

Mental & Physical Evolution. So in & through the developing idea, they rise to full perfection & reality in the nature of Absolute Being.

Royce talks of the Object to which ideas refer as the full development of the ideas' meaning; he doesn't (in Vol I anyway) explain how the ideas' meaning is evolved. That I do. It is evolved from moment to moment. To (partially) be at lower levels, is to have full Being at the Circumference, & to derive thence such being as you have at its lower levels. Nothing is, but it descends from God, trailing a cloud of diminishing reality.

Now the order of evolution in G is not necessarily
the same as the order of evolution in Q, is it?

A child does not learn of fish, then of reptiles, then
of mammals, & last of all of man.

And clearly its ideal evolution at P is different
from its evolution at G which may stop at a
very low level. Yet it does not stop; in the
sense that it ministers to, & is pursued in the
activity of the higher monads in which it belongs.
The dove is not dead as in life, nor Shakespeare
as in man. Nothing in this sense ever dies:
all existence lives in Thee.

Mental Physical Evolution. And the Dodo must so evolve, both ideally & physically, to the level of true Being, to be at its own level the dying Dodo. Its transience, its extinction, is only an extinction for us because we have not yet caught up with that branch of ourselves which took a shorter route to Reality. In life we shall catch up with its "extinct" dodo.



But does a low monad lack substance, lack reality, in $\odot$, in the same sense as a low idea of that monad, in $\odot$, lacks reality? Is not $\odot$ fully real at every

level. whereas $\odot$ has to catch up with the reality
of the concrete object?

On this showing the complete 'physical world'
of every stage, finds its whole being at $\odot$ ^(a) $\odot$ (a).
and a finite object really belongs in $\odot$
and not in $\odot$ ever. Finite then belongs in
our ^{evolving} notions of Reality $\odot$ not in the evolving 'physical'
world? This 'physical' world as we know it is
finite; but as it fully is, as God knows it,
in its entirety, it is not finite.

But my question is still unanswered: is $\odot$ really
 $\odot$ from another aspect?

Mental & Physical Evolution The first thing to realise is that what we call the physical world has to be empirically investigated in all its wealth of detail & meaning. This is a mental discipline; this is the control to which our thought must be subjected. Then the completely understood & mastered world of nature is achieved only by God's mind, and it is then seen to be nothing but God's mind. Our empirical study of reality or of nature is a part of the process by which God both knows-as-object, & knows-as-creator, knows passively & knows actively, the world, Himself.

It is then God's whole being, which is fully realized only at this level. In this sense what we call the 'physical' is far more real than our limited mentality. Thus far the Realists' objection to Subjective Idealism is well-founded.

Now what we call physical evolution has to be completely mastered, understood, followed in all its detail, & laws principles too, by mind. Mind has to conform to this evolution. Thus far mind must "report" what it finds. Thus far mental evolution parallels physical.

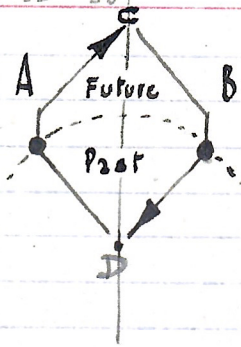
But in the end do we not find that the physical was contained in mind all along, & all the way up?

Time Depth

① When we meet those of our own age a bell is rung in us. A philosopher may find Plato or Plotinus to be his contemporaries: he lives with them ahead of what the world calls 'his time'. When we meet people who belong to our remote past, who are so much younger than we are, or who belong to our future, and are so much older, we can have no direct contact. We are strangers. (Actually these developed men of the future are in the more perfect Society of the future & our wills therefore proceed from theirs.)

The Saint who doesn't seek to influence directly is probably not the less effective by just living & willing in our future & influencing us from then.)

- ② We say: "he lives in the past." This is almost literally true. And a man with his heart full of hope lives in the future & influences the present from then. A mastadon is living in the Carboniferous.
- ③ You spent (?) million years in your mother's womb.
- ④ We live in all Time - past present & future, but our consciousness cuts off much of our past, leaving only memory, & almost all our future, leaving only foresight.

