

Our reality and Reality

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I hope to establish these two distinctions, between Reality (absolute) and our reality (of conscious experience and self), and between our self (part of our reality) and our whole self (of Reality). A process is then alluded to towards the end of this article, of our integration with our whole self and with Reality through our whole, with our part to play in it. More of this process will be presented elsewhere, but here discussed are the pivotal issues involved in approaching our being a part, and referring to our whole being, who is of Reality.

1 The concept of "projection"

It is proposed here that our reality is “projected” or placed in space, *through* the Central Nervous System (CNS), by our whole. The CNS, which includes the brain and spinal cord, is an integral part of our whole being. We will look at how our reality of conscious experience and self should be regarded as a part of our whole being projected *through* the CNS.

Let’s start with vision as an example of projection.

Light bouncing off real things in the real world focuses upside down inside at the back of the eyes, and stimulates the receptors there at the retina (cones and rods), which converts the focused images into nerve impulses. These travel through the optic nerves and reach the brain where our vision is created and placed, in space for us to experience.

In similar ways information, of certain aspects of the real world that sense organs of the body are specifically sensitive to (eyes for light, ears for sound, sensors on the skin for touch etc.) is put together in the CNS (by our whole) to form the "outside world part" of our reality. It is the world we may experience called the phenomenal world, a useful and “powerful”¹ indication of the real world. With it is a “functional” and effective perspective, of our sense of being in the world - we jump onto a spot, point and touch, front up and throw. We are allowed this sense in our reality where, as one’s self or identity, we *seemingly* do things when, all the while, it is our whole who does things in the real world or Reality, including those things we think we do in our reality. (Note 1 - phenomenal world made from "aspects of Reality")

A capital R is used to indicate absolute Reality, and to distinguish it from "our reality", of conscious experience and self. Our reality is a projected part of our whole being, who is in and of Reality.

2 The self is a problem

Neuroscience seems to suggest that "what we experience” occurs in the brain. It has become a part of our modern understanding and culture (movies such as the Matrix). This diagram shows what was already being considered about our reality and the brain in the mid-1600's, when it was used by Descartes in his work (father of modern philosophy - "I think, there for I am"). It illustrates a part of the brain registering vision and initiating pointing.



But what about our self, one’s self, yours and mine? Are we a product of the brain? With our ability to consider and question things, our sense of independence and will, and separation from what we experience, how can we be made by and so secondary to an organ? What about our deeper being,

1 The powerful theories of science have their origins here, in our phenomenal world we may try to understand. Powerful because our theories and understandings work when applied in the conditions that they are meant for or were developed in. Nevertheless they remain of indication and story of the real world and things in it.

life, and consciousness? Where do they come from or fit, in the scheme of things?

I preempt this point, that there is no brain without a whole being, whole self or the whole body. We, as self or identity, together with and in our reality, are a part of our individual whole, "projected" through and not by the CNS.

3 The subjective aspects of our reality

The self is difficult to determine. "Who or what am I?"

Even as words, sentences that refer to themselves or "self-reference" create in many cases difficulties in our minds, recognised in philosophy as a self-referential paradox. If you think awhile about "This statement is false" - sort of doesn't go anywhere but leaves one suspended for some conclusion, some resolution, as if that is expected in a sentence. It is a commonly used example of the paradox where the contradiction in the statement itself intensifies the self-referencing and its paradox.

More so then, the question "What is the self?" (one's self itself). It brings self-referencing directly back to us, towards one's actual self is our "self-referencing conundrum" (<https://realityhc.wordpress.com/?s=self+referencing+conundrum>). It all comes of us being in an "apparatus for having an experience".

In this our make-up and condition for having an experience, trying to directly experience one's self is like a camera trying to take a picture of itself (with "exposures" of itself). We cannot bend the "apparatus for having an experience" to experience our "having an experience" self.

To avoid extinguishing our "self" in self-referencing or trying to experience the experiencing self, we can firmly distinguish the objective and subjective ends of our "having an experience" reality - and try not to chase the other end of the "apparatus" like a dog its tail.

The self tells the tale and hears, the dog wagging the tail is tickled by the tale wagging. Where is the self? Within our reality (of conscious experience and self) are parts including our sense of being and doing, inside and outside, subject and object.

