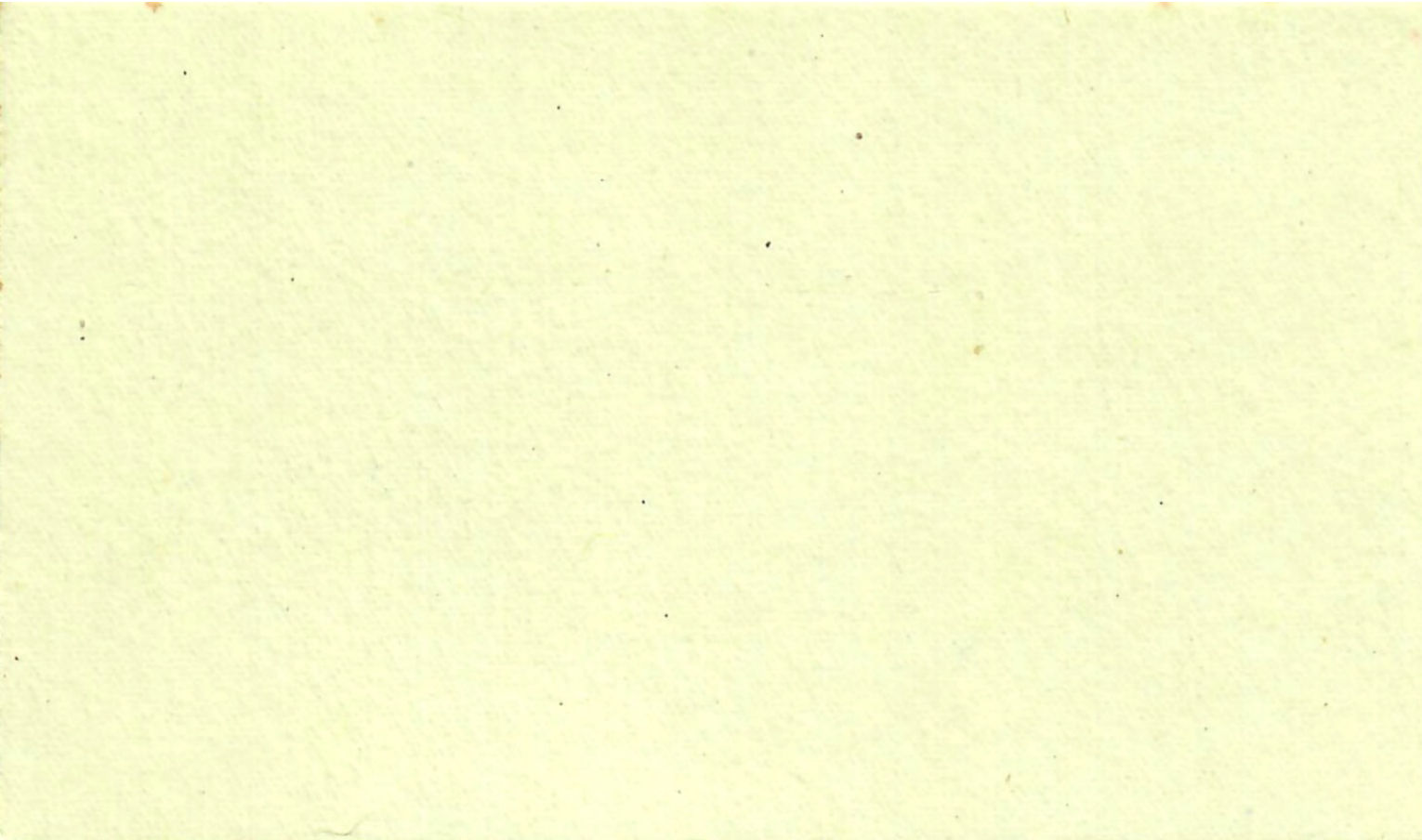


Fichte

(Outline of Modern Knowledge)

34 The whole of experience is generated by the "absolute self", in which individual minds participate. The "absolute self" divides itself into a knowing self & a known object, because the moral growth of the self needs objects as obstacles to be surmounted by moral endeavour. For similar reasons the absolute self must divide into many selves, otherwise there would be no opportunity for the exercise of mutual duties. But the many selves are all expressions of one moral order, which is the absolute self or God.



XXI XXII
22 23 24 25

Fichte: Wissenschaftslehre.

(Loshky: World as an Organic Whole)

197 Absolute Ego is ground of the world. It acts to overcome all to passive, i.e. sensuous, status, which appears to it as a world of objects: i.e. as the world of not-self. This ideal of complete freedom of Ego from passive status is an ideal never realised but there is endless progress towards unattainable perfection.



Freud

(Crichton-Miller: Psycho Analysis)

73 Most irreducible force in life is tendency to return to inorganic state. Generative cells contribute the libido, & somatic cells the 'death-instincts'.

