

5 9 22 25

Colchester 28.1.46

XXII

Arms & Legs. Numbers. Pins & Needles

'Pins & needles' follow the numbers of limbs - the periods when you have not got full feeling back & what you have is painful.

Take over mechanism is Arms
& Legs.



Bury 20/11/45

6 8 21 22 23
~~IX~~ X ~~XXII~~

XVIII (ref. to Office Ch. III)

Feeling in Common Arms & Legs



A feels his own pain when pricked, B his. But a 'prick' in C is 'felt' as a common prick. Our common arms & legs are the basis of all communication between us. This is communication within our common body. We realize this as an $A \leftrightarrow C \leftrightarrow B$ relationship, but the $A \subset B$ whole including $AB \dots$ deals also with what seems external, but which, in turn, is really the body it shares with its companions.



Explanation: World as greater body to be unified - by thought

You know your body as one. The world is chaotic, many. To the patient with St. Vitus Dance, or locomotor ataxia, the body is not one, but chaotic. His cure is to find again the body's unity. Your cure is to find the unity of your outer body, to reduce its chaos to meaningful unity. You have to make the world one for the sake[†] your own spiritual health. Thus J. B. Baillie in Contemp Port Phil p38: "mind clarifies concepts which weaves into a system,

"will, at the level of thought, establish & secure a consciousness of the single integrity of the individual life, in the same way as that is consumed by the individual through the use of his specific organs of sense."

(Now this can only be done by mental & spiritual struggle. This struggle is part of the very process by which your quaternary body is unified. The law is: the effort by which you understand a thing is a part of the process by which that thing comes to be. Not the whole, perhaps only a tiny part, but still altogether belonging to the one process of the coming to be of that thing.

Arms & Legs - Detachment from. The baby must learn that its arms & legs are 'itself'. The man must unlearn this. He must learn to realize that other people's bodies are as important as his own, that they 'belong to him', as it can. He must learn that he must not squeal when their arms & legs of his are hurt. He must even try to look on them detachedly, & when he endures torture. So when will. from above, beyond your control, works inwards to the extent that even what is happening to your 'arms & legs' is beyond your control (Epictetus), your reaction should be to contract, to dissociate yourself from this set of arms & legs, to retreat towards the centre. So also in very hard work, in illness, in toil

one should practice detachment from the body. These arms & legs
are not me: I am other than these.

Your Body - its limits & criteria ① C.S. says the main criteria of what is ^{your body} & what isn't depend on (a) did the object in question grow from you? (b) is it continuous with you in the sense that you are ever cut off from it, or things come between you & it? (c) do you feel pain when it is injured? (d) is it a permanent part of your picture head [or fairly constant in its relative positions vis a vis the rest of your body]? (e) does it do a useful job in connection with your body? (f) is it under your power? (g) is it inside your skin?

(a) Did it grow from you? But your child grows from you. So did the hair & teeth & skin that you shed & you say are not now you.

(b) Do things come between you & it? Darkness, clothes & many objects come between "you" and your body. Your body is anyway almost entirely cut off from your vision all the time. E.g. the back of your head. And your insides. Blood transfusion, leap-frog grafting

(c) Do you feel pain or pleasure in it? You don't feel pain when your nails & hair are cut, ^{or when you go numb,} or parts of your teeth ^{are} drilled. Yet you feel pain when one you love is hurt. (Though admittedly in this case the pain is induced indirectly, & involves your vision etc.)

Your Body - Its limits & criteria (d) Is it a permanent part of your picture head? Your hand for instance is always there, or within call. But so is your wrist-watch. And your wrist-watch's material is more constant than your hand's. Also its position relative to the rest of what you call your body is fairly constant. (d) But your wrist-watch is removable. So are your nails, teeth, & even one of your kidneys. ~~(f)~~

(e) Does it do a useful job in connection with your body? All your tools, clothes, extensions do this.

(f) Is it in your power? But many parts of your body can't be willed to move. And your involuntary muscles are beyond your control. Yet many creatures 'outside' your body are under your orders. Are they more truly your body than your uncontrollable heart is?

(g) Is it inside your skin? But faeces, air, water etc are inside your skin. Also parasites. Is not the light outside your skin more vital to you than the superfluous fat within?

Your body is a rather arbitrary part of that ring of your aura which is actually some "distance" from you the Subject at the centre.

