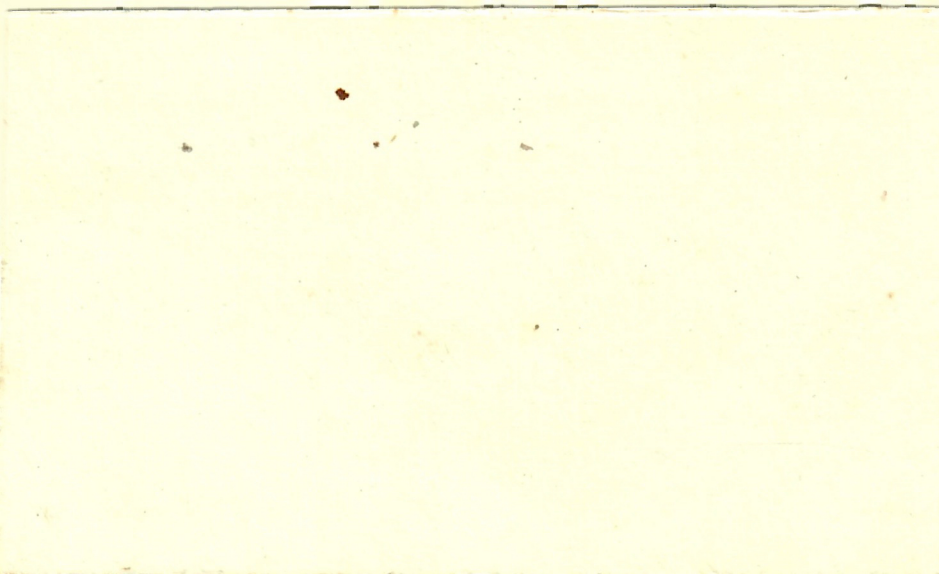


Cleverness is the performance of an unusual deed not a wonderful one. We are surprised at the antics of performing horses & elephants & men, but not at their seeing & thinking & existence.

And what about the performances of electrons, the knowledge that molecules have of distant places, the accurate chemical discernment of atoms?

Because the overall clevernesses of these beings is* uniform it looks to us like stupidity. We associate lapses-in-cleverness with mind, consistent cleverness with matter! This is unreasonable.

*in the bulk, anyway,]



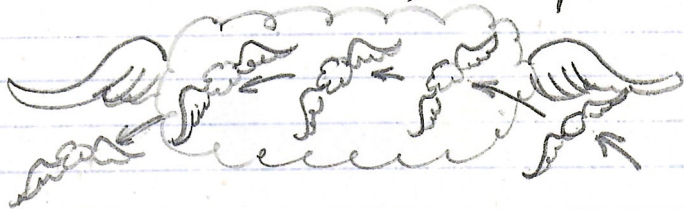
XX XX

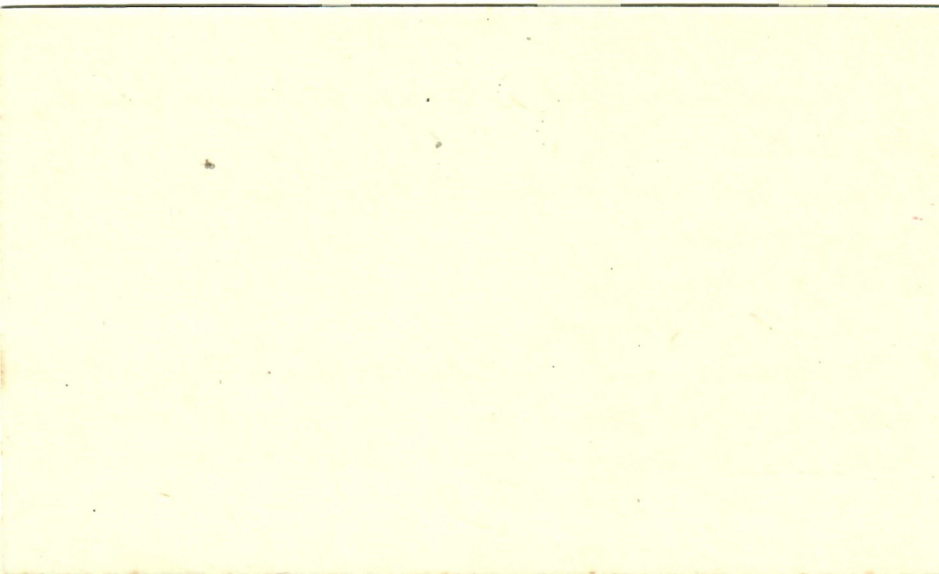
19 20

You breathe, eat, drink, & shit — minds!

