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The Centre of the Aura is Where Things Happen

③ Will. You only will as subject as the brain self. Will - from - above has to reach the centre before it is your will. All other will is external & not strictly speaking will at all. But you identify your will with the external will - from - above of the human 'you' in your aura. This is external. Will is not will till it is effective will & it is not that sure at the centre, Will is a function of a Subject. Cells, men, molecules are objects, not subjects.

④ Presentation. To the Centre the Aura is presented. The Aura is wholly external. Only the bare subject perceives. Your 'human self', your 'cell self' & all your other empirical selves are objects of contemplation, and as objects are external to the subject. By becoming known an entity is excluded from the self or subject.

⑤ Thus the whole argument turns on the fact that the Subject is an absolute & indefinable Given, a fact that, by definition, cannot be known. The Subject is none of its 4 functions detailed above. Nor is it any of the objects which belong in its Aura.

The Centre of the Aura is Where Things Happen.

⑥ Yet the Subject is not Real by itself. Nor is the Object - the Aura in its four aspects - real. Reality is Aura-Subject, or Experience. Experience may be divided into Experiencer & What-is-experienced but the division is artificial.

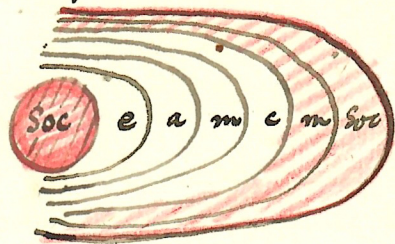
⑦ The Aura, then is an aspect of Reality & all that goes on in the Aura is essential to that other aspect of Reality which is the Self. And the identification of selves with parts of the Aura is Real, & it results in the identification of the whole Self with the whole Aura.

⑥ Thus we have the two modes of Reality: the
Self as an Observer & the Self identifying itself
with All. The Self as Centre & as the complete
Universe.

- AURA ① Every monad's external self starts at sub-e level. Every monad as subject is at the Centre. The Centre is the Subject, & all subjects are the Subject.
- ② This throws much light on self-consciousness of monads. When a monad is self-conscious it makes of itself an object — not of its self for the subject can never be an object — but it is conscious of the empirical self. (See Richardson's terminology).
- ③ Society, for instance, sees inside itself. It sees you as you see your hand. It sees you at the man level of the Aura, as you see a cell at the cell

level of the aura.

Presumably Society is conscious,
of, perceives down to its
man-level.



④ In a sense you as body
are sub-es (+ therefore not
"body" at all), and your
atoms, molecules etc are

outside you. As human you conceive yourself to
be at the human level of your aura, where you
see yourself in the mirror, or your limbs in the
ordinary way. So Society sees itself, or what it
specially identifies as itself, at the appropriate aura level

AURA (5) Self-consciousness is (a) having an aura (but, so far, this is consciousness only) + (b) identifying parts of this aura as oneself. Growth is, in its internal or experiential aspect, growth in the scope + detailing of the aura. Growth in self-consciousness is growth in the scope + detailing of that part of its aura with which the monad identifies itself. Note that growth + growth in self-consciousness are not the same thing. For a man may learn much of society, yet fail to identify himself with it. Another man may be ignorant about society, yet identify himself with it.

⑥ Generally speaking, the monad will find himself (out. sap.) in the aura level with which he is most concerned. (see Whitehead or "concern")

⑦ This notion of yours that you have a body here at the centre that you can't see is nonsense. The only body you have is out there, primarily in the human ring of your aura. You can only see your body there, & you, the subject, perceive from the central sub-c. region. So also does God perceive himself from the centre. As conscious of himself he externalises himself, perceiving the whole of himself as the Aura, of which your aura is an excerpt.

AURA ⑧ Subjects don't leave their position at the Center. It is the Universal Observation Post. It is the Self which is everything externally because it has emptied itself of everything internal.

⑨ No monad as subject has any internality.

⑩ Stimulus



The Hierarchy Supercedes for P-Hs but not on External View

Gradually it dawns upon me that the Hierarchy, as a hierarchy of interdependent individuals each confined to his level, is itself only a scaffolding for a lower view (which again is a scaffolding for a still lower view, doubtless). If level-travel is the very evidence of monads, we must define a monad, not in terms of one level, but in terms of level range. And precisely in terms also of the contentions & quality - the baggage - of the journey. This gives meaning to the religious intuition that man must find his salvation outside humanity. Nietzsche. Berdayes. St Paul. You are one moment at a high super-human level, another

moment at animal level. But to outsiders you are always
in every mood, just a man, noted to your level from which
you don't travel at all. The solution of the dilemma:
if you are not at any level, but at all levels, what distinctions
are left — is this: externally you are human: that is
a fortune, for now. Why this discrepancy? Why can't
one be reflected in a man, the level at which he is living?
Then we have a real divergence & discrepancy between mind &
body: such fundamental changes in the one are reflected so
very vaguely in the other.

