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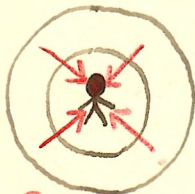
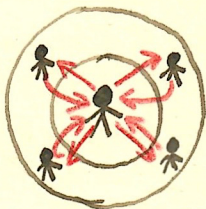
23

①

Mind & Body : You a man, for men
& to men.



MIND



BODY

① Your humanity, from the aspect of you as mind, lies in the human ring about you which is a ring of men. That is the human world you live in, know & will in, that world which is your human self - yet given as other than you to begin with.

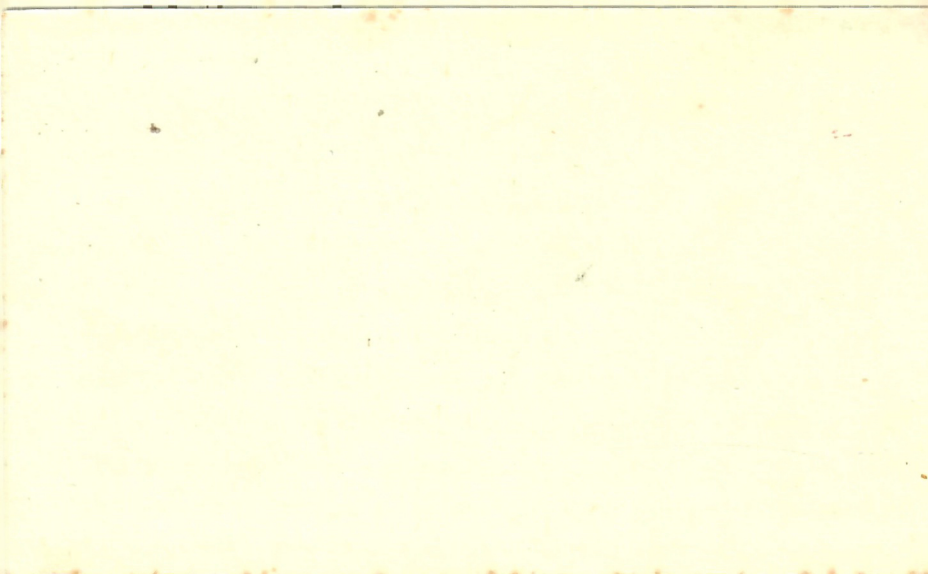
② Your humanity, from the aspect of you as body, lies in the centre of this human ring, from which you are known as a man. To none but men are you a man. It takes men to constitute your manhood.

③ You as mind are the ring of men, from the centre of the ring.

(2)

Mind & Body You a man, from men & to men.

- ④ You as body are the centre of the ring, from the ring of men.
- ⑤ You, conscious of yourself as body, take up the point of view of the men in your human mind-ring.
- ⑥ Genetically, we have (a) You as mind - men-ring
(b) You attributing similar mind to men
(c) You seeing yourself as body through their eyes.
- ⑦ Thus body is a later thing than mind, a rather elaborate construction, a reflection of mind back on to the thinker.



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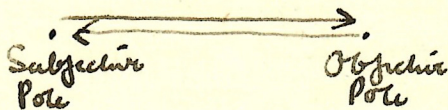
The Unity of the Object. Growth at Subjective & Objective Poles
 Separate "percepts" & concepts are abstractions. You as mind
 are a unity. See Richardson on Unity of Object as
 correlative of unity of subject. A picture-head in which
 percepts appear as separate items is quite a false notion.

Mental growth is (a) bringing more & more outside
 material into the pattern of the Object & (b) bringing
 out, making explicit, & developing the unity & the
 pattern of the Object; ^{or} (a) achieving new interests & (b)
 integrating them into one Interest. The unity of the Object
 is the unity of your Interest. See Hocking: Human Nature.

The unity of your Presentation & the unity of your Will, tend
to coincide.

What is the Object?

It is your universe. What you are now at the objective
pole you will be at the subjective pole. Your development
is the growth of the subjective pole at the expense of
the objective. But self-consciousness is the reverse process.
Your growth is thus 2-way.



he is at objective pole.

You 'sympathise' - he has
passed over to the subjective
pole.

Unity of Object. Growth at Subjective & Objective Poles

The law is that the Objective Pole must grow first. You must know yourself as Objective before you can absorb yourself. The more vividly other, the richer & the more 'separate' the object the richer you are when you have 'overcome' & absorbed it.

A stage on the way to full & final absorption is the rhythmic expansion & contraction of 'sympathy'.

But note that this Objective Pole, however unabsorbed is always One. And it is your World Picture, your Universe, as you mirror the Universe (Leibniz)

You are not really concerned with monads of your own level, as monads. You are concerned with an entire object, in which you nevertheless distinguish 'separate' parts. Your world is multiplicity in unity. The whole is in every part of it.

This Object is really the whole, but much of it is confused & 'indistinct'. Every monad mirrors the whole.

Ogden (ABC p. 39): "The plan of the universe as we see it is the plan of the persistent accords in our nervous centers, the plan of the patterns by which we handle our stimulation."

(3)

The Unity of the Object. Growth at Subjective & Objective Poles
Your body, the external view of you that others have, is really the Subjective Pole of yourself. To you this Body is non-spatial & non-temporal: it is gathered into the Self at the Centre. The aura, from centre outwards, starts now from your periphery. To you, all the Ω is external to body; to others your Ω is partly the mentality of your bodily monads.

