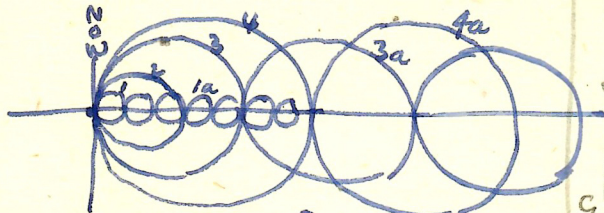


XX + + + + XXV
For knowledge & freedom

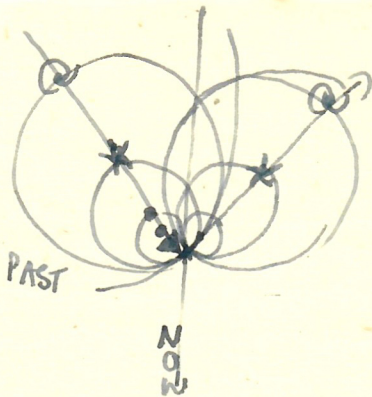
July 25 / 47



+ + + + Q
Great difficulties

No. future of world
 is simpler because of
prospective - embodiment
Embodiment - Purposeful

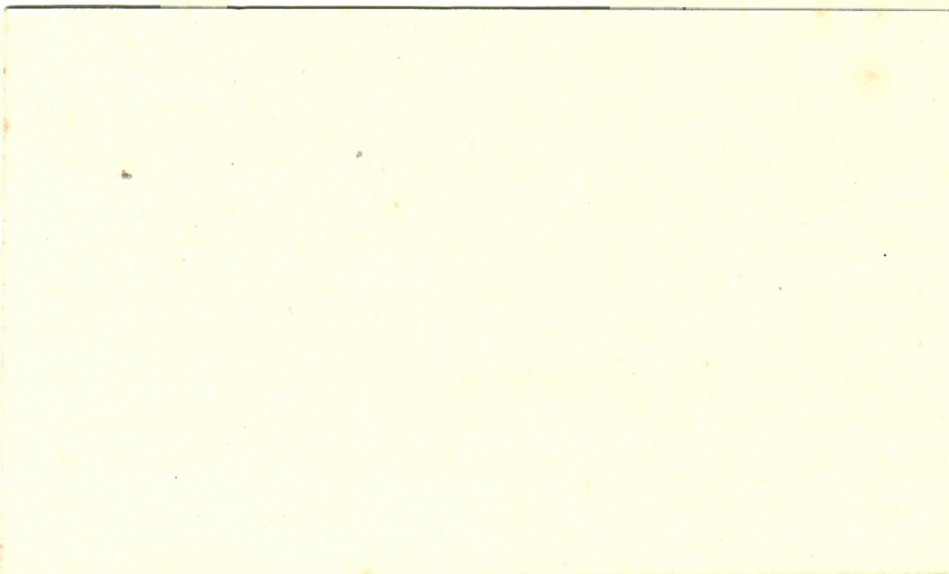
The fact that I know the future only as 1, 2, 3, 4,
 not as to 1a 2a 3a (+ not in detail) guarantees
 me my freedom. The further the range the less
 detail I grasp: but all the same the view is
 quite clear.



Curbindo: Evolution doctrine has led to failure of religious spirit & break-up of religious belief.

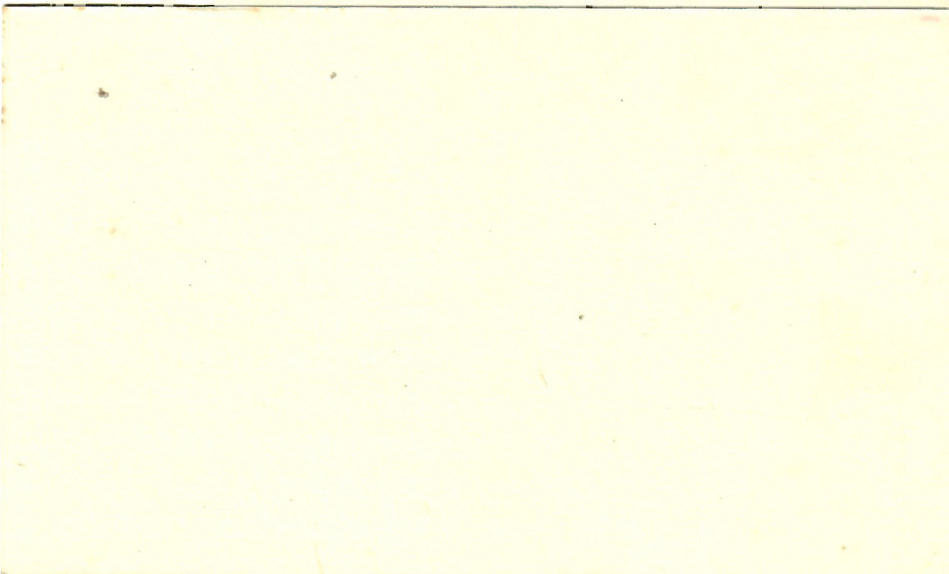
Ono: But evolution is the inspiration of the higher religion. Evolution demands religious growth. Rather than grow in our religious life as evolution demands we have infertile religion.

