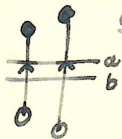


Self-conscious Basis of Perception ^④ In a sense the lower T.V. animals are superconsciously, via their T.V.s, aware of themselves objectively. Man as self-conscious is at . The animal as super-self-conscious is at . The truth about the animal is (a) what it is to itself + (b) to its T.V. + (c) to every other mind.

For your view of the flower, though it is not the flower, is yet a part of what the flower is. It is illusory only in the sense of being incomplete, not of being false. For your view of the flower is the Species + life + ... God becoming aware of what the flower is: i.e. a b.



Whitehead: Adventures of Ideas: (240) Does the meadow as it appears to us conform to the happening within the region of the meadow? (241) Such conformation

can't arise from natural necessity - double vision, images due to
reflexion & refraction prove that. Apperances are finally
controlled by functionings of animal body, & are derived from
the past - a past common to the body's functionings &
the surrounding region (the meadow). Are the animal body
& the external region not attuned "so that under normal
circumstances the apperances conform to nature within the region."

"The attainment of such conformation would belong to the
perfection of nature in respect to the higher types of the animal
life..... Evidently there is failure.... But we have to ask whether
nature does not contain within itself a tendency to be in time,
an *Eros* urging towards perfection."

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Pictura Head. Characteristico one doesn't realize till they come as a revelation are:-

- 1) Your pictura-head is 2 dimensional, not 3. You think distance. C.f Berkeley. Try to grasp the given naively & you will find a flat pictura. The way you now see through the fingers of your hand is in the same plane,
- 2) But when is this plane? Here or there? Right up against you or over there? But there is no right up against you, there is only this pictura head which is 2 dimensional.

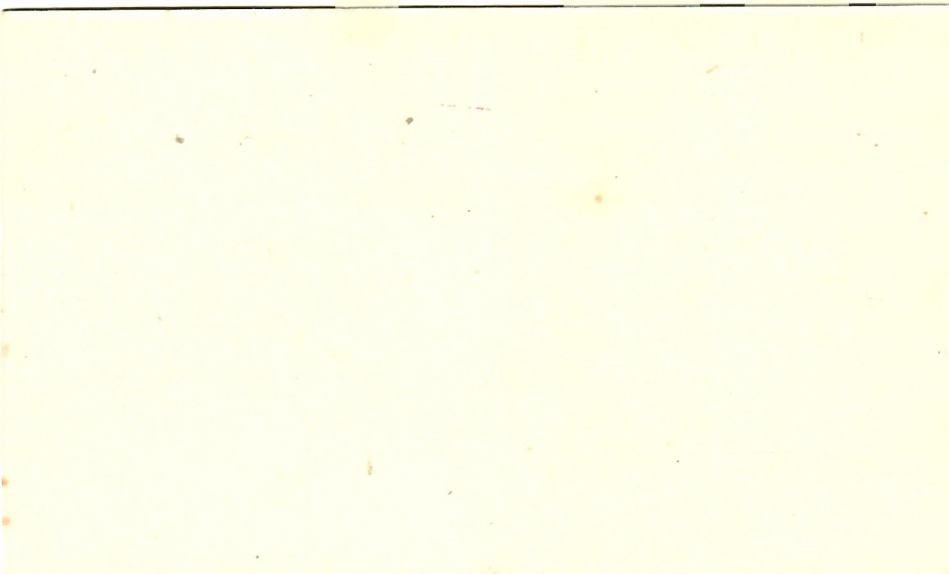
3. And in this 2 dimensional, flat picture which is not at a certain distance from you, or at you, but is just you, there are objects. These objects have the strange habit of inconstancy of (a) size (b) shape.

(a) A man is a flat shape that may be so tiny as to be almost invisible, or he may fill the world & be much bigger than a house. It is quite arbitrary to say an elephant is bigger than a man. It isn't, except in a theoretical way. Practically nothing is of fixed size. Try to see a far man as really a tiny man.

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Pictum Head 3 (b) Now are shapes constant. It is a theoretical & no doubt useful ~~construction~~ to construction to build these ideal shapes but in practice a penny has millions of shapes & it is arbitrary which is called "real".

4. To realise such things simply, the return from sophistication to naivete is needed. The purpose is not to return to the primitive only, but to realise what we have imposed on the primitive & make our departure from, or construction upon, the primitive a conscious construction. This is philosophy.



