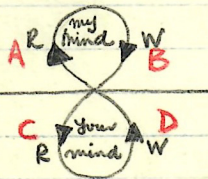
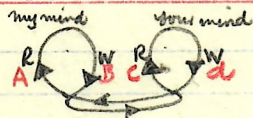


Do you imagine that your five senses exhaust the world? Is it not conceivable that in 100 million years from now, ^{on our earth, or even now} or on some other planet in the Universes, there are creatures with ten, or a hundred, or a thousand senses, each of which reveals a world as rich & as unique as the world of our seeing? Our world would seem to such beings as paltry & restricted as the world of an Earthworm seems to us.

Undoubtedly the world is a more tremendous fact than our senses can ever grasp, & we can ill

to ignore
afford any clue to its nature. Intuition, art, emotion
religion hint at depths & subtleties that the
crude sense miss. We need these hints.

To take your sense impressions for Reality is to
be a simpleton, a dupe, like a villager whose
village is the world.



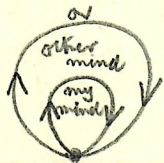
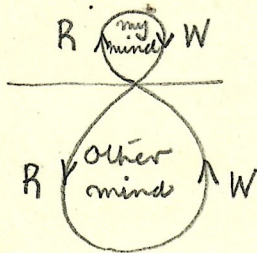
A is my idea & B my will. This finds expression C in you, since an aspect of me is in you. D your will is roused and finds A' which is your expression in me. And so on.

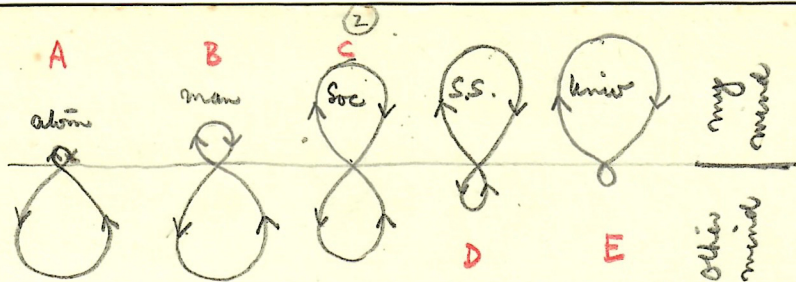
Instead of expressing in body, let us say that we express in other minds (via the sub-e & the lower minds)

Outside things are always being affected by you for you are a changing part of them. These things will, & as a result you, in turn, are affected.

Nature is thus Other Mind. We do not express ourselves in any material world, but in the minds of others; ultimately in the mind of the whole.

What you call your body is the effect you have on other's minds, including your own mind





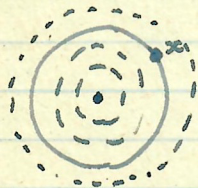
Evolution for me is the absorption of Other-mind by my mind. Or, if you prefer, the absorption of nature, the incorporation of nature.

Evolution can be looked at as body becoming mind. Man, $\frac{1}{2}$ way, is the most divided creature in that in him mind & body are nearly equal states.

The Whole has no body because it has no other-mind.

Knowledge of Outside is Knowledge of Inside - to some degree.

When I know x I have some appreciation of the x ring,
of the level at which I am x . Now



x itself is x because it lives at this
ring habitually. In experiencing a
star I know what it is like to be a

star - since stars experience stars. The It relation is
not exactly the opposite to the I-Thou relation, then. But

what is essential is that you should realise that seeing
a thing outside is to know roughly to some degree what its
life must be like. This can be further supplemented
by poetic imagination. I think a glimpse of star life
may be had by us & perhaps more than a glimpse.
- Much more, since all astronomy is stellar self-
knowledge.

Stop reading this book for a couple of minutes.....
Now recollect what happened during those minutes. A
stream of something passed. Was that something ~~etc.~~
pictures, or words, or both, or something neither pictures
nor ideas? Were the pictures clear or hazy, monoline or colour-
ed? What were the words: written, or spoken, & if
spoken who was the 'speaker'? If you were the 'speaker'
you were conscious perhaps of little sensations, as though
you were half forming the words, in ^{the region of} your throat.

