

Subconscious becoming Conscious.

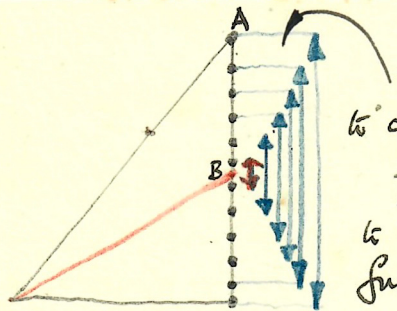
A - God; is only conscious (of A-C)

C - Sub-c is only superconscious (of A-C)

B - Man is $\frac{1}{2}$ sub-conscious (B-C) + half super-conscious (B-A).

From B to A the process of bringing subconscious up to conscious level progresses? Thus:-

?	{	The <u>complete</u> Soc.	is conscious of its constituent men with their	mentality
		" "	Life	" " " cells & men " "
		" "	Earth	" " " molecules, cells & men
		" "	SS	" " " atoms " "
		" "	V	" " " electrons " "



The stages of bringing subconscious to conscious level.

The alternative to this scheme is to suppose that A 'suddenly' is fully conscious, which is unlikely.

See Heard on ^C bringing subconscious to conscious level. This is not quite the same as becoming fully conscious at previously subconscious levels.

Do D

We have 2 kinds of conscious thought: visual, & in words.
Both are spatial in (all) their references.

Example of spatial terminology transferred to non-spatial things:- Sub-conscious, threshold, censor, superconscious, etc. Also the etymology of words such as: understanding, interest, Exactitude.

To what extent can you think non spatially? When I mention or hear the word love do I not immediately think of a loved one, or of a mother & child, of some symbol of love? Joy means, a light in the eye, a springing step, a smile.

(over)

When you think of Time, do you not think of clocks or calendars, or of yourself as a child, or of historical events? When you think of Mind, do you not think of the brain, or of mental pictures, or of a subtle fluid? Is it possible to think of anything non-spatially? Even in maths, you cannot think of 2, apart from 2 apples or whatnot, or the figure 2, or the word two as sound or as written.

Words, even of abstract things, call up pictures. Let us ^{then} draw those pictures, (so that, as far as possible my words shall mean for you pictures such as those which my words mean for me.)

Dec 10

Pictures are certainly misleading - as misleading as words - when used for things not picturable. An image of Justice is no more ^{no less} misleading than the word when the word implies a self-existent principle. A word is a sound-picture or a visual picture anyhow.

Words can be combined more subtly & variously than our pictures. But pictures have certain advantages: they give (a) vividly (b) memorably (c) ^{*}at a glance (d) in a smaller compass (often) the required information, & (e) they are usually easier to follow than words. ^{*}In reading, you cannot take in at a glance; you must remember what you have read. (over)

Pictures as used in this book are another language, with its own grammar. A simple & childlike language - that is its advantage.

Roman Catholics clothe their teaching in human symbols, philosophers in technical-word-symbols, Scientists in number-symbols, ourselves in picture-symbols.

Spinoza & other philosophers were right in trying to apply 'geometry' to philosophy, but perhaps they were mistaken in applying it as mathematics instead of as a less exact symbolism.

Your Immortality in God's Specious Present. To God you are eternal. That is in reality you are eternal.

God's picture head is all our picture-heads - for there is but one p-h - and God's picture-head is all included in one "specious present." And this s-p embraces all our fragmentary s-ps. To God then your s-p is an element which is spun out through the whole of God's eternal (or present) experience, just as the minutest part of a picture is always in the picture & always helping to make all the parts of the picture what they are, & the picture as a whole what it is.

To God all your moments are equally present.

The limits of your S-p at any time, & your limits as an individual, are not temporal limits, but limits of content or richness.