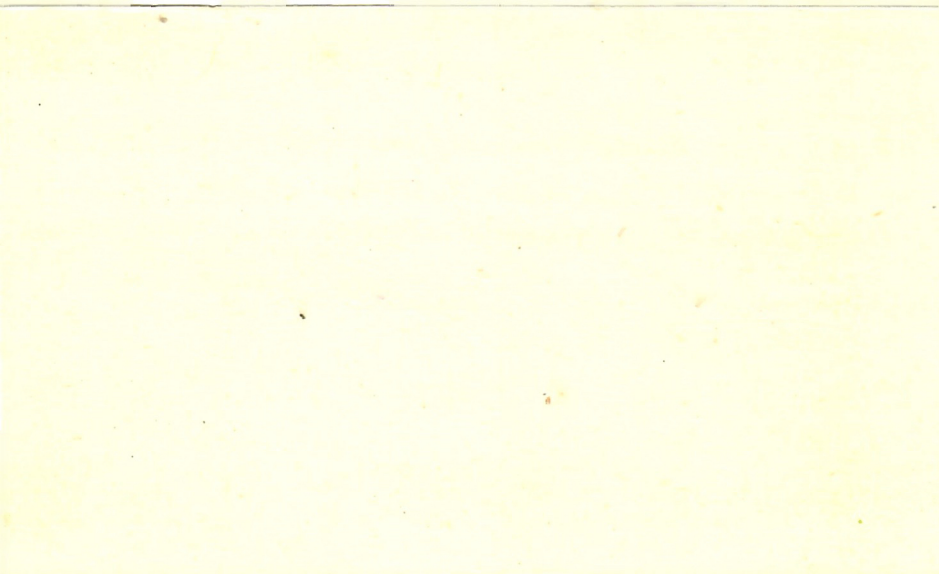
Immortality

① The view out might remain. See Butler's analogs p12.

The view out is from where the body is not.

(but regions of observer & observe are same regions)

② The view out is from the Creator, which is
immortal.



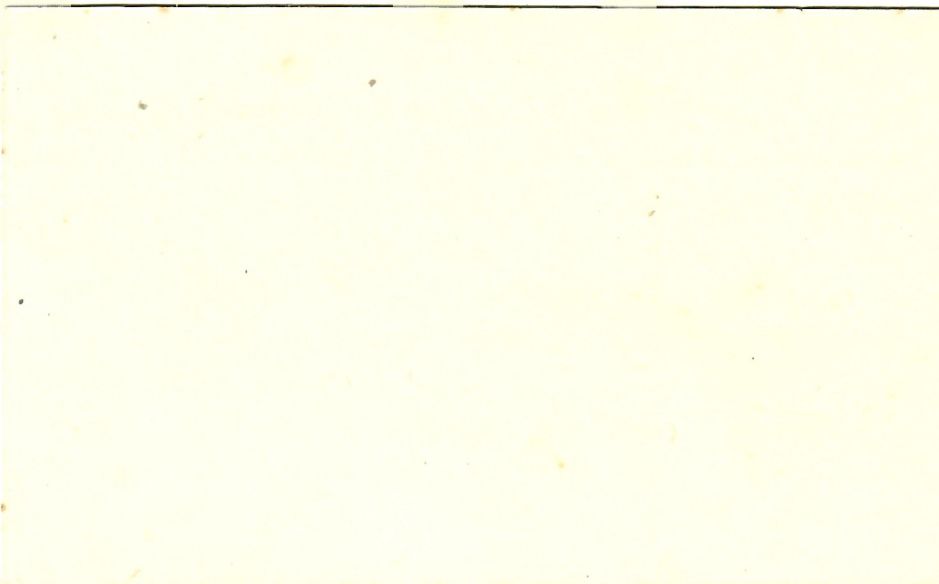
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The Alman. The Centre.

is will-less, actionless, without ideas, without possibility of being affected by the world. It is without body & without mind.

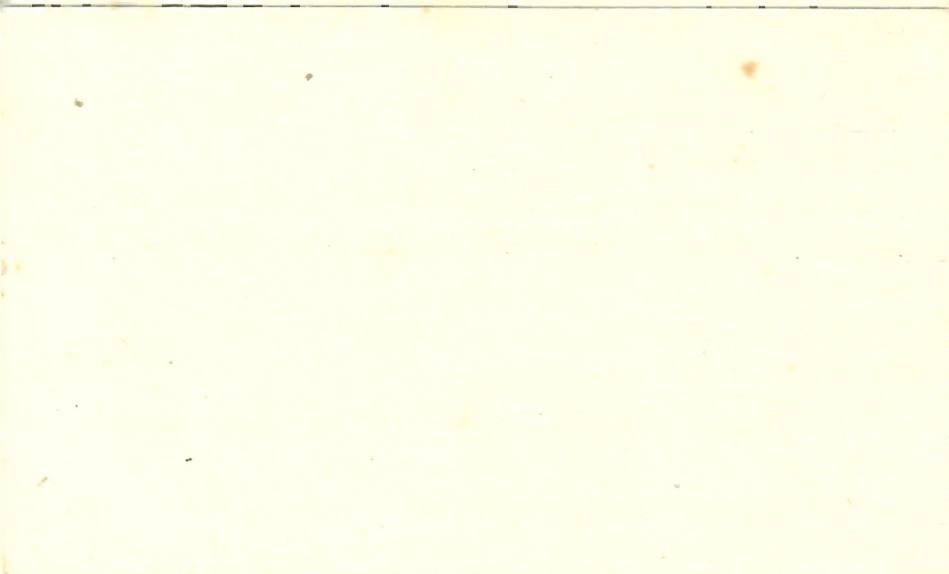
Thus it cannot be divided into pieces nor can it be continuous.