(Gus. C.f. Powys on the inorganic. Is not the urge to re-unite with the whole, what Freud has here glimpsed?)



Fichte

(Wright: Hist. of Mod. Phil.)

304 External World is material for Duty. F. often implies that God comes to consciousness of himself only in human minds when the latter find an external world in opposition to themselves. But F. makes world fundamentally moral & spiritual & asserts the divine origin & destiny of mankind. The Infinite Ego (God) has posited finite individuals & an external world in opposition to them which exists only for moral purposes, so that we can do our duty. You can accomplish nothing without obstacles, materials, resistances.

"The world is a task." It is "the material for duty made manifest to the senses." The external world arises in our minds that we may overcome it, bend it to our wills, & realize ourselves in it by doing our duty.

(Or so my version of this doctrine is that we are presented with half ourselves as external picture-head, while the other half we know to be internal. The picture head we overcome in duty, behavior, activity, by absorbing in time. Thus we grow big, incorporating the rest of ourselves slowly & painfully.

XXI
23XXII
24

①

Fichte Man fut Q

(Benn: History of Modern Philosophy)

§§ Fichte, follower of Kant, but abandons the thing-in-itself & becomes a pure idealist, but not a solipsist. Originator of antithesis of ego & non-ego. Non-ego is subjective in its origin, & that is when he departs widely from Berkeley's Theological Idealism. Not that I create the not-myself; I assume it as the condition of my self-consciousness. The not-self begets a feeling of resistance & recoil, throwing the self back on itself, & bringing with it the interpretation of that external impact by the category of causation, of its own activity as substance, & of the whole deal

between ego & non-ego as interaction & reciprocity. The single principle is the self-realisation of the ego, alternatively admitting & transcending a limit to its activity. This self-realising ego is no one self but a universal principle the same in all. From the action of the not-self on the self results the whole of nature as we conceive it; from the reaction of the self on the not-self results the whole mentality & morality of man (morality being the domestic-social-political-industrial organisation of life.) The final cause, the impelling ideal of existence, is the self-realisation of the ego, the entire absorption into its personal energy of the non-ego, of nature, to be effected by perfect knowledge of how the physical universe is constituted, issuing in perfect subjugation

(2) Hegel

(Benn: History of Modern Philosophy)

88 of its forces to the human will. But such a realisation of the Absolute Ego would mean its annihilation, for the antithesis of objective & subjective is the condition of consciousness. Therefore the process goes on for ever.

(Ours: ① There is but one Self, but he becomes you (& me) by splitting into 2 unequal portions. Which you call "you" & "not-you". This gives rise to all your activity.



X

VIII

(IX)

Q

(2)

