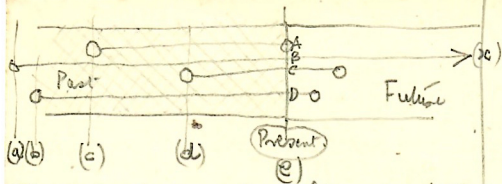


The Past Mere time-condensation is not enough: time must be organised. Inclusion of space does not necessarily yield higher monadic levels - the space must be organised. This organisation means togetherness of elements which are apart in one of time's dimensions, & togetherness of elements which are apart in one or more spatial dimensions. The availability of time, of memory, for use now in the present, depends upon time having 2 dimensions. One-dimensional time would merely give one an excerpt from the ribbon of time, with all irrelevancies included. 2-dimensional time gives you this order & sequence (chronological) but, in addition, a qualitative (developmental) order.

Your moment of experience grasps a 2 dimensional time past
 a selection from a 3 dimensional present (perception in Bergson's sense)

+ a selection in 2 line dimensions as before of the future (purpose)



A is at (e) clock time (c) dev. time
 B is at (2c) " " (a) " "
 C " " (f) " " (d) " "
 and so on.

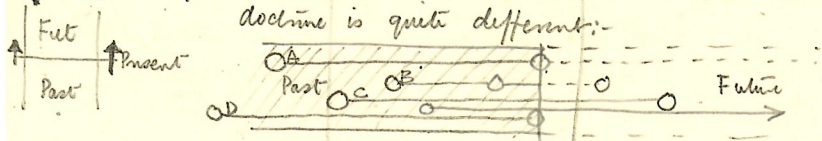
There is the massive flow of time — of clock time. And there is in addition the differentiated flowing — of dev. time. Of any real 'monad' we must ask ① When (clock)? and ② When (dev)? Any section of Clock Time contains a great mixture of Dev. Times. Any section of Dev. Time contains a great mixture of Clock times. It is not lines to take one rather than the other: but the more fundamental is Dev. Time. Reality is their integration.

Mental & spiritual growth is largely a substitution of Dev. Time for Clock Time.

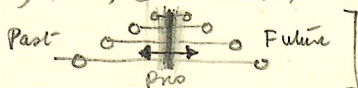
④

The Past than contemporaneity, i.e. not a CLOCK TIME basis. Memory is a part of, or involves a part of, the Past's dynamic structure. Bergson makes it seem as if one had to "hunt in one's memory" for light on present situation. But really the present situation is the product of Memory.

Everyone agrees the Past issues in the Present as a mass. My doctrine is quite different:-

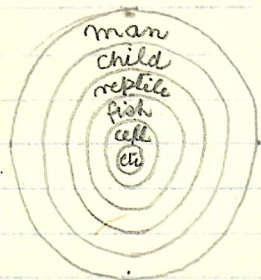


Thus the present reveals a flowering of the past (A), (B) only in nascent (red) form, (C) as red, & so forth. [Compare with symmetry diag:]



11 12 15 16 17 20 21 22 24 25

Every stage of your career includes those preceding it.



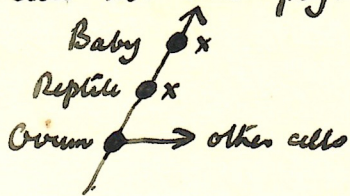
① A man is a child. He is a baby. He is a reptile, a fish, a worm. He has not outgrown or gone through these stages; he has included them. He was not once a reptile. He is a reptile now. But the reason he doesn't look much like a reptile is

that he is so many other things besides. (Yet he shows its pentadactyllic hand of his reptile-hood).

② There is a sense in which some of what you are

is more evident than other aspects. Thus it is easier (with microscope) to find the cell in you than to find the baby or the worm, or even to imagine the molecule rather than the fish.

③ But this simply means that as cell you were fertile & multiplied, but as reptile you were sterile & did not multiply.



④ Thus Chap 4 (Emergence) leaves out half the story. It finds in you cells, molecules, atoms, & leaves out the intermediate stages which are all really there.

- XVI
16
- XIII
17
- 22
- (1)
1. Cumulative Evolution. The key to a real understanding of evolution is to realise that you never grow out of anything. You are still a baby, a mammal, a reptile, a fish. You have not grown out of your babyhood, or your primatehood, or your reptilehood.
 2. But for practical reasons it is not possible for you to have fins, gills, a tail, claws, hands, lungs and so forth all complete in one body. There must be a certain telescoping & overlapping.
 3. Here you noticed how natural and inevitable

the frog-men & fish-men & monkey-men in our nursery books appear to be? The child accepts these queer mixtures of forms without question. Is not the child's intuition here, once more, truer than our intelligence?

4. C.S. objects that we have human minds.

Reply: that is not so. Our minds are all-level. Witness layers of brain. Only 4th layer is human & anthropoid. You are fish-minded & reptile-minded now. [The higher clerks in your office are your reptilian & mammal selves. Is this so? Are these monads? Or pseudo-monads? Probably loose associations of cells.]

Cumulative Evolution 5. We cannot incorporate in flesh, without compression, our past bodies, so we construct them of steel & rubber & wood and attach them to the flesh. A submarine is the inclusion in our present of our past fish-body, hand-wools of our various claws, aeroplanes of our bird-offshoot body, etc.