God has gathered the whole world into the centre, & yet the whole world is seen from that centre.

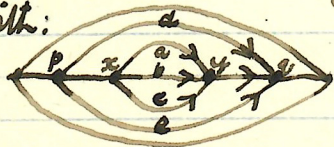
Growth is seeing the world from as many sides-
at-the-center as possible. You see the world as
many sides, in varying numbers. But of
course these sides are not really many. Their
manyness exists to be overcome.

18 22 23 24

You only know Yourself.

Perceiving a thing is a mode of being that thing.

Then are two modes of being a thing: ① as mental activity - perception; willing ② as mental content - object of perception, willing. When you divide (cast off) the ① kind of identity becomes ②. You can never know anything you are not identical with:



At y and x you^(b) are subjectively identical with (a) & (c) how your identity persists in as much as (a) & (c) are part of you (b)

and you (b) are part of (a) & (c). You & your friend are differentiations within your larger self - common self - (x) & (y). Knowledge is news of something outside yourself; always it is the development of a certain internal richness of the self which is common to knower & known. When you 'cast off' parts of yourself - animals & men for instance - what really happens is that you become self-conscious. You project internal richness & imagine it to be external.

But this apparent externality you overcome by :-

- (a) First you are merely concerned with affect of object on you.
- (b) Next you develop objective outlook towards it.
- (c) Then sympathy. putting yourself in its shoes, you realize it to be a p-h like yourself.
- (d) You love it & eventually knowledge & love of it end in identification. The process ^{x to y} is complete. ~~x~~ $\rightarrow$ ~~y~~

But all along this has been intimal, a process within your (not or quater) self.

You & I are looking at one another. You are me as P-H, I am you as P-H. You are not then but here. I am not here but then when you are. This is

^{exchanging}
~~sharing~~ identity. This we do because we are ~~also~~
sharing identity as subject or perceiver at x & y ,
because we as one subject have common objects.
We exchange identity when we 'observe each other'
because we share identity as having common
objects. Our 2 identity aspects take the form of
object-differentiation (or exchange) at (a) (b) (c), &
the form of object-integration at (x) & (y).
Every object we have in common goes to establish
the identity of our selves (for self is not abstract)
& what differentiates us is not something private or
withheld, but just the opposite: the fact that I become
you & you become me.

We experience the world as one experiences, in our 'past' unity & in our 'future' unity. Now this experience discovers his own internal richness (called you & me) in a moment of introspection.

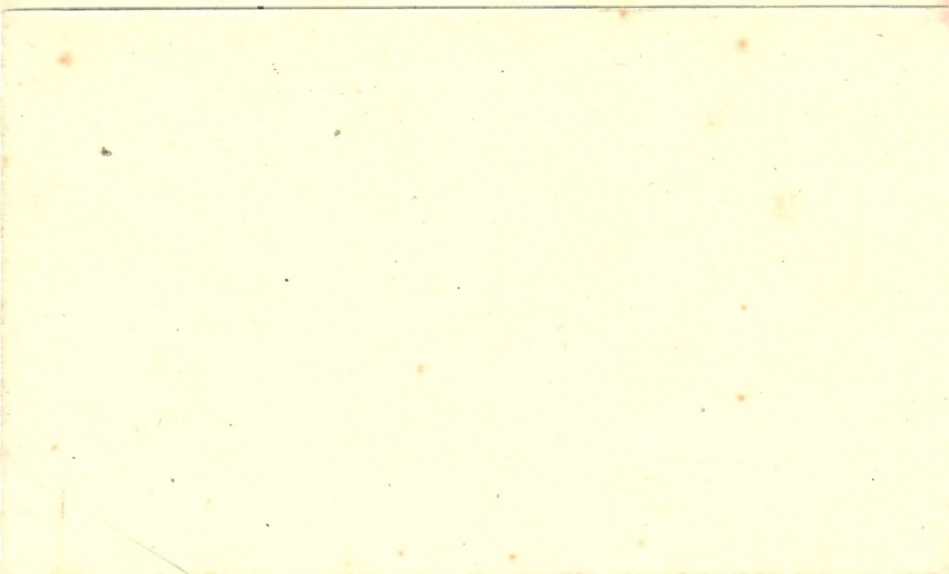
It is common objects which make us one experience. That is why we draw together in face of a common problem or enemy; we approach our unity-aspect. While we lack a common object we are objects to each other. We can only become separate by changing places - which is not separation.

What is the nature of our unity at $x + y$? It can only be characterised by 'community of object' or 'having a common object'. For to say that selves or subjects part & come together is more or less meaningless. In so far as you & I have common object-plans we are at $x + y$. To turn from occupation with each other at (a)(b)(c) to occupation at y with common objects (d)(e) is to that extent to become one.

You and I will now become one by contemplating one another. The moment we find common object-plans we unite.

4

What does this evolution of objects mean in *Our time*.
It means that a ring is a condensation of the ring
within it.



Developmental Time & Q. No time lost in Q. The reason why time is not used in Q. is because of the reversal of time. In Q. it is unwound; in C. it is wound. The centre is instantaneous & requires no winding or unwinding. It takes all time for anything to happen, & no time. But there is a biting off of time in all experience - a slow progress upwards Q.

