

Realism v. Idealism: Objectivity, Subjectivity & Growth
 To be 'detached' from a person is to regard him realist-ically, objectively. Only so can you truly understand him - & he should be understood. Love based on subjective illusions is insecure & of little service to the loved one. One's love must become dispassionate. But it cannot stay there. One must go on to include what one has dispassionately grasped. This again is attachment. So that when the loved one is hurt, you say: I am hurt.

The same law holds for love as for knowledge:

'realism' must precede 'idealism', objectivity must precede inclusion, otherwise there is no growth.

In philosophy the same rule holds. Science is the great realistic movement. By Escaping from the vicious circle of Medieval Rationalism & Scholastic refusal to observe, Science has added enormous wealth to the human mind. Science concerned itself with the Other, was Realist. Now it is our job to apply our meaning to this mass of imperfectly assimilated food. Feeding which is Realist must be succeeded by Digestion, which is Idealist. Philosophy must now go on to show how Science has, in fact, been a development of our mind.

(3)

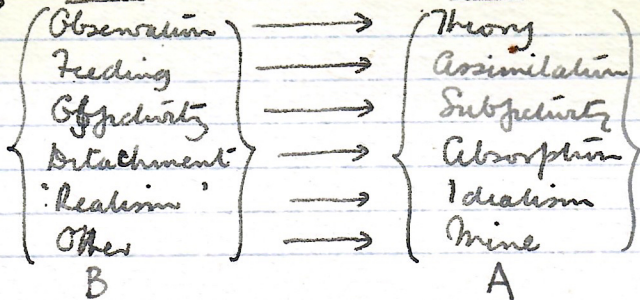
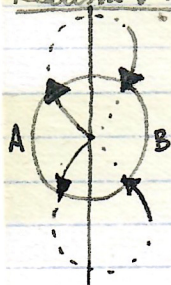
Realism v Idealism: Objectivity, Subjectivity, & Growth

A is the idealist, B the realist side.

The law of all growth is

First :-

Then :-



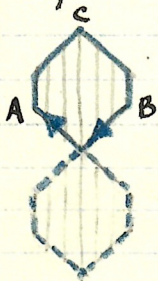
There is another & most important aspect of Realism v. Idealism:

Realism is the 'negative path' ↓, Idealism the positive path ↑. Realism is the mood of Ch. 26, Idealism of Ch. 25.

According to ↓ my knowledge of the object leaves the object unaffected; I do the will of higher beings; I am the product of external circumstances; I am little, insignificant, puny. ↑ reverses all this.

Thus again we see how Idealism is not enough. Realism is essential. Nor does one ever grow beyond realism: it grows beyond it is to cease to grow.

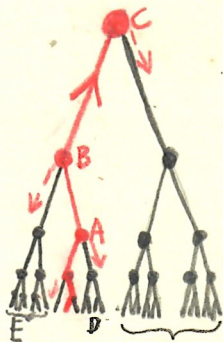
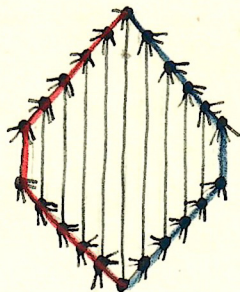
The top half of the 8 is the only part of which we have experience, which is experience. The bottom half is inferred. It exists for us in the upper half as a Presentation.



So far as we know, will produce Representation (Since will does in our case presumably it does so in all cases). But not your private will.

The dotted 'body' portion represents this other-than-your will. But when you graduate from $\{A \text{ to } C\}$ you include all $\{B \text{ to } C\}$

will and then is no lower or body half to you.



Your road to the whole. You incorporate more & more of the world by becoming more & more inclusive wholes, not by piecemeal incorporation.

E.g. Your arrival at A entitles you to D, at B, to E at C, to the whole. Then is no other-body left, with other-will, at C. At C then is no body. Considered as a whole the world is mind only.

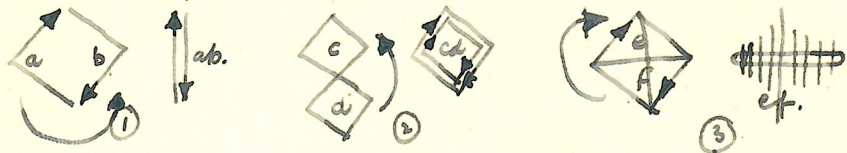
(2)

You will never achieve your goal of unity with the objects around you by the direct method of absorbing them: you must find the common centre - which ultimately is God. Pantheism won't work. You must bring to the lower details the unity of the higher world, not attempt to build up from below, alone.



Folding

Marvel is like a letter that is written on notepaper which is folded, after it is written, & folded again, & again.



And in each case the halves folded together are complementary, not identical 'double-aspects'. Or rather they are aspects which are not really there as aspects, but can only be abstracted by intellect.

