

C.S. I am a body, a solid material body.

A. Meaning the bodies of your cells

C.S. Yes.

A. And the bodies of your ms. atoms, electrons & subelectrons.

You see, you have ~~not~~ no body-of-your-own-kind
all your body is cell-bodies. And all ^{its} cell-body
is molecule-bodies, & so on.

And the sub-e is certainly not a body.

Therefore your body cannot be any more than
an appearance.



According to the Objective Idealists, your idea of your hand is a true idea, not because there is any correspondence between a material hand & your idea (there is no material hand), but because your hand is an idea in the cosmic mind.

My version of this view: your idea of your hand is a moment in the Representative process of The Mind. It is therefore valid - at your level. But evolves further.

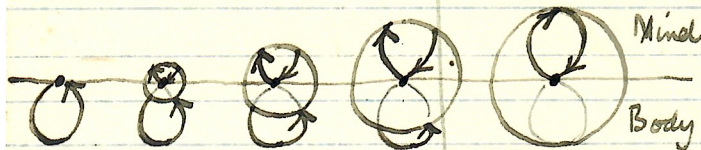


Double Aspect. Your body is to your mind in action. To others it is material representing your mind. Your body is (a) your mind at all levels (b) your contribution to others' minds.... You are talking: your 'body' is to your mind in action. To me it is an aspect of myself which I call external.

The difference between your hand & the hand of another man is in the Kind of innerness, or yourness. The first is internal & of the 'substance' of your mind. The second is external & of the 'form' of your mind. Evolution is the form becoming the substance.



Realism, Idealism, & Overcoming the Physical World.



Realism — ^{man} immediate stages — Idealism

Other! Reality is a pulsation between the 2 extremes. Therefore you are not an Idealist once & for all. You have to 'un-idealise' your epistemology & re-idealise it again. Philosophy is a movement away from c.s. realism to idealism & back.

Reality is a movement from Realism to Idealism. Neither is true apart from the



What you are to God. What you really are is what you are to God. And this has two aspects (a) what you are to him as observed by all the rest of Him; you as object; you as something - some part of himself held at arm's length as you hold your hand at arm's length - he is discovering. And (b) what you are to him as Sympathiser, as experiencing in you what you experience, just as you experience it, but also in its full & expanded meaning.

(a)(b) is what you really are. Revert to (a) God is your loving Father, all-seeing, knowing all your behaviour

"Thou God see'st me." God is a great Behaviourist,
a Supreme Watson, & you are sentenced every second
of your life from birth to death & in every detail
from molecular & electronic level to the level of the whole.
- as it is related to you. And not only sentenced
but controlled, fathered, shepherded, influenced, so
thoroughly that all that happens to you is God's
doing. Now this is the common view of God.
Even in this then lies salvation, for God's view of
you is true, complete, real. He sees you as at
home in the whole, as related to it in every respect,
& therefore saved from the evil which attaches to you
as this half-glimpsed, detached, fragment of yourself.

What you are to God. In God's view you are ones because he does not see you cut off from the rest of yourself. He sees you. He knows you. Thou God seest me: but nobody else sees me!

Now (b). God sees you as you see your hand. But he experiences in you as you experience in your hand. He knows exactly what it is like to be you - & knows it so well that he is you right now. He has gone through all you have gone through. But with this difference that he also supplies the missing or obscure parts of your experiences. Just as he sees you as (a) as the whole

world, so be experiences in & through you the whole world.

And (a) & (b) must be identical; for your experience filled out must include all, just as you experienced again filled out must include all.

This (a) (b) is you: God as Subject-Object

You will never find out what you really are till you ^{as observed} are God - & then you will find that you as observed are God.

What are you? God ^{only} knows! This is the true answer.

And incidentally, only God knows what anything is.

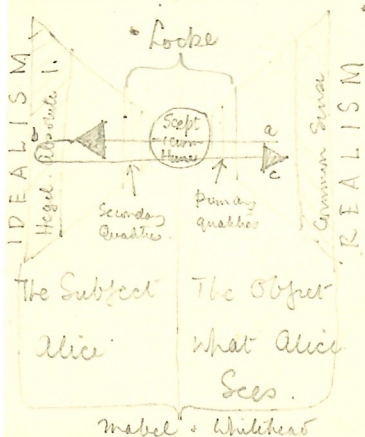
Realism to Idealism - a Diagram

History of Modern Philosophy

has been  in this Diag.

The Early Epistemology destroyed C.S. realism, & placed primary qualities on the Object side & secondary ones on the subject side.

Kant went further, & developed the form of the Subjective side. Hegel was the climax of this effort. Since Hegel the arm has returned. Mach's view includes the total 



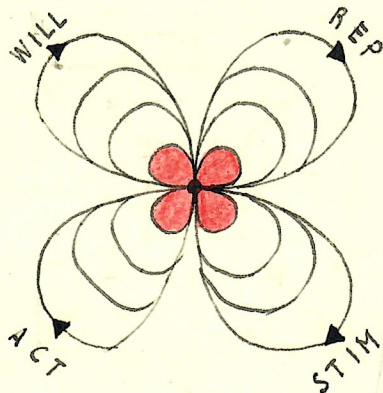
This is really $\frac{\text{Alicia}}{\text{Alicia Vision}}$. This 8 is not symmetrical for

Alicia is more than her Vision. E.g. It contains as its pre-
sents of moral life, the world of possibilities which are
impetus, aspirations for actuality.

