

Four aspects of an idea. Look at your hand. This 'hand - presentation' has 4 aspects: -

- ① It is a bit of your Past arrived in your Present.
- ② It is a bit of your Present on its way to your Future.
- ③ It is a bit of your Future 'splitting down' to your Present.
- ④ And a bit of your Present 'splitting down' to your Past.

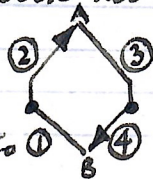
It involves the whole Mind, & God in both his aspects. (A & B)

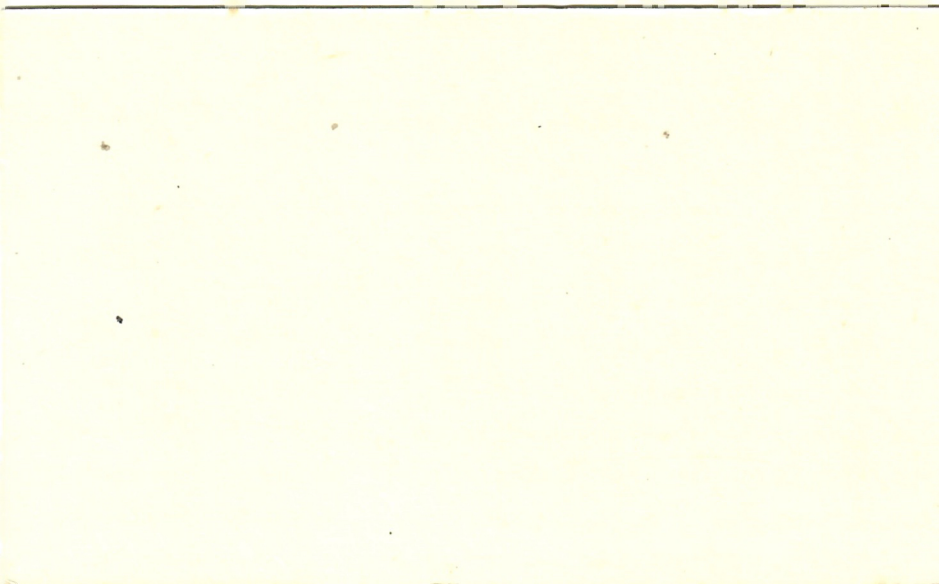
As ~~one~~ ① the experience is ^{intellectual} your creation.

As ③ it is imposed on you from above, God.

As ② it is part of the complete ideal world-Picture

As ④ it is willed by you, actively.





XX
22 27

Kant gives knowledge a validity by the introduction of a priori knowledge.

- I find the validity of human knowledge in
- (a) The fact that it is a construction of the Centre.
 - (b) That it contributes to higher mentality.
 - (c) That it is part of the infinite mind of God.

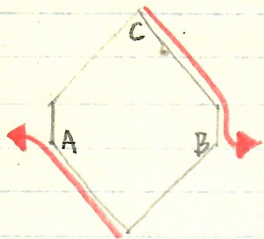
For me validity is not "correspondence", but adequacy in functioning as a small & specialised part of (c). This is to say that there is no error in the world.... In narrower & more useful sense validity is approximation towards the Total view.



XX
23
Evolution of Your World. Your evolution is really the evolution of the world. This is the root of Hegel's logic. Your world evolves as you evolve - the evolution is dual & correlative, but One. There are not 2 evolutions, the evolution of the monad or thing-in-itself & of the physical or outer world which the monad mirrors. There is one evolution.

Your world is the concrete, completed, world, become split and abstracted down to your level & built up & integrated up to your level.

Evolution is a nat process but instead
of it being an evolution up from primitive
matter of a physical world, it is the
process, up & down, of presentation & will
or rather, of Presentation & Will of the whole.



① The completeness of the world is sustained through you every moment. This completeness has the two aspects of building up (A) + breaking down (B).

② You at (A) as the world integrates this far.

③ You at (B) as the world differentiates this far.

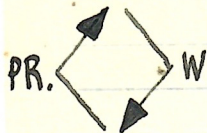
④ At (A) + (B) process breaks out into consciousness.

There is then an overflow - which we must not confuse with the whole process.

⑤ No wonder the world at A (as we see it) is incomplete, evil, unsatisfactory. For it is not yet the world. Only at C does consciousness cover the whole of reality.

⑥ At A your picture-head is of the $\frac{1}{2}$ of the world which you have not yet incorporated; but only a partial view of this $\frac{1}{2}$.

At A & B a half-built ^{or} world is divided into External & internal. At D the world is wholly External. At C it is wholly internal.



The Presentation is the grasping of the external that it may be absorbed & become internal. Will is the analysis of the internal that it may be objectified & excluded & so become external.

Presentation is the Past becoming the Future.

Will is the Future becoming the Past.

We discover one part of the world by incorporating it & then becoming self-conscious, & the remainder of the world by becoming conscious of it & then incorporating it.

We discover the world by (a) analysis of ourselves
down to human level - objectifying what we are.
and (b) Synthesis of not-self - & subjectifying
what we are not. These opposite processes are
the same thing - Experience's two sides.

b ↗
↘ a

"The World is my Idea"

God is the world. At the same time God posits the world, objectifies Himself. Your perception is part of God's objectification of Himself. Your perception is part of the process whereby what is implicit in God becomes explicit. Idealism then is right. What you see you objectify. You make explicit or objective what is implicit in you* & subjective. You, as a bit of God, project yourself* as object. God's projection of himself is the total projection of all his sub-selves.

