

1. Turning aside from the distinction between data of consciousness and data of sense for a moment, may I ask what are data? F says that by sense data you mean that which is given when we see, hear, smell, taste, and so on. But don't we see tables and chairs, bricks, and planks and ropes? Are these data?

*analyze*  
*relative to cognitive structure, to just*

2. Would you accept a use of 'data' as a relative term, such that shape and size are data for our grasp of bricks, bricks and ropes are data for our grasp of an escape route, and so on (using Fitzpatrick's example for my purpose)?

*which adds insight concepts*

3. What would absolute data be like? Can we verify this notion? If not, how can it be grounded?

*And... process that distinguishes compound of... from "given" of insight concept*

4. F. refers obliquely to the fact that I have no access to another person's data of consciousness. This being so, how do I come to know another person as more than a behaving animal? How do I come to know the other person's mind? And, how do I know that cognitive structure, as I verify it in myself, is also verified in the other person?

*xx per se*

5. Could you kindly explore briefly the matter of language acquisition. Is the initial learning of one's own language a matter of insights? What did Helen Keller learn that famous day under the water tap? Is there a separate insight for each word?

When one learns a piece of language, into what has one had the insight? Into a connection between sound and thing? Into an act of meaning by a language user? Into both? Into something else?

*asked further questions for*

6. Is there any connection between the insight that enables one to use a word and the insight into what the word refers to? If so, what is the connection?

*you are not able to use the word if you have no insight into it*

7. How can a question move one from the conceptual level to the ontological level? Ontology has to do with what is. Concepts pertain to the psychological domain. So do questions. How then can questions move one out of psychological process to what is?

*What is it?  
Is it? judgment Chapter 9, 10, 11*

8. F. quotes the slogan: Reality is known through the truth. Could you kindly expand further on this. All I attain to is the truth for me. How can I get from truth for me to reality?

*virtually unconditioned  
virtually unconditioned  
cannot answer to question 'Is it so?'  
What is your intention in saying 9.*

9. What does the word 'reality' mean for you? What does the word 'being' mean for you? Are they synonyms, and if not how would you distinguish them?

10. If someone objects that all we attain through human knowing is a phenomenal domain proportioned to our limited cognitional powers and that we cannot know whether or not this corresponds to what is, how could one respond to this?

*limited to data  
if one is in a position  
to know  
+ present  
What is it? → human attainment*

11. F. repeats your teaching that reality is not the already out there; but he goes on to say that "what is already there is not reality but data."

*apprehended  
what is  
for a moment  
highly  
reality*

Does this latter statement make sense?

*if you can distinguish between  
reality's being  
entire - appearing*

$$2 = 1 + 1$$
$$2 + 2 = \frac{1 + 1 + 1 + 1}{3} + 1$$