

Physical = mental in Reversed Time: the 8 Collapses in God.

In fact all the categories & divisions of the 8 cease to have meaning in God.

Note that the dialectical process is (a) God as Timeless. (b) God as in Time in the world (& Time proceeding in both directions: past to future & future to past) (c) God as Timefull, embracing both directions of time $\downarrow \uparrow$ in a unity that is richer than stage (a) of Timelessness.

Later: This won't do.

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The Alchemy of Presentation (31.7.44) Previously I have said that, mysteriously, our p-h view of other men & parts of Society is somehow the product of ^{our} "cello" p-h views of themselves, which is based on their m's p-h view of themselves & so on down. And, upwards, that our social relationships are basic to the sun's relationships with other stars, & so on. This is indeed a mystery. I want now to say how very very important in the total p-h of God our presentations - however trivial & even erroneous - must be, since they are not only "true" at our level but constitutive of higher truth at

higher world. Our appreciation of a man is thus basic
to the Angels' appreciation - incomparably more vital,
good, true, beautiful - of each other. I added that
this alchemy is from a far election past to the
Angels' future ideas. The Alchemy $\angle$ takes all time.
I concluded: Your ideas about molecules are likely
to be true because based on their ideas about each
other & because basic to God's ideas about molecules.
As if the lower monads' ideas were the letters, ours the
words, Society's the sentences. - - - God's the Books.

(2)

The Alchemy of Presentation But now I seek the connection between the cell's ideas and yours, & between all the rest of the monads in the hierarchy. It is not enough to name the process "emergence" & imagine we have discovered something. We must try to find some basis for emergence. We must discover continuity.

And we find it in the history of the Self. The view given above ignores the history of the monads of the hierarchy.

The hypothesis is that ~~as~~ the external view of you as cells becoming you (as man) marks the real internal process of your experience advancing from cell experience

to human experience. Your present p-h is continuous with your past p-h as a cell & is a natural growth out of it.

Thus, contrary to all appearance, the monad has no windows, and all experience grows up "with us" — but it is us — from the Centre.

Thus your future experience is implicit, latent, in your present experience*. When you see an object, an aspect of yourself comes into prominence, that is all.

Objection ① This makes you creative of your world — whereas its given-ness is essential in & to our experience. * or rather in men's experience

(3)

The Alchemy of Presentation Answer: The above is $\frac{1}{2}$ the story. The givenness is from the other side of yourself - or rather from the side of yourself that you haven't yet realized - your future. Still we deal with the same history - the ~~of~~ history of yourself. But this future or super-self, coming down to you [↗], appears as given. Therefore your experience is both entirely self-created & entirely given. But the important point is that there is no "alchemy" of presentation in either case. In either case the presentation is your own: first as your developing experience,

second as your un-developing experience. In neither case are there any windows. It is because your experience of men gradually develops (in your future) into your experience of stars, that your experience of men is basic to your experience of stars. The emergence is not, but "gradual". There are no jumps: though there may be sudden revelations, conversions, expansions of viewpoint, yet the moment of experience is unbroken.

Objection ② But what happens when you see an object - this book? How do you explain the sequence book - light - retinal cells - nerve current - brain cells &c. Is all this illusory?

(4)

The Alchemy of Presentation. Answer to Objection (2)

When you see this book you are aware of an aspect of Society - & you are/will be society; your experience is continuous with your experience as Society - you are therefore aware of a part of yourself. What you now experience "externally" you will one day be. Thus you can only see yourself. You see around you life-Society - Earth broken & breaking down to your level.

Tracing light from the book to your eye is a very abstract account of a very small aspect of the breaking-down process.

Society breaks down to this book, 2 feet from you. The book breaks down as it approaches you, till, near the retina, it is at electron (photon) level. The book becomes you at the centre. Light is thus the object seen progressively broken down from the object as such out there, through all the intermediate levels of the aura, to the centre. Light is not photons all the way from object to eye.

Now the object - book is at the centre, where you r it are one in the Subject, in the absolute part. From this level your experience of the book is built up.

(5)

Alchemy of Presentation Thus all you hear, see, touch, smell, taste, is one with you in the infinite part of the Centre, & from there has to build up, or grow along with your outer aspect, up to your human level. The external aspect of a part of this growth is seen in the nerve & brain-cell events that accompany your vision.

But still it is not clear why your "parent" cells should be involved if there are merely a co-lateral branch of your ovum.

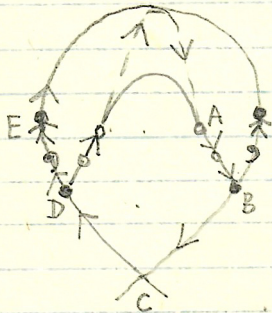
But though your body cells are co-lateral branch

from the direct line of descent or ascent of your Self, yet they are continuous in experience with the ovum. They are yourself, though your ~~own~~ the continuity of their experience with yours is via the ovum.

The fact is that when these body cells split off from the ovum they carried with them the ovum's experience - to - come split up into cell experiences. When the time is ripe these experiences become actual in your body cells, while at the same time their combined experience becomes actual in you as a whole. Thus the continuity of experience is not interrupted. 1. 1. 1.

(6)

Alchemy of Experience. The body cell affected at A. / Is experience is continuous with our's experience at B and D. From which the experience divides, building up as a whole into your human experience, & so divides into your body-cell experience.



The whole point is this is one Experience
+ one Experiences, & one
Object - Himself.





Presentation is all from above

Your sense experience, or rather your perceptions, are what other monads have to say to you. Your percept of a tree is what that individual has (unconsciously) to say to you.

But this is all quite indirect. You have no windows - only trap-doors. The only monads you have to do with at all directly are those you contain & those that contain you. All your knowledge of other monads than these comes to you from these. Thus your perception of the tree is an aspect

of Life (& Society) in you rather than the result
of intercourse between you & the tree as
monads. This is a more thorough-going
Occasionalism than 'Spinoza's' & Malebranch's'.
All your experience is "from", or better, an aspect
of, higher monads, & ultimately God. You
see, hear, handle, love, hate, nothing that
is not God-come-down-to-you. The tree
you see you see through God

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①

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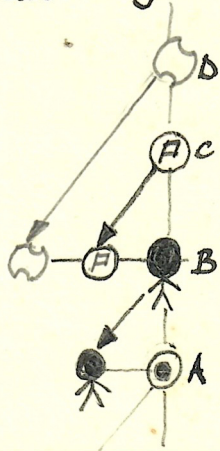
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Your present picture-head, your present will, are the subconscious elements in the picture-head of a future Earth & Sun. The present ideas of humanity are organised into the future ideas of Society & Life & Earth.

We see now our Earth & Sun & Life & Society of our present, because we have got only to our stage of time. We cannot see Sun & Earth etc as they are, really are, in our future.

What this amounts to is that we assistants cannot appreciate how great our chiefs are. We drag

them down to our level. To belong to our picture-
heads they must be reduced to our level. Every



monad drags its super-rels down
to its own level, disorganising it
as necessary.

Thus you at A, as cell in man,
^(from your viewpoint)
live in an environment of cells,
not of a man. Man lay in your
future, not your present. So also
you at B see Society as men, not
yet One, life as Animals, & so on.
Hence the objections to the Organismic Theory.

You drag your immediate super down to your level, disorganising him into the piecemeal appearances of your picture-head, because that is the practical thing to do. To work efficiently in the his Office you must see it in detail rather than as a whole, for you are not the head.

