

Speculation. Fantastic speculation is condemned; sometimes all speculation is regarded as futile.

I say that, when we don't know (which is nearly everywhere) we can either ignore (which is what we mostly do) or speculate, perhaps wildly. Which is better?

What matters above all is that we should be conscious of the amazingness, the wonderfulness, the vastness & greatness of this existence of ours. The wildest speculation will err on the side of timidity, mendacity, poverty of imagination. The more fantastic our speculations

The more chance there is that they will rouse us
from our deep sleep. But the essential condition
is that we shall know that all is beyond knowledge.

It is far better that speculation should be
fantastic & silly - e.g. Theosophy, medieval cosmology
- that that, as now, one should believe in no
other world, no mystery, no depth to oneself
& the world. A brave & magnificent error is
far better than a minute & rigid truth: ultimately
such an error is truer than such a truth.
Really great errors are never far from being
great virtues.

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Mystery

We no more know what the realities that underly us are than a savage does, or a fly does.

Science helps us to change the world, philosophy to believe we understand the world, common-sense to live comfortably in the world. The world itself is a conspiracy to hide from us our ignorance of what the world is.

Words are fig-leaves for ^{masking} realities we cannot + dare not face. We end up (or perhaps begin) by taking the fig-leaf as the reality.

We are embedded in mystery beyond all comprehension. Oddly, the realization of this fact gives rest.

Your Unknowableness a Bad Thing? C.S. considers it nothing to be proud of, or pleased with, or made much of, but rather to serve as a stimulus to its removal. C.S. considers it quite right to have a lively apprehension of our ignorance — so that we may not be complacent, but may go on to reduce our ignorance.

I say C.S. misses much of the point. The lively apprehension of your mystery-mongers, of your unutterable inscrutability, is a most precious possession, a strongly comforting thing to realise, giving rest & joy.

A curious fact, that our deficiency should satisfy. That our limitations should give more — much more — delight than our achievements. Yet so it is. Why?

Partly because the run of ineffable depths in yourself is really a sort of knowledge. To feel there is mystery is to feel there is something. Something that is known in a kind of a way. The man who has a run of mystery knows of a world that other men don't know of.

The positivistic, definite knowledge of science & C.S. cuts itself off from a vast part of the truth, to say nothing of soul-satisfaction.

Conscious Ignorance. It takes a lifetime of contemplation & study to achieve that conscious ignorance which is part of life's goal.

Doses of knowledge are part of the treatment. They are taken like laxatives: in order to remove the waste matter that has accumulated - in this case the waste matter of the knowledge that clogs our minds.

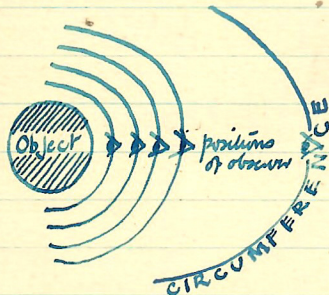


Our unawareness is really colossal:

Most of what we are is inevitably hidden from us.
Most of us are unaware ~~that~~ of this hidden part.
Even those that are aware are only aware in
certain moods, from time to time.

We must admit that the human race is only
on the brink of self-consciousness. Almost all
of us are still sleeping our animal slumber, &
even the most awake are always dozing off, like
Alice's dormouse.

The Aura. The Object at the Centre



What is the Object? That depends entirely upon where it is seen from. In fact there is only one Object & what you see it as indicates where you are looking at it from, which indicates what you are. Thus we see only ourselves. The Universe sees the Object as a Universe. Any

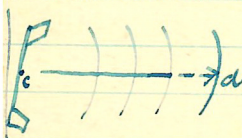
observer of a Universe, anyone who contemplates or is aware of a Universe, is to that extent a Universe. God, at the circum,

sees the object as God. He does not primarily see Himself. He
sees the Object, & such is his Vision, his insight, his love, of the
Object that he sees it as Perfect & Divine & rests in the Contem-
plation of the Object in perfect Selflessness. And because of this
Objectivity & this Vision, the Seer is God. Thus all eyes
contemplate the Centre, which is the Object, & the Mirror of all
Observers. You can only see yourself. But you
see so many things - men, stars, universes,
cells - Well, you change so often. One moment
you are a universe, the next a cell. Remember
that distance in space - space-inclusiveness - is not



The Aura enough. Time-inclusiveness is also needed.

