

Despising the ordinary: ~~Y~~

I, 21 For there is a disease in him who despiseth
present mercies, which till it be cured, he can never
be happy. He esteemeth nothing that he hath, but is
ever gazing after more: which when he hath he
despiseeth in like manner.

(Ans. E.g. museum, skins, countries. How else would
you own them than the way you now do?)

I, 23, He therefore that will despise them because he
hath them is marvellously irrational: the way to
possess them is to esteem them. " (We find them)

so made they could not be more ours.

I, 33. ... they mounted rare & rare, insufficient, hard to be gotten, little, moveable & useless treasures. Yet as violently pursued them as if they were the most necessary & excellent things in the whole world. And though they are all mad, yet having made a combination they seem wise....

II 12 The air is better being a living miracle as it now is than if it were crammed & filled with crowns & sceptres.....
Learn to enjoy what you have first, & covet more if you can afterwards.

I 21 Being daily seen, we observe it not. (the world)

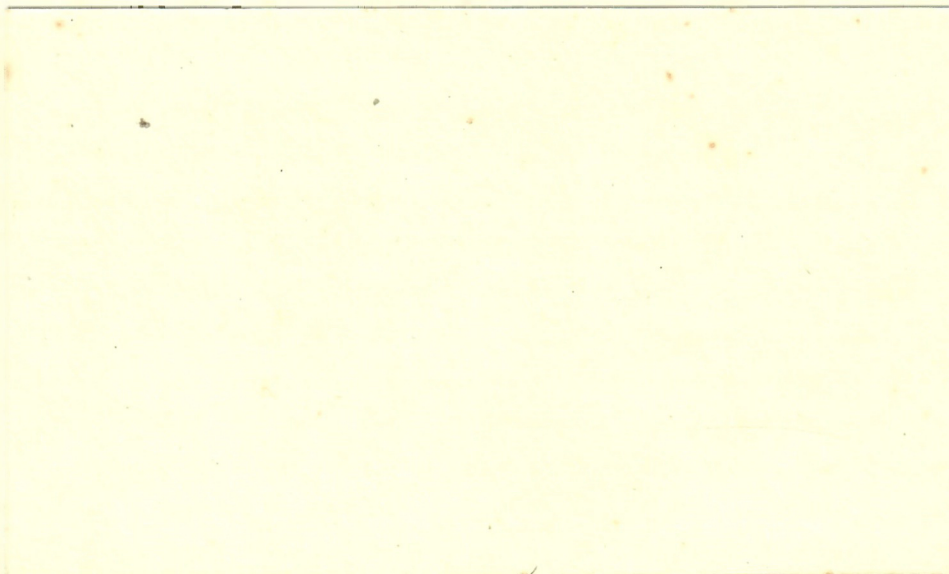
XVI - XXV

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XXV

You cannot spin the Kingdom of heaven out of words: Who gets near the heart of things, the metaphysician with his doctrine of aesthetics or the lover who, having found beauty in the beloved, finds it everywhere? What has ceased to exist has ceased to be true



27 22

Seeing Men Aright The men I see eating here daily: at times I see them truly & with vision, as sacred, holy, incarnations of the divine; as unique embodiments of a peculiar variety of courage, integrity, patience, vision, love. Their many failings are here irrelevant, or even ^{the} necessary setting for the positive value that each enshrines.

I see these men vertically. They are so wonderful, beautiful, eternally valuable, that one worships them. Each, even the most trivial & futile (by our common vision) is God travelling incognito,

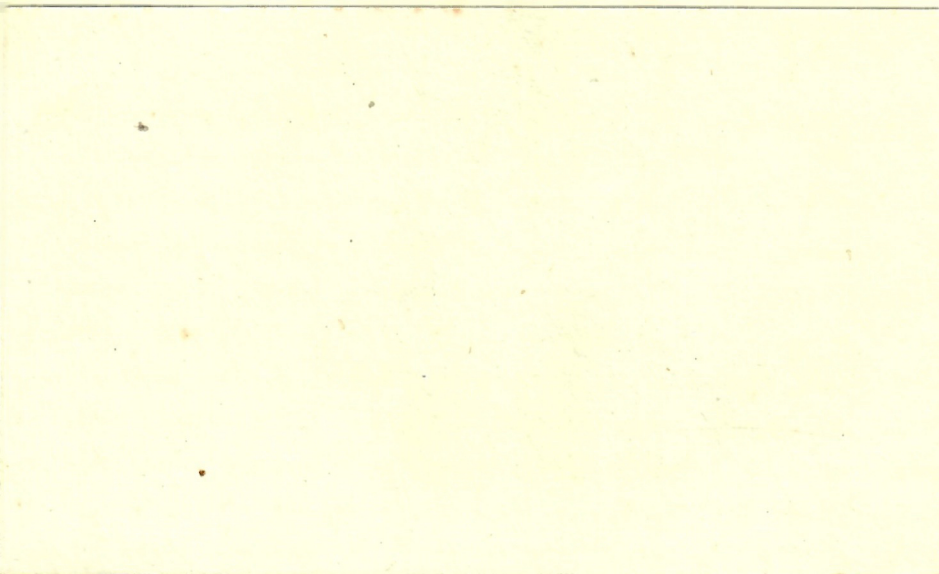
is the divine camouflaged. I cannot describe how wonderful these men are on those occasions when I see them aright.

Their potentialities of loyalty, courage & steadfastness also are beyond calculation.

The mystery & wonder of these men! The triviality of any conversation I may have with them is so disproportionate to the reality behind it that only when I am blind can I be taken in by such camouflage.

The 'belief' of these men are not now relevant. They live by their unconscious belief.