6. The moralists are right about sex. It is reptilian (copulation first amongst reptiles?). In copulation two reptiles are always the partners. But sex has a later & human superstructure which the

marriage service celebration. We are in constant danger of slipping back a few billion years & getting stuck there.

7. Bathing is a version. The mermaid is a true picture.

8. Reptilehood - Powys.

9. Note that mysticism is recollection: or $\frac{1}{2}$ recollection
or $\frac{1}{2}$ anticipation



10. McDougall on the layers of the brain.

Colchester 21/1/46

①

17 21 22
Relationships

~~XVII~~

XIII

~~XIV~~

9

The End & the Beginning Versus Abstractions From the Now!!

Literally Eternity is Now in Time; Infinity of Space is Here in Space. Then & There are abstractions, taken apart from the Now & Here! The world never had any beginning & will never have an End:- except the beginning & end it has as extensions of or part of the Now. The world has no "over-there" in itself, for over there is really over-there-from here. The here is an abstraction without its supporting over-there, & the now is an abstraction without its supporting then.

The end of the world will never be arrived at. The Beginning never exists. That is by themselves. They always

an organic with the rest.

This card is perhaps the most important yet.

This ties up with the doctrine that the world starts at the NA, here-now, & grows symmetrically about that point ~~AAA~~. Ties up also with the doctrine of Eternity

Now.

As in [Einstein's] Space you ~~center~~ center the world about yourself - truly, so that Space extends symmetrically about you whenever you are - You can never get any nearer the "Edge of Space" because this is a myth - so also in the History of the World you are (whenever you live) plumb in the middle of Time.

For you, 1066 is an abstraction, because it needs

2826
1946
1066

(Say) 2826 to go with it. But for whom the Conqueror 1066 was truly the Centre of Time.

The further you are from a place, or the more remote from a date, the more distorted your view, until it is supplemented with its symmetrical counterpart.

Thus, pushing back in Pt III towards the S-e & above, we are pushed forward to the Whole & the Univ.

Of Carlyle on this problem here & now of yours being the 1st case, the very centre & hub of the Moral World, [in Natural Law in the Spiritual World, I think]

Example: You are an individual; your parents are slightly more generic, your gr. parents more so, your distant forebears are increasingly generic & decreasingly individual. Animals are less distinguishable the lower they are, less separable from TV or Species. This means that going back into your past ^(members) involves going forward into your future (T.Vs) - past & future are less separable the more past & future they are, till at s.c/circum level there is identity.

②

①

now

Environment & Heredity. Ours. Yet I hold that the germ-cell has no windows! And at the same time hold that it is of a piece with its environment. How reconcile these apparently contradictory views?

I hold that "heredity" or "nature" or the "intrinsic" is from below, the creative activity of the individual who moulds himself from himself.

But I hold that the other side of this active self-creation from below is determination from above. This is "environment", "nurture" the "extrinsic." Thus I say that all environment is "ceiling-trap-door"

influence. It is the future, super-individual
becoming the present individual. It is seen as
external & alien & experienced as such. We are
quite right so to regard it. But we must go on
to see that, when we notice future line to
its line unity with present & past, the moral is
acted upon by nothing but itself.

Man's environment is society, & this environment
is simply heredity in modern time. ~~Our~~ Environ-
ment is heredity from your future state. You
are the meeting ground of 2 sorts of heredity -
past & future. Sumner is quite right to point out
that both sorts make organisms what it is.

1 (14 15 16) 18 22 23 24

Only one Monad at Each Level: The New Solipsism

A very tentative hypothesis. ① Life began, let's suppose as one 'cell'. When that 'cell' split into two life didn't contain two cells. Life was life, not cells. Life has never been more than one cell. So also you began your present career as one ovum. You have not become multicellular. You became super-cellular. Let's suppose that the Earth began as one molecule, & the SS as one atom & so forth.

② If this view is right, then our diagram 8 which shows only one e, m, a, c, is right.

③ For this 8 diagram shows the history of a self. It indicates that when the Self becomes 2 of anything it does not belong to that level any more, but to a higher level, at which level it is not two but one. The Self is always unitary. There is but one self & though it appears to divide it cannot do so.

④ The outside observer sees the ovum divide into 2, 4, 8, 16 cells. But the inside story is that the Self is not dividing but enriching its experience. In a certain period the observer sees the embryo add 1000 cells to its number, but the embryo's real self is still one.

(2)

Only one monad at each level: the new Solipsism

⑤ For the embryo there is but one cell - the ovum fertilised.

For the Earth there is but ~~one~~ ^{the} molecule, for the SS but one atom. The principle is that, in the growth of the self, there are no parts: what appears to the outsiders as two parts are a third thing: a unity.

⑥ So also above your level: there is one planet - the Earth. Jupiter & Neptune & the rest are unreal: they are One in the Sun. And there are no other stars than the Sun: what seem to be other stars are not a plurality of stars but One Universe. What seem to me

to be a plurality of men are Society. At man-
level there is but one being - you as man.
There are no other men! Other men are not
plural, but Singular: they are Society.

① C.S. says "Nonsense. These men have selves
just as you have." I reply: "They haven't. I have
no experience of their selves anyhow. All I have
experience of is my self. For me there is
but one self in the whole world. & all these
appearances are not selves, are utterly different
from what I know as myself. They are, in fact,
the exact opposite of me."