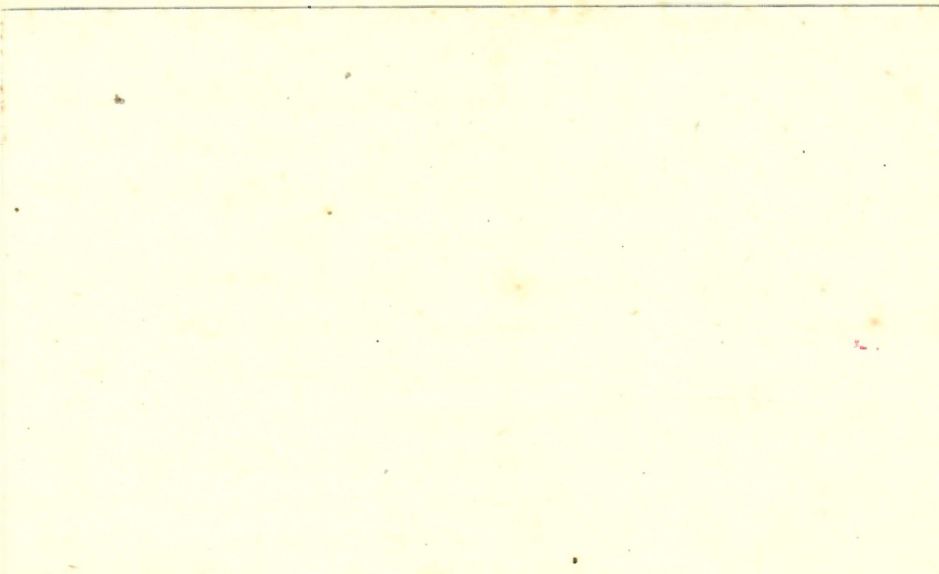
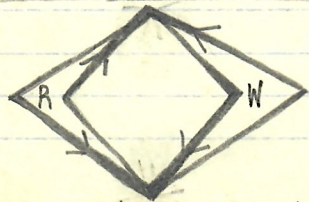
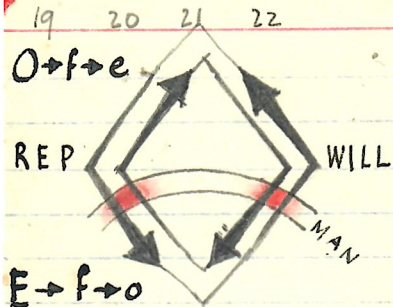


But though evolution is evolution of physical powers
 ↓ and of freedom from effects of physical world ↑
 (i.e. of physical independence) this physical evolution ↑
 becomes more & more a matter of understanding ↑, and
 of concurrence in what is understood ↓. The evolution
 of the ↑ is thus dependent on ↓ & increasingly so.

But finally, when all is understood & concurred in, it
 is seen to be perfect, & action-reaction is superfluous
 in a perfect world, which means that ↑ is absorbed in ↓.
 Physical evolution is its own destroyer. Physical world
 exists to be superseded.





1. Will: The higher the monad the stronger is its will from below & the weaker is its will from above. Or,

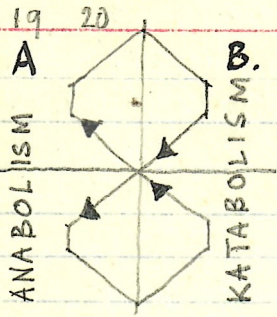
The higher the monad the more its will-from-below embraces or coincides with God's will-from-above.

2. Representation The higher the monad the weaker are its representations from-above.

The 'amount' of will or representation is constant. What differs is the proportion which is passing through the monad from sub to super, & from super to sub. Man is about half-way.

