

22 23 26 27

God & the Swastika ⑥ With us, much becomes actual at A that is not in our reckoning or our plans. And there is much that is which does not become part of our reckoning.

⑦ But God, including all particular individuals, is not subject to these limitations of (A) knowledge & (B) power. God is A omniscient and B omnipotent. We are partiscient & partipotent in Him.

⑧ This is because we cannot, like God, annihilate our wills at A so as to know all, nor, like Him, annihilate our knowledge at B so as to be all.

God is the know-all because he is the will-nothing (A); and he is the be-all because he is the know-nothing (B).

⑨ C.f. St. John of the Cross.

⑩ God is absolutely active at B because he is absolutely passive at A. He is absolute knowledge at A because he is absolute ignorance at B.

⑪ See notes on Schopenhauer: the extinction of the Will-to-live in favour of consciousness.

The Complete Man is fulfilled in every capacity.

1. The beauty & peace of family life are his. He is loyal to the idea of the family. He loves his wife & children.
2. In his society or nation he plays his part, deriving intense satisfaction from service to the community, which he loves.
3. The Peace Man, is intensely concerned to abolish war and hate. He is conscious of Man.
4. He loves living Nature, his dog, flowers, birds, animals. In the counting the living things around him give deep satisfaction.

5. He has a sterner & deeper love of wide spaces, mountains, seas & skies.

6. And he loves the night sky which speaks to him of the whole.

A man is truly a man who is consciously a member of all these wholes and so regulates his life that his loyalties fit harmoniously - or as harmoniously as possible. But the last is the dominant loyalty.

Each successive loyalty takes him further back into his own past.

or ① Compounding of consciousness & words

② Evil.

116 If we knew too much our sufferings would be selfishness — "who would not suffer a little for an eternity of bliss? Suffering & sacrifice would be hypocrisy. God would find no love in mankind."

+ + + Saurat D + the D p82/83

Christ had to really believe God had forsaken him. He had made himself a man to that point, to that lowest point that he had to believe himself forsaken of the Father: for in that belief is all sin. "It wouldn't have done if he had kept his knowledge of God - too easy. Had to be cut off from Father."

Also man, if he always knew & saw & believed in God would never have merit in his work or suffering. "It would be merely man's interest to love God, were man sure that God exists. One can only love truly a God whom one does not know for sure to exist. One can love truly only the God that does not exist." Otherwise no merit.

We profess one set of beliefs and live by another, or entirely different set. It is a curious situation: we believe our beliefs are quite different from what they really are. What are the beliefs we live by, and do not merely entertain? What is our real credo? Is it not something like this?

- ① I believe in a flat earth, and that Australia lies south of me and not underfoot.
- ② I believe that the Earth is the center of the Universe and that the Sun & moon (& stars) are lights which revolve around the Earth.

- ③ I believe that the Earth is solidly founded & that Space lies only above & not beneath it.
- ④ I believe that I sprang suddenly into existence & never inhabited my mother - still less my father.
- ⑤ I believe I have never been smaller than a baby, or had a tail, or been eye-less & limb-less.
- ⑥ I half-believe that I have no particular internal organs, but am ~~is~~ homogeneous throughout. When I see pieces of people's insides preserved in a bottle I am shocked & a little incredulous.

24a

- ⑦ I prefer to believe that men & women do not contain faeces.
- ⑧ I believe I am quite solid & that the physicists' picture of me as atoms & electrons is nonsense.
- ⑨ I do not believe that I am a population of animals.
- ⑩ I prefer to believe that [I am immortal, &] shall never die & be buried in the earth, & that in 100 years from now the only evidence [of me] will be this skeleton which I am now carrying about with me.

(11) I believe that the Earth is everlasting, & the land & sea & the hills & rivers have always been & will always be as they are now.

(12) I believe that man & the various sorts of creatures are everlasting & changeless, & that we have no connection with animals & plants.

(13) And I believe that I know what I am, & where I came from & where I am going, & what the world is, & life is, & man is, & matter is, & soul is.

(14) And I believe I am a rational creature.
And so on: the list is unlimited

XXIV

Fechner : Lowrie 129/149/150.

Wake up! Unconscious man must be wanted.
but time not yet ripe.