The hierarchy really is improved in the P.H. world of
what things are to themselves. Now you start off taking
this external or fixed view of a man, & learn gradually to

The Hierarchy Superseded discount it. This is doing away with the scaffolding. Governing the physical world, mentalising it, is Karpur taking A at a given level & discovering that it is really B, C, D, etc at other levels. But B, C, D are now the externally viewed objects, fixed at 'their own' levels. These can be de-levelled too. And so on ad inf. The solution is: The monad both is & is not at 'its' level, is — to others, is not — to itself. Or in some measure is not. Looking then, upon the World as Mind, we find there is no man-level by itself, but only a man-ana of the One Mind. We are men only to other people — not really, not in Reality as mind. To yourself you

are definitely not a man, save as you "see yourself as others see you" through their eyes. Externally.

But note that the external view of you at your level can't be dispensed with. However much you go on penetrating P.H.'s, they must always contain material, which is external view of man-as-is. The external view of you, imprisoned statically at your level is necessary. But you (to yourself, as P.H.) belong to all levels.

Cognitive Revolution at middle age.

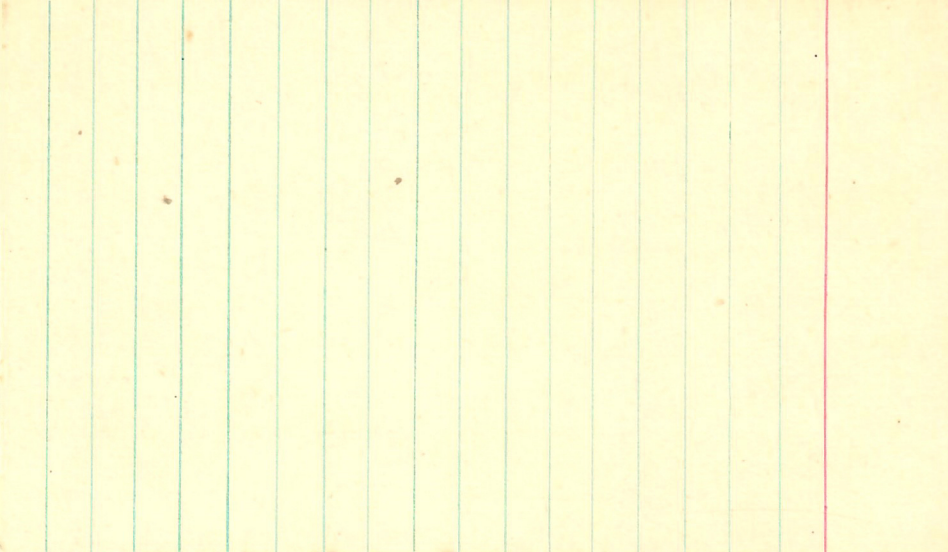
- 1) Kant was middle-aged.
- 2) See also Heidegger: Man & Machine.
- 3) myself: - discovery of headlessness = a corp. rev.
discovering that object is in me & I in object.
that motion, qualities etc ~~are~~ built up to themselves
here in me. Discovering of imminent God.



MIRROR - Epistemology = Morality: Here-There

When you are, here, you are nothing, nothing but a mirror for all things. When you are not, there, you are all things. The moral consequences of the epistemological situation. To be nothing is to be a perfect mirror. Realize yourself as nothing here. Realize you have no head!! This is the moral no less than the epistemological task.

Rogers: Students Host of Phil: Bruno: Each man is a point in which the fulness of the Godhead is reflected B "man is a mirror within a mirror..."



But the greatest mystery of all is the mystery of existence - of the existence of anything at all.

Leave aside the question of what it is that exists - whether God, energy, matter, mind, spirit, the Absolute - & consider only the irrefutable fact that something exists. This existence seems so un-called-for, so improbable, so wildly fantastic. - once we think of it. Our questions How? Why? When? are so obviously futile.

Yet to contemplate this everlasting mystery is profoundly satisfying & pleasurable.

(over)

The Universe, or rather the Whole, is One. Of this One's origin & essence we know absolutely nothing.

It follows that the detailed knowledge we have of the One is really invalid, & our ignorance complete.

Even if all that existed were a stray Electron or two - their existence would be as inscrutable & as wonderful as the existence of our world.