

The answer to fear for the future, worry over money, fear of unemployment & the like, is service. If your real concern is how to serve man, then you will only fear loss of ability to serve. This concern for the welfare of your larger body is real growth, & liberation.

Will men one day arise who will be solicitous for Earth & S.S.? Yes. At present these seem remote but do not care.



In Ch. 23 we found that you belonged in all things that you are a part of their reality. You help to constitute them. Even the remotest & most insignificant bit of the world owes something to you.

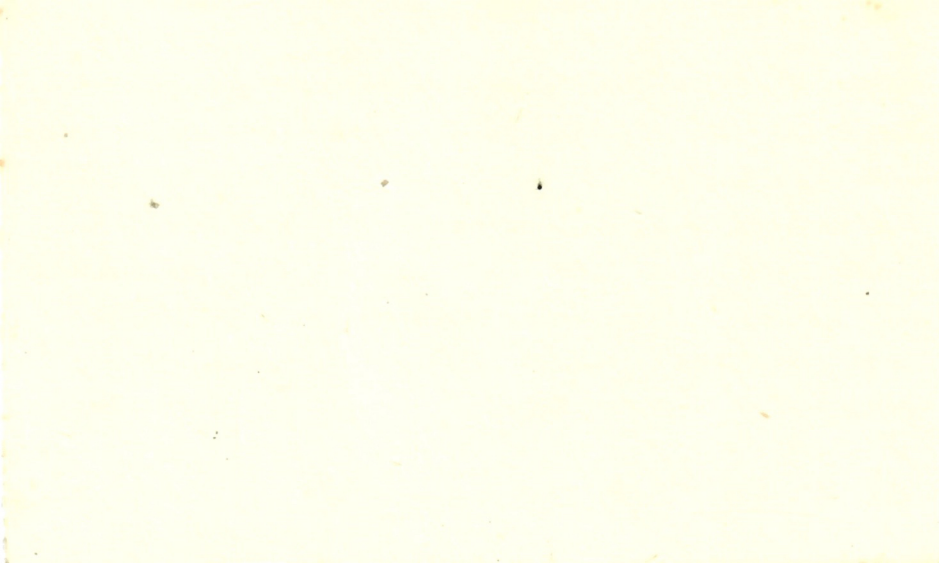
"I see his face in every flower."

The lover who sees his loved one in every beautiful thing, the ^{Christian} mystic who sees Christ in every flower, see truly. It is we the uninspired, the unimaginative, who are blind to these omnipresences.

(over)

You are in all you see, in the sunset & the
sea & the flower & the child. In the ugly &
cruel things as well. They owe some of their
quality to you, just as you owe some of yours
quality to them.

For the real & complete you all is holy, in the whole, & nothing is common & unclean. The trivial the ugly, the contemptible are just as necessary to you. Having tolerance of the lesser members of the body.



XXIII
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Love: What, in your beloved, do you ^{specialty} love? Her individual self, those special features & ways which make her herself.

This is good & human & natural. But there is the other side. The self you love is an abstraction. Your beloved is not these peculiarities & accidents which you rightly adore; she is the world, the whole from a certain aspect; and you and she are one.

For in loving her narrower self you are only

Emphasising distinctions ~~into~~ in order to overcome them in love.

The more distinctions we make, the more we divide the world & 'abstract' it, the better — provided we overcome these distinctions in some kind of unity.

That is what God does - creates distinctions to enjoy the process of one-ing.

But there is ~~another~~ the other, later, more profound yet complementary kind of love. The love that sees the divine in the loved one. Such a love is above all mundane accidents, having its roots in the eternal.

Our three conclusions: unlimited, unseparated, & unknowable.

C.S. says we have found in our investigation of ourself what we looked for.

A. Agnes. What we found lines up with intuition which is more permanent & reliable than Science's pronouncements. Since intuition on these subjects is now in you much what it was 1000 years ago in men, while science is utterly different, it is likely that 1000 years hence men's intuitions will still be much the same & science will have changed.

It seems that science will never get as far
as the mystic's conclusions, - it can't possibly by
its very nature - but as it advances it
approaches them.

Overcoming Consciousness. Self-Criticism becoming Other-criticism

As soon as anybody embarks on a course of self-reflection there is a constant tendency to include others in the process, to criticize them for not coming up to your new standards. It is horribly difficult not to become worse than before, worse than the unregenerate (but uncritical) self that you used to be. How surmount this difficulty?

There is a most radical difference between your self & other's selves. Your self is then to be expanded, by first annihilating it. Your self is to revolt primarily at
 (a) But other selves are to you theophanies
 at (b) They are the Power of God, splitting

a  b

down to you. What they do to you, what they say to you,
- all must be accepted by you as the doing of God. For
they are (willy-nilly) God's instruments for your true
help. Accept with reverence what they do to you
for it is God's doing. Censoriousness is really censorious-
ness of God. For you, people are better than they know.
For you, you are wiser than you know. Both are
true. Failing to love people & is failing to love God.

You are what you find in the world.

A good man is one who finds good in the world;
an evil man is one who finds evil. You
find ~~the~~ nothing but yourself in things. A
man who is unmoved by enthusiasm, admiration,
love, is a little man. What you enthuse about
admire & love is yours by that act.

The man who sees around him ugliness, meanness,
stupidity, is to that extent ugly, mean & stupid.

To see around you absolute perfection would
mean you had attained to the whole. That is

not possible. Now, since growth to the whole
has to be experienced, is it desirable that
you should achieve the view of the perfect
world now, except at rare moments.

Your impression of evil in the world is good
& necessary as the stimulus to growth & consequently
to the destruction of that evil.

Monads when integrating give up some of the characteristics of lower levels (See *Longer: 500*.) Thus husband gives up bachelor 'rights' in family, patriot gives up individual rights in nation, monk gives up natural human rights in Church. To become a real member of a higher whole you must give up, renounce the 'lower' behavior. Otherwise your profession of advance is void.



Alcohol, ether & other drugs paralyze the 'higher' centres. Copulation employs the 'lower' centres. Here one then appears to the fact that they take one a little way along the negative path.



Your Growth is your Ungrowth. In a little whole you are big, in a big whole you are little. When you transfer your loyalty to bigger wholes, identifying yourself or merging yourself in them, you relatively become less & less, till in the whole you are nothing - yet everything.