But one can fold a paper several ways



The world is its unfolding & folding up.

Mabel must reflect this, & up to a certain point Mabel is engaged in unfolding; beyond that point in folding up. Mabel herself should repeat the Process.

But the ways of folding a piece of paper are infinite. We have distinguished 4 or 20 folds: the paper means exactly that way.

Common Sense & Speculation The method of Mabel is: to start with common-sense & to develop common-sense, dialectically, as far as possible, even into the region of wild speculation, myth, & fantasy. But always to return to common-sense, before starting out on another branch of the dialectical adventure.

By thus dividing myself into separate arguing personalities, by thus differentiating myself into many thinkers (& all thinking is such differentiation) I can: (a) present views which all of me cannot endorse, throwing out suggestions which I am not

them irrevocably committed to & (b) shows how
truth is based on dialectical contradiction.

For the truth is dialectical in its structure; it
is the whole of error, organised into perfect
harmony, & no error can be spared
from the fabric of the truth. Mabel presents
many errors: not enough, nor organised
enough, to be jointly the Truth, but at
least emulating Truth's structure.

See Royce: (Lectures on Mod. Idealism) on Hegel.

Mentalisation of I no less than G. a never-ending process.

I has to be known. Mind has to come to full self-consciousness, & to be conscious of self-consciousness, & so on ad inf. It is not enough that I has to absorb G: it has to absorb itself. Only at circum. is all taken up consciously, & God is all in all. Since the process of fully soaking the given through & through with mind till it is all conscious, & there is no residue unmental whatever, is for finite beings quite impossible, it is only God who finally saves the world from finalisation. This means really that mind & body,

matter & spirit, are relative terms. The first stage of the Φ , the less self-conscious stage, is matter to the second stage's mind. Is the process unending? No. And like all other infinities, it only ends in God. For all finite minds there is an element of given, of matter.

This is a bold & radical opinion: that there is not one division of the universe into matter & spirit, but a never-ending series.

Mind & Body ① $M + B$ are both sense data in my view.
(but see below: Richardson disagrees)



$A = \text{the appearance of the world to me}$
 $B = \text{the appearance to the world of me.}$

A then excludes B ; A is the appearance of the whole world, less the appearance of A .

And B is the appearance of the world, less the appearance of not- A . Then $A + B$ together make the whole. Each is the complement of the other.

② But the above makes 2 assumptions:

(a) that I am unself-conscious; (b) that I am not the whole.

③ Take assumption (a). If I am utterly self-conscious

A must include B, for I can take the entire 'outside' view of myself. But only God can do this, can achieve perfect self-consciousness. At God-level, then, there is no body (or mind) but body is absorbed in mind. At this level A is the appearance to me of $\{ \text{others} = \text{myself} \}$ = the whole.

④ Take assumption (b), that I am not the whole. But ultimately I am the whole ~~body~~^{or Mind}. B is therefore the appearance of me to $\{ \text{others} = \text{myself} \}$ = the whole.

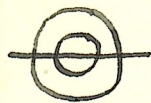
But this is the definition of A above (③). Thus ultimately A ~~is B and the same thing~~_(wrong A) absorbs B.

18 I XXII
19

The Unfolding of the 8. What are you?

① First, a Picture Head: houses, trees, sky, men, all this world in the picture head. ○

② But there are bits of this Picture Head, for instance, a pair of hands & legs, and a non-outline, which are common & permanent in the picture head. So then the name is given "you". We must therefore divide the circle into the "you" & the "not-you" for all except these central permanencies are felt not to be you in the sense that the latter are you.



3. So far, there has been no difficulty about mind & body - there are simply things - in - picture-head. But now I realise that these central permanencies go on existing when they aren't in my picture-head, & have insides that aren't in my picture-head. So to their 'independent' reality I give the name "body". I am a body, & a picture-head mind. (⊙). But I come to realise that there are others, in my picture-head, which are like me, mind & body. The world too is divided into these aspects. ⊙.

18 19.

The Unfolding of the 8 ④ But, taking this body of yours, things are always happening by it, and to it. How shall we show this? Divide the body semi-circle into 2 quadrants, (a) reserved for what the world, the not-you does to you, & (b) reserved for what you do to the not-you.

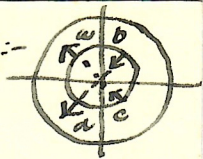


⑤ But all this has also counterparts in your mind: When your body acts your mind wills it to act, & when your body is acted on the mind is an impression or picture of



something. This we must show thus:-

So we divide mind into its 2 aspects of pictures & will.



⑥ Now note the way you work:-

You have a picture in mind at a. You will at (b) to act, at d, in relation to this picture. Having acted, the expected result at c occurs, which is duly reported to you at a.