(3)

Your Body, its limits & Criteria. Darkness cuts off the ring in which your body belongs, while it doesn't entirely cut off other rings. E.g. you can still hear the wind in the dark & can still see a star (that is insufficiently bright to illumine your body.)

Later: To C.S.'s contention that you are what you consciously control by direct acts of will, answers: then your heart, & kidneys & all involuntary muscles, & in fact the greater part of your body is not you! (In fact, we have no better reason for calling our directly uncontrollable insides ourselves, than our outsides)



5 6 9 ~~10~~ 21 22 23 Q ① EXT amplified. 6.5.45
machine
mechanism is equated to the limb to the body

DEUS EX MACHINA EST

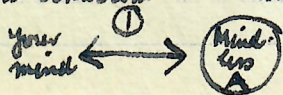
Mechanistic View of T.U.s. The mechanist says 'Man the Machine', & likens all living things, the Earth, the Universe to machines. Ok, now define a machine. It is a contrivance invented & maintained by a mind to serve the purposes of that mind: it exists first as idea, then is gradually translated into actuality. The mechanist, in saying that all is mechanical, can only use the analogy of our machines, & he hopelessly contradicts himself.

In a room, your tools & machines are what you control; you & men are what Soc. controls, as you control your car; your cells are what life controls, & so on. You know what you are doing with your car. The machine always has a mind

but the mind is the machine's super-mind, it is "external" to it. So is your body's mind "external" to it: it is its super-mind. Allows then the mechanist's point: Your body is a machine: where is the inventor, operator? Beyond it. For the machine is really an abstraction. It belongs in Soc's body & is run by Soc's mind. So are your cells in Life's body & run by Life's mind. The difference between the machine & the cell is not absolute at all, but only a matter of complexity. The mechanist is quite right, but he doesn't know his machine! Machines have minds (from one viewpoint) & Cells have no minds (from another). There is a sense in which all mind is external to the organism.

(2)

Mechanistic View + T.V.'s It is quite obvious that there is always, - in the external view of the object - the thing-as-object, as given, as mindless, and the comprehending or apprehending mind. Similarly, you can regard the object the other way - get into its mind - & regard other things (including yourself) through that mind, as mindless objects. In other words the mechanical view of the thing is always juxtaposed as $\frac{1}{2}$ the truth, & it is always a situation where the mind - in the case is outside the object. It is absolutely necessary in all behaviour to alternate between ① + ②.



There must always be a man in which the mind part of the Subject-object relationship is outside the object. This sounds too obvious, but not when we realize that this situation gives away mythologically (as in conversation) to that in which "mind" shifts to the object. You then look upon object as P-H.

To know your object is to eliminate between the External & the internal (PH) views of it, mythologically. MM. Thus in a man. God, & God alone, can see the whole world as mindless - i.e. as Object, as Given. He can see the world with all its mind abstracted from it & put outside. Deus Ex Machina is properly true. And because Deus Ex Machina act He is also the Mind of the Machine. Now you have abstracted mind or rather ex-tracted mind from all down to yourself. !

Deus ex machina est Your mental growth consists in (a) taking up more & more the p-h view, of things as they are to themselves, of increasing panpsychism, of mentalizing the world & (b) taking up more & more the mechanistic, external view of things, removing mind from them, clearly objectifying them. Scienza progresses by taking mind out of things. (a) $\nearrow$ (b). Scienza is absolutely right but must be offset with my Panpsychism. You have de-minded, Man has deminded the world down to Man - that is why he's Man! Demind the world down to your level. The Scientist who deminds the world down to atoms, or who regards himself as a machine is really progressing. We must learn

to deny our minds. Watson is quite right. The myth of the
mind. What has happened is that SOC is developing fast.
She is learning at once to look upon herself mechanistic-
ally (Watson etc) & upon the world panpsychically (Fechner
etc etc) But we men specialise in her & do not rise
to her level of including both views ↕ ↘

You have reached human level because (a) you have
sympathised, & read mind into as much of the world as you
are ↗, and (b) because you have deminded the rest of the
world. Religion is ? Science is ↓. The two are ↘.

↗ is finding the mind of the world; ↓ is doing right of it.
Our atom has developed further than you have for it has
withdrawn mind from more of the world than you have: