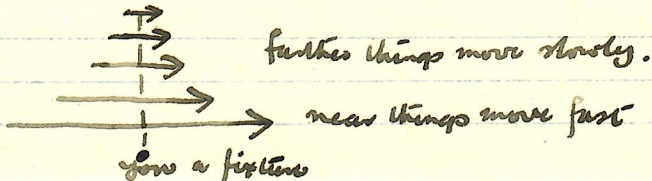


All you see revolves about you. When you (as we say) travel in the train there is a ratio of motion between the various moving objects. Large trees move fastest, small trees slowly, clouds slower still, the sun slowest of all. You cannot change this. But, supposing you to be the engine-driver, you can stop the motion or accelerate it as a whole.



⑨ But when you rotate (your eyes, head, trunk, or whole body) the effect is quite different from the effect of your moving in a straight line at right angles to your line of vision. When you rotate all things move at the same speed. Near trees, far trees, clouds & sun keep pace with one another.

⑩ And when you move in line with your line of vision - i.e. when you walk & look straight ahead, things swell from nothing, & go on swelling till they either swell beyond your field on one side or the other, or overflow on both sides (& perhaps over the top & bottom as well) of your field, your p-h.

all you see revolves about you ⑪ See the extent of your conscious control of your world: -

- (a) First, what you call your limbs, with their immediate extensions, tools, instruments. Here your control is very elaborate. But not unlimited. You can't raise your hand to a man's speck, though you can cause it to move while the rest of the world stays still. You can move it how you like relative to the rest.
- (b) You have power to move other things - people (as when you give orders) materials of all sorts (as when you pay & give orders) This power can by letter & telegram be

spread over a great distance - the Earth - & over considerable time.

(c) (The above C.S. allows, on the ground that the changes made are objective - in the things themselves, as well as in me. But from our present standpoint we cannot make any distinction: all changes are in the object alone & I do not change: I am the unchanged observer, the bare ego.)

Then we come to changing object by causing it to swell & diminish (when I approach or recede from it.) Note that I can't avoid other objects also swelling when my particular object swells; though they do not usually swell at the same rate.

All you see revolves about you

(d) Next we come to the revolutions of objects about me.. This is also subject to my will; though the rate & direction of the general revolution is in my control, the relative ratio of motion of the different objects in my p.h. is not. I can't make one object move without the rest ^{not as much} & that is the factor which distinguishes (a) (b) from (c) (d) & others to follow.

(e) Along with (d) above we will take the allied effect of (as we say) motion at right angles to vision. Here there is differential rate of motion of objects, whereas in

(d) they all move together. In (d) I can make the sun move as fast as the tree, no faster & no slower. In (e) the sun moves far more slowly than the tree.

(f) now we come to a different class of exercises of will. In focussing I reduce all objects but one object or group of objects to haziness or even nothingness. The focused object I develop & elaborate; the rest I destroy or melt down.

(g) Allied with (f) we have attention whereby what is made elaborate by focussing is made vivid & clear & remains so & is further elaborated. For (f) focussing is not really enough to bring out, or create, the object; attention is necessary also.

All you see matters about you. (b) Now we have a whole class of indirect changing of the world "at a distance" by the changing of the "near" world. (But avoid the petitio principii!) By willing the motions known as using a telescope, or dark glasses, or inserting spectacles & so forth I can alter the whole aspect of the world.

(i) I can also do all sorts of violence to things - cut the sun in half with my hand, or amputate a cow's head.

(j) And I can at any moment obliterate the whole world. Other people say I close my eyes. I don't

know what they mean. I just wipe out the world!
And re-create it just as it was the next moment.
What power!

(k) Then there is a whole class of changes I can initiate in the world. Changes of quality. I see a thing as beautiful, ugly, good, significant, and it has changed its character utterly.

(l) And I can establish connections between things that were not there a moment ago. The sky the blue-bell & the girl's dress are the same colour now: a moment ago they were not! The sea, the clouds & the rain are seen as causally connected: before they were not so connected.

Call you the motors about you. (12)

- (a) Limb motions with extensions.
- (b) Your orders obeyed
- (c) Motion towards & away from.
- (d) Turning motion
- (e) Motion at R. Leo to object.
- (f) Focussing
- (g) Attention
- (h) Telescope & other instruments
- (i) Obstructing the object
- (j) Obliterating the object

Summarising (11) as follows:-

A. C.S. admits you will change the world.

B. C.S. says the world is the same, the change is in you alone.

(K) Appreciation of qualities }
 (L) Appreciation of logical connections } B' C.S. admits
 the world plays
 some part here.

