

(3)

Only Man has a Soul! But the difference between P-H & I is not only one of aspect but also one of degree. Thus God is all P-H, the S-c is all I, you are equally the one & the other. ↓ is increasing externalisation. ↑ is increasing internalisation. Monads in the scale ↑ are less and less adequately assessed by the external view alone. Till in the case of God no such assessment is possible because the world as a whole can only be self-observed.

Note the linkage between Ch. 19 (Panpsych.) and Chs 1 & 18 (-P-H versus external view) Very good.

(over)

McD: (38) "Physiology, then, may profitably continue to approach living beings from below to extend mechanical explanations of the processes of their bodies. But psychology must continue (21) to deepen our understanding of the behaviour of all living things by approaching them from above from the study of ourselves." " in terms of end or purpose."

Thus the difference between the P.H. & the A view is largely the diff. between mechanism & purpose. And purpose involves other times & other levels, i.e. verticality. Thus the panpsych. view is the vertical, the behaviorist view is the horizontal. Here another link of Ch 19 with others - here with Chs 20 21 & 22.

(4)

Only Man has a Soul! Or We explain animals or children's or men's behaviour by referring to their consciousness. [Eg we must know how the murderer felt before we can judge him - malice aforethought or not?] But we can't push our psychology lower than animals. So we say molecules have no psychology - there is nothing here to understand!!! This is Fox & Grapes attitude. To deny the existence of the unattainable (as yet).

Get another link for Ch. 19. Panpsychism means growth
Recognition of other minds is sympathy which is extension of feeling.

- Cho 22, 25 & 26. put forward by

The objections ~~which~~ to many scientific writers ~~put~~
~~forward~~ to the 'organismic' theories of society are ~~really~~
extremely naive. Such things (they say) do not do justice
to the mental aspect of society. Does physiology do
of the ~~same~~ man's mind? & if it does not, is phi.
to be banished? The Am Watsonian psychers, who
practically deny ~~the~~ 'mind' to man, are tolerants
& even priests. Yet one who would apply some of
Watson's methods to the study of soc., ~~but~~ yet without
dreaming of doing so, ~~to see~~ the vast importance of mental
relations in soc., is outside the pale. But the ~~question~~
for ^{the} scientists ~~if it is~~ ^{in so far} scientific) can ~~never~~ only be the
observation of phenomena & the discovery of their laws
- no matter how sacred the phen., or how often he is told not
to look.

IV
7
Space surrounds you, & filling ⁱⁿ the near portion of this space, air. Now air is transparent & invisible, & so, more or less, is space. For this reason you think of space & air-space as that which parts you from things.

Yet your space & your air-space are full of your physiological processes as your skin is. This limpid, invisible outer flesh of yours is teeming with your life, as teeming as if it were visible veins & arteries and muscles & nerves of yours. It is flesh refined, elastic, versatile — but not to be

despised.

Your life is a much in the wind that blows
on your face ^{body} as in your body. If you have
one heart that beats in your body it is only
because a hundred hearts of yours beat outside
your body.

Realisation comes in a flash & is gone as quickly.
Contemplation only makes the flashes come more often.
You can't hold the mood.

In writing this book I have had continually to
say: now the idea has 'gone dead.' Realisation
has ~~flown~~ ^{drifted down} away: only the intellectual ash
remains.

Realisation is as fugitive as the appreciation
of beauty. Sense of awe, wonder, beauty, is always
degenerating into analysis of the detailed facts.



6 9 23

①

C.S. Society is not an individual living creation, for it is composed of separate men, each living his own life in his own way.

A. Let us agree with this. But we cannot stop there. If Society isn't a living creation you aren't either, for you too are composed of separate creations, each living his own life in his own way. Then creations are your cells. How can we stop here. Your cells are composed of separate beings called molecules, which are composed of separate beings called atoms, which are composed of separate beings called electrons, which we suppose are composed of

separate beings called ~~these~~ sub-electrons which are probably not separate but continuous, & are certainly unknowable.

Leaving out the intermediate steps, then, you are, according to common sense's reasoning, an unknowable substance, & all the 'known' thing you call yourself is unreal.

C.S. ~~I will now~~ my statement / disagree. My cells are not so separate that they cannot comprise me, nor my molecules so separate they can't compose my cells.