The objective is the "easy" aspect - to explain and understand as produced by the brain (Chalmers 1986, Australian philosopher). Vision from eyes and all experiences according to the whole self's sense organs (projected for us to experience, *by our whole through* the CNS) belong to this group, as the object of "having an experience". But also included are functions of the mind, including determining, filing, retrieving and analysing, that can be broken down to linear mechanical or computational processes, "easily" attributed to the brain that is computer-like, at least in part.

The subjective aspects on the other hand, include the self, consciousness, the experience itself (different from what is experienced, which is the object of experience), deeper being, and the witness. Their existence and nature are "hard" to accept as produced by the brain or anything else, with our independence, will etc. as questioned previously (bottom p1). In contrast to the "easy" and objective, they are termed the "hard aspects of conscious experience" by Chalmers.

He suggests we consider the subjective aspects of our reality as fundamental (i.e., irreducible) to help find a new way of considering them. Any new approach to our subjective part must be different from the linear reductive way we "normally" try to grasp things in our minds we consider "direct", which keeps our enquiry and discovery to objective computer-like processes in our reality while never addressing the subjective them-selves except as concept or sense.

The development of AI (artificial intelligence) has moved the boundary between the subjective and objective in our reality to such a degree, objectifying so much of our mental functioning that are computer-like, though previously thought of as cognitive, creative, connective, clever and human. This encroachment creates a new impetus and interest to the age old question, "What is it to be human?" (**Note 2** - AI and our humanity – if it is just like being a dog or computer, would you choose to be like a computer, rather than a dog? Imagine what I'd do if I was a computer! Programme your self in, and run the application. Apply it. We are a part, there "must" be a whole. We can apply our self to our whole in our actuality, as projected part in space. Furthering part and whole as part.).

4 The self as a part of a construct

Our experience is determined "what it is" ahead of our line-up through the "apparatus for having an experience", but beyond this focus of certainty what we determine pixelates into uncertainty and unknowing. At the other end, our seat in the "apparatus for having an experience" is the "self referencing conundrum" on which we cannot experience or determine our self.

We do need a different approach for our conscious self. We remain concealed behind the lined-up with what we experience on the "apparatus". However, I do not think Chalmers' suggestion of categorising our subjective aspects as fundamental is necessary or helpful.

We already have phenomenology (branch of philosophy about our reality of conscious experience as phenomena) that offers us the "thing-in-itself", the state before we judge (phenomenological term) or determine "what" the thing of experience is in our reality. Phenomenology speaks of the conscious being conscious of (which is a recognition of the nature of the conscious, and calls it intentionality), and a self, *dasein* which translates from German to "being there" or "presence" and refers to our existence within our reality.

While we can establish that the subjective aspects of our reality are indeterminable and cannot be directly experienced, phenomenology addresses this "impasse" (phenomenological term) or conundrum (self-referencing) by stalling the "apparatus for having an experience" from determining or judging, and delivers (for our recognition) the self, experience and the conscious, in-them-selves. To these I would add the witness, by which we are aware of those aspects delivered in the phenomenological approach.

The witness is the most hidden part of our subjective aspect. It may best be thought of and sensed as the displaced part to the manifestant (phenomenological) parts of our reality. We may be aware of what the witness witnesses. While we engage with what we experience, the world is there as witnessed in the periphery and background to our focus, but is also there for us to open up and pay attention to. This sense of the world being there whether we notice it or not, adds strongly to the sense of our being in a real world. That we can be self aware and self conscious points to the displacement of the witness (by which we are aware) and the conscious (conscious of) from the self, the conscious placed above and the witness generally behind.

With the inclusion of the witness, by which we are aware of our reality as phenomenon, I proclaim "constructology" the study of our reality as a construct of parts that are projected by a whole being. Our reality is made or constructed of parts necessary for experience, including the self, conscious, witness, deeper being, experience and what we experience. Our sense of life and self occurs or manifests within the construct of our reality, as does our identification with what we determine, our struggles with them and our letting go.