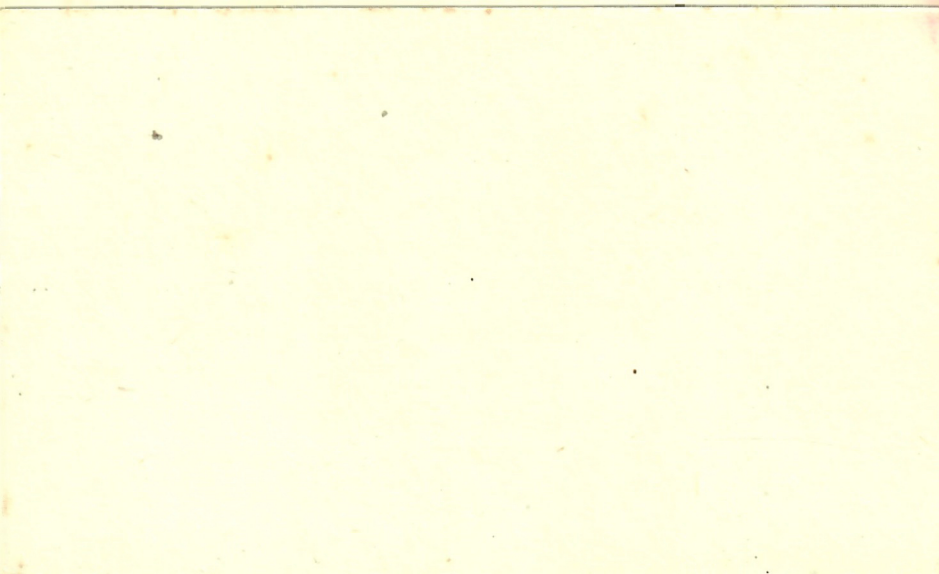


WILL - from below & REPRESENTATION - from below both increase as the monad evolves upwards. The higher man is more creative, more self-determining, than the lower man: both from the point of view of willing & comprehension. The lower man gets his ideas & his orders from above more than from himself. The human office is the perfect key to the Universal office.



We call side A "Representation" & side B "Will," but all representation carries with it a will element (& this is Will-from-below) and all Will carries with it a representative element, otherwise it would be blind.

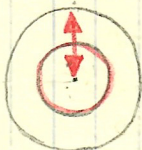
The pragmatists point out that all representations are purposeful or practical. And Will is always will-to-do or to be something which is represented. This solves the problems of will-from-below & r.-from-above.



CORRELATION

Self + Not-Self

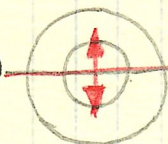
①



Hegel: Opposites that involve one another, apart they are abstract-ions.

Mind + Body

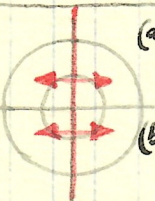
②



L.I. Morgan: All psych-ical systems are phys-ical systems: inseparable attributes.

(a) Presentation + Will Windelband

③



(b) Action + Reception
all my action is
other monad's reception.
& my reception.

(a) Will + Body-Process

④



(b) Reception + Presentation
L.I. Morgan. Correlation
of nervous & psychic events.

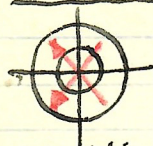
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①

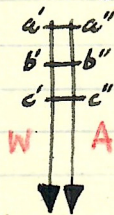


(2)

Reduction of Correlation in God (i)



④ In God Will & Achievement  are always the same. In us they are never quite the same. Because our Will does not embrace all Will, our Achievement does not embrace all Achievement. Correlation is not upset, however:



If W & A are the correlates, $a' + a''$, $b' + b''$ etc are always exactly correlated, but we associate ourselves with a selection from W and a different selection from A . Hence there is not for us exact correlation.

though there is exact correlation in the whole.
This is a good instance of the fact that we
are not fully nat, because we are abstractions
from the full process of reality.

(4b) In God Reception & Presentation are the same.
Because for a thing to happen & for Him to be
aware of it are the same thing. With us,
much affects us without our becoming conscious
of it. The more aware we are, the more we embrace
world events in our knowing, the more correlated
are 'the world as affecting us' & 'our knowledge of it'.
In 4a & 4b Evolution = increasing correlation.

