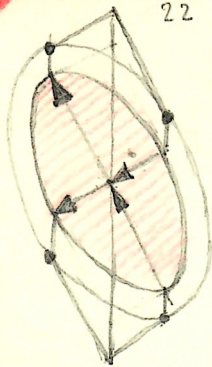
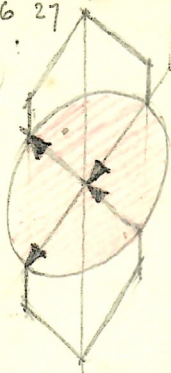


22 25 26 27

XXIII
XXIV



A



B



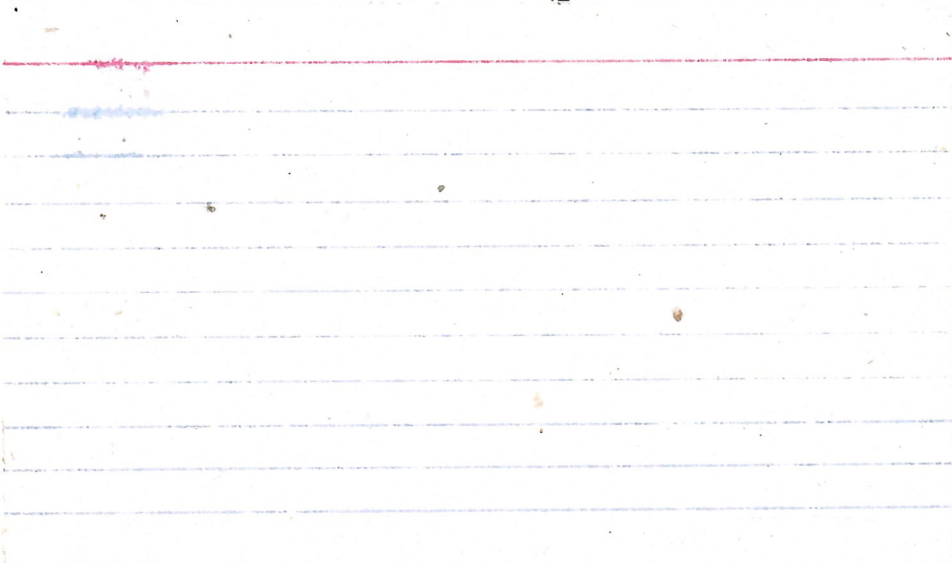
Useful ways of indicating
unequal development.

In A, the thinker, deficient
in activity.

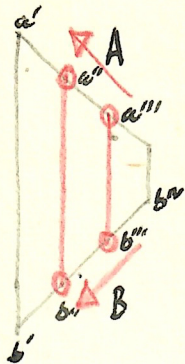
In B, the active man,
deficient in thought.

Inana & Karma.

Note how either by inducing
action (at A) or thought
(at B) to nil it is possible
to approach the infinite.
Cf. Schopenhauer & Hinduism.



Negative Path It is what we narrowly have that keeps us from the All. Your achievements up to & including your humanity stand in the way of your true self. Revert to cell-hood & claim Life-hood, to molecule-hood & claim Earth-hood. "Spurn the gibbering ^{mine} into the night." This is externalisation →
Keep saying: This is not me, this is not me. Tell you arrive at the Centre. The twin opposite aims of evolution are that you should find & attain God in both his aspects - of complete inclusiveness & complete exclusiveness. (over)



To grow you must un-grow; to become great you must become small.

This is clearly shown in our diagram.

Every advance at A means an advance at B. To be in God you must be as little at b' as you are inclusive at a'. It is impossible to belong to a'' and b''. The law is that progress back to whole is parallel to evolution.

The red lines are parallel.

Put in another way: your advance in understanding (A) must be accompanied by advance in willing (B)

I II III IV V
16 21 22 25 26

FIL XX

As in the sun we see & are as sun-bits ones.
 As in the earth we ~~see~~ hear & are as earth-bits ones.
 As in life we see & hear & 'instinctively understand' other life bits.
 As in Society we see & hear & 'telepath' other men.

Sept/46: No taste molecules, (feel atoms?), hear ^{see} men, only see stars -

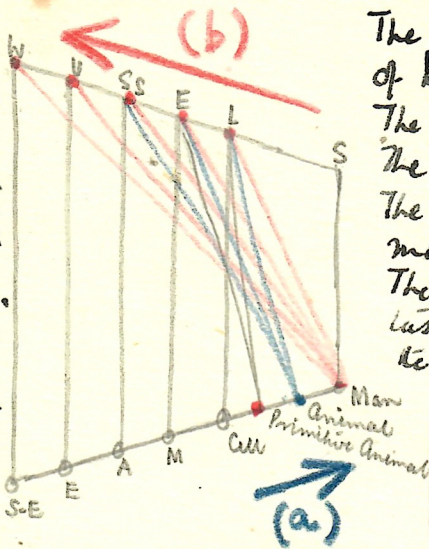
As in the Whole we mystically apprehend all things.

Evolution of awareness:-

①	Knowledge in species	instinct (a)
②	" " Life	instinct (b)
③	" " Earth	hearing
④	" " Sun	sight
⑤	" " Univ. & Whol.	mysticism

X (over)

Organic evolution includes inorganic evolution.



The Evolution of External organs of knowledge.

The whole is the mystic's organ.

The universe is the scientist's.

The sun (light) is the ordinary man's or the animal's.

The earth (chemical sense-lust, smell; or sound) is the lower animal's.

The evolution of life (a) includes a reversal of inorganic evolution (b).

