

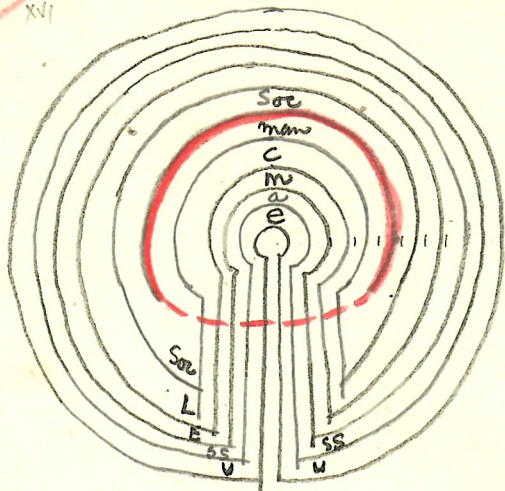
Time - Rhythm The subjectivity of time. For you in your ordinary human mood the perfect world is in the future & this world is evil. For you in greater moods, listening to music or worshipping, the world is perfect now. Between the two lie millions of years of evolution, which you, in a moment, have traversed.

The good life is spent in such a 'time-machine'. Skill in living is largely the ability to bind time in this way, to overcome time, to make accessible all those aspects of yourself which time has isolated.



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Everything desires to rejoin its source. The little things desire to regain their source by Growth ↗ and the big things by dividing ↘.

But the little things & the big things are aspects of one another: or let us say that every-thing has its big aspect (or dividing aspect ↘) & its little aspect (or growing aspect ↗) and the reality of the thing is both aspects ↗↘.

Thus you seek to regain your source not in one way alone, not by growth alone nor by division alone, but by a double process of

Growth and division. And the one involves the other: the one is but a complementary aspect of the other.

Just as the growth of life is both integration of molecules, & a division in as differentiation within the Earth, so your spiritual growth must be growth in sympathy & conscious unity with things, together with a reflection of layer after layer of yourself.

(C.f. Freud's return to the inorganic.)

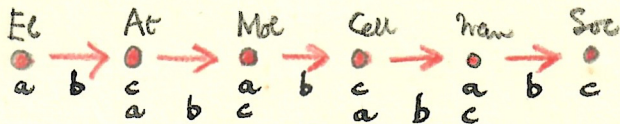
You have de-valued from God down to man, & you must complete the process

Individualism is a necessary stage between a lower whole and a higher one. (Individualism is seen in the whole as differentiation)

Examples:

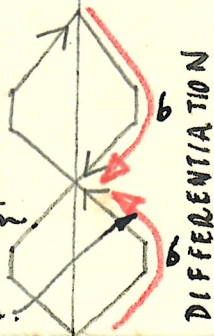
- ① Man: (a) Unity of Primitive Community (b) 'Civilized' individuality (c) True community in 'church'.
- ② Atoms (a) Primitive H or He atoms only (b) The 98 atoms (c) integration into molecules
- ③ Cells (a) more or less undifferentiated protoplasmic jelly (b) Separate cells, often devouring one another (c) union into metazoa.

- ④ MAN (a) Wasteful savage period (b) Nationalism
(c) Internationalism.
- ⑤ Your Growth unity of germ-cell must go so that
your human unity can arrive.
- ⑥ The whole splits to become one again, enriched.



b = differentiation leading to integration.

The process by which whole divides into
Nebulae, etc. continued downwards to Election.



Dogs live in a canine world, children in a child's world, you in a man's world. Extending this principle: The world for an { electron is electrons; then is no higher world
atom " atoms
molecules
etc.

Your evolution is the evolution of what the world is for you, but the world is all along complete. Evolution is the discovery of what is already there.

Every monad reads into the world what is there for it. Every monad finds itself, writ large, and calls this thing the world. It is only his world. The man's world is the man. (over

The universe is everything to all things. It is good,
evil, indifferent, according to how far you have
evolved in your perception of the world.

You are a developing universe.

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(INTEGRATION)

A Evolution summed up is :-

- 1) The external becoming internal
 - 2) The future becoming past
 - 3) The superconscious becoming subconscious
- } These three are GROWTH.

B. Involution (DIFFERENTIATION) Summed up is :-

- 1) The internal becoming external.
 - 2) The past becoming the future.
 - 3) The subconscious becoming superconscious.
- } These three are UNGROWTH.

