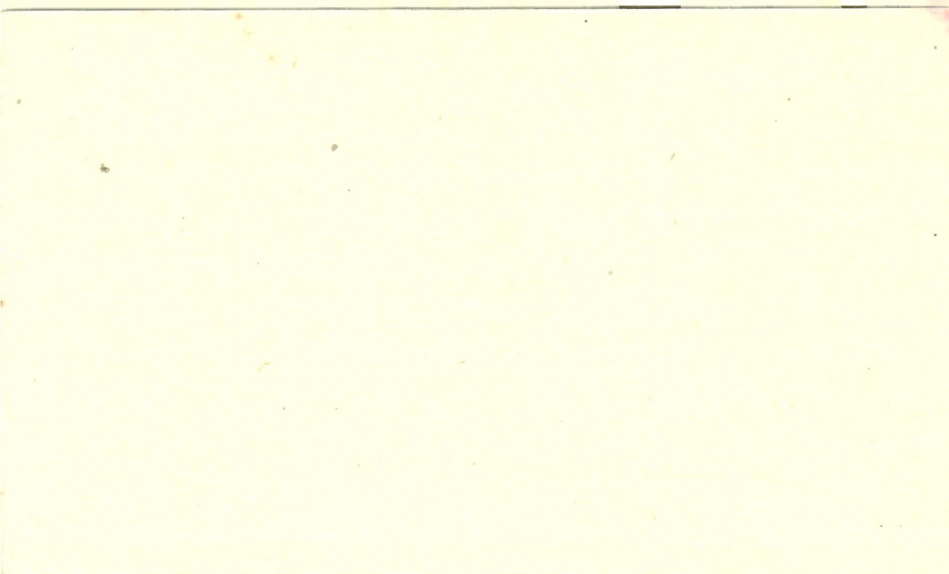


(6)

Self-consciousness Macmurray's criticism does not apply at all to one who finds himself in the whole of things. This is only objectivity put the other way round. The man who is thus completely self-conscious is only the man who is completely other-conscious. And he is certainly not the man whose consciousness centres round 'himself-as-man'. For he realises that he is not a man.



14.4.45

4 9 16 20 22
 (X) XV XVI XX

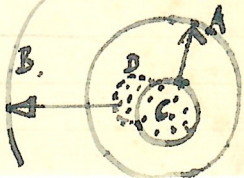
NISUS

Bias towards whole

Amalgamation of Centres ① You are One, Simple, a Centre & not many centres. You are 'intentionally' a 'nothing'. What has happened is that you have reduced all your subsidiary centres to one centre. In you they are not many but one. The unity (which is not absolute) that you enjoy is the result of their coming to be of one mind in you. ② But note that no unity that of the whole is a real or complete unity. Lesser wholes always have left over a balance of unresolved, unamalgamated centres, which are progressively taken care of on the way up to the whole. ③ Cf. Herbert's

'Palley' ④ Then is always an unrooted element left over
Is this connected with the fact that in every moras there are,
as members, elements which are below the general member-
level? As animals & animal-men in Soc. As ^{free} atoms in
Earth. As ^{free} molecules (not in cells) in body. Or, psychically,
as human dissatisfaction with the merely social, human
hunger after the Divine, human rebellion against social
pressure, human crime & misery & longing. ⑤ This is related
to curvature changing. There is always a further influence
which throws out one curvature in respect of the most imminent
-late center of attraction. E.g. Stars' pull on Earth upsets
Earth's total allegiance to Sun.

Big towards whole. Amalgamation of Centres In other words the Sun doesn't quite succeed in reducing the Many to One, in amalgamating all its centres into one centre. Every curve is distorted by a more distant centre. And God is the disturbing element in the world, upsetting the tendency towards unity that exists below his level. The representatives of this tendency are the disturbing factors at each level. He mystifies our allegiance to a higher Centre. The centres C consent to unification into one Centre of circle A. The centre C (obviously belonging in Monad A, yet) refuses to lie at its centre, for



they owe allegiance to circle B. ⑥ is then in every sense
a "supremacy" of the next level, of all levels above it, or
of all levels above & below it? And are these disturbing
factors quite indispensable? To the latter q. : yes. Work out
answer to former. ⑦ is not the motion of the 8 - which is its
very being - evidence of unbalance, of the need for adjustment.
For adjustment in time is its very essence of the moved's
being. The moments are open up & down.