Taken over from Uncon

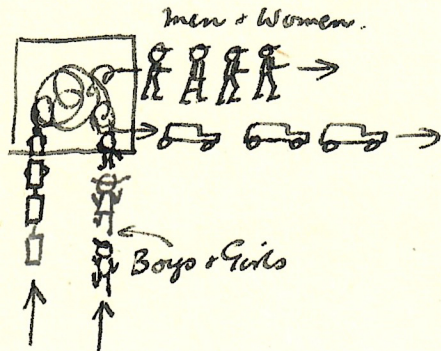
Every factory turns out two kinds of goods: the processed goods on which profits are made, & the processed goods on which no profits are made.

We forget the second. Yet every day morning the raw material (men & women, boys & girls) pours in at the gates, & every evening it pours out - processed.

The processing of this human raw material is done by machines & what the machines make. In a car factory the cars, & the machines for making cars, process the workmen,

(over

How is it we overlook this obvious fact? If
we nationalise it all industry would be revolutionised.

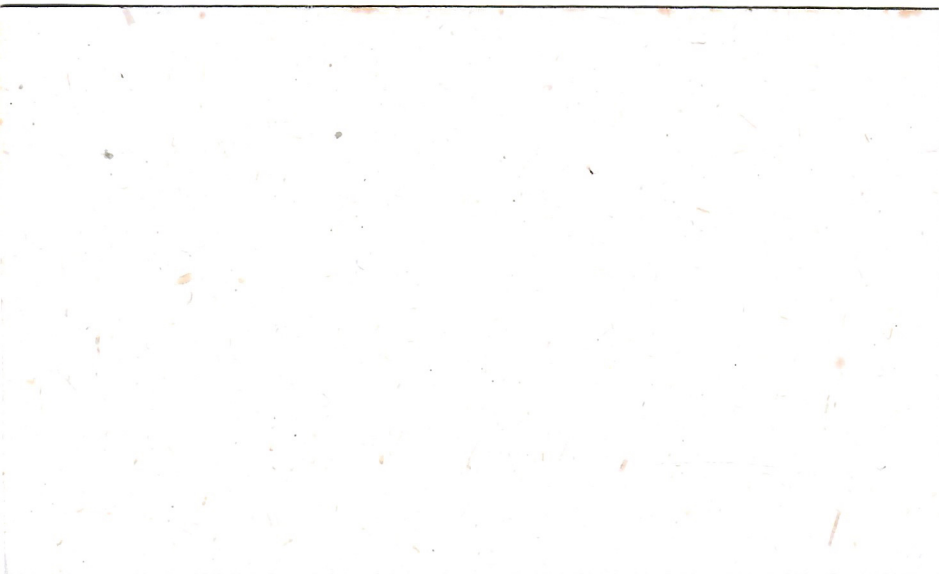


5 May 46

Balance is never Individual

You can never balance up as yourself. The cell who tries to become broadminded as an individual cell can't do it, but only succeeds in becoming a dead loss. To become broadminded is to transcend yourself.

For as an individual you must act, specialise, be unbalanced, otherwise you are not an individual.



The center & the circumference are always completely harmonious. Lack of harmony is an appearance of the intermediate layers. You must resolve this disharmony by contact with the sphere of harmony.

There is a peculiar poignancy, which comes of opposites & opposition, in realizing the whole, perfection, divinity, in the sphere which seems most removed from this perfection: in the roar of the city, in the sordid & trivial incidents of practical life.

(or the NA) = Hell = CS

The hermit misses this peculiarly vivid view of
God in the comings & goings of men. He does
not know that God, of whom the realization
is perhaps the most difficult, the God of the
City.

When we were young we lived in a fairy world, an astonishing place peopled with mysterious characters, in which anything might happen. And everything that happened had a curious significance. Grimm & Andersen & Christmas Carols & Nursery Rhymes were all delightfully mixed up with the world that we now regard as the only real world, & we saw the whole as extra-ordinary.

Now we see the world as ordinary.

We must learn to see the world again as little children see it. For that vision is true.

The world is not that matter-of-fact place
which we take it for. It is more fantastic
than we can dream of. All the myths &
fables & fictions of all Earth's races cannot
begin to shadow forth such a fantastic
world.

The human race is a species of animal [that
becomes blind in the adult stage] of which the
adult form is generally blind.

The lesser egotism is a wound in your wholeness - carried far enough it is death. Fear & hate & meanness are lesions in yourself. Love heals these wounds in you.

No man ever hates or envies anyone but himself.

Your Personal Destiny ^{& Problems}. Does all happen for your best? Do all things work together for your good, or only for the good of those that love God (& so identify His good with theirs)?

Mabel must at least notice such personal problems. Your luck: is it deserved or undeserved? If you are handsome, charming, clever & rich; or ugly, dull, & poor, why is this? In any case you have abilities & disabilities: what should be your attitude? First, anyway, you ought to know yourself for what you are: as vain, modest, selfish, slack & so forth: this is the essential start.

Also the conduct of your life: but Mabel does anyway

have a lot to say about that.

I think you must transcend yourself. You must be saved from your faults, ugliness, bad luck, evil destiny, kept by the discovery of the rest of you. There is no justice meted out to a part of yourself. How could this be? How could justice be done as between hand & foot in the body?

The better your luck, the handsomer, richer, & cleverer you are, the more danger there is of your never discovering the rest of yourself.

A really intimate Section of Mabel to deal with individual, personal problems like this: C.S. objects to all this generalising.

All-level experience is important, but so is intensity - whatever the level.

A ~~statesman~~^{patrist} who thinks no further than his nation, yet passionately identifies himself with it, has grown truly if not far. So also the lover. His growth is small but immensely valid. He is generous. So also the scientist. Are not these, even though they never touch their greater selves, superior to the 'spiritual' person whose union with the Cosmos is not an overwhelming, passionate & generous thing but a lobby for occasions?

