

Just as you personally impose your <sup>private</sup> perspective on the world, so does man. Science sees the world according to its private perspective which is true for it but not absolute.

(We deny the validity of the personal perspective in favour of the social perspective. I say both are real for the respective observers, & both fail to give absolute information. For the essence of a thing is (a) the perspective view it has of other things & (b) itself from <sup>the</sup> various perspective views others have of it.)

Perspective, so far from being an accident of perception, is of the Essence of your being. You are the world in perspective, in a uniquely changing perspective.

Your appreciation of the world is not true, in the sense of being absolute, but it is true in the sense that for you to be you, your world must be thus. Your world is true for you.

This is so for each moment. As it progresses the world progresses, necessarily. Perspectives change.

What you see in the world, you are. Your imposition of perspective is the declaration of yourself.

"The World in a grain of sand."

Not only does any object extend to universal limits, but in itself, in its own narrow compass, it is the whole. For it is *Alman* & *Alman* is the whole — nothing must be everything, nothing needs all for its definition.

In proportion as the appreciating mind is developed, in that proportion does it "see the world in a grain of sand."

A flower is, in this sense, not in itself. You apprehend this character of the flower. It takes you to apprehend the redness — in this sense only the redness is from you.

To a higher observer the flower would be a soul, a world. The mystic sees a more complete flower than a redman, the seedman than the bee, the bee than the maggot. He grants one's "realism", one's grasp of reality, the more universal everything is, the more immanent.

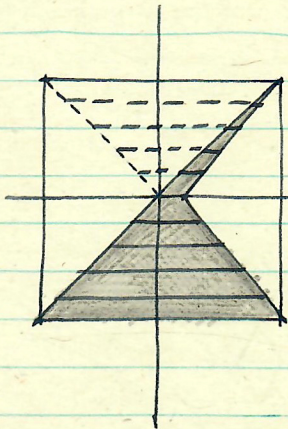
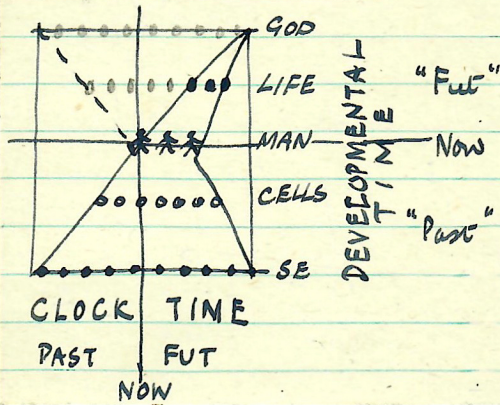
The whole is immanent in the least part. To see qualities in the object is therefore to see what is there — so far as you have capacity to see. Only the whole can see the whole in the part, but the higher the mind the more it can see.



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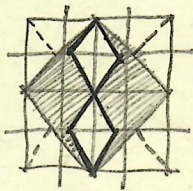
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## The Two Dimensions of Time



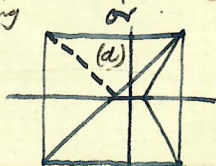
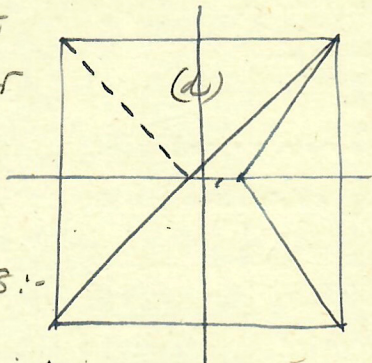
This diag shows :-

- (a) The complete past-pres-fut character of S-es.
- (b) The ~~complete~~ absolute futurity of Got
- (c) The brevity, either side of the NOW, of man.
- \* (d) The pseudo-existence of TV's before their actual realisation. ||
- # (e) Note that the Square is part of the S :-



very good diag.

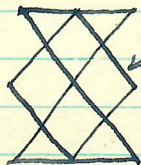
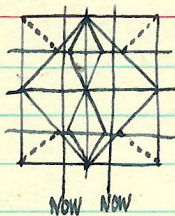
(f) Most important is showing how Clock & Dw. Time apply to the S.



(2)

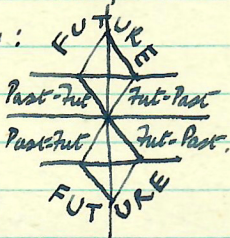
This diag is the full 8, & for many purposes will take its place.

Note the Now lines show Earth etc as really future & molecules as both future & past. This gives the following:



This is a combination of Reality as  $\Sigma$  & as  $\diamond$ .

i.e. of Reality as  $\infty$  at centre & as 0 at centre. It is both.



