

The most passionate love between the sexes, the most romantic attachment, the most intense excitement of mind & body - these are partial unveilings of attachment which binds every part of the whole.

The separations & hybrids & distinctions of which the world is so full are just so much potentials, so much promise of the thrill of reunion which is bound to occur at the right time & place.

The child's ignorance is promise of the excitement of coming into its own - literally it is parted from

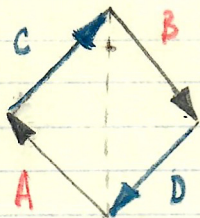
the knowledge that belongs to it so that the joy of taking possession may be realised.

The more evil there is in the world the more promise of final good there is.

The purpose of life is not the resting in the One, but the attaining to the one. The purpose of life is the overcoming of separation, not mere union. The separation is as necessary an ingredient as the union.

Love is the discovery of existing love!

XXI
22 23



Your evolution (A) is your unification of the world, by incorporating it, by imposing such order on it that all is done in it through the proper channels; & it appears as what it is: mind. You increase your office staff.

Your evolution (B) is the opposite process. Then you take what is yourself, i.e. mind, & externalise it. You sack staff. Staff that was to you a part of your mental organisation become part of outside nature.

From now on you nurse your evolution. (C) or (D)
You do not yet take on all the staff you
sacked at B, but by science, religion, art, &
philosophy you do to some degree reconstitute
the office you were once. You finish as The Office.
And, at D, you pursue the negative path of
analysis. Of 'sacking' even the staff you possess, till
all is 'external' to you.

Growth to the whole, the attainment of self-consciousness by expansion, is our aim and goal. Yet we must not forget the reverse process of un-growth, reduction, the elaboration of distinctions, the splitting of wholes, division & schism.

Finally, growth must ~~have obstacles~~ include differentiation. As one grows one's parts become more & more specialised. As the mind grows, includes more & more, so its contents become subdivided with ever finer distinctions. The only growth worth while is that which unifies unity on heterogeneity; the growth

which doesn't do this is mere aggregation, like the growth of a cloud or a sand-hill.

Growth (integration) and division (differentiation) are thus correlative. They are aspects of one process which is both integrative & disintegrative. And each aspect without the other is quite meaningless.

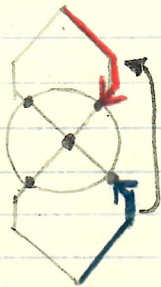
Growth is the overcoming & creation of distinctions. Differentiation is the breaking & making of wholes.

The aim of life is the overcoming of the separateness of things by first enhancing their separateness. The distinctions are real & necessary to the unifying process. Do not ignore either aspect.

lining yourself up with God's Will. This is to make will - from - above your will, to grow God-wards.

When will - from - above is seen as other will, as Nature or Nature's will, then it appears in the

bottom half of the 8, in the physical world. If you make God's will yours you are no longer opposed by Nature, have included Nature in your Body - which, being quite complete, is no longer Body.



How much of the whole is you?

That is you which (a) does your will and (b) presents you with information. The rest is not you.

Now to grow you must (a) identify yourself with a larger whole, thus to annexe his will, & (b) adopt that larger whole's point of view.

This, for instance the patriot does with his Country.

The aim of this book is that we may cultivate a feeling of the depth of things; that we may pass from the superficial world-view to one with solidity; that we may add more dimensions to our thinking. For example, you love somebody. Now this love of yours is no surface matter. It is not only human. It is cell-love & molecule-love. It is Earth become lovingly conscious of Earth. It is rooted in the Absolute. It belongs in the infinite past & the infinite future. It is past all knowing, for it is a function of the Universe itself.

until you can look on all experience of yours own
& of others as thus multi-dimensional, and upon
all people & things as thus awesomely deep &
deeply sacred. You will never understand or enjoy
life.

Is it conceivable that, on analogy with your development as embryo, a husband & wife could achieve the mental unity of the fertilized germ cell, & could incorporate their children in a mental society that was truly an individual? Love the basis?

More likely that such a group would be composed of mental equals with common aims & ideas.

Perhaps the group, which will serve as a stepping-stone to our identification with Soc, has still to be evolved.