We can understand our reality as a part of our individual whole self (next to other wholes in Reality). It means every part that constructs our reality is a part of our whole, including both our self and what we experience, the subject and object of experiencing. Not a product of the CNS, but of our whole; projected *through*, and not by, the CNS.

5 In our “actuality” being there, being what we are

Micky Mouse in his cartoon can think he is superior to if not independent of the cinema projector even the cartoonist. Similarly we can assert “I’m it” in our reality, and be defensive about or simply deny the possibility of being a part, or projected, if you want to. We however, can also recognise we are indeed a part within our reality, as one of many me-s or self-s that are different at different times, on different occasions, in different states, roles and situations. We are also, as self or identity, one of several parts that construct (make-up) our reality including, the conscious, what we experience and deeper being. We as self can understand being projected as a part by our whole through his or her CNS.

We are not poking our heads out some cartoon frame. Our reality can be virtually complete, as a matter of degree of course, there’s more or less and more dimensions. Here, we will further consider the whole our construct, the make-up of our reality, will always be a projected part of.

Matter and life have been reduced to their fundamental building blocks of various atoms or cells. So too aspects of our reality including the subjective, our space, time objective inside and out sense of others and the world etc, are here reduced to their common fundamental nature, function and substance of all possible (from beyond our part) and necessary (for our part) projections, by our whole through the CNS. Our projected reality contains parts as diverse and opposing as self and what is experienced (subject and object), conscious and sense of matter or body, outside and inside.

It is not something in Reality, we may sense or know about in our reality, that is here made to be fundamental, in our reality of indications of aspects of Reality, but our reality itself, of conscious experience and self witnessed, that is “in” its actuality, a projected part of our whole being, who is of Reality. (**Notes 3** - fundamental)

We are closer to Reality, when we approach our part in our projected reality. Closer to Reality in our part because our projected reality is a part of our whole, and our whole is of Reality.

Whereas, if we separate the subjective by defining it as fundamental, separate from our other parts of our reality including the objective, they cannot together as parts of that construct our reality be parts of their whole and so, of Reality. Instead, the subjective self floats in projection, lost from its whole being and lost in its reality, time and space, unknowing of being a part. We are more and more determined “just” as concept of self in context with and sense of self in the world we experience, which is the norm in our physically urban life. But we are a part of our whole, who is in the Reality of what we have indication.

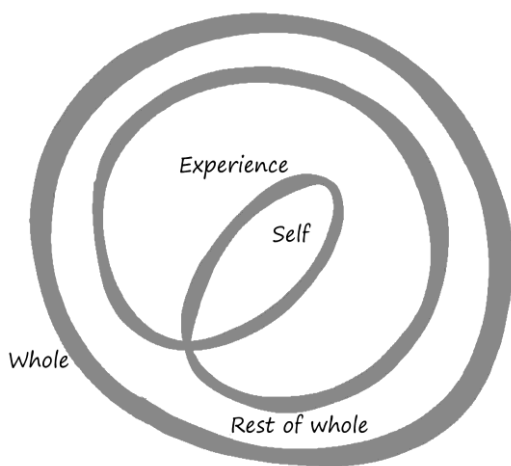
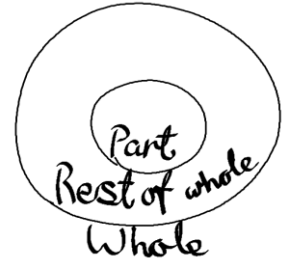
Projection is what we are, as is our reality including its “I’m it”-s and what’s what-s. It is our “actuality”, our existence in fact. In our projected “actuality”, parts of our reality take-up certain shapes in particular places, as projected by our whole (*through* the CNS). Vision is to the front of our having an experience, the conscious above, deeper being below, witness behind, and the self in between. (**Notes 4** – “actuality”) We may approach these including our self, more precicely by introducing a spacial reference over what is a sense of our actuality. A sense that is of one’s actuality which come of stepping into one’s actuality.

Beyond our floating existence in our sense, is our actuality. Let the substance of your reality support, in your truth.

As a part we can, should, should be able to, want to and must, regard our whole. However, as discussed, we cannot be direct in approaching our subjective self ("self-referencing conundrum" and "apparatus for having an experience"). Nor can we refer to our whole in the usual direct manner we can with what we experience.