* is the whole you.

② All you see, then, is yourself. But because you self is the same as other selves your perception of yourself isn't private to you. Its objectivity or publicness are essential to it.

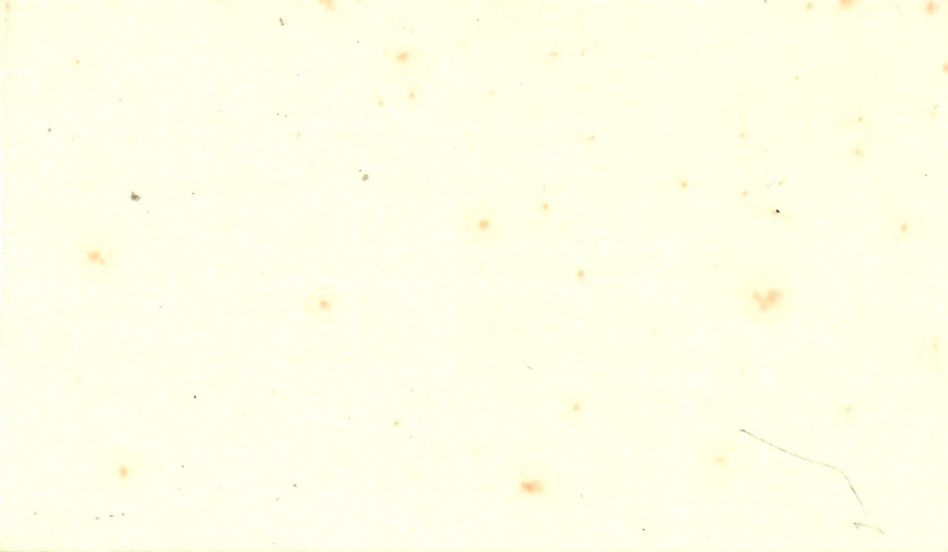
③ Thus God's world is in one aspect an object for God. To God you are both object & subject. You are Him & Other. Hence love is possible. You are both posited by God, given, & He who posits.

④ He God outside his world is true, as $\frac{1}{2}$ the story. God also knows you in the way (but infinitely more thorough) that other men know you. But also he is you, feels in you, thinks in you, loves in you.

The World is my Idea (5) God knows what you see, hear, smell, taste, touch, imagine, only through you, & not through others also. For your unique experience is essential to His Experience. You are God objectifying unique & indispensable aspects of Himself — that is what your experience is.

Ward: Realm of Ends

313 To God we may attribute personality & $\therefore$ experience & knowledge, since for him the world is a Not-self. But we can't attribute personality to the Absolute, or knowledge, for then all duality of Self & not-Self is overcome.



22 (26)

Good, Evil & Levels. Concrete good is conquest over what is relatively evil. It is not anything by itself, in abstraction from its opposite. Courage that does not come out of fear is no courage. Virtue that has not superseded its own tendency to fail is no virtue.

In other words there is no evil at all, nor any good, when we confine our attention to a single level. Morality is essentially a business of levels in conflict. You are "moral being" because for you there are moral levels: the more levels the more complex your moral problems.

These problems are essentially problems of the adjustment & harmonising of the Claims of levels, under the aegis of the highest of them.

The good of a level is relative evil at a higher level, but the good of any level does not deny the lesser goods of lower levels, merely dubbing them evil: its very being is founded on the part they play. 'Spiritual' good is founded on 'animal' good 'overcome'. It not overcome as something evil. evil is good at the wrong level.

The doctrine of Sublimation holds here. All 'evil' is the good of a lower level.

22. 26

Good, Evil, & Levels The essential thing to me is that good is built up right from the start every time:  It is evolved, ad hoc as it were, for each occasion. And it is evolved out of lesser good which are evil from the final viewpoint, though this same viewpoint is these evils.

As you are your cells, so are your virtues your subordinate failings.

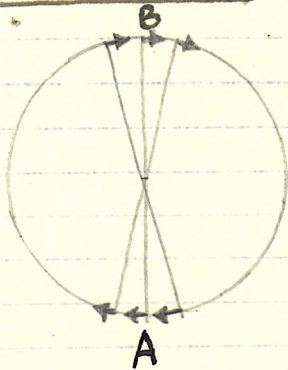
The measure of a man's virtue is the measure of the mass of 'evils' which his virtue integrates. Virtue is 'evil' integrated. This is the ~~simple~~ answer to

the problem of evil.

This shows the necessity for struggle. For every virtue is evolved out of 'its evil': it is the product & culmination of its opposite. There can thus be no resting in one's case.

XX

22 23 26 27

God & the Swastika.

① The Centre is the point where WILL, in annihilating itself, becomes PRES. -- A

The Circumference is the point where PRES., annihilating itself, becomes WILL. ... B

② At A God's being becomes his consciousness of being.

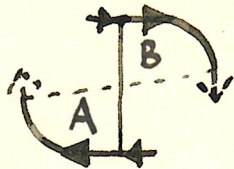
At B His consciousness + plan becomes his being-actuality.

③ With God, to be is to be aware of being: i.e. A.

And to be aware of being is to be: i.e. B.

Creation thus has two aspects.

④ But we subjects are, after all, really the Subject, and we participate in Creation in its two aspects. Thus we are constantly (A) transmuting being into awareness and (B) transmuting awareness into being.



⑤ With us so "individuals" there is always a discrepancy between what is & what we are aware of, & between our ideas & plans & what eventuates.