

It is always the particular circumstances, the accidents, of our lives on which we dwell. Endlessly we take over, & sort, & re-arrange, & brood upon the brashy details of our Existence. "What did he mean when he said that about me? I was a failure at that party. I think she likes me. I looked rather smart on that occasion but....." Endlessly the futile running commentary goes on, Endlessly...
Meanwhile you are a man. You are this wonderful, terrible, sublime thing - a human. It is a tragic

and beautiful thing to be, a thing of terror
& wonder, an everlasting conundrum.

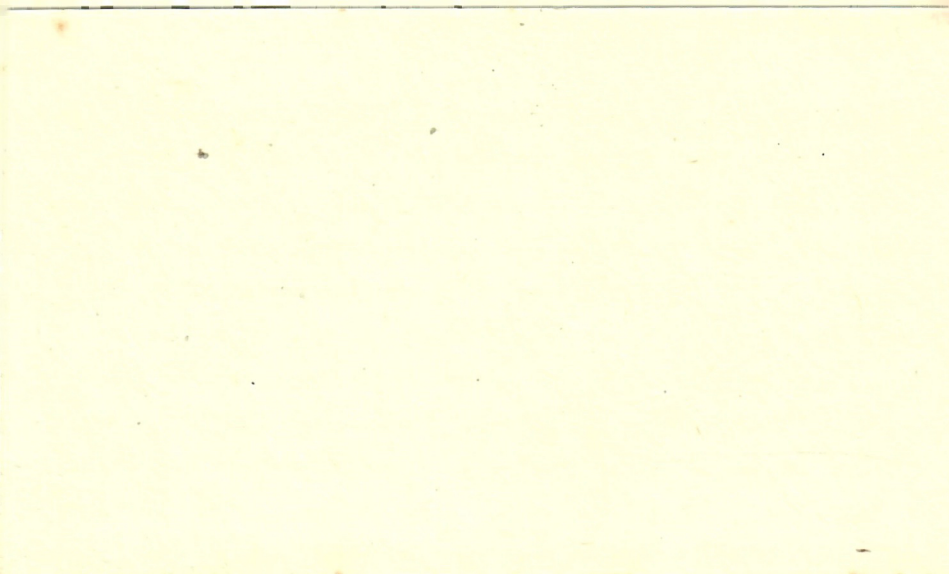
You are a man. If you were to remind yourself
daily of this for a year perhaps the tremendous
implications of the situation would begin to dawn
upon you.

The situation is poetry, music, high drama,
wonderful beyond telling. Yet we hypnotise ourselves
into the belief that we are scavengers of all rubbish.

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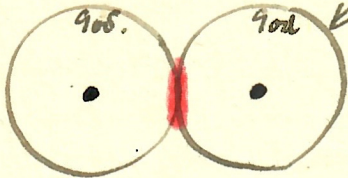
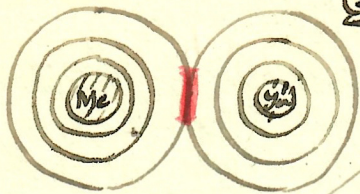
We are like a man in an Alpine chalet who spends his life conning the details of the dirt on the window pane, when an instant's change of focus would reveal the splendid mountains.

See Robinson M in the M



Relation between Auras of Two Subjects - Common Objects

- ① Let us take the spatial world as we find it *prima facie*. In it like two monads, you & me, how our aura levels are at definite distances apart by objective standards. The cell level is perhaps an inch from me (i.e. from contact) the man level a yard or so to 200 or 300 yards say; & so on. The same with you.
- ② Now supposing we see a common object, say a third man. (Cf. Hocking: *Outline Mod. K.*) He is at ~~the~~ man level in both our auras. Our auras - at that ring - coincide in him.



③ In him, so to say, we touch
— come to identity as it
were.

Now supposing we touch one
another. We now as touching
come to identity. — at centre.

Now like two monads
who have 'nothing in common'
who perceive no common
object. Yet each has as his
outermost ring God, in whom
they come to identity

Common Objects ④ Thus the distance apart of monads is very important indeed. Space - or the reality that Space is the cloak or symbol of - is tremendously important for subjects. The people I live with share the same objects, to a large extent, with me. We become identical to an extent that persons far apart do not.

⑤ When you & I recede from one another we take our Auras with us. Our man-level rings pull apart leaving our society-levels coincident. While we live they will always be coincident.

© Conversely, when you & I approach to shake hands, first our men touch, then our cell touch, then our molecule touch & so on, merge, till, as we touch we become one at the centre. (No wonder touch, the laying on of hands, can be magical.)