25 26 28

+

+

Your inexcusable Pettyness & Meanness. ① Tell you you are mean, & petty, & silly, & ignoble, & trivial, & ungenerous, beyond what you have ever dared to confess to anyone. You are not sure whether others can be just as futile in their thinking as you are in yours. It seems to you as if the world, full of people as mean-minded as yourself, would be too bad to be true. You are rather surprised when people behave meanly & pettily: you had thought they were better than you.

② If you doubt this, just compare your generous moments when your whole heart goes out to the world, & you would give even your life for others - they were so much a part of

You. Moments when you were big with love & sympathy,
at home in the world. Compare such moments with
your average ones, & again with the sting of fear for your
possessions. for your reputation or popularity, fears that
someone is making fun of you, or neglecting you, or threatening
you, wondering whether you shone more than (a) or will be
more liked than (b) — all the miserable, careful, tight
little life you lead. How appalling it all is. This is
Sin in quantity — not in quality; it hasn't the scale or
grandeur of fortnight Sin.

③ If you deny the above you aren't being honest with yourself.
You are just as bad as that, if not worse.

If you admit it, & feel, with me, how undignified, how
far short of the Glory of God or of Man it all is, how
feeble to be born into this magnificent & beautiful & tragic world,

Your Incredibly Pettiness & Meanness. only to spend most of your time ^{engaging} indulging in a continuous flow of muck, (a life of mental muck-raking. Ulysses - Mrs Polson. A man who can look no way but downwards, with a muck-rake in his hand.) if you admit & deplore this, then you have already taken a higher plane. You cannot condemn yourself & remain your old self. You condemn it from a higher viewpoint. —

④ From the viewpoint of other men, of society. The first & essential — & incredibly difficult (& requiring constant renewal) — step has been taken: you see yourself from the highest social angle. For the man who is not sometimes appalled by

what he finds himself to be, there is not much hope.

Note the "finds himself" - the Finder is the higher Self.

All this is Original Sin. From which we must be saved. We must deny & put off the Old Man, & put on the New Man. We must be Guardians. But until we are how pathetically ignorant the Old Man is we will never leave him. All growth starts from the unsatisfactoriness - of - things - as - they - are - now, from conviction - of - sin. A tree grows because of its conviction of its sin as it now is.

All have sinned, & come short of the glory of God. Modern man, in reflecting the notion of sin (or rather charging his terms - his sin is 'bad form' or callousness or meanness) would, if he succeeded, upset his own spiritual status.

XXIV XXV
27

Philosophy of the academic sort ^{fit only for the old in heart.} is dead & dust-dry. We need living thought that will stir feeling & appeal to the generous instincts of young people, inspire their lives. And living, really great, ideas are simple. The complications can never grip. To render the simple complicated has been the occupation of centuries of thinkers; I take the immense emotion & ingenuity of the professional to hide the great human ideas from the ordinary man to whom they rightfully belong.

The young have a true feeling that philosophers are dull & dreary men living in an unreal & unworthy world.

The young are right. Philosophy when it is real
warms the heart & lightens the step. It is a sort
of poetry. The artist is rightly judged to be more
alive, ~~more~~ more wholesome, than the bookworm.
Art has spontaneity, genuine feeling. This philosophy
needs. What you think you must feel. Love must
back your philosophy. Passless philosophy is dead.

Instinctively one feels there is something rather
absurd about a 'philosopher' of 20, or 25. A wise
young man is a horror. Love - of the world's
beauty; Adoration - of its mystery; Wonder at its being.
Philosophy of this sort is the very prerogative of the
young and the old can only attain to it by a second birth.

25 26 27

Nothing Common or Unclean. The self without its objective content is nothing. The world is the objectification of the Self. And everything in the world, the most trivial, disgusting, meaningless bit of it is therefore as sacred, as necessary & as divine as the Self of which it is an aspect. Sometimes I have this feeling, that what is going on about me - people feeding, men working, any everyday happening - is as sacred & 'ense' & momentous as any high mass, that every single bit of dirt even is blessed & sanctified, that everything in the world is eternally sacred & valuable.

Just because it is 'in the world.'

You have always to return to the Secular view, to see these things as common & unclean - for working purposes. But every day we should bask in the pure delight of the holiness of the world, the unspeakable joy & perfection of everything whatever. This is true.

So is it true that things are common, unclean, cruel, bad, for this valuation identifies the lines valuation that things are perfect in the light of the far, yet achieved future.