Where is the whole? Or self? Not in our reality to experience and determine "what's what" in our linear reductive frame.

The diagram indicates how a part displaces its whole and is surrounded by the "rest of whole". Our whole is *transcendent* of or beyond our part while *encompassing* of it. In many ways there may be more to our reality but the "rest of whole" floats our all.



The following points summarise how we are usually isolated from our whole :

1) transcendence : Our whole is displaced from our part, transcendent of or beyond it. He or she can never be in our reality as a whole because our reality is a part.

2) projection : In being projected by our whole through his or her CNS our reality is displaced from our whole in substance and dimension.

3) differentiation : Our reality separates into various different components, including the conscious, self, what is experienced, deeper being, and witness, and the projected space they are in.

4) identification : Finally, we are isolated from our whole in being identified within our reality, in our self and with what we experience. Other components are bound by this identification, the conscious being conscious of it, the witness by which we are aware of it, and our deeper being that waits for a reckoning beyond identification.

6 Reality, our whole and for our becoming a part

Reality is Entirety, that is more than the sum of all wholes and parts; "the one and only whole", which may also be considered All-Creation-God.

There must be in Reality something like a force (mystery) and/or presence (profundity) that keeps a whole whole, whether it be a molecule, stone, an apple, planet, galaxy, or the universe. To a part our transcendent whole and "the one and only whole" (Reality) will always be a profound double mystery, of their very whole-ness and one's part in those wholes. We can look at other wholes but what we see within our reality are indications of things in Reality according to our whole self, based on his or her sense organs (each sensitive to some aspect of Reality such as light, sound, touch etc.)

Our whole is a godly being, wondrous profound mystic cosmic yet mundane, for having our reality as a part, for being more than the sum of his or her parts as the whole, for being of Reality as one of countless wholes, and transcendent of our part. As self or identity, we become a part of Reality in becoming a part of our whole, because our whole is of Reality. We become *immanent* of or permeated by it (Reality) as a part of our whole.

To be in relation with our whole, we can as a part refer to our whole.

However, the “normal” tendency in our reality is to identify in our self and with what we experience. Therefore, we approach our “actuality”, our existence in fact as projection in space, to be a part of our whole. We are “there” amongst other aspects of our projected reality, different balloons of various shapes and sizes that make contact across incomplete surfaces and spaces. Around these aspects that construct our reality a spatial reference or “orientation” (orientation in space) is introduced to capture more of our projected make-up, including the subjective aspects.

Our reality becomes *empirical* in its actuality as projected in space; measurable and verifiable but not necessarily just for objective scientific analysis. It takes a spatial sense to appreciate our actuality, which involves our being a part as actuality. We can step back into the substance of our reality that is projection, to be of actuality to appreciate it. And it is in our actuality we can refer as a part to our whole for a relation with our whole.

In referring our whole we must be indirect, because our whole is transcendent of our part. Our sense in our reality of his or her mid-line or core (geometric reference for the whole body), can be used as a reference for who “must” be there, in Reality. There is nothing solid or whole in our reality, and while only an incomplete and floating sense of core, it works for us to be in relation with our whole.

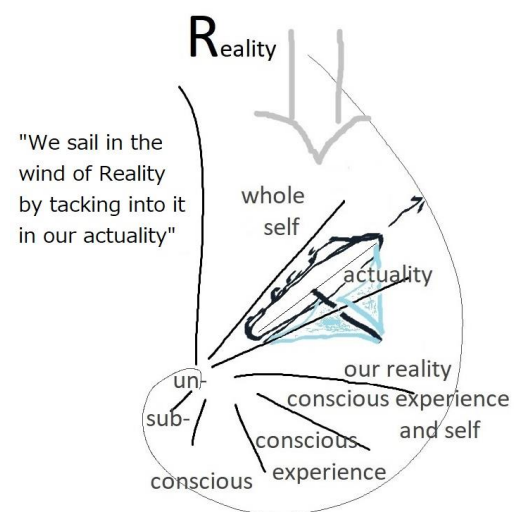
Other ways to refer to our whole include : the whole is touched by the rest of creation; is present in the present; is alive; must be there (for us to be); is transcendent of us; is in and of Reality; is Nothingness, an absence in our projected reality.