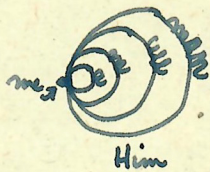
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Perception: Observing another's brain processes.



In Ch II I think I was wrong in one respect. When I am observing a man seeing, with his brain processes, where am I? As a man seeing, he is at my man-ning, as cells, at my cell-ning &c — all projected from the nothing-here. I mean, the breaking down to nothing takes place here & not over there in his brain. It is accomplished here in mine! In other words, the man I am examining is at various levels

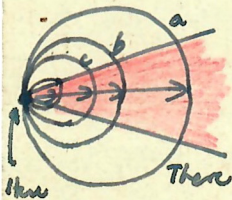


of me.

There really must be 3 descriptions ① Picture head when all is here



② The Scientific Story of Ch II ③ Junction of ① & ② in which I realize that his breaking-down as I appreciate it is mine - here?



I see a b c ... in this red area, as projected. My field doesn't cover them curving round to my Here. They are all Here: They are all There, each with its proper distance, or degree of Therehood.

- The Picture Head is not all change. In particular:
- a) Colours, sounds, shapes are repeated & recognised as constants in the flux. Redness & triangles recur.
 - b) More complex sequences, or laws, are observed.
 - c) The feeling of oneness, of you being you, which strings the appearances together. Feeling also of striving, emotions, will, connected with this oneness.
 - d) Changes in picture-head consequent partly on the striving, partly according to the law-sequences at (b) & partly unexplained.
 - e) Day-head & night-head. Memory-head etc. Imagination-head & habits-head etc.

(over)

So far, there is nothing to show that anything in
your picture-head has any existence on its own
account.

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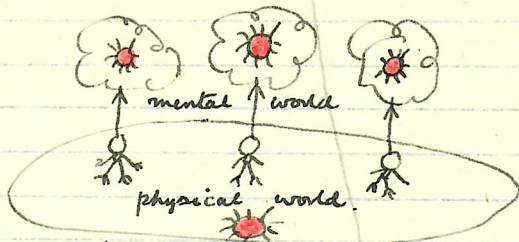
The Mind's Contribution to the Object, Illusion, & Realism

I add to what I see, mad erroneous 'projections' into objects; often 'my' contribution far outweighs the objective contribution (e.g. pink nose of the drunk man) Now according to my doctrine of Realism I see the object - I grow out to the object . Now the object must include all that people have thought "erroneously" or "correctly" about it. It has all the meaning that has ever been mad into it. It is all it is & has been & will be to others, including the errors. This means that it is extended to the whole, for some minds can see every thing as an aspect of the whole, or in the whole - the world in a grain of sand. Here then is another mode of extension.

One result of the above is greatly important — the object is all that it has been for people historically & traditionally. The mass. Church bells, St Pauls, Virgin Mary, etc.; fictional characters, the live stump mistaken for a ghost — these really include in their real being what people have known them as. If you do not appreciate the mass & the bells in this extended fashion you miss just so much of their reality. Ultimately one sees nothing at any level correctly till one sees that object as referring also to other levels, participating in & drawing reality from every one of them. The atmosphere, the beliefs that cling to, a title, a name, a Person or Saint, are true, so true that lacking these 'extensions' or overtones, the object is not itself.

The above gets over much of the objection to Realism; that it does not explain how Error happens, or the mind can add to object.

Surely it cannot be true that in one world the sun is myriad-fold, & in the other one.



The solution is that there are myriad suns in mental world — unless minds are somehow one. A good argument for their being one mind.



Which is real: the thing-as-it-is-to-itself, or to-others?
Which is the truer aspect of you?

Things-as-they-are-to-themselves are organisations of things as they are to others. You are a system of the exterior aspects of things. Both aspects of you are therefore equally essential. Colours & sounds & qualities are what make up your experience - are part of what you are & are therefore quite real. Ch II needs this correction.

There is nothing else in the world but these two: (a) what things are to themselves (b) to others. There is no matter. (over)

"What I am to others" includes material effects."

I find in my picture-head certain smallish objects with hard outlines & constant shape.

These objects are nothing like me, nothing like this organised panorama which I am.

Yet I come to call myself a man, & to call these objects men, different as we are. Once, by faith, I recognise their separate existence, I recognise also that they are to themselves picture-heads like me, & I am in their picture-heads as a little hard-outlined, constant-shaped object.

But Animals also are picture-heads.

I have faith that these objects, so different
from me, with head & eyes where I have a
picture head, are like me. It is a tremendous
assumption. Are you sure you ought to
make it?