22 24

XXII

Evolution



Stage 4



Stage 1

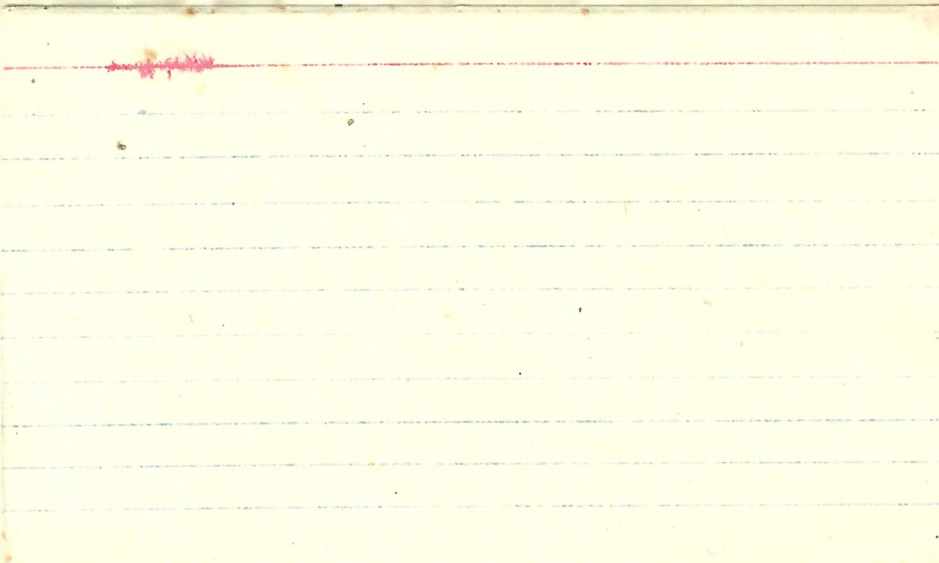
① The Idea

② The Will

③ The Act

④ The Thing

CREATION



22 XXII

I

II

III

IV

Thesis



Being



Becoming
(anabolism)



Mind



Self

Antithesis



Not-Being



Un-becoming
(katabolism)



Bodies



Not-self

Synthesis



Becoming



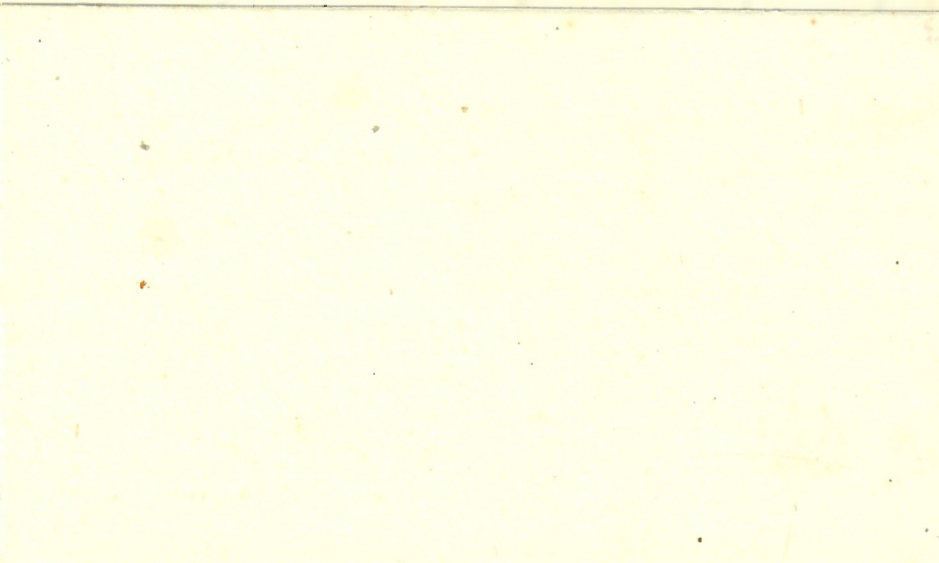
Finite Existence
(metabolism)
as Mind



Mind-
Body
(one own)



Self
(internal &
external)



XXII

①

22 23 25 26

Realism v. Idealism. Realism - the mood - is a necessary basis for Idealism. There is no question of the one being true or the other untrue. You must first give yourself up to the object, discount your passions & prejudices, regard the object for what it really is in itself. This realistic mood, which looks on the object as absolutely Other, is necessary to growth. 'Idealism', if it is merely the assertion that I make my own world, if it refuses to pass outside the confines of our mentality as it now is, is stuck fast & incapable of growth.

But after having utterly discounted one's own notions of what an object ought to be (as we think) & concentrated on what it really happens to be, then, & only then, may we go on to realise that we have, by absorbing this new (because alien) idea, grown. Then we may realise that the growth was all along our growth, a development of what we were.

This has much bearing on the dilemma: ought one to be 'attached' to persons or 'detached'. This is a real problem in all love & friendship.