⑬ The great point is that, while to C.S., who observes you from outside, and sees you, a living object in the world, living, closing your eyes, peering through glasses, walking, & performing other antics, to you nothing of the sort happens at all. You don't change at all. You are quite constant. It is the world, the p.h., that changes all its time. And the changes we have noted above are the product of your will. This is the truth for you. The real truth for every subject. And subjects are Reality.

Tell you no motors about you (14) It is nonsense to say you have no control over the sun. True there is much you cannot make it do, and true that when you will the sun to move you can't prevent other things moving also. But everything you will to do & do carries some limitation. You can do much with your hands but in many respects they are beyond your control. The fact is that you exercise some control, a very big measure of control, over the whole world. But you exercise complete control over nothing.

(15) We have now thoroughly domesticated Will in the picture house, & vastly interesting & important is the result. (Aug 7th 1944). Gradually I shall work out the laws will obeys in the p-h arena.

(16) Especially note the fulsomeness of the entire view of C.S. Note how it robs subjects of their brightness & their real power & over the world. To C.S. it is fantastic that the photon is (to itself) quite still and is willing the Earth to swell & the Sun to shrink, & that the bird actually causes the cloud to swell as it, in our prejudiced C.S. view, flies towards that cloud.

All you see involves about you. (17) The world as it really is is a world of subjects who create and annihilate space & motion according to their wills & purposes. Space & motion are elastic to their creative urge, & not in the slightest degree fixed or absolute.

① ③ Bergson

Feeling



I don't see my insides but I feel them, so that their pain or pleasure is mine. I don't feel my environment but I perceive it. Perception & feeling are really both essential. We have divided them, but they must be restored to their real unity.

My doctrine of 'arms & legs' envisages this restoration of feeling to numb extremities [the cure for this paralysis (of will)] and the restoration of visibility to your inside. Your inside is unseen & your outside is unfelt. When your inside is visible &

Your outside is sensitive, you will have grown.

Cf. Whitehead on 'feeling' rather than perception as basis of 'panpsychism'.

Between feeling a thing (as oneself as in + of the body) & perceiving a thing, there is feeling about a thing. This feeling about something external to you feeds the internal feeling of your supramonad. Feeling feeds feeling all the way up. And note the quality of feeling improves on its way up: physical sensation of the coarser sorts giving place to aesthetic & spiritual thrills.

Process is not unfeeling, but the more 'feeling' the higher one goes.

Dispassionate, cold perception is not true perception.

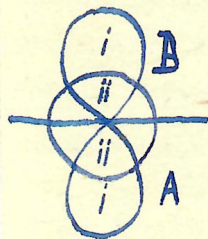
④

Feeling True perception is deeply felt. And feeling not objectified is dull & blind. Feeling alone is blind; perception or intelligence alone is dead. Feeling is subjectivity; perception is objectivity. Truth is feeling-intelligence, love-knowledge, subjectivity-objectivity.

You judge objectively but unfeelingly what is beyond you. You judge feelingly but unobjectively what is in you. The lack of ^{the} one is the excess of the other.

Note how feeling diminishes as the square of the distance from you: a thousand stars may vanish & you can not see the destruction of this Island is a more serious matter.)

(59) "Just as External objects are perceived by me when they are, in themselves or not in me, so my affective states are experienced then when they occur, that is, at a given point in my body."



(Gm) B is only takes from the Reality A feeling & B(I) takes perception. The $\cap$ ring between the 2 takes feeling & perception & this ring is you & where you live. You can only live in so far as you unify feeling & perception. You are alive to that extent.

Man growth simply adds to what you feel, at the cost of what you think. Man ungrowth adds to what you think at the cost of what you feel. Annals of the Ring.

⑤ Bergson

Feeling (59) We have argued as if perception were pure of the images (of matter) detached from their intensity. (60) But we must take into account the fact that our body isn't a point: there is no perception without affection. Affection is that part of the inside of our body which we mix with the image of external bodies; it is what we must subtract from perception to get the image in its purity. Sensation involves not action, perception merely possible action. Affection isn't the primary matter of which perception is made but the impurity with which it is alloyed. (One I disagree. (C.) feels  The affection from inside that

we mingle with the perception outside is essential to that perception outside, & is the affection inside superseded of higher levels.)

(62) Just as perception is in the thing perceived, so is sensation (feeling) when C.S. localizes it in the body. Perception & feeling are not in the brain but where they seem to be. (Omnis entirely right)