

Common Sense, Appearance, & Reality

The naïve world of common sense is a challenge. A challenge which the man who is alive takes up. To accept the challenge, or not the commonsense world, is truly to live. It is to create a non-commonsense world, to re-create the present world & to bring to light the more real world of our future. This is done in many ways:-

① The way of this book. The way of philosophical & religious contemplation, which penetrates appearances in search of Reality.

- ② The way of love, for love gives true perception, & not common sense perception, as far as it goes.
- ③ The way of good works, idealistic activity, reform, changing the world socially & politically for the better. This is to reject the common sense present, in favour of the uncommon sense future, in the light of which one lives.
- ④ The way of Science, which is to find uncommon sense laws working in commonsense chaos, to build a reasonable world.
- ⑤ The way of art, which is to find fingerposts to an ideal world in this world.

Common Sense, Appearance & Reality

There to live well, to be a real person, one must always live in the light of the future 'ideal' world. Life is empty if its whole activity isn't centred around the unseen, more real, world.

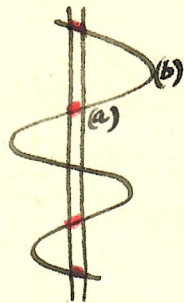


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"Learning by Experience". This implies that you improve as time goes on, rather as a house is improved by renovating the plumbing & the electric installation. This is far from the truth. You don't really learn by Experience at all. You only experience.

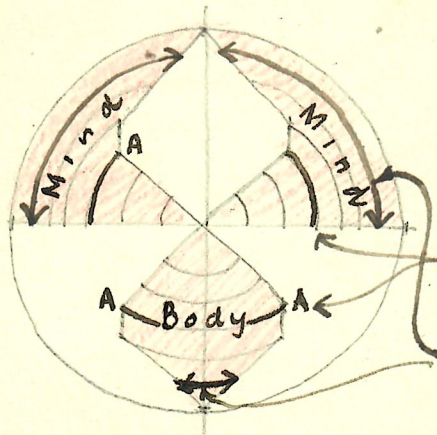
You are Experience. This Experience is $\langle \rangle$. What you call "your experience" is a bit artificially cut out of the $\langle \rangle$. What you call "learning by experience" is making the cut a bit higher in the $\langle \rangle$. Actually since Experience is one, timeless, eternal, there is no learning by experience.

The fact that I can now, out of habit, ride a cycle is an all fours with the fact that my body is composed of cells. My cycle-riding & cell-hood are both parts of my Experience which is One.



The cell happens to be evident to vision at (a) whereas the bicycle-riding at (b) is out of range. But I am all Experience "past" & "future". This Experience turns back on itself in such a way that there are evident overlaps. Then I associate with my "body".

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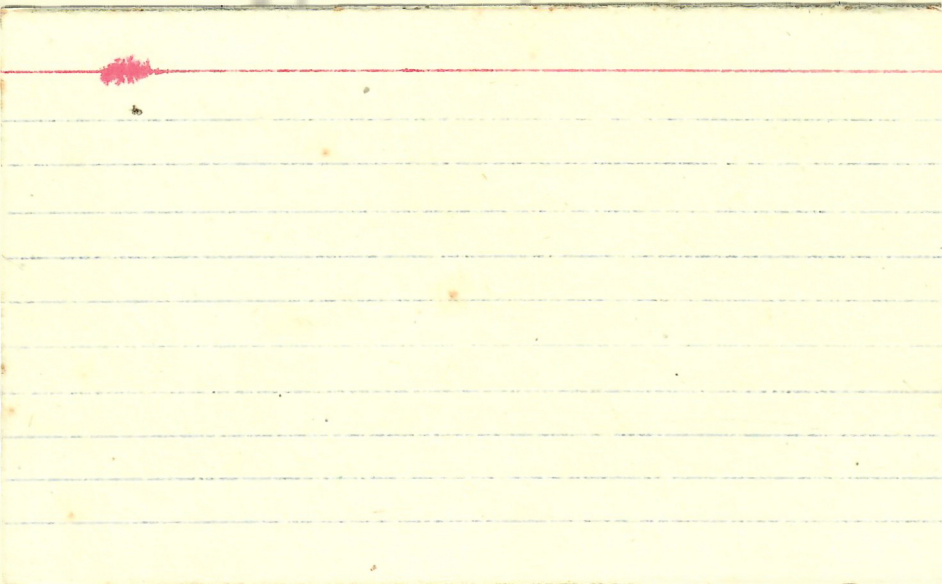
Mind is what is external
to you, Body what is intimal.