Modern science confirms the higher sort of religion.



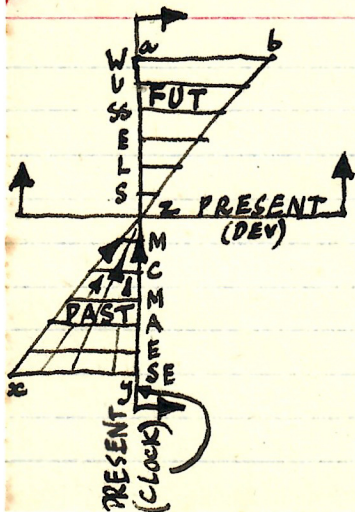
A pessimist is like a deaf man }
 You are like a man of defective hearing } who attends
 a concert for a few minutes, comes away, & says the
 music is indifferent.

In the first place the critic heard only the instruments
 within his narrow space range. Secondly, he heard
 only a tiny excerpt from the whole composition. There
 was no time for the theme to unfold itself. Even if
 there had been time our observer may have been
~~the~~ able only to hear the drums - the rhythm of
 which, taken from the rest of the music, would certainly
 be unmusical.



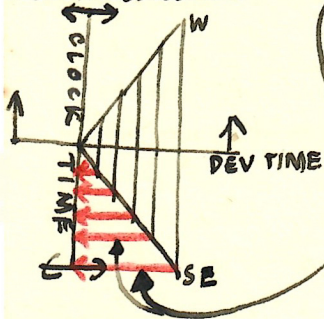
XIII XIV XVI
12 13 16 22 24 25 26

①



"You are constituted by & include the whole Δxyz of the past, which is all necessary to & active in you." So I wrote, but: You are continuous with the molecules that give rise to life, & through those molecules you are continuous with clock-time "contemporary" ones in your body. (Just as you are continuous with your cells & "present" via ovum.)

The problem is not to show how your past is you & active in you. The problem is rather to show how your 'present' molecules, atoms, cells etc. are constitutive of you. With these you are relatively discontinuous.



These are really offshoots from your past; it is the direct line from the past that really determines your present. The past of your human body as a whole affects your present & not the past of your ^{'present'} body cells, as cells. You are not cells & the idea that you are is a misleading abstraction.

12 16 22 23 24 25 26

Your Experience in Others. You split off experience-extensions. The limitations of experience & outlook which you (the narrow you) now suffer from, are supplemented & made up by the experience of other men - your offshoots. That is why they differ from you, why they should & must differ. They are the rest of you, experiencing. The poet, the criminal, the lunatic, the artist, the atheist, the parent & so on - all are exploring every by-lane of Experience with its lot of poignancy, pain & beauty, and on your behalf, no branch enterprises of yourself. When you, in imagination & sympathy, to some degree

Enter into their lives, you realise yourself. By
merely criticizing, differing, condemning, you cut
yourself off from yourself. When you enter fully
& wholly into this experience — it becomes
creatively & actually your experience. You
realise unity with men not by somehow
embracing their outward aspects, but by entering
into their joys & sorrows. Parents' delight in
their children is largely a living again as children
in their children. So I say you must live, as
a thief, in the thief, as a beggar, in the beggar.
This is love. This is also perfect knowledge & imagination.

Your Experience in Others Thus McTaggart: (472) a self
 will love every self he beholds directly. Complete knowledge
 is complete love.