And A + B are aspects of the same process: the

process of Reality. This dual process  constitutes
every moment. You are (A) the external becoming
internal  the future becoming the past 
the superconscious becoming the subconscious .

B. You are also the internal becoming external 
the ^{past} future becoming the ^{future} past  and the ~~super~~ sub-
conscious becoming the superconscious .

$O \rightarrow f \rightarrow E$ or {Representation} + $E \rightarrow f \rightarrow O$ ~ {Will.
 Action out.  Receipt of
Stimuli.

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Body & Mind Interaction. the S.E., & the Evolution of Knowing etc.

Evolution of this Arm is: A = least action on most material; $A \rightarrow f'$ = more & more action directed on less & less material; $f' \rightarrow a'$ = more & more action directed on more & more material; a' = all action on all material.

(For a molecule's action cannot be said to be directed to a modification of a smaller environment than, say, the Earth. The higher the monad, up to a human specialist, the more restricted the matter-pattern upon which he works.

Now try the other arm $a' \rightarrow A$. At a' , God is everything acted upon by Nothing; at A , the S-e is nothing, acts

upon by everything; at g' -----



- | | |
|---|---------|
| <ul style="list-style-type: none"> → A Complete ignorance about everything f Complete knowledge about nothing | } PRES. |
| <ul style="list-style-type: none"> + { a Complete knowledge about everything g Complete will about everything g Complete will about nothing | |
| <ul style="list-style-type: none"> + { A Complete lack of will about everything g' Complete inaction about everything f' Complete action about nothing | } ACT. |
| <ul style="list-style-type: none"> + { a' Complete action about everything a' Complete reception of everything g' Complete reception of nothing | |
| <ul style="list-style-type: none"> → A Complete lack of reception of everything | } REC. |

These + an
instantaneous

$f f' g g'$ = man at that moment when he stands alone and abstracts from all but the narrowest self.

Body & Mind Interaction: The Duality of each arm of the S
 Within each arm there is a fundamental duality of 'Form'
 and 'Matter'. A duality which is resolved at A and at
 a, a'. Here, at ^aA, it is resolved by the identity of Form
 (Knowledge) and Matter (What is known). At A it is resolved
 by the identity of Ignorance with Non-being. Again at
 a' the duality is resolved by the identity of Form (Action)
 and Matter (Being acted upon). At a it is resolved by
 the identity of Inactivity & Unreceptiveness.

At f, g, g' & f' the duality is falsely resolved by
 reducing the 'Matter' side almost to nil, leaving abstract Form.

This has much interest for our isolated human position.
Apart from merging ourselves in higher selves, apart
from loyalties, you are ready to know, will, act, receive,
— but what? The knowing, willing, acting, receiving
capacity — these are yours. But upon what shall they
be used. What shall be the matter of these forms?
For material you are dependant on the other levels, on
what is not you. You are the knowing, willing
element or aspect, but you are nothing without the
aspect of you that is not-you! And this 'matter'
inserts always you shall leave your splendid &
quite unnatural isolation at f.g. & get mixed up with
the rest of your levels.

Body & Mind Interaction etc. Braganet, What Religion Is,
p. 12 :- "You cannot be a whole unless you join a whole."
(quoted from elsewhere?). This is the position of the isolated
monad at f.g.; whose will is his own & whose knowledge
is his own, but until he joins a whole, till he takes on
another's will & knows another, he is not himself a
whole. Braganet p. 19 "We are human only in so far
as we love and trust."



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The Trapdoor: How do monads communicate with sub-monads?

(1) Ward & Richardson talk of dominant monad & subordinate monads as if the relation ^(rapport) were external or as if monads were utterly distinct. See Carr also on this. I say your sub-selves are you in a different perspective. All the same it is difficult to see just how you can affect your cells, & vice versa. How can you, who are cells, be affected in any way before your cells? And how can your cells change before you change. C.S. makes this objection & it is a powerful one. But we have an answer that is as satisfying as it is revolutionary:—

- ② You, as man, cannot influence your cells in any way, nor can your cells, as cells, influence you in any way. C. S. is perfectly right! Such disparate entities cannot interact.
- ③ And Carr is right when he dismisses Leibniz' windowlessness of monads. The privacy of our separate universes. But he ignores
- ④ this history. Carr's "separate" universes merge. If a cell is a monad, then are monads whose 'separate' universes split (in cell division) & merge (in cell fusion) many times a day!
- ⑤ This gives us the clue to the riddle of how you, man, interact with a cell of yours.