-electron has no need of it. For us, in the middle of the hierarchy, 'past' & 'future' time have a certain 'present' reality. & the 'higher' the type of man the more time he is able to include (see Heard.) (Yet for anything to be real (in God) all time is needed)

At the level of the Whole all time exists. At our level we have a certain time-span. The mystic achieves immortality as in the Whole.

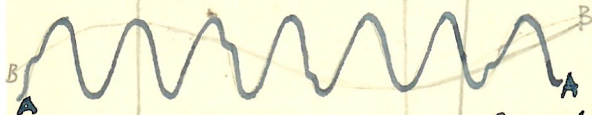
The only way to become Eternal is to need all Eternity to express yourself.

Note how growth of monads in space & growth in Time go together. To grow so you include all space (Huxley) and all time is to achieve absolute individuality.

18.6.45

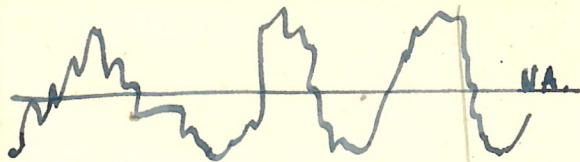
8 9 15 16 17 21 22 27

XI

Wave Motion & Time: Other Possible Sources

The timbre of a note is due to its wave-form (See James:

Textbook of Psychology p 55) So the 'timbre' of your life-quality is due to (or rather, manifests in) your wave-form in your ~~AAA~~. Study the theory of waves, because 8 is a wave-system of incredible complexity. Your life is incredibly complex, but some sort of order can be found in it by finding the waves-within waves, as A & B above, which will explain & make orderly the apparent chaos of the individual, or small group of wave form(s)



Such a wave might be analysed out into combinations of perfectly regular waves.

Waves are no good one by one. It is repetition that counts, always. Waves, with a certain uniformity, must continue to repeat in a series before I hear a sound or see a colour. A wave is an abstraction from a wave series. All qualities are built up in Time, by the fusion of waves which are separated by intervals. We can't hear very low notes because we can't grasp a sufficient number into one time. And we can't hear

(2)

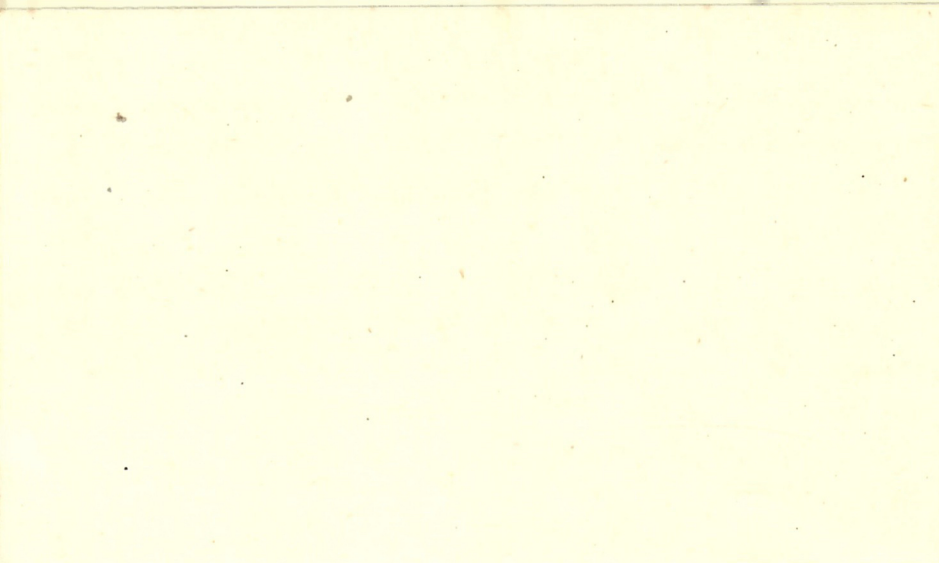
Wave Motions & Time very high ones because too many are packed into one time interval. Our mental world, our world-picture, is thus very much indeed a question of how many waves of a given frequency we are capable of one-ing into a Quality. There are waves, no doubt, of incredibly swift frequency & others whose frequency is millions of years. E.g. electronic waves, & boilings up of the Earth's interior, & earthquakes. Now we grasp these wave motions via the wave motions whose quality we are capable of grasping. I.e. via the light from print or objects of science, the sound of lecturers' voices, light for scientific instruments, etc. But the wave motions indirectly

Experiences have no unique quality for us. Have
'wave' motions such as orbit of earth, or 'curly-jations'
rise & decline, qualities for those T.V. minds who
can one a sufficient series in Time? Yes I think
so. We grasp the bar theory, as the blind man does
of light. The world must be incendibly marvellous
for God. How then can we dare to criticise the
thin, abstract world of this our proper level?