We can understand that everything within our reality, including our self and what we experience and think, is a part of our whole, who is transcendent of our part in and of Reality.

A concept of “winching” is mentioned here. Effort to pull on the winch is necessary to “promote” or further our whole and part, and advance against our isolating bind of our identification in our self and with what we experience. Then, return the winch to allow for our whole, beyond our effort and reckoning that can only be limited because they are from a part, that is ours (**Notes 5** - winching; promoting our part and whole, then referring to our whole).

7 Orientation - an approach to the human condition and Reality

I want to make a more comprehensive and precise presentation of what was only alluded to above - of approaching our actuality and referring to our whole, to be in relation with our whole. The approach is “Orientation” - our projected actuality is orientated in space and with our whole self. Introduced is the transcendent whole - the *universal* basis for one’s existence and processes, universal because everyone as self or identity has a whole they belong to as a part and who they can be in relation with as a part. The process is integration for both the projected part and its whole (more whole with integrating rather than isolated parts), underpinned by the immanence of Reality in all parts, through their whole being of Reality.



"Orientation" of our projected reality in space and with our whole being leads to changes in what we are as self or identity, the whole we are a part of, and presumably Reality that our whole is in and is of. However, we should understand that it is not for us in our reality to be the transcendent

whole or reach Reality. Rather, we are to be in relation, as a part in our actuality, with our whole who is of Reality. Actuality is our part and purpose in our whole and Reality.

The essence, substance and fields of all human endeavours and practices may said to be delivered, with the involvement of our all encompassing whole self, and Orientation may be applied to further those activities and processes.

Through our relation with our whole, our deepest sentiments can flow. Gratitude, reverence and the giving of thanks, our sacrifice or subjugation, wonderment and enquiry (questioning), despair and the reaching for help, struggle with vengeance or against bitter betrayal, the gathering of power, its purpose, and release. Be free and independent as a part. Supported and opened, broken and born, lead and realised, strong and uncertain, in our whole's encompassing embrace that reaches and infuses our reality's breadths, depths, and extent.

Lastly, Orientation is reduced to three statements you can make within your reality. Be intuitive about when and which statement to use. They indirectly refer to your truth as a part and to your transcendent whole, who must be there in Reality :

“Everything is a part; in everything is our whole”

Message : Everything of our self and what is experienced or sensed, is a projected part of our whole being. In every part is the presence or essence of their whole.

“Everything is material for referring to one's whole”

Instruction : For one's everything being a part of one's whole. Our reality includes positive and negative states, and all their possible purposes and processes.

“Look to a relation with one's whole”

Goal : In all that we may become, achieve or get to, because our reality includes all that we may be and experience, and is a part of our whole.

Notes 1 The phenomenal world is also defined as the world that can "be perceived by the senses". But there are no sense organs for us as self or identity. Consider your own situation. There is nothing of substance, no eyes, ears or brain, in our projected reality. We may think we see or hear in seeing and hearing vision and sound. However, the only thing that we can say we do, as self or identity in our projected reality, is experience, or have experience.

The whole self has the eyes and ears. Information of "aspects of the Reality", those for which the whole self has sense organs for, is put together in the CNS by our whole, to give us as self or identity the world we experience and what we experience, in our reality.

Our phenomenal world is not the real world of Reality. Nor can we experience the real world directly. Rather, the world we experience indicates "aspects" of the real world, dependent on what sense organs our whole happens to have. Reality itself is more than the sum of all aspects.

The “power” of scientific theories to predict and work or apply lies originally in our reality's power to indicate the world. We can understand from aspects, apply our understanding, and experience its outcome in our reality .

Notes 2 Just when through modernity, we got used to being the self, it now threatens to disappear into the mayhem of our technological inter-phase and "connectivity". Around the net or in the screen, if we are just enacting and interacting in our human responses, we are hardly different from AI, especially with neural networking and its apparent creativity ("inventing" its own programmes).