It is nothing. Yet it is the source & mainspring of everything. All will & action & ideas spring from this Seed.



No Body in the Picture Head Chapter I is vastly important for Mabel & at once plunges the reader into the heart of Mabel's doctrine. But towards the end of Chap I, prepares ground for later chapters by pointing out that not only are you Headlers, but Bodyless.

The great discovery is that you have no body: that all is mind, all is Aura, & if your body is, it is the unknown known at the Centre of the Aura. We think & think that you are not body, but mind.



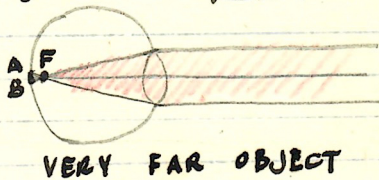
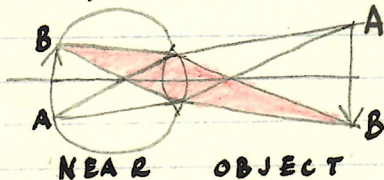
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One Centre and One Picture-head ① Every picture-head is "seen from the Centre."

② Take my seeing an object. I see it because all the rays from a point on the object are gathered to a point on the



retina $B \rightarrow B$. The object to be seen must be in focus. That is to say that a point on the object must "touch" or be

in contact with, or must correspond to a point in me. Theoretically an object at infinity is a point of no dimension in me. And every point in nearest seen objects is similarly brought to a point in me as though it were from infinity.

③ All seeing is from points, from sub-e level. And the number of such points on my retinae approaches infinity.

④ Yet I do not have an infinite number of selves but one, not an infinite number of p-h's, but one. In me, therefore the selves are One.

⑤ But if they are one in me, a monad, they are one in all other monads: in Life Earth, SS. U or Whole for instance.

One Centre & One Picture Head ⑥ Now the centres (nāṭal centres) by which Society, life, Earth etc are, amongst others, our nāṭal centres. Society's eye is a compound eye - our eyes are its eyelets. Just as our eyes are compound of cell eyelets. And so on down. ⑦ But the centres are One in us. They are also One in Society, life, etc. It follows that there is but One centre, divisible on one side into myriads of centres or subes, unified on the lower side:



And the One Centre has One picture-head - God's.

⑧ I have put this very badly indeed, but the main facts are clear: Because my self lies at the Centre it is One with all my sub-selves. Because my p-h is seen from the Centre from which all my sub-selves see their p-h's, & that Centre is many yet one, there is but one p-h in me. And because I am a monad & God is a monad what is true of me is true of him (in the essential features of monads at least) — His p-h includes all his sub-selves' p-h. In other words there is but One Self & One Picture Head.

⑨ I unite in one p-h all the points in the mental map, seeing the image as one — because the points are one.

One Centre & One Picture Head (10) Your limitation as human, at human level, is that you unify only the sub-es that you contain, & that your world view is the unity of the points in the objective world which have corresponding points in you. But, advancing to your total body, you contain more & more sub-es, & eventually all sub-es. And the "mental map" (as it were) of these is the One p-h, just as they are the One self.

(11) But even your limited p-h only exists by virtue of the whole p-h, of which it is a selection. For all levels of the P.H. & all detail in all levels are interdependent.

Just as your sub-rels & your sub-es only exist
by virtue of the whole self, apart from which they
have ~~no~~ reality.

(12) There is no alchemy of picture-heads. Your cells'
p-h's are parts of yours, though as parts they are
out of your focus.

(13) No World has one compound Eye.

The Centre of the Aura is Where Things Happen.

① Stimulus. No stimulus reaches you till it reaches the Centre. Till it reaches the self, the stimulus lies in the aura of the self, & is still. For the self or subject, External. What we call stimulus is a series of effects passing from outer rings of the aura towards the centre, through that series of elements in the aura that the subject identifies with his (empirical) self. But the actual stimulation is not there in the 'body' but here at the centre when body has been totally externalised.

② Action Action is the action of the subject at the centre. You act only as at the Centre. No real action can be initiated by you (or any other monad) save as subject. The effects spread outwards towards the outer rings of the aura. At the human ring, what we term your (human) action takes place. But the real subjective you lies at the centre & your 'human' action is as external to you as your 'social' action — all this external action is but the unfolding, the becoming explicit, of the real action at the centre. Action is a function of a subject. Cells, men, molecules are objects. They cannot will