Is it not all very difficult? We cannot clearly
appreciate what it is that appears to us when we

think. We seem to be the stream of something
or other - pictures, words, or whatever it is - held
together by an underlying unity. What are our chances
of unveiling this underlying unity (supposing it is there)
when we cannot grasp what is present at the
very surface of consciousness?

Plans & Purposes. 1. Your P.H. is constructed on the framework of many long-term & short-term plans. Objects are only objects as they find their places in such plans. All knowing is purposeful. Pragmatism.

2. Lower monads' short-term plans are parts of upper monads' long-term plans. As architect detailing to his draughtsman.

The problems of existence - which are essential to growth - are problems of how to fit new objects into existing plans - modifying the object to suit the plan, &

the plan to suit the object. Inelastic plans means
ill-fitting objects, & nebulous plans mean nebulous
objects.

Mind & Space. Aura. Minds not Private & Spaceless

Minds are not spaceless. It is wrong to think of each mind as a kind of spaceless bundle of private ideas, presentations, feelings. It comes to me with the force of a revelation that there is a real world spread out in what we call space (which is mental) & our minds are selections from this real world, which is the One Aura. There is one World without End. It is a world in Mind, & has (for us) the form of space. It is an "Armo- & -legs" world. And the objects in the world are in need of various views of them, various perspectives of them.

to fill out their reality. They are only real as in the One Mind
And again they constitute the Mind. The Mind is nothing
without its World of Objects & the latter is nothing without
the Mind. 2 aspects of the One. The sky, house, grass,
hedge that I am now looking at are really there, 99%
independent of my own private mind 1% dependent on my
mind. Realism is right so far. And you & I observing the
same sky, house, grass, etc are finding identity in these things
though each contributes different aspects. See Hocking.

Sounds are not here, but out there when they happen. Listen
& observe this. No question of sound or light coming to you here
for you are not "here" but out there.

Self & Object Inseparable We see ourselves in the world & the world in ourselves. Look for yourself in yourself, or for the world in the world, & you find a Blank. This Blank is an artificial mystery, which can be avoided by looking for what we want in the right place. And the right place is away from the object, just as we see a faint star by looking slightly away from it & not at it.

The Materialist tries to understand the World by looking directly at the World. He looks for the world in the world & finds a Blank. The Spiritualist tries to ~~understand~~^{find} the Self by looking ~~for~~ the Self in the Self - result is a Blank. Just as your goodness is the goodness you see in others so your Self is the Selfers you see around you, & ~~the~~

The World is the Content of your Self.

The materialist ignores the Self of which his 'material' world is the content, & the 'spiritualist' ignores the 'material world' which is the substance of the self.

Two cells in you, aware of each other but not of you, may claim separate selves. But in you & to you they have no separate selfhood. You are one Self: of that you are certain. You are one self in which the selves of all your parts are utterly merged - when you are healthy.

In Society our human selves merge into a larger self-hood, in life your self & your dog's self are one. In the Whole your self & all selves are One Self.

(over

Evolution is thus the discovery by selves that they are not separate selves. It is the merging of selves. A continuous & growing merger. From the other aspect it is the division of the Self into Selves.

For the most part you live neither in the present nor in your immediate environment. Your mind is a Play - a Play in which you are the principal & the people of your past play their parts. The Play is cast largely in the past, to some extent in the future. It is partly founded on fact, partly fictional. And it goes on all the time.

None of us lives in the "real" world. We all live in these ^{private} play-acting worlds, into which bits of realism from the present outside world are from time to time admitted.

And the Play is without plot, silly beyond belief, played over & over again in its silliest details. This is our life, not life in the 'real' world of the things & people about us, but the life of a shadow stage on which a meaningless & silly drama is endlessly enacted.

You will never get rid of this drama, but your mental & spiritual growth is measured by the degree with which you introduce into it reason, beauty, point, & reality.

Your picture-head is hardly more than the back-cloth of your Play.