And so should we find our lives outside ourselves, in
 the lives of others. The progress of love is this; you start
 by concern with A's effect on you; your concern shifts
 to A's external self as object; you regard A as
 motivated as you are, as Experiences; you enter
 into A's experience (for your own purposes, to deal with
 A more effectively, predicting what A will do); finally
 you enter into A's experience without thought of yourself.

To the extent you do this you are A.

Now the richer & finer A is - i.e. A's Experience - the richer & finer you are. Your interest is A's development along A's own lines; not along yours for you need A's supplementation.

Therefore you should most love those who have what you most lack: that way lies completeness.

The coward who admires the brave is thus vicariously brave, & becomes actually brave in so far as he enters into the experience of the brave.

The man you can't understand, your enemy, your bitter opponent, who differs most from you, is just that branch of you that you most need to realize.

Your Experience in Others Is the basis of the unity of a monad this extended sympathy. Is a monad one of its parts that has so effectively entered into the experience of the other parts, self-forgottingly, that he has become them all? Yes. You are you because you refused to cut yourself off from the experience of the cells you as ever divided into.

Society then is a man - any man - who is sympathetic enough with men to be them.

The parts remain parts because they have not

yet achieved this sympathy towards one another.

It is an individual among the parts that achieves this unity. As a cell is born up into a man (by refusing to concentrate on its private interests & by loving its neighbours as itself) so a man is born up into Society by love for men.

In a manner of speaking you grow from cell to man because you looked on your fellow cells as picture-heads & not as 'cell-heads'. For you to grow from man to Society, you must see all men as they really are - i.e. to themselves - which is to love them & forget yourself.

Your Experience in Others But, of course, in embryos below us, & perhaps elaborated above us.

But each of us is the repository of a special idea or truth. When a monad differentiates, the 'ideas' that have been undifferentiated & latent in it appear as separate explicit ideas. Your branches are each developing ideas that were latent in you. To realize this greater self you must therefore achieve more than tolerance - sympathetic understanding of others' views - regarding them as 'dialectical' parts of yourself, mental extensions, pursuing each his own portion.

of truth to its conclusions.

By forgetting yourself & living in & for others, believing in the truth as it is for them & working for the best in them, you become them, & receive all the rich benefit that has come to these exalted bits of you from their temporary (apparent) separation from you.

The fact that men differ from the narrow you in interests, opinion & behaviour, is a guarantee of your richness - if only you will forget yourself & come into your own.

12 16 17 22 23

Space-time as Unifier + Separator
Your Past Unity If we regard time as separating you now from what we call 'you' a million years ago, then it is true that 'you' did not really exist then. But if we look upon time as the unifier, then you did exist then.

Similarly, if we atomize space we destroy the unity of things. We would never discover the unity of a single thing if we didn't grasp bits of space into a whole, as when we look at things.

Space + time have two aspects: (a) Space-time is the form of the process One-becoming-Many (b) of the process Many-

becoming-One. In (a) space-time separation what is initially unseparated; in (b) it brings together, establishes or is the ground of relations between the initially separate, binding them into One. (a) is the  and (b) is the  process.

(a) may be interpreted as the growth or swelling of time & space from eternal & spaceless whole, (b) as the annihilation & shrinking of space from the infinitely extended & c level towards the whole.

In everyday terms, space negatively (a) comes between you & your friend & (b) is the go-between enabling you to exchange letters, telephone conversation & so on.

So with time. The past now (a) parts you from the you of a year ago, but is (b) the ground of the continuity of your present experience with your experience then.

Space-time as Unifier & Separator. The (b) function of space & time is really that process by which S-T progressively destroys itself, just as it progressively creates & expands itself by the (a) process. When you grasp the temporal unity of a symphony or the spatial unity of a picture you have used space & time to separate (a) & to unify (b) and thus to destroy itself. You overcome the spatial separation of the parts of the picture because they are one for you, just as the symphony is one for you. You can say that the whole is in every part. To grasp spatial elements into one pattern is to bring them together & nullify space. But the space must

be there to nullify, just as the symphony needs a time dimension to overcome.

Your ability to find patterns without loose, ununified, ends, is your ability to use space-time to overcome itself. With the best will in the world you cannot nullify S-C till you have laboured with it to find the connections within it, within its extended form.

Finding patterns & making patterns are much the same thing here. You tie together the separate clasp of your life by purposive, planned behaviour. You tie town A & town B together by building roads & railways between them. You tie the solar system together by discovering the gravitational pattern of it.