XX

Prediction : certainly means withvenge. till
absolute certainty comes with the vision of the
triumph of good. hardly true.



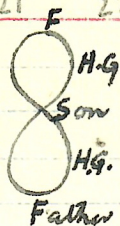
Trade Unions or High Office Heads? Which are Life, Earth, Solar System, & Universe?

They are Trade Unions when regarded as the contemporaries of your office, when Time is disregarded. But when concrete Time is introduced the Trade Unions are seen as future-conscious or super-conscious Office Heads.

First describe them as Trade Unions, then as Office Heads.

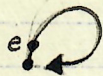


XX
21 22



Every event & thing & thought is (a) psychophysical, & (b) involves Father, Son & Holy Ghost, & (c) involves all the past & all the future, & (d) involves all Mind & all Body.





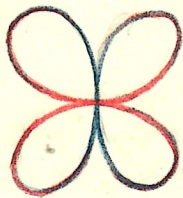
① The Idea is complete at the centre but it is given out piecemeal to electrons etc. It is then built up, integrated, & returned to the centre.



② The Will is complete at the centre but it is given out to universe etc for breaking down. It is returned to the centre disorganised. (note that will is a disorganising force. Compare Schopenhauer)



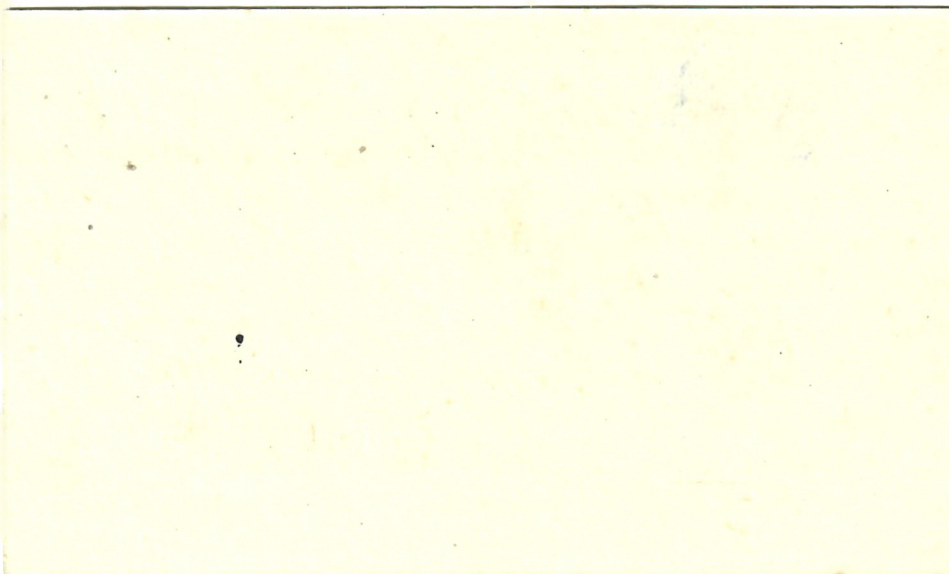
③ But this disorganisation is ~~so that~~ really only the necessary placing of detailed orders for action, which builds up from e to centre again.



Our minds are those organs of Mind
in which the ideas are built up,
and in which the will is distributed.
You can only think the Mind's thoughts
and will the Will.

The contents of your mind are public. In case C.S. should think your mind is still in some ways private, let us remember that ~~also~~ almost all of it is quite continuous with other minds. The psychoanalysts have found this out, but have only got as far as the Racial mind.

This little section of the ^{great} mind flow which is your little conscious mind is nothing without the two great mind streams which feed it from above & from below. It owes its apparent separateness & self-sufficiency to the fact that it is neither of these two things.



Time. C.S. argues that the developed earth does not exist, is not in receipt of our presentations, does not direct our will. What does not exist cannot so influence the present.

Reply to C.S. that, if this is so, it is equally true to say of ^{our} molecules that cells & men do not exist, & therefore cannot influence molecular behavior. And in a sense C.S. is right. At the molecular level, for molecules, even for the chemist that studies molecules, life is not yet. For as the developed (i.e. the real the true the complete)

One does not exist.

All the same, Process is vertical.

Finalism is to Bergson only inverted Mechanism.
another sort of fatalism. (Creative Ev. p89)

I say that both Finalism (a) & Mechanism (b)
are needed, & that (a) & (b) are
aspects of the one process which may
still be regarded as creative at
every point.