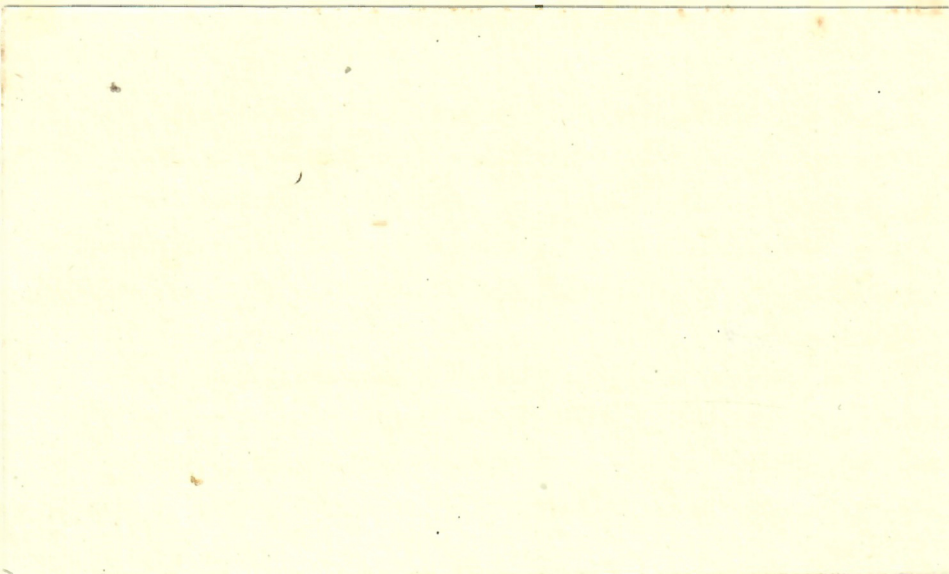
A third possibility is that individuals will suddenly

be translated mentally into a sort of trance in
which they are truly one with the community.
These will be our true Seers.

You are all the world - considered as body, & as mind.
But you are only very limited aspects of the world
as conscious mind.

The aim of evolution is that your conscious mind shall
coincide with your whole mind - body. When the
conscious is as perfect as the unconscious evolution
will have achieved its goal. The aim of existence is
the discovery of yourself.

You are infinitely greater & more profound than this
erratic, superficial, wayward thing you call your mind.



Knowledge of the world is necessarily abstracted, for it is always knowledge - enough - for - action. Knowledge of the practical, knowledge of what is relevant, is more or less complete at every level. But the relevant is cumulative. Our world is the world of accumulated relevancy.

This is universal pragmatic epistemology. The unconscious mind is concerned with those aspects of the external body, with that development stage of the external body which is relevant for the mind's action

(over)

Your evolution is :-

- 1) The growth of your inner body by integration.
- 2) The growth of your outer body by differentiation.
- 3) The growth of your subconscious by absorption of Time & the superconscious.
- 4) The growth of your 'conscious' by the accumulation of relevant aspects of the world.

The urge to impose unity on the world, (whether by science or religion, or philosophy which is all three) is a conscious expression of the visus or tendency of the world, in time, to evolve towards that same unity. The absolute & harmonious unity is, is quite real, but in our future. As we seek that unity we approach it in time, we grow towards it. If we find it we have reached evolution's goal. Those who, like Pluralists & Common sense, see no unity are reporting correctly what they find at their levels. They do not seek unity - therefore

They do not find it.

The world we see around us is half-finished, half built-up. To primitive man a rose was a hardly ~~note~~ distinguishable part of the scene; to us it is full of meaning, hints, beauty; what will it be like to the future? Or rather, what is it really, in its completeness? All around us lies a world we are blind to; wonders & beauties past telling - and all quite real - We are blind to them, that is all. What with a rose, what does a rose, build up into?

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Lays Morgan: Emerg. Ev. 78:--

Object perceived is more than a thing unperceived
because in course of evolution world has been
enriched through advent of cognition. Berkeley
however said a thing can't be less than an
object-perceived.

(I agree with B. The complete object is the
object as God knows it. Or)