\* Matter is everything, God is nothing =  $\diamond$  = Science  
 \* God is everything; Matter is nothing =  $\Sigma$  = Religion

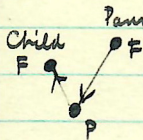


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### Inheritance of Acquired Characteristics

I go much further than to say that parents' acquired characteristics are handed on to children. I say that what parents do after birth of <sup>their</sup> child affects that child (not only as part of child's environment (out\*)) through the germ plasm. This is part of my future-affecting-part doctrine. In fact, what you will be is now affecting what your child is! Future generations are affecting your behaviour at this moment. God moves the world: he is still future to the world.





\* Ultimately, all influence between monads horizontally, is  
top-down influence, is in fact vertical continuity: of which  
horizontal relations are only the appearance.

Naïveté ① Philosophy is naïve. True philosophy is its reverse of clever. You must become as a little child to enter the kingdom of philosophy. A little child has no common sense attributes. True philosophy is too simple for the hard-headed, common-sensical man to grasp.

② Philosophy is naïve as art is naïve. The painter's training is training in naïveté. We try to see shapes & colours & ignore social meanings. We try to grasp the unsophisticated primitive data of sense. To see a distant man as a small man.

③ But it is not the primitive, the naïve, the low-in-the-scale of 8 which is in itself valuable. It is valuable only as the other side or aspect of the high-in-the-scale. The Earth's high experience as Earth is in one aspect its naïve experience as molecule. More naïveté is not good. But then I don't think mere naïveté exists. Every low, primitive monad is the naïve, primitive (+ so valuable & necessary) aspect of a high monad.

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naïveté. ④ Thus we should despise nothing: the idiot & the fool, the coarse & the stupid, humble or swelling creatures, "mattes" — all these have their high counterparts of which they are, so to say, the naïveté.

⑤ Men are Society's naïveté. Does this mean that their degradation is Society's elevation? Not really: for men too there is this dichotomy. And we can't regard the high aspect of a man as divorced from the low aspect.

This is supremely important. There are not really  
Society and men, Life and cells, Earth and  
molecules, ... God & sub-qs. There are only  
Society-man, Life-cells, etc.

⑥ Throughout Mabel we stress the supreme  
importance, for true knowledge, of unknowing, of  
ignoring. This is the ↘ of the ↗.

The conquest of common-sense knowledge is the  
condition of higher knowledge.



Bergson: the eye is simple act of vision divided for us into a mosaic of cells whose order seems marvellous because we look at it as an assemblage.

This indicates the difference between mind & body. What gains your level, from above or below, is mind. Body is what minds of other levels have to say to us. Your relations with men are mental; with things, physical.

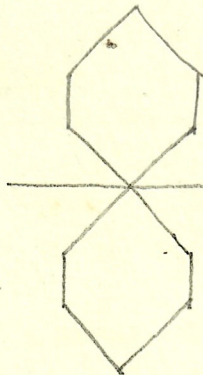
My cells are not normally body to ~~be~~ me because they pass R up to my level & take will from my level all the proper channels.

All the office is mental, until the proper channels  
are opened. Body is omission of the connecting  
links between minds.

To the electron the world is all physical, & to the physicist who adopts as far as he can the electron's viewpoint, the world must be physical. For the electron does not appreciate the fact that he is part of an office.

To us the world is  $\frac{1}{2}$  physical & half mental because we have incorporatis, or naturalised in ourselves, the organisation of the whole <sup>up to a point.</sup> This organised part is mind to us. The unorganised part is nature.

When we see our bodies we see them disorganised, as nature. When we use them we experience them as organised, as mind. Compare Bergson



Here minds are Mind. That is, organised to proceed in the proper channels. No linking minds are omitted.

Mind is, really, organised mind when contacts are direct between immediate superiors & inferiors

Here minds are regarded as not completely organised and as affecting one another only through the centre. This is a partial view of the world, because actually mind is completely organised. To see the world whole is to see it as Mind.

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To life you are not body but mind. To life, Society is mind. For life has as physical world everything outside its body. To the Universe all in itself is mind. To the Whole all is mind. The idealist adopts the Universal viewpoint.

Evolution, then, is Mind becoming <sup>Nature</sup> ~~body~~ and <sup>Nature</sup> ~~body~~ becoming mind ↗ ↖

Universe, S.S., Earth, life, successively narrow down their offices so that what was to them mind becomes outside nature, the physical world. (To the outsiders, their bodies throw off parts which become environment.)