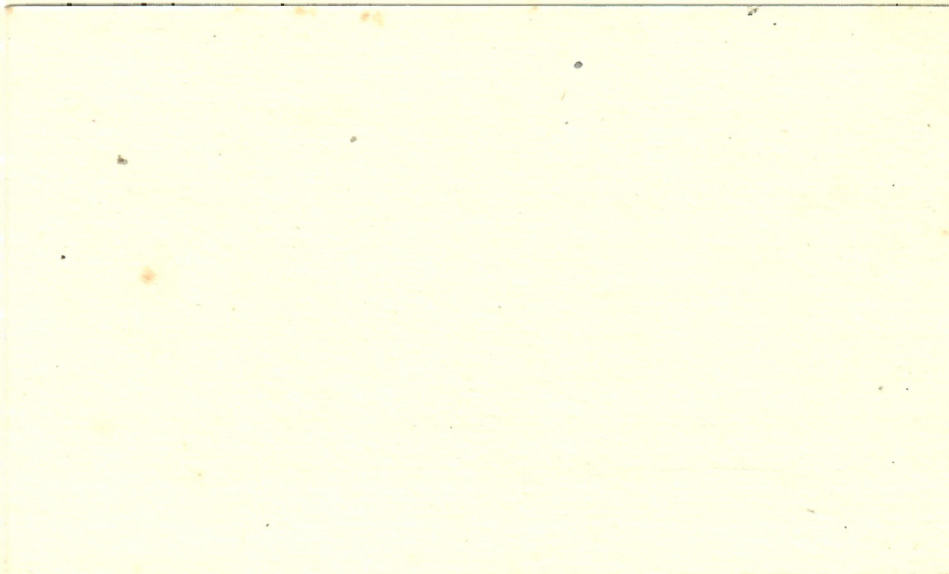
A. ~~Again let us agree, but carry C.S.'s reasoning further.~~
In fact my parts are not true individuals: they have no real meaning apart from me. on whom they depend.

A. And what meaning & independence have you,

6 9 23

apart from Society? And what independence has Society from Life ----- & so on to the Whole?

See what happens: if C.S. disallows the principle that Society is a living creature, C.S. must (if consistent) deny ^{individualities} everything but the mysterious ultimate substance. And if C.S. allows the principle of the merging of all's individualities in a man, C.S. must admit only one true Individual - the Whole. In either case we arrive at the mysterious reality which we call God.



46 7
At beginning of chapter C.S. objects to you as the centre of the world.

We reply: but your very nature makes you the centre of your universe - & you can know no other universe. You cannot help but use the world as if it were a vast service-flat of which you are the sole tenant. To your core of flesh & of blood stream the world's energies & influences; from that core stream your influences ⁱⁿ unending procession. You are the centre of your universe & it is false modesty to pretend otherwise. (over)

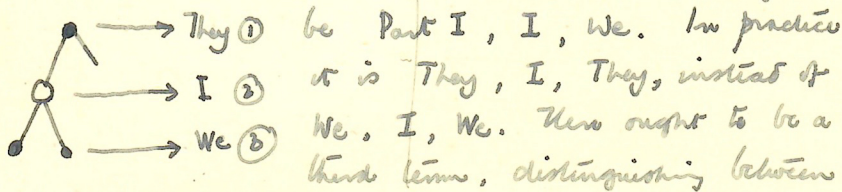
This is not to say that you are incapable of jumping away from the centre in your imagination.

The scientists will never argue me out of the persuasion that the earth is a platform in the middle of the universe round which the sun, moon & stars circle. For me that is true, & Einstein backs up my view. I am entitled to regard any point as a fixtun, ~~as~~^{as} the obvious one to choose is my own viewpoint.

1. We, or Part-We - Multiplicities of the Self

Haldane Possible Worlds (57) We should speak of ourselves as we like editions or kings. 100 mill. mill. cells each.

Ono At this level you are I, at lower levels from this level you are WE, at higher levels from this level you are {^{WE}THEY} = community. Or rather you ought to



the higher We of Community above you, & the lower We of
community below you.

X

XV XVII

1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

GROWTH → SELF-CON

Regions & Rotation. As I grow & take in the last lot of my original observers = himself what

was outside is now inside. My regions are full of me. This is clear in rotation.

The new observer I always takes in the last level of

of the previous stage
my observer sees himself in

me

! way to me myself is way to me
other. (now)

To see yourself - think more of others.

You see Stage A of yourself as an
aspect of Stage B of the Object.

That is why what he sees is alive!!!

He is looking at himself at the lower level

Receding Obj. sees what he was ^{looking into past}
approaching " " " " will be " ^{" future}

It is impossible to recede & see what you will be or to
approach " " " " were

6 9 20 22

How can one of your blood corpuscles be explained without reference to you? In just the same way, how can you be explained without your 'outer' body - that body which is 'more you' than your 'inner' body?

We would never dream of following the behavior & form of blood corpuscles without reference to the whole body. But we think of men detached from their body. Your meaning is the world, just as the corpuscle's meaning is the body.