Light is a mind-stream.

You are a mind-stream, yet a 'permanent' mind.





C.S. The stone doesn't fall because it knows about the Earth.

A. Then how does it fall, & fall vertically.

C.S. By gravity.

A. What is gravity?

C.S. That is a puzzle.

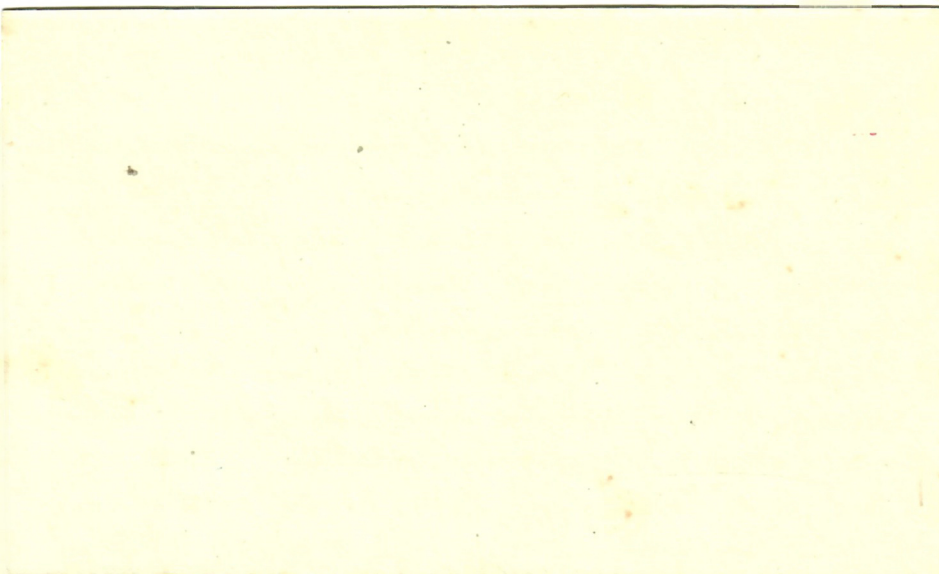
A. Then gravity is a mystical something, that explains nothing, which you believe in. It is an article of faith, a fantasy - & a quite useless one. There are only two reasonable things to do ① to say we don't know how the stone falls or ② to say that

we have one peep-hole on the world & on the way things happen in it: that peephole is ourselves. If this peephole gives no clue then no clue can be had.

Your behavior is a deep mystery, but some points about it are clear. For instance it is clear that your normal activity is first to represent the situation (whatever it may be) to yourself, then to ~~act~~ will-act accordingly. You behave because you first know.

We must either suppose the stone's behavior follows the stone's knowing — or give up.

Each of my sub-selves strives & his striving is mine. But he does not strive blindly. His picture-head sets his goal. And his picture-head is an appreciation of the external aspects of individuals of his own level. Just as your picturehead is not normally concerned with cells or society, but with men, so your atom's picture-head is atomic. An atom's desires & movements are directed towards other atoms. Cells 'love' cells.



The Arguments for Panpsychism

- ① How is action appropriate to environment possible without knowledge of environment?
- ② How is action possible without will? { My striving produces change in
Picūn-head.
- ③ How can we judge what things are really like now by analogy with ourselves?
- ④ There is no hard line of demarcation between your behavior & an electron's. Why then impose the radical dividing line between mind & matter, & matter only?
- ⑤ Is it more likely that your mind arrives in the cell-community from outside or out of nothing,

than that your mind is an organisation of your cell-minds? And if the latter is more likely, is not your cell-mind an organisation of your molecule minds, & so forth.

6. (All these are arguments ~~for~~ panpsychism.

What are the arguments against?

(a) Regularity of behavior means lack of mind: A: not at all, it only means mind of different type.

(b) Argument by analogy suspect. A Sub-minds are of simpler type as might be expected.

(c) Occam's Razor. But in fact you need the pan-psychic explanation.)