Reduction of Correlation in God (ii) *(God takes all factors into account & forms all results.)*



3a. Presentation & Will are in God the same.

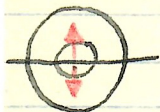
In us there is much presented which we would will to be otherwise, there is much presented which we do not gladly accept, but merely put up with. In so far as we gladly accept so we approach God's condition. The mystic's presentation & will are nearly coordinated. But note that the drive of morality & all endeavour arises out of the discrepancy between what we present & what we will. Our life is the process by which greater coordination is

for lower thought. Complete coordination is death
or rather Nirvana, static perfection. *

(3b) With God to act  is to receive exactly equal
or correlative action  God is at once the recipient
or the performer of his activities, & he gets back
exactly what he puts in. With us this is not so.
Alien influences intervene. But in so far as we
can identify ourselves with the full consequences
of our actions we receive back from the world just
what we put in.

* Our will is at variance with our knowledge, but
evolution increasingly correlates them.

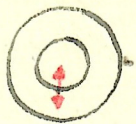
Reduction of Correlation in God (iii)



② God has no body,* because a body is a mind viewed from outside & God has no outside. The only creature in the world is a body-less creature. You are not a body to yourself (except by reflection of other persons' views) but a mind. But while there are minds about which you haven't absorbed you will still have a body. The way to get rid of your body is to grow, as a mind, till you include all minds.

*I should say: God's body is his mind - perfect correlation or an aspect of his mind.

①



God has two aspects (a) Wholly inclusive & (b) wholly exclusive. In the case of (a) there is no not-self; in the case of (b) there is no Self & all is not self. But (a) & (b) are completely correlative opposites.

In us the self grows to include more & more not-self till the mystic approaches the all-inclusive; & the self discards more & more till it approaches the wholly external condition. In the limit Self & Not Self are the same, & the centre & the circumference are identical.

(4a)

Reduction of Correlatis

Evolution culminates in :-

- (4a) Achieving all ~~the~~ you will
- (4b) Knowing all ~~the~~ is to know
- (3a) Concurring with (willing) all that is
- (3b) Receiving perfect ^{willing} results from all you do.
- (2) Understanding ^{willing} all you are
- (1) Making all not-self self.



Evolution is progress towards these goals. The whole 8 is evn. perfect, has achieved the above. Its perfection is the basis of our imperfection.

Lack of correlation is the driving force & essence of evolution. But lack of c. is only apparent & is due to some element in one arm of the S being included & its correlate on the other side being excluded. There is no real lack of c. God alone is, & is guarantee of perfect c.

Time & Correlation

Time is an appearance due to 'selective' correlation or 'co-lateral' correlation. It arises where correlation between Self & not-self, mind & body, presentation & will, action & reception, Will & body-process, & reception & presentation are not complete, but are asymmetrical excerpts from the fully-correlated Whole. For if correlation between all these aspects is complete, no time can be lost in passing from one aspect to another. The Whole is fully correlated & therefore timeless, eternal. Time is ringing the changes

on the completely unified Reality, thus separating aspects of things in all manner of ways.

The aim of philosophy is to restore the world's unity & timelessness by making all aspects of the One.

But note that an aspect must include all Time before it can switch, in God, to its correlated aspect; or must exclude all time before it can switch at the Centre to its correlated aspect. Only so can equality of $\downarrow\downarrow$ correlatis be obtained.

Correlation. Example of selection of aspects: You employ a clerk for mental work but you can't take him on as a disembodied mind. What you do is ignore his physical peculiarities (which are irrelevant to your purpose) & engage him on the strength of his wits. So with a labourer: you pick him for his strength. Full correlation is always there, but you build your office on the abstractions which serve your purpose. So all human activity is abstracted in this sense.