What is it to be human? Who or what is the true self? Who's in charge? Is there free will? These age old questions about our self and our place in the world, are brought to a new impetus with AI, and its

encroachment on so much of human functioning. We look for human-ness today in terms of jobs that computers and computerised machines cannot do, as we consider our employ-ability into the future.

To a large extent, our sense of existence and purpose depends on the world we experience. It reinforces and confirms our sense of being, and our identity and roles are determined according to what's going on and who is there, as indicated in the apparent world. Made from "aspects of Reality" that the whole self has sense organs for (see Note 1 above), we are susceptible in its indication of things in the real world, to confusion, but also conviction.

We sit comfortably with the experience of things that fit familiarly within our world view (context) and understanding (causality). We are ready to scrutinise or verify what we experience, to question or determine what it is or is doing, weary of being tricked or being wrong in our assumptions. When a thing does not fit our world view, we either adopt or develop a new context that can include the thing. Or we ignore it. (Luddites actively reject new technology and the changes they bring to our reality. We may ignore, or at least post-pone an update for fear of having to re-familiarise with a new program.)

Seeing gadgets such as an automaton (mechanical dolls) do quite complex things that seem life-like, can disturb if not confuse us, until we have them within our understanding. We are now all too familiar with and are readily sucked into the screen reality (we spend much time living, working and interacting in it). However, when moving pictures were first shown on a screen, people were unsettled as to its reality. A train, for example, disappearing off the edge of the screen is said to have made people get up from their seats to look behind the screen (like some cats do). Where did it go? Where does it come from? What about the one that's coming straight for you that presses you into your seat, or the girl strapped to the railway track who's struggles before the approaching train makes your heart pound, your palms sweat and grip? Our reality is easily mimicked with moving pictures and sound, and augmented with large screen, music, volume and a lounge seat.

We live within story and sense as self and identity. Uncertain of what we experience, we are validated by and susceptible to occupational and diversional, meaningful and value-adding stories. We do need to make our reality certain, but certainty for us has normally been a matter of perspective, verification with different senses, and context or story, within our reality and not from beyond.

The world we experience and its stories challenges and confirms, our sense and story. Our reality is both, subject and object. In our normal identification, in our self (subject) and with what we experience (object), we avoid the "self-referencing conundrum", within the confinement and circularity of our reality being both subject and object. Beyond our identification and conditional certainty, is the mystery of our being a part, and the profundity of our transcendent whole, where our true humanity awaits.

Lost are we from being a part of our human whole being who, being of Reality, is next to other wholes in Reality. And has their self or identity heard about being a part? Would their self or identity see value in regarding their whole? Depends on their artificiality, intelligence and story, certainly. However, our being a part, our whole self and Reality, are beyond story and what we experience.

We must approach our self beyond the choosing and choice of what to click, the determining and what is determined of friend or foe, right or wrong, good or bad, the computer-like processing and what it processes.

Let AI encroach upon our humanity. But do not depend on it, nor the world we experience, for our own sense of existence and purpose. The same set of "aspects of reality" that the whole self has sense organs for creates our experience of what is on the screen, but also of what's in the streets or in nature. They are all experience projected by our whole in our reality. Be chased as to what is real and what is self, beyond our interactive choosing, determining and virtual act (our sense of doing what the whole does in Reality), to our actuality, and to our relation with our whole (as a part).

Notes 3 The world we experience is a lesser version of Reality according to our whole and his or her sense organs, within which we are normally reductionist as we determine what we experience and understand or try to in terms of simpler, more basic or more fundamental parts and processes. For example, a dog can be understood in terms of collection of organs, body, behaviour and roles. We can be reductional in

our reality because our experience of the world is assembled in the first place from indications of aspects of Reality the whole self is sensitive to (through his or her sense organs). What we experience is de-assembled or reduced to the indications of those aspects of Reality as we focus separately to vision, sound, touch or any other sense that is our experience. Whereas things in Reality cannot be dissected without destroying its wholeness.

We can dissect a dead dog and surmise or deduce in our minds how it lives, but our understanding, even in terms of interdependent multi-factorial systems, falls short of life, whole-ness or being of Reality. We must understand our understanding to be a part of our reality that is a part of our whole, who is a part of Reality and among other whole entities. (And the application of this understanding, of our being a part, will be alluded to towards the end of this article.)

