I  Number and discrete multiplicity [56 / 75]
A) Number: simple intuition of multiplicity of identical units
   1) distinguished by position in ideal space
   2) illusion of counting in duration is dispelled: their images are juxtaposed
B) Manipulation of symbols is not same as reckoning with numbers
   1) use of numbers entails recourse to extended images
   2) we count moments of duration only via spatial points = lasting traces
C) All unity is the unity of a simple act of the mind
   1) Provisional vs ultimate units is a relative distinction: depends on task at hand
   2) Discontinuity of number depends on indivisibility of the unifying act of mind,
      which is represented as a mathematical point separated by space from others
   3) These points have a tendency to form lines when we are distracted, thus
      forming the continuum
   4) [JP: example of objectification of finished product of a mental process]
D) Subjective and objective elements of number (analyzed by D in Bergsonism)
   1) Complex feelings have many simple elements; as they become clear by our
      focusing on them (direct, immediate, pre-reflective awareness), the psychic
      state is changed; thus they are virtual, and change when actualized; these
      indivisible mental processes are the subjective element of number
   2) Mental image of a body already contains everything that can be realized;
      these spatialized products are divisible

II  Two types of multiplicity: discrete vs. qualitative or confused multiplicity [63 / 85]
A) Types of multiplicity distinguished by process of counting
   1) Material objects are counted immediately in space: discrete multiplicity
   2) Psychological processes (confused / qualitative multiplicity) can only be
      counted via symbolic representation: we count in space, e.g., the space of the
      objective causes of sensation
      (a) We can attend to the qualitative differences among a series
      (b) Or we can count their traces as separated in a homogeneous medium
          (space) by stripping them of their qualitative differences
B) This distinction is confirmed by the analysis of the impenetrability of matter
   1) Impenetrability of matter is a mere logical necessity: it relates to the
      connection of number and space
   2) Again, we only count psychological states by means of symbolic
      representation and juxtaposition in space
C) Spatialized time is to psychic states as intensity (quantitized quality) is to
   representative sensation
   1) We can test this by having consciousness isolate itself from the external world and
      become itself again by a “vigorous effort of abstraction”
   2) We here distinguish between
      (a) intuition as pre-reflective awareness
(b) reflective / symbolic / linguistic consciousness

III  Kant, space, and time [68 / 91]
A) Initial alternative
   1) Is space an aspect of physical qualities (a quality of quality), an abstraction?
   2) Or is space self-sufficient, its own type of reality, independent of contents?
B) Unacknowledged agreement of psychologists with Kant’s assumptions
C) Kantian a priori form of sensibility
   1) = conception of empty homogenous medium
   2) = principle of differenciation other than that of qualitative differenciation
   3) = reality with no quality

IV  Two relations to space and to time [70 / 94]
A) Two relations to space: perception of extension and conception of space
   1) Animals perceive space with heterogeneous qualities
   2) Human conception of an empty homogenous medium is a reaction against our heterogeneous, qualitative, deep experience
      (a) Not faculty of abstraction; abstraction implies homogenous medium
      (b) Rather, we have two different realities
         (i) Qualitative / sensible / heterogeneous
         (ii) Homogenous / spatial
B) We ordinarily conceive time like space as a homogeneous medium
   1) But this is just the “trespassing” of idea of space on our field of pure cness
   2) Time as homogenous medium is “ghost of space haunting reflective cness”
C) Two conceptions of duration (spatialized time vs. pure duration)
   1) We accede to pure duration
      (a) when our ego lets itself live, when it doesn’t separate present from anterior
      (b) when it forms past and present into an organic whole, as in a melody, so that if we stop the rhythm, we experience a qualitative change
      (c) summary description of pure duration
         (i) succession w/o distinction
         (ii) mutual penetration / interconnection and organization of elements
         (iii) each element
            (i) represents the whole
            (ii) can only be distinguished by abstract thought
   2) But we let the idea of space slip in unnoticed:
      (a) We project time into space
      (b) We express duration in terms of extensity
      (c) Succession
         (i) becomes a chain of contiguous but not interpenetrating parts
         (ii) = order as simultaneous experience of before and after

V  Movement [76 / 102]
A) Thought experiments:
   1) A self-conscious moving point
      (a) Would only form the idea of a traversed line if it had the idea of space
      (b) Otherwise, its immanent experience would be qualitative duration
   2) Oscillations of a pendulum – yields same results
B) Scientific measurement of time = counting of simultaneities
1) It’s hard to think of pure duration bcs of apparent duration of external objects: motion perception and scientific measurement imply objective time really is a homogenous medium
2) But closer examination shows we are only counting simultaneities (the position of a measuring point)
   (a) Spatial positions don’t endure or succeed another; only mutual externality
   (b) Only synthesizing ego produces succession of positions via juxtaposition in an ideal space

VI    Genesis of mistaken idea of inner homogeneous time via exchange [81 /109]
   A) Successive phases of inner life correspond to a spatial position of a marker
      1) Yields habit of distinguishing really interpenetrating moments of inner life
      2) And the oscillations of the marker profit too
         (a) They are preserved and disposed into a series in our memory
         (b) We create for them a “4th dimension of space,” i.e., homogenous time
   B) Thus we get a symbolical representation of pure duration derived from space
      1) Duration thus takes illusory form of homogenous medium
      2) Simultaneity is the link; it is the intersection of time and space
   C) Analysis of motion needs to distinguish process from product
      1) Analysis:
         (a) Series of positions in space [traversed space as a product]
         (b) Versus mental synthesis that allows us to experience motion as process
      2) Exchange: intensive sensation of mobility and extensive representation of traversed space
         (a) We attribute to motion (qua synthesis) the divisibility of traversed space
         (b) We project the solidified act (mental synthesis of motion) into space
   D) Zeno’s paradoxes are due to this confusion btw motion and space traversed
      1) Motion is an indivisible act
      2) While the space traversed is arbitrarily divisible