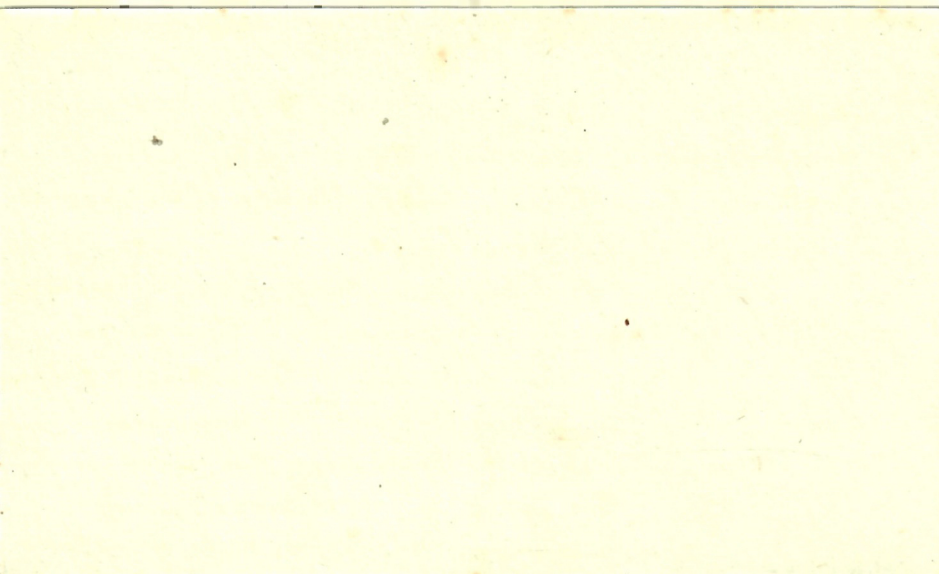
Metaphorically, we may say that, in God's p-h = Specious present there are relations of "before" & "after", but not of past & future. Just as in your S-p. McTaggart.

Thus a brief life & a long one are not the same thing in reality. For in God there are relations of before & after (metaphorically) but not of past & future.

XIX
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Panpsychism is both true & untrue. A ^{low} monad is not 'alive' - considered by itself. It is 'alive' as in a living whole, & some monads (lacking intermediate wholes) are not living till they are seen as in the whole. * In the whole even the least thing lives.

A half-way-house to this universal livingness is to find a universal law, like gravitation, which demands some kind of sensitivity in atoms just because it is universal.

A live molecule is dead to the chemist, they are (or ought to be) alive to the biologist. (C.F. Lotze)



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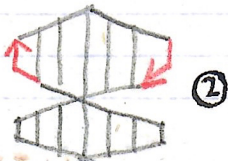
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Philosophy is:

The interpretation of yourself.

The projection of yourself onto the Screen of the Universe.

It is building up ② from ①.

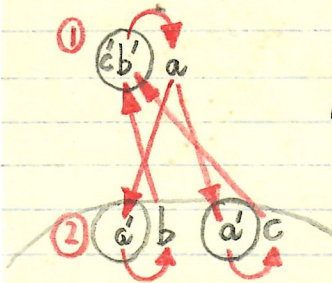


Our Copernican Revolution in philosophy is the interpretation of the Universe as the extension of yourself. (Or rather it is an Anti-Copernican Revolution.) Instead of explaining you in terms of, or as part of, or by examining, the Universe, we explain the Universe

by investigating you. This is the only real way
because you - as - you - are - to - yourself are the only
clue you have to the inside of the world.