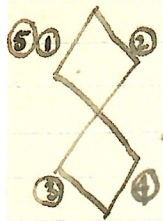


A is the drawing-up of the World Plan. You are an assistant World Planner. The world you see, that is the world as transformed by the ideals & patterns that you read into it, is a planned world. Your purposes & ideals go to make the Full Plan at C. The beauty you see in the world you plan for the world & help to make real. The goodness you read into things you plan for things. You give your Truth to the World Plan.

At C the world-Plan is complete. But we have been considering the planning in abstraction from the Execution. This goes on at the same time as the other aspect of the Planning. B. is the splitting up of the Plan, the giving of orders, the actual-isation.

You will help to put into effect your ideas & make them real: you are in this a miniature of the Whole. Whole has a perfect plan at C & perfect execution at D.

The more beauty & perfection you find in the world the better planner you are.



- ① Plan built up from nil to Perfect whole
- ② Broken down as Execution Programme
- ③ Construction to Perfect Achievement.
- ④ Breaking down as Stimulus so that
- ⑤ the Achieved plan may be appreciated.

In God all ① ② ③ ④ & ⑤ are the same. We (a)
 had this one process from future to past & vice versa
 (b) had one out as physical & the other as mental.



XX
17 21 22
The conscious universe of the future wills, & its will is handed down to your present will, & thence to the past will of your electrons etc.

The conscious universe of the future is a universe of stars.

The astrologer holds that the stars hold the secret of your future: he is right.

Your star-self, your star-body & star mind, are future, your future.

(? Is menstruation governed by moon, or fits of lunacy governed by moon?)

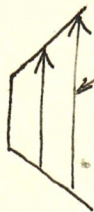
Yet, dialectically, in true Hegelian fashion, man
has had to upset astrology, to find eventually
the truth of astrology. The negation was essential.

22 23 XX
18 19 24

Solipsism True. But to discover the real, underlying truth of Solipsism we must first abandon it, as unfruitful, for its opposite - Pluralism.

To find the kernel of any truth, we must, according to Hegel, develop it by including its opposite.

Thus we adopt Solipsism (in Chaps XVIII + XIX) & reject it, not because of its untruth, but because of its infertility. We postulate its opposite - Pluralism - & eventually in Chap XXIV come back again to Solipsism, realising its real truth - that there is but one self - yourself, but that this self of yours is the Self of all.



(These left me, the Self, & will return to me.
But they are not separate selves. I split
off from myself, not selves, but appearances
of myself. The men & animals I see around
me are not selves but appearances in
the Self of the Self's activity. ?)

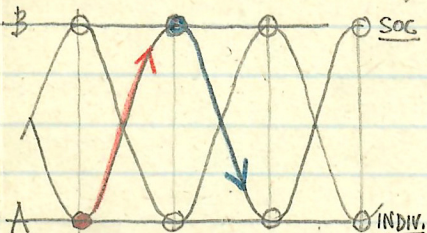
De^{XX} 18 27

In the little things, the ordinary happenings of life, we have all the problems. We don't need to go to books or philosophers to find our materials. Nor need we go to them for their long words, which either mystify or lull us into a sense of (knowing something we don't know) our own profundity.

Thus we will talk about you, what you see, why you do what you do, how you move your hand & such everyday things.



Your Official ↓ & your Private ↑ Capacity



In your ordinary occupation, in your relations with men in your work & action, you are physically at B & mentally at A. ↓

In reflection, in relating contemplation, you are physically at A & mentally at B. ↑

Thus to do your job you have to regard men as instruments, as specialists. You are Soc, using Soc's parts. ↓ Thus you

are acting in your Official capacity & not in your private capacity. Your Official capacity is you-as-Soc. You represent the State, Authority; you are Jack-in-Office. Your private capacity is yourself as an ordinary citizen. These two capacities divide & increasingly diverge  Chs. 25 & 26. You represent, you are all T.V.s (Ch. 25) But you are also the material of Officialdom, also subject to TV discipline, - a private person . Note the difference in confidence between yourself acting officially (as Soc) & privately (as Individ).

You do alternate every day between Official & Private Capacities. Also every year there is NM - annual holiday. The essence of a man is NM: between Soc. & individ.