Fichte

34

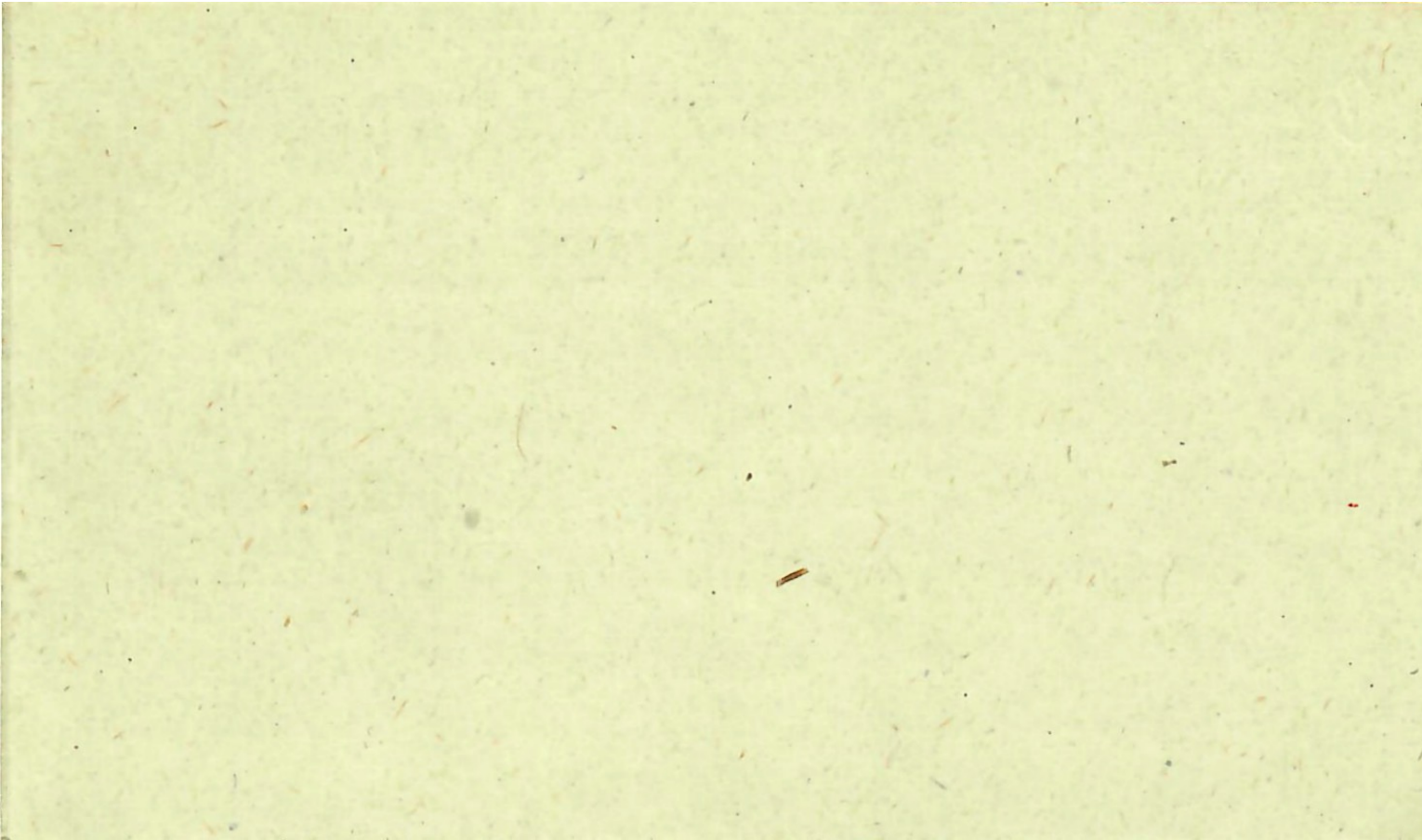
Light

Personal

W. Macneil Dixon: The Human Situation

(382) 7: "The light is not without me, but within me, & I am myself the light."

(One True, because light is a part of the train of events taken at its minimum, a point in that train. A point which evolves.



D

① Joanna Field: Experiments in Reincarnation

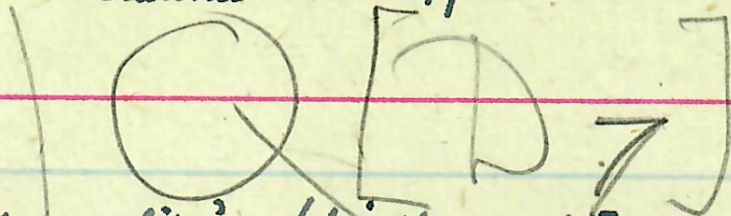
Diagrams & Images

151 Drew 'fictional map of my life', blindly, containing
 karmicographs, cows etc etc. 153 These "spontaneous images



at once made clear what had actually been
 happening " (images would emerge that had
 a peculiar feeling of depth & stability, &

which vanished all longing for the past because they made
 me feel I still possessed it.) There was also another quality
 about them, they seemed to be deeply rooted in the whole of my



body "organic images" ... it was only by means of
these organic images that I could bridge this gulf
between experience as I lived it & abstract knowledge;
for while they possessed (the glow & habits of lived experience)
they had none of its isolation, they made it possible (154)
for me to link together past & present, & to make the
richness of the past available for the present moment.
Also they had none of the numbness of abstract thought,
(I never had to stop & say, this is all very true & interesting
but what has it got to do with me — for in some curious
way they were me.) 233 "psychological necessity to find some
own pantheon of vital images, a mythology of one's own."

Diagrams

② Field

(90) Accept Blankness + pictures grow out of it - flames, dust, horned beast etc - containing truths utterly inconceivable otherwise. Power of these images. "I had once heard it expressly stated that experiment showed images to be useless in thinking, a mere vestige of more primitive forms of thought But deliberate efforts to think out the problems of my life were always failures ... (it was the disordered images that made a sensible + ordered life possible, not reasoning at all.)" 91 "control of moods" by an internal gesture of acceptance, of relaxation from it.

Emerges an image, & it was the image that seemed to be
the pivot of the mood... an image would fill my mind
.... welded into a deep peace " E.g. Apollyon as image
192 of one's own will, as against being willed in.

194 " images, those two-faced gods who bridge the gulf
between what is spoken & what is felt, between the seen &
the unseen, between spirit & flesh. bridge it because they
are an outward & visible sign of an inner & private
experience. "

225 Great difficulty of every child & man of distinguishing
thoughts from things: power of images is source of their
danger. You must distinguish inner from outer truth
Rightly used, image enables one to behave reasonably.

III

III Q

IV
88

Field: Experiment in Persons

Organs. Disembodiment

164 F's interest in trunk murders. Disembodiment of Osiris - cut into 14 pieces by his brother. Psychologists recognize disembodiment theme. 165 Silberer: Problems of Mysticism & its Symbolism: "The idea that man himself at procreation or at birth is assembled from separate parts, has found expression not only in the typical widespread sexual theories of children, but in countless stories - & mythical traditions."