Growth is getting rid of
what is intimal & making
it external! = Ungrowth!

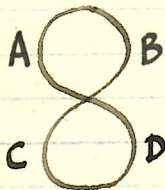
But note that up to a point
body & mind both grow.

Above A, Mind grows, as
Body un grows. Body becomes
Mind as the monad becomes

more & more self-conscious. In the limit God is mind
only at circumference & neither mind nor body at Centre.



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Growth & Ungrowth, Knowing & Unknowing

A = KNOWING	}
B = UNKNOWING	
C = GROWING	}
D = UNGROWING.	

at A the Subject finds itself outside itself in the Aura.
 at B the Subject discovers the Aura in itself by analysis.
 at C the subject creates a world outside itself
 at D the subject pulls itself to pieces.

Then we have the 2 great alternating principles
of Mathesis:-

① $\downarrow$ You as extending towards the whole.

② $\uparrow$ You as becoming nothing.

Note how correlative these are: you can't descend
to the bare self at the centre till you include
(much of) the world. And you can't ascend to
the whole until you have descended to the centre.

All the while, of course, you are the subject
at the centre, & the whole aura. But you have
to discover this. Starting from the appearance of
yourself midway, you must work up & down to the truth.

Growth & Ungrowth, Knowing & Unknowing

We have to reject ourselves, our human selves, to deny this apparent body of ours, to externalise it. This is only a question of discovering the fact that your real subject or self has no body, is not an object at all, is "less" than the electron. This is ungrowth & or rather unknowing.

Similarly we unknow the aura, mentally ungrow it, discover its illusoriness, & come down to bedrock - the bare subject.

The last chapters of Mabel, instead of (a) Unlimited
(b) Unseparated (c) Unknowable, will be on this plan:-

① Growth $\begin{matrix} \nearrow^a \\ \searrow^b \end{matrix}$ $\begin{matrix} (a) \\ (b) \end{matrix}$ mental & physical

② Ungrowth $\begin{matrix} \searrow^c \\ \nearrow^a \end{matrix}$ $\begin{matrix} (c) \\ (a) \end{matrix}$ mental & physical.

I identify myself with the human love of my work.
If, lying in bed, armed with a magic microscope,
I could see myself not as human but as cells, &
identify myself in that layer, I would be rid of
many human troubles - ambition, concern for
position etc.

Growth & Ungrowth, Knowing & Unknowing

If I could go further & perceive myself as molecules I would be beyond sickness, ~~perhaps~~ ^{but not} beyond death. And so on to the immortal, immutable, real self at the centre. I become less & less vulnerable the more I ungrow.

The man whose property is attacked can say "That's not me." The martyr whose body is destroyed says "That's not me." The self at the centre is unassailable. Like the little starfish you sacrifice bits of yourself, all of yourself, yet keep yourself.

But whether we realize the fact or not, the process of our being is just that: we live by dying, we grow by un-growing. When a man stops dying he stops living.

Then are two "^{facts} ~~illusions~~" that it is the purpose of the world to ^{realize} ~~overcome~~. (1) That you are nothing. That you exclude all things. That the aura is realized from a Center which is absolutely simple. (2) That you are everything. That you include all things. Growth is ridding yourself of the illusion that there are things that are not you. & Un-growing is ridding yourself of the illusion that there are things that are you.

