

XI XV XVI XX
21 22

Spencer points out that what distinguishes life is not merely passive adaptation but adjustment of internal relations in anticipation of a change in external relations, as when an animal crouches to avoid a blow, or a man makes a fire to warm his feet (Durant 402)

Note that as animal evolves so the period of anticipation lengthens. Long-term purpose distinguishes the developed man, short-term the undeveloped. Animals' anticipation very limited.

Evolution is, then, the overcoming of time (over

God has overcome time altogether.

Your ideas build up into the future & will differentiate down from the future. That is the reason why it is possible to 'conquer time' & act with foresight.

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The Higher Office Heads: Just as an idiot is the head of a very efficient & clever office staff, but is himself of a low mental order, so are the higher office heads — now.

But not in the future. The fact that ^{effective} will goes down through them, will be useful for evolutionary purposes, & that representation goes up through them, is guaranteed that they are, in our future, highly advanced minds.

Thus we have insight into the future of the world: by observing how we lower monads undeliberately

further the cause of social & spiritual evolution.

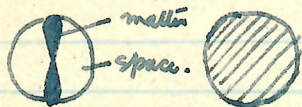
The higher bosses are ancient office heads whose staff have outgrown them in talent & organisation. But the boss will catch up. For the development of the office is from below.

July '46

Fans. Solidification

Matter integrated with Space Time = $\uparrow$. Matter separated out from Space Time = $\downarrow$ (Millon: Par. Lost: BK VIII 119 "Speed almost spiritual.")

Fan blade is solid matter surrounded by space. Rotate the blade.



in Time. Result is that the Matter is thinned out, deleted with Space Time

to form new matter for its next stage. In a sense this deletion with Space-Time is dematerialization. You dematerialize your pencil by vibrating it - now you can see through it - you could before. Dilute a bit of matter

with space time & it is 'dematerialised'. And yet it is more potent. E.g. a jet of water shooting fast enough — an axe will rebound from it. (Is this in Perhaps Man's Heritage?)

In the limit the whole of matter has been diluted with the whole of space time & so been completely "dematerialised". And in the limit all matter has had all space & time condensed out of it, 'boiled' out of it till there is no matter left.

Space & time are the "solid matter" of higher levels. Alas, needing, finds space-time more & more encapsulated in monads. Approaching, she brings out the s.t. they have engulfed. They disgorge their space-time.

VII IX X XVI
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A Monad's Truth lies in its Higher & Later Phases.

A man who insists on regarding all other men as men cell-colonies would be thought mad. Yet we look on Society as a men collection of men, on Life as a men collection of creatures, on Earth as a men collection of molecules. We even look on the Universe as a men congeries of Electrical Effects.

A Botanist studying a plant, does not regard the seed as the significant aspect of the plant, & all later developments as a sort of epiphenomena. Yet we look at the Earth & the Sun just like that. The line

self-conscious Earth is the flower & the primitive
'dead' Earth is the seed. To us the Earth is, was,
& ever shall be dead - & we living things infect
it, using it like miles do^a cheese. Thus do we
cut off in our minds & emotions our common
body. Yet we have glimpses of the truth. When
we admire natural beauty we are conscious of
our common body & its loveliness. A mountain
is a 'beauty spot' on the face of our common body.

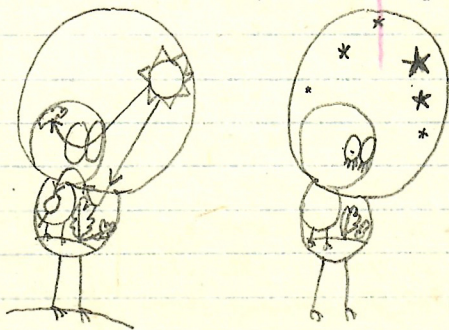
Then is one Seed of all flowers - & of all
terrestrial creatures. It is the Earth itself, & all
creatures are the flowers that spring from that seed.
Earth is really a gigantic blossom. We only see it as seed.

VIII

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(2) (2)

You, greater body. Changes in the outer part cause changes in the inner part. The Sun's eye closes with yours at dusk & opens with yours at dawn.





VIII Q (IX)

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VIII Q

The Aura: Space ~~Time~~. Then is this tendency. If you can see the leaf & the tree at once, the tree is bigger than the leaf. But, counteracting this growing tendency, is the shrinking tendency. The stars for you are smaller than your hand, however & whenever you compare them. The sun, we say, includes you, yet because of the shrinkage of space the sun is smaller than you!