Another way of saying the above: the more time you
embrace the more quality the world has. Or rather, what
you need for the fullest experience is the capacity to
embrace different lengths of Time, from 0 min. to ∞ min.

Wave Motion & Time [It is ^③ not enough to include more
time only, because, e.g. it is presumably because we include
too much time that we cannot hear very high notes.]

Is then not a sort of Concise Timefulness, which
is God's, that does not annul the qualities which
are achieved at any stage of time-building, but includes
them all, in addition to the Quality range that belongs
to him for whom all Time is Now? For God is
not God unless he also 'comes down' even to S.C.
level. This is the doctrine of his love & care for us
all.



8 9 16 17 22 23
XI

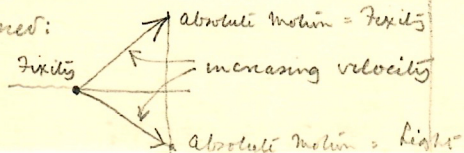
Repm. Aug. 1945

Speed + the 8

At the Centre, absolute velocity, which is really comprehension of the Universes: (see Sullivan: Basis of Mod. Science)

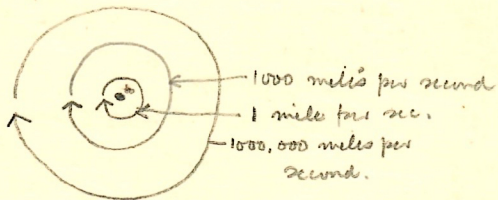
At the Circum the enormous speeds of universes flying apart (300 to 1,600 kilometers per second or 2,000,000 m.p.h.) (Cronstern: Outline of the Universe, p 36) This, however, is not the whole, which, like the Centre cannot really have any velocity.

Between the extremes we should find different grades of speed:



You, on the m.a., are for yourself (which is what matters) a fixity.

When you turn round the world revolves about you at speeds which are exactly proportional to their distance from you. This cannot be unconnected with the relative speeds of universes, suns, planets, etc.



You turn in 1 second.

Example: difference in speed between posts (Soc-man) + telegraphs (electric)

nerve speed = 400 feet per sec
(Crawther 287)

Colchester 4.2.46

X1

9

16

17

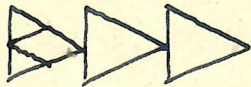
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+ +

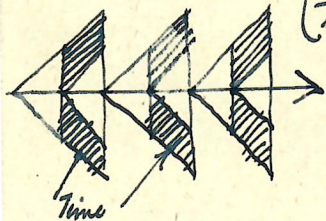
Alice: Rotation $\rightarrow$ Stillness $\rightarrow$ Rotation

A flea has to travel around you to compass you. You have to draw a girdle round the earth - in time. For the flea you have temporal parts, as a symphony has temporal parts. For you, the earth has temporal parts. For Alice, growing up, the sequence is: (a) Object has temporal parts, temporal dimensions (b) These dimensions come to a point (i.e. an instant) when she can see the object as a whole (c) But the object still has spatial parts. Then now disappears to a spatial point.

Thus time & space are integrated. Alice
"lets her eye wander over the object"



{ First bodily travel - whole body moves
Then head as a whole moves.
Then eye moves in socket.



Temporal parts become spatial
parts

Shorbury, 4.30 AM, 18.9.45

Alice's Vision is Vision of Fans. Time & space $\longleftrightarrow$ go together

As the object gets smaller so Alice has more & more difficulties in keeping her eyes upon it because of its acceleration. And the object's final disappearance is equally due to its having become too small & too fast to see. It is an abstraction (space from space-time) for Alice to see the object disappear as a point. It disappears into a track, which is a still track, or path. Ch. 9 may ignore the time element at first, in a preliminary vision, but either in that chap. or in 16 the more concrete vision must take its place of the less concrete.

This is a great discovery, that 'Alice's vision' & 'fans' are necessarily integrated in fact. Example: ① Man is about to disappear because he is becoming too small to see properly. He is also becoming difficult to follow in his motion, which accelerates as Alice's time grasp increases. As man finally disappears into a point, his path is seen no longer as an object-moving but as a fixed orbit or shape. Example 2: as Earth becomes a point so it is not as an elliptical path. This is possible, not only because of Alice's improved time-grasp but on account of her improved space-grasp which is needed to take in the very much increased field of view - the Earth's orbit in one.