Externalising. Making 'your own' body into Environment

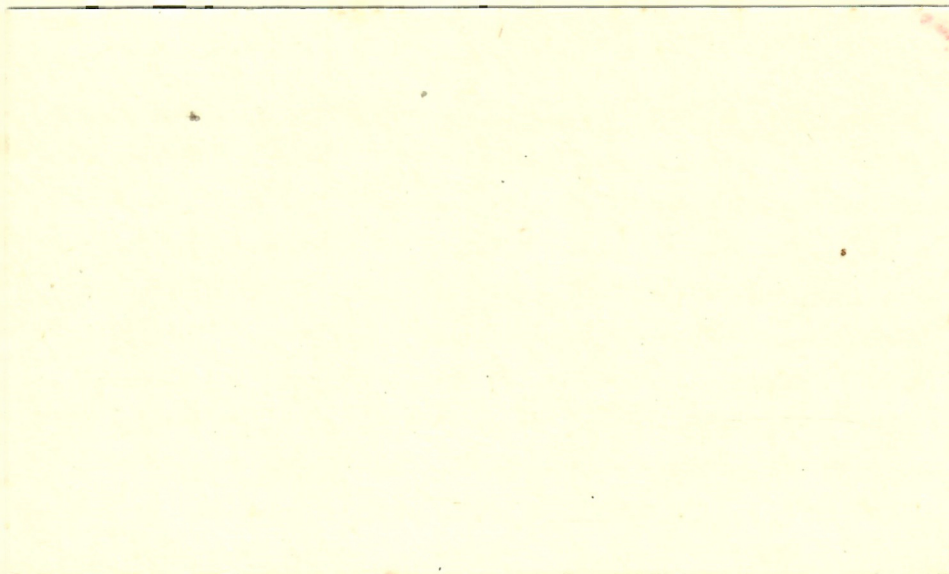
- ① The Aura Theory gets over the difficulty of the "alchemy of environments" internal to get real off from one another.
- ② For the essence of the Aura is that for the Subject all is environment, all is external. For you at the Centre your inmost cells are external. For Society at the Centre you are external, environment, outside Society.
- ③ Thus God as the Self is truly a Deus Ex Machina
- ④ No "stimuli" take effect save at the centre. When you speak to me, I, and Society, Life, Earth etc

are stimulated. For the purpose of "being-stimulated" God, & every monad in him, is stimulated from outside, (as well as from inside). Thus though your pain is "in" you, it is objectified, an external stimulus.

⑤ Real, or absolute self-consciousness, is the externalising of the whole of oneself.

⑥ The more inclusive the monad's body the more rings of its aura it has to externalise. Society, to be Society, has to externalise down to a lower level than you can do. The high monads are such because they are love also.

Extremalising: Making 'your own' body into Environment
Society has, in clear perception, extremalised itself down
to men, left down to cells, Earth down to molecules
etc... God is God because he is in one aspect
the bare Self. ① You are a man because you
can extremalise yourself to the extent that you do
so. That is: you are self-conscious up to a point,
or down to a point. You are a man because you
can perceive your body, face, limbs.



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Intellectual Growth + Growth of Sympathy. You have exchanged your private space for public space: in many ways you have grown to Society's level.

But you lag sadly behind in one vital way: you do not apply that objectivity to others' feelings, prejudices, politics, preferences, that you apply to their precepts. A man 10 yards away is reading a book: the book from where you stand is tiny, illegible, no book, yet you grant that for him it is a 'normal' sized, readable book. You eliminate entirely your subjective view & entirely associate yourself

with his view. This represents an enormous growth.

But you don't do the same about his 'beliefs' that differ from yours. In the case cited you really add him to yourself: you see the book through his eyes. A man who sees the world thus universalized is himself extended to society-size: for him "here" is anywhere on earth. But what of beliefs?

You do not say: I, being limited to my perspective, need my opponents' perspectives. We adopt a common world of percepts in common space-time only to increase our differences, to fight.