(10) The result of these two warring tendencies for ~~man~~ the higher monad to be big & to be small, is that there is a certain latitude as to size. If this were not so

every monad, of whatever sort, would be of one constant size. (In so far as there is size for God this is the ~~also~~ way that he, at the Center, must see his world, for the variability which we subjects notice cancels out when our views are combined in the Subject.)

⑪ Note that we to some extent are able to adopt this Absolute point of view of the fixity of monads' size. Thus we see a man as man-size whatever his distance away from us, provided we can see him at all. And when thinking of the Earth we think, probably, of a Globe that is not larger than a man.

No Aura: Space ~~Time~~. I doubt whether a star for us is really very big. Though we tell ourselves it is so. Even in our sophisticated state we do recognise the constancy of monad-size, and the shrinkage of objective space.

- (12) One important result of this view is that the whole, & our Universe, lose their frightening vastness, in which man becomes utterly lost & insignificant. It was right & necessary & true, that he should be seen as nothing. For as in the whole he is nothing: he has quite disappeared as man at that level.

Science has to stress this viewpoint to counterbalance the anthropocentric world-view. What we must do is, by noting also the naive view, synthesize it & the scientific view into our view of the relativity of space, in which man is both as big & important as the Universe, yet nothing in it. We must give full weight to both views in our Altimating chapters.

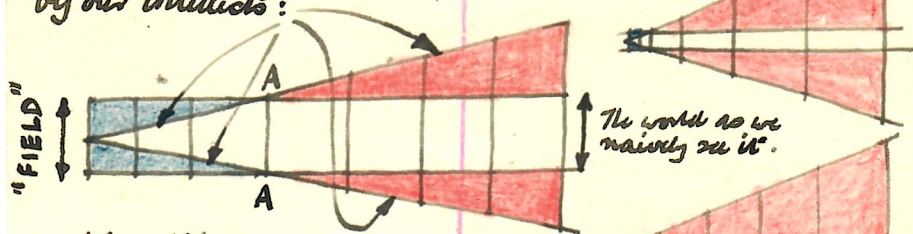
(13) The truth in our conception of the Universe's vastness is not that it is so many miles or light-years in diameter, but that in it as Universe we as men are infinitely insignificant. God is not big, but we are "infinitely small" in Him.

The Cure: Space ~~Time~~ The point is, not that monads get bigger & bigger the more they include, but that what they include shrinks. That is what I mean when I say that Space shrinks, while the monad remains constant.

(14) As you 'grow' from low monad God-words, you don't really grow bigger & bigger: what you include grows smaller & smaller.

(15) Now note that whereas you say that things above your level, though appearing small, are larger than they seem, you say that things below your level are

These lines represent the world constructed by our intellects:



Your View

Space shrinking above man
Space swelling below man.

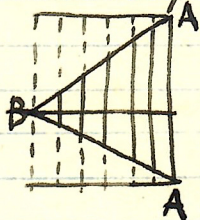
Note A-A : man as the measure
of all things.

The Subject's View
Space shrinks to nothing

VIII (IX) Q

The Curva: Space ~~Time~~ . smaller than they seem (when, for example, you see them through a microscope.)

- (16) For God, in aspect A, the whole does not shrink at all, but is "in intellectual construction" (as it were) what it is as immediately given. But for Him, in aspect B, the whole shrinks to nil.



- (17) Evolution is thus dual. towards both A & B.

As you move closer to the "window pane" you see the cell & life, the molecule & the Earth, the atom & the SS, the

electron & the U., & finally, the sub-e & the whole,
as "of the same size." Here sub-e & the whole
coincide, just as the fly & the aeroplane coincide.

The universe has shrunk to the electron, & the
whole to the sub-e. Or, if you will, the electron
has swollen to the U., & the sub-e to the whole.

(18) Leave out the fly, which should be on the
other side of the window, flying at about a
foot from the glass. Now as you approach
the window pane, armed with your super-micro-
scope, cell, molecule, atom etc with one after the
other coincide with the higher monads.

The Aura & the Window Pane (19) Now when you touch the window-pane, you take up the view of the bare Subject. All monads coincide. But according to the monad upon which you focus your gaze, that monad includes those below, shrinking them appropriately. The swelling & shrinking is dependent on your attention. If you concentrate on the sub-e you may "in intellectual construction" think of the whole as infinitely vast. If you concentrate on the whole it is not infinitely vast. There is thus all the world of difference between what is actually perceived

& what is given in intellectual construction.

The two are opposite poles of knowledge.

(20) In intellectual construction you expand the world. In perception you shrink it. This applies to monads above your level. Below your level you shrink monads in intellectual construction, but in perception you expand them again.

(21) Perception gives the inner view. Thus in you at your level there really are no cells or molecules, etc. In God there are no men.