Seeing Men Aright Their unconscious belief may be more powerful & effective for living than any conscious ones. Their strength lies in the arteries & nerves which connect them with the whole, & though these connections must become conscious ones, & grow by becoming conscious, their effectiveness is not proportional to their degree of consciousness. A man without conscious religion or without conscious connection with tradition may be as loyal, brave, patient, or more so, than one who is consciously religious,

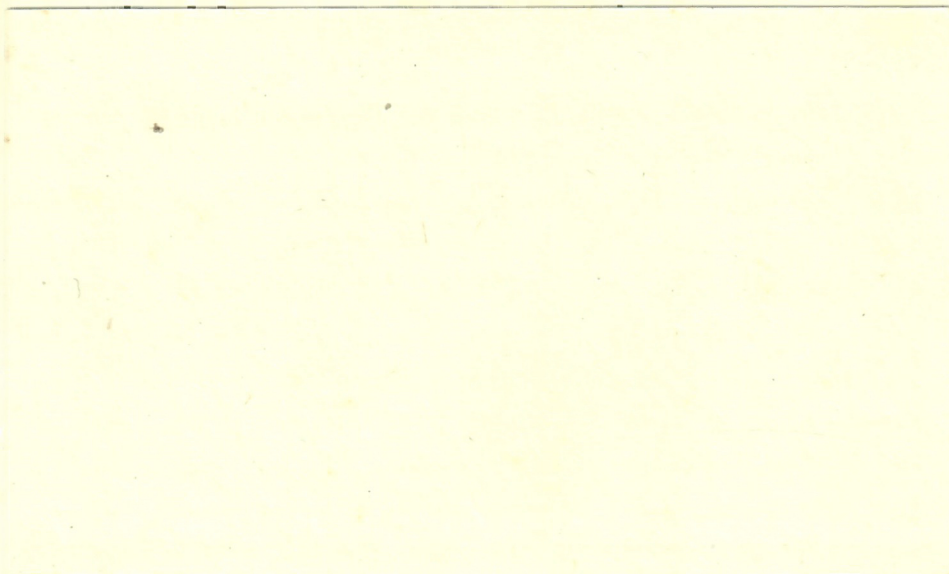


Your Unfolding & A Priori Knowledge. This book has taught you nothing. If it has helped you, it has helped to make explicit what you already were implicitly. It has reminded you of what you (super-consciously) know. You have got from me only what you have understood - & understanding is not recollection. You see blue because you are organised to see blue. Your philosophical reading puts you into touch with your own philosophy. When you read words which at once strike you as true, you have recognised truth; & ~~only~~ just as your recognition of a man means you

already know him, so your recognition of a truth
means you already know it.

Every discovery about Nature - including our Nature - has to be made twice over - first intellectually, as a bit of superficial information, & next as a deep & permanent part of ourselves. Science & scientists are the scouts & vanguard that penetrate enemy territory far ahead of our main forces. But this territory is not won till our armies have moved up & taken possession. This may take a long time. not

The discoveries of today will be really part of us for hundreds of years to come. MAN'S S.P. —



Ugliness (1) Ultimately there is no ugliness, only easy beauty and difficult beauty.

When you see a beautiful face you are content with the pleasure of contemplating just that face. But when you see an ugly face you are unsettled. If you respond to the creative purpose of this seeming ugliness you look for beauty of character, or you see that Humanity has taken unique & therefore valuable shape here, or that God himself has taken this impulsive form for good reasons of his own. So out of the narrow ugliness you find a wider

Beauty.

Ugliness is a pointer to a deeper, more inclusive,
Beauty.

So with contradictions in our theories & thinking.
They - the uglinesses - not the beautiful dovetailed
formulas - are the creative part of our thought.

The use of friction, disharmony, evil, & ugliness
is growth, creation. Their abuse is anger, hatred,
pessimism, despair.

The artist is one who finds the world's difficult
Beauty. Lear & Macbeth. Guernica.

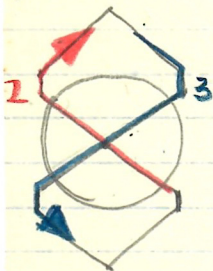
Ugliness (II) Note that ugliness is greatest the nearer it lies to our human level. The most ugly things to us are ugly men & women, ugly workplaces & homes & utensils, ugly towns. Next come ugly animals - of which there are few. There are almost no ugly plants. Landscapes, except as 'spoiled' by man, are never really ugly. And an ugly sky-scapes is unthinkable.

This 'ugliness' is subjective & functional. It conducts us towards our greater selves, our Past-Future, our Perfection.

The same is true as we proceed inwards.

25 26

Salvation is but a special instance of the universal process of growth & evolution.



- ① Childish innocence, unseparateness, lack of tension.
- ② Consciousness of sin = lack of adjustment to external reality.
- ③ Growth to cope with this.

John Bunyan's mental agonies were the expression of the same universal urge as caused Bunyan to grow from childhood to babyhood.

All growth is a kind of 'religious experience.'

Free Will & Determinism

Is the issue of importance for living?

Of some importance but not in the way one would think always. Belief in 'destiny' will galvanise one man into extraordinary feats, & may paralyse another - probably the belief is more determined by the temperament than the temperament by the belief.

Note that religion is $\frac{1}{2}$ for & $\frac{1}{2}$ against determinism. Many hold that feeling of dependence - which is opposite of free will, is essential to religion.

(over)

Our view is that what you will & think & do is determined by your greater mind-body, by your sub & super-minds. Thence come your ideas & your will. Identify yourself with this greater self & you are free. The narrower the self the more bound - for bondage is always from outside.

Free yourself by absorbing your bonds!
Break jail by becoming the jail!

You have 'free-will' when your nature determines what you do. Make your nature the nature of the whole & you have free-will.