7. Argument for p.p.: philosophy of comprehension & prehensions.

The Arguments for Panpsychism (contd.)

7. The avoidance of the bifurcation of Nature into body & mind requires the doctrine of panpsychism. Every monism that doesn't deny the existence of mind must see mind throughout nature, as an aspect of the real.
8. Your development. When did mind suddenly come to you. At birth? At 6 months from conception?
(Panpsychism is concerned with mind in lower units than cells, but) Life & all cells, if they have minds, come from dead matter.

9. Striving produces change in your picture-head.
How we don't know. To be consistent we must
attribute all change in your picture-head, even
that which you do not produce by means of your
striving, to some strivers. Work out who is
striving.

10. How does your will take effect on your body,
or your body on your mind? Direct: body as-
whole to mind-as-whole, leaving cells molecules
etc out of the picture? That is not way society's
mind & body interact. Nor is it likely on any
showing. The alternative is panpsychism.

19 21 22 27

Primitive Wisdom Jung suggests that in the same dream there may be three levels of meaning:-

- ① Past. Child-primitive imagery - memory - archetypes
- ② Present. Revealing subject's attitude to present situation
- ③ Future. Highest meaning, indicating future procedure.
(But this interpretation of Jung needs checking)

Note how the primitive imagery applies to & has meaning & truth for the advanced, for the future. This lines up with the "primitive's" grasp of the truths of panpsychism, the geocentric universe (true of course), God, Angels.

To advance beyond our scientific-primitivist

stage of narrow intellectuality (which was necessary
before we could sift the truth from the primitive
world-views) we must revert, at a higher
level, to the primitive view. The Spiral.

We must become as little children, simple.

We must realise that, as our primitive dreams
when we sleep have a higher meaning, so
our dreams as primitives have a higher meaning
that we, as neo-primitives must now
discover. For there is at bottom no such thing
as Error. There never was any progress that was
not also a regression.

XIX XX
19 20 21

① Engel Brit: "Abnormal Psychology"

The Unconscious ① Discovering that many mental processes are both unconscious in themselves & unknown to consciousness.

(Ours Ridiculous, what does 'mental' mean then?)
Unconscious mental processes are unconscious for you, but not in themselves - or rather, they are conscious for the self that experiences them - i.e. your sub-self.
There is a good argument for psychoanalysis - sub-self is necessary to explain unconscious processes.

- ② Dynamic nature of unconscious processes, which actively influence conscious thinking & behaviour.
- ③ Many mental activities once thought to originate in consciousness are now known to be really derivations of deeper unconscious processes.

"This, indeed, appears to hold good for all ~~unconscious~~ processes, except possibly simple responses to external stimuli (perception)."

(But I say there is no exception. All is from ~~sub~~ unconscious, even perception. You know mediately, never directly. The mind has no windows. The windowless 8 diagram is right.)

② Encycl. Brit: "Abnormal Psychology"

④ Determinism. Causeless phenomena don't exist.

Our notion of free-will must be revised. Its significance is that, while all thought & conduct are pre-determined, there is an important distinction between what is ~~unconsciously~~ automatically determined by unconscious factors, & that where conscious factors play more part - i.e. where there are more alternative responses & more possibility of the responses being adjusted to the world.

(Note But you are your unconscious - that is what the Freudians forget, & unconscious determination

of your behaviour is still your determination.
Will from below is free, from above it is
to unfree.

But 'Unconscious' includes hidden consciousness
of 'inanimate' objects - of whose life I
am aware.

Consciousness generally recognized to be dependent on bodily structure. Four theories of identity of the bodily organ of consciousness ① Each atom of physical body has inherent attribute of consciousness. If each atom (or in later forms of this theory) each cell, emanates its own consciousness then the 'self' must actually consist of an amalgamation of all these tiny units of awareness. Experimental evidence against this theory, since physical consciousness (sic) seems to disappear from any part of body disconnected from central nervous system.

- ② Special nerve cells in brain capable of producing consciousness. No evidence for this.
- ③ Seeks to identify consciousness with some aspect of the simple nerve impulse. Evidence against this.
- ④ Consciousness occurs whenever any unit of functional tissue between individual neurons is energized. Evidence being investigated.
- (Guss. I do not hold atoms, or even cells, to be conscious. Their mentality is of the unconscious sort, but it still includes representation & will.