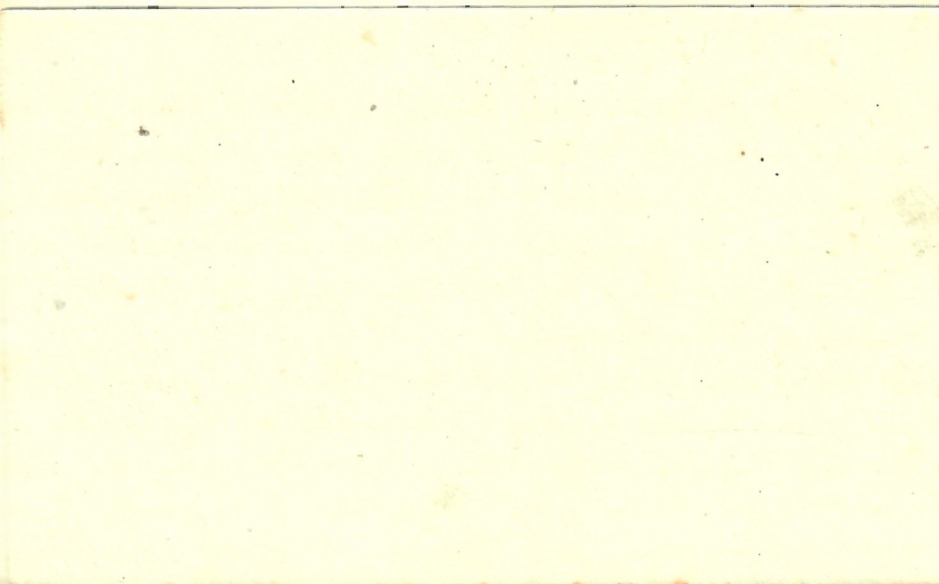
But, in actual fact, whether ~~not~~ ^{consciously} we adopt this
anti-Copernican view or not, we extend ourselves
to build our World-picture. We all find ourselves
in the World. Tell me what you find in life
& I will tell you what you are. All Gods & gods
are built in the image of him that worships. The
devil worships himself, profanes. A good man sees
a good whole. Your conduct will determine your
philosophy. Philosophy is thus entirely practical,
entirely inevitable, determined always by conduct.

Gravitation



Particle ① contains internally an awareness of an external aspect of ②. This produces will + action, which is gravitation. ② is similarly affected. The particles move together.

If the ② particle is multiplied many times & becomes the Earth's molecules the will of the Earth is the combined will of all the molecules. A big Earth has more will than a small one.



All these things in your picture-head - a bird, a tree, a cell, an atom - what are they? What is their inner nature? We have seen that their appearance to you can't be trusted to tell us what they really are. Have we then no clue to the nature of these things?

We have one clue. One of the objects in your picture-head you know internally as well as externally. You have inside information about the man-in-the-mirror. You know what he is like to himself. You must either base your opinion of what other things

are like to themselves upon this clue, or give up
speculating.

Accepting the clue, we conclude that the tree
& the bird & the atom are to themselves outside
their bodies, living out here amongst you &
me. The plant is not to itself green & scented
& shaped thus or thus. It is an appreciation of
the world. Its concern is with outside things.

The same applies to Earth, Sun, & God.

But both external & internal aspects are
equally real.

Of the hierarchy of selves you have seen, most probably, only one stage - animal - man, or two - cell & animal - man. All our information about the rest is indirect. We know little about individual molecules, atoms, electrons. And Society is very difficult to grasp. (as human)

The knowledge you have of yourself, must therefore serve as a guide to yourself as sub-human & superhuman. It is reasonable to suppose that the laws apply throughout your body, & mind.

(over)

Panpsychism is not an argument from analogy
so much as a hypothesis concerning your
oneness or the consistency of your mind-body.

If there were a part of the universe discoverable
that was beyond your mind-body, then it
would not be justifiable to liken it to your
human self or to any self of yours. But there
is ~~not~~ no such thing discoverable.

You are a picture-head, granted. So are animals, obviously, because they have eyes & brains, & responses. But what about eyeless beasts & plants? They are sensitive & have substitutes for eyes & brains. Are they not something-not-themselves — heads if not picture-heads? Smell-heads or sound-heads? Or just general other-heads?

And if so, what of organic compounds, especially the labile kind? What of all matter? Is there some point where the hard-constant-outlined thing with no as-you-are-to-yourself suddenly

is turned inside out & achieves a double aspect? Is this not unlikely? At what point does it occur: enzyme, microsome, cultivable virus, cell?

All behavior, from the electron's to yours, takes account of the surroundings. Behavior that ignores what was going on around ~~ed~~ is unthinkable. And if an object's behavior takes account of what is going on what can this 'taking account' be but presentation, a kind of knowledge? And how can they act unless they will?

The same argument goes for willing & acting.