Reality itself must be fundamental. We (in science) have reduced the things in our reality to cells, atoms, space, time, gravity, electro-magnetic radiation etc, to smaller elements but then went on in physics, to split again and again the atom, while incorporating space, time and gravity into one space-time. In biology, the mapping of the brain and the genome reveals and takes us towards the complexity and profundity of what runs the living whole. In chemistry too, is the same mystery of what keeps the whole whole while individual atoms apparently exchange.

I've written about the **frontiers** of science, but I think there is the same issue here with **fundamentals**, that we are dealing with **aspects of Reality** our whole sensitive to according to his or her sense organs that manifest in our reality as indications (presented by our whole through the CNS). There is no end to our reductionist pursuit. Our questions will continue beyond the answers that are determined by the same context that determine our questions, when the questions themselves originate from outside of the context. Our linear reductionist endeavours that may go on and on open ended, must be freed as parts. We can be reductionist as a part of our construct or reality, in our whole.

Reality by definition, the “one and only whole”, is irreducible. While our understanding of the world, which includes our scientific theories, applies in Reality in that they work “there”, Reality is more than what it seems to us and what seems to be working, to us. For example we know how a kettle boils water with heat under it, but in Reality is the fact of what is heat, the metal and the kettle as a whole, water, what is happening which apart from boiling is the transmission of heat, agitation of molecules, bubbling of steam and its diffusion into air, and in Reality is also everything else for that part to be, including who is observing and who organised the kettle to boil, the mine, factory and shop that the metal and kettle came from, the existence of wholes and parts, what happens, etc. What we experience of the world in our reality is Reality reduced to that part (boiling kettle) our whole is directed to that is further reduced to aspects of Reality that the whole is sensitive to (according to sensory organs) of that part, which as indication is put together by our whole for us to experience.

Of course, we can boil water without knowing, thinking or getting in touch with all that is involved in Reality. We can start and drive a car without understanding how or what we are doing. Even in an immediate act like brushing one's hair that could be done while driving and listening to the radio, when we stop to think about it, how does our hand move, what is brush, hand and arm, hair? Where is the body? It gets done, and in thinking about it we run the risk of running out of time or being overwhelmed by uncertainty. Instead, we usually shake our selves back into our normal sequence of events in our reality, and call it sanity (or sanitary).

We must distinguish our reality and Reality, in order to appreciate our being a part and our whole. Reality is irreducible and fundamental, as is our whole who is of Reality and of whom our reality is a reduced part. We can be in our reality as a part, knowing that uncertainty, awe and wonderment too belong with our whole.

Notes 4 “Actuality” means the state of existence in fact (dictionary definition). "Our actuality" refers here to the existence of our reality as projection. Our reality in its various components, occupies space as projected by our whole, in certain ways or shapes, and in certain places in relation to their whole. Our actuality is the truth, substance and form of our reality, and will further be discussed as our state for being in

relation with our whole.

Notes 5 The tendency is to identify within your reality, before you start, and as you shift to a different (new) experience or dimension. To start and keep going, rather than identified in your part and so isolated from your whole :

1a) Promote your part - introduce space, approach your actuality (to be more “presentable” to your whole and “maker”)

1b) Promote your whole - posture, trunk-al extent (so there is something of the whole to receive your part)

2) Refer to your transcendent whole - the core is the reference for, the other-end a clue to, a whole being of Reality (beyond our reckoning and effort, because they are limited by our being a part)

3) Repeat 1) Promote (part and whole) and 2) Refer - to “winch” your self closer to being a part; pulling on the winch to promote your relationship with your whole, and releasing the winch to allow and let go to your whole.

We need to apply effort, but then go beyond our efforts, by referring to our transcendent whole, because our reckoning and efforts are limited, in our being a part. One may become familiar with the levels and layers of our reality, and their unfolding, in our integration with our whole. This, knowing “what happens” to our reality in relation with our whole, can be used to promote our part (step 1a in “winching”). As we become more of a part, there is less of a leap between the conscious act of doing something (promote, step 1) and referring or presenting to the whole being (step 2). Our connecting with our whole becomes “smoother” after having initiated it with “winching”.