Then there is light on the mind-body problem. The body is at-the-centre - which means it is unsubstantial & un-bodily. It appears to be "bodily"? Then approach it till you observe, at contact with it, that it is the Centre. The space c'd is quite hollow.

Likewise our  is quite hollow. You are a man because when you look at the centre & see there a man. Or rather, you are a man whenever you see a man at the Centre. Others see you as a man because they see you from your man-ness.

Note an important thing: there are no man-lands between

monadic lurch because there are any number of between-monadic
~~rings~~ positions that the observer may take up. Hence pseudo-monadic



You have got as far away from yourself as this.

You no longer regard yourself as atom, molecule, or cells, & don't yet regard yourself as Earth, S.S. Unus; the criterion is how far have you got out of yourself, got away from yourself.

A position very close to your skin is Past! A position beyond say 100 yards is Future! Body, material, is the Centre. Beyond the centre there is no matter.

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When do you live?

Not inside your body, as a tenant living in a house.
You have always lived outside, in the garden or far away.
Never once have you investigated the contents of the house.
It is an instrument of yours; it stands for you to other
people; you are therefore very concerned with it. But
you no more inhabit it than you inhabit your bank
balance.

And you aren't interested in its rooms & its contents so
long as nothing goes badly wrong. All the wonderful
things it contains - your own possessions - do not

interest you at all so long as the outside appearance of the house - the facade - is presentable, & the place is in reasonable repair.

Is it not odd that this treasure house, this palace of mysteries, this chamber of horrors, perhaps, of which you are the proprietor, is of so little interest to you? One of the reasons for this lack of interest is that you don't - & can't - get inside the place. You are forever forbidden to enter.

It so surely does your house reflect you that people look upon it as you, as your equivalent. When they arrest you they arrest it. But they are wrong if they think they have you. For you are more present among the stars than among your blood cousins.

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The Must & the Can, Making all yr. movements voluntary.

The Doctrine of the Higher Acquiescence

Some of yr. actions must & some can. You must fall.
You ~~must~~ can't rise in the air or move mountains. You
must lean against the wind..... In panpsychism
arguments you can't say you haven't experience of the must.
- of involuntary movement.

But the point about yr. involuntary movements is that they
are the voluntary movements of other bits of yourself;
at a higher - lower level you do not wish to jump up
in the air. Sub-super-consciously you don't want to jump

our mountains.

So that really you have all powers. This is the doctrine of Christ. All power is given into your hands. If ye have faith. You don't know what you want.

All our desires are rational.

This is really good psychoanalytic teaching: a man unconsciously wants the opposite of what he consciously wants. Very important

The aim of evolution is making your unconscious wishes conscious — finding in the end that they are in fact fully fulfilled. This is religion

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5139 16 the immense debt we owe to 'degenerate men'

Machines + Degeneration of Men. ① Every monad whose individuality is on the increase is composed of parts which are becoming more & more specialised. This means that some of the parts will progress while others will degenerate. Cells will have a tendency to specialise, or differentiate.

② The loom may be looked on as a detachable organ which has enabled man to develop a complex society without paying the price of splitting into hundreds of entirely different species of animals. The loom's value is thus inconceivably great. Without

it we would rather have no society & remain physically what we are & be mental morons, or be our tools in person. This would mean that a ^{publican} ~~plumber~~ would be of a different species - an animated bottle like the ants, & so on.

③ And we can regard machines as the degenerate members of society, as degenerate men almost, as creatures which have taken our burdens on themselves. Society can only be based on great differentiation of parts - & this means loss of facilities. The machines have paid this price for us - we reap the benefit of a highly organised society.