VII    Time, motion, velocity in astronomy and mechanics: science can only deal with motion by eliminating the qualitative mental synthesis [86 / 115]
   A) Time in mechanics is only measured by counted simultaneities / positions
   B) Velocity (space traveled / time) yields same results
      1) Continuous velocity: equality of traversed space at two noted simultaneities
      2) Variable velocity: calculus of the limit: velocity at any instant
   C) Algebra only deals with something already done: limit = extremity of the interval
   D) Conclusion of the analysis:
      1) Duration / motion
         (a) mental syntheses:
         (b) heterogeneous / continuous
         (c) qualitative multiplicity
      2) Space
         (a) homogenous;
         (b) objects in space form discrete multiplicity;
         (c) every discrete multiplicity is formed via unfolding in space

VIII   Language and symbolical representation [90 / 121]
   A) We seem to be trapped:
1) It is very hard to express the rich heterogeneous qualitative multiplicity
2) Because our language is oriented to “common sense”

B) But it is only through duration that we form idea of space
   1) When we juxtapose things, we assume a homogeneous medium
   2) But this is only possible by adding things together, which implies retention
   3) Thus we perform a synthesis that is felt qualitatively (3 feels different from 2)
   4) Thus “through quality of quantity we form idea of quantity w/o quality”

C) We thus see two aspects
   1) Identity of things compared (space) and difference of things felt (in duration)
   2) This is what happens with motion
      (a) Series of identical terms (“same” moving body)
      (b) Synthesis by cness (different positions retained and juxtaposed, forming qualitatively different wholes)
   3) But the same phenomenon happens with any external series
      (a) Correlation of inner moments with objective causes
      (b) Our ego contacts external world at the surface
      (i) It retains “something of the mutual externality … of objective causes”
      (ii) Thus superficial psychic life is imaged as a homogeneous medium

IX Two selves: superficial and deep [93 / 125]
A) The mutual externality of material objects in homogenous space “reverberates and spreads into the depths of cness” thus depriving us of true view of inner life
B) Dreams as clue to inner life / instinct
   1) Relaxing of organic functions alters communicating surface
   2) We no longer measure duration but feel it
   3) We are in contact with instinct
      (a) Capable of errors
      (b) But also of great skill
C) Example of the striking clock
   1) Perception of strokes as quality and duration as melting interpenetration; but we are led to substitute symbol for reality (i.e., interpret time via space)
   2) This leads us to distinguish
      (a) 2 forms of multiplicity
      (b) 2 forms of duration
      (c) 2 aspects of conscious life

X Recovery of deep self via analysis of genesis of superficial self from process of solidification of impressions and expression in language [96 / 129]
A) Example of walking in city
   1) Objects themselves seem to have grown old: they borrow from us
   2) Social life / language explain our preference or even desire for the superficial
      (a) Practical importance of social life
      (b) Instinct – solidification of impressions – expression in language
B) Sensations show the objectification of psychic processes
   1) By giving same name to a sensation over time we overlook the way
   2) Alteration through repetition of sensations is caused by
      (a) Perceiving them via causes of sensation
      (b) And expression in language (abstract / common)
(i) Makes us falsely believe not only in unchanging sensations
(ii) But can also overwhelm the concrete singularity of sensations
C) Feelings are a striking example of this phenomenon
   1) We kill / separate them via analysis and linguistic expression
   2) But some forms of writing (e.g., great novels) can cause us to reflect on our
      alienation and perhaps undertake the effort to get in touch with our inner life
D) Surface associationism vs deep interpenetration
   1) Associationism deals with atomized, separated mental states: “substituting for
      the interpenetration of the real terms the juxtaposition of their symbols”
   2) Our zeal in adopting associationism shows the instincts of the intellect
      (a) Justifying our deepest beliefs usually fails to match their true genesis
      (b) We in fact adopt them bcs they resonate with our other beliefs
   3) Deep living interpenetration vs floating dead juxtaposition of ideas
      (a) As we move away from deeper strata, our conscious states spread out
         and become more impersonal
      (b) Thus linguistic expression [occurring at surface] expresses only
         spatialized / juxtaposed thoughts [dealt with by associationism]
      (c) But if we could penetrate depths into living and organized intelligence
         (i) We would see interpenetration of ideas
         (ii) This is parodied in interpenetration of dream images

XI Conclusion and forecast [102 / 137]
A) Two forms of ideas
   1) Deep, organized, living, individual, felt, intuited, contradictory [if expressed]
   2) Superficial, homogeneous, dead, social, alienated, linguistically expressed
B) Its seems that the second, superficial, self obscures the first, deep self
   1) But in reality, it’s the same self which attends either to
      (a) Products (space, etc.) that then re-enter and obscure the inner life
      (b) Processes (pure duration) that are our concrete inner life
C) Forecast of Ch 3: errors of psychology: using categories of products to deal with
   processes