

XIX XX

XVI

①

June 96

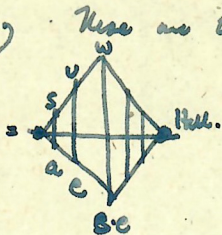
Monads: Each = the whole, symmetrically. Monads don't belong to levels!

- ① Richardson: H. F. & G. (193): Phases in each monad from complete conflict to complete harmony with God, complete evil to complete good - this right by nature of the monads
- ② Bus: I think I will have in the end to revise my definition of a monad to mean: the whole from a certain centre & organised in a certain way. Every monad is the whole, but what it also is (per se) depends on how it is the whole.

③ Thus an atom,



NA



These are the dual functions of an atom.

This is an atom - the whole

So of all others. Each is really seen by us to

be NA - but this is "Hell-seeing". "Heaven-seeing"

to see each moment as .

[④ Hell is thus not something I live in only, but something I consign others to - or rather, being in Hell is consigning others to Hell - i.e. to the abstraction or isolation of the NA.]

Monads

(2)

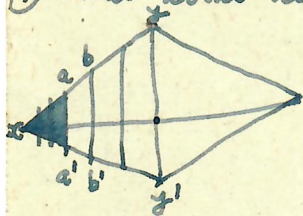
⑤ Every monad is thus coincident with every other, equal to every other, yet differently organized. Each has the same general plan and structure. Each is an aspect of the whole. This explains my doctrine of extension, which must not be watered down or overlooked.

⑥ If symmetry is the law, & it is the law, then how can, say, Univ. be higher than man? Univ. is simply an excerpt from the complete Σ . The true monads do not belong to levels at all. If they are higher they are lower, if lower they are higher. But in letting



Mach's story I must go through the stage of monadic individuality, which is true factually, sub species temporis.

- ⑦ What about the $\Delta a a' x$? Is this simply an approach to hell? Via

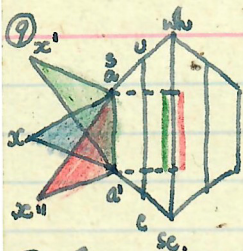


citizen	—	country	} ?
member	—	association	
religions	—	town	
father	—	family	

- ⑧ But is not evolution likely to be symmetrical evolution: enlargement of the Δ_a . Further evolution would not be progress, but enrichment of content.

Monads

(5)

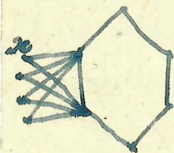


x' & x'' apply to life on Mars. Scimitar
diag for other stars & other universes.
The $wh:sc$ line is permanent & it contains
all the concrete infilling of all the triangles
that can be erected upon it.

(10) The concrete infilling presumably 'always' exists as the
necessary link between unis & el & all other pairs, so
that the beginning of the world involves the whole world
of time. The upshot of my whole doctrine is the unuality
of time. For our U. to dissolve to c. & vice versa probably takes

far more than this Earth & this species can provide. Other
stars & planets no doubt contribute.

- ⑪ The civil of other monads is ~~from civil~~ a
separate civil — ~~yet it is~~ entirely separate. Each monad
has its own π pole: this is its special,
narrow individuality. This is its civil — ~~is~~.
And yet all the π 's coincide. Where they
coincide is the Devil.



- ⑫ Object is its perspective, which always range from center
to circum; it is what it appears to be — the whole, the
center, & the intervening monadic stages. And what it appears
to itself to be: — all its perspectives = the whole?

Evolution as Development of Objectivity - & Subjectivity

- ① Sub-c is purely subjective; the Whole purely objective. We in our perceptions show varying mixtures of objectivity & subjectivity.
- ② The Cognition-arm of the 8 is the development of Objectivity. The "Will"-arm is the development of subjectivity.
- ③ The sub-c is only interested in, concerned with, the world as it affects its own little self - that is why it is infinitely insignificant, or rather infinitely exclusive. The Whole, as the whole is ~~only~~ ^{equally} interested in all the world, without any preferences. That is why it is the whole.

④ This is the Divine Justice, which is above all partiality, without favourites, to whom far is near & near is far. For Him then is no perspective - or, if you prefer, His perspective is completely elastic. [Thus for Him space cannot exist as for us. But God's world is not so much spaceless as spaceful. The world for him has all the unimaginable richness that omnipotence in space (& time) can give: all the combinations that our perspective hides. In this objective space the most (to us) incongruent objects can be seen together.]

(3)

Evolution as Development of Objectivity

& not allowed to lapse into limbo.

① The process runs thus:-

- (a) Interest in object confined to its effect on you.
- (b) Development of a more objective & less personal view of it.
- (c) Absorption of object: it has become 'subjective' again.
- (d) Development of self-consciousness: an objective view of oneself. That is Mabel's goal.

With regard to (b) → (c) c.f. Bergson's view that intelligence is primarily an approach to things with a view to using tools on them - i.e. absorption. Objectivity → absorption.

⑧ The more a monad knows with, the more of what he knows with he knows! The more he includes, the more he must exclude. The more thorough & objective his view of the world, the more thorough & objective his view of himself must be.

⑨ Sellars "Essentials" 100 : growth of realistic meanings in experience. Basis for these meanings in instinct. Fear implies attention to something not ourselves.

One : Growth of baby's world from practically nil to the world of a full-grown man is a very marvellous & significant thing. We see the body & its behaviour grow. His growth to himself is from almost nil to a world.

(4)

Evolution as Development of Objectivity

(10) Expanded, the process is:-

- (a) Condition approaching pure sensation, with very small objective element.
- (b) Growth of objective world - perception. The discovering of the 'thing' outside oneself, but not yet in opposition to one.
- (c) While this goes on the distinction in experience between self-elements & nonself-elements is being elaborated. This may go to the extreme of opposition, where the other-ness of the object is extremely poignant. This other-ness may take many forms & involve intense

feelings of pleasure & pain. But ~~is~~ it is always a Problem.

(a) a Problem which can be overcome in two ways:

(i) By relapsing to earlier stages of unconsciousness. This is refusal to face up to the opposition between self & not-self. Example: retiring to monastery may be of this sort, or suicide, or Christian Science, or a shallow optimistic religious cult.

(ii) By accepting and facing up to all the otherness & by struggle absorbing the object. Example: identifying yourself with your country during a battle

Evolution as Development of Objectivity

(a) But note that the absorption of the object is only possible because you & it find common ground in a problem of further growth. Enemies become friends when they find a common enemy. It is problems, the struggle, which unites us — nothing else. I identify myself with my country because I have become acutely aware of the otherness of an enemy country. Humanity will have to be opposed by some external menace to achieve unity.

