

XX takes over

548 $\frac{1}{2}$

before Schopenhauer.

Huai Nan Hung Lieh (Book 2)

Great Light - Sow

5. (p 12) Although the affairs of the world are not easily administered, they may be directed by a comprehension of the course they naturally take.

rescuing the world from automation

Two parts like meters: one part staying behind to be observed, the other going off to observe. And so you grow to the whole. See Chap VIII (Star).

6 May 46

Self-Transcendence

It is as man that you see other men, as Man that you see yourself. Because you must get outside yr. self for that, transcend yourself.

It is as SS that you see yourself as Earth, because to see yourself thus is to get to such a distance from Earth as will make yourself as Earth.

And so on - the outward movement.

Growth is self-consciousness, which is always division into

~~218~~

XXIV

Q

Aldous Huxley: One + Many
Do what You Will

p. 18 Reaction due "to a new + more perfect
polytheism"

Read whole Essay



21 · 27 28

XXIV XXV

① a. Huxley: Ends & Means

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Q

Against Idea of Personal God

(235)

Mythical, if they go far enough in their training and by losing intuition of Personal God. Bhakti-marga is inadequate, & (236) often has very bad results: persecution, energy (238) used in undesirable ways. Devotion to the person of Jesus has led Christians to despise art, philosophy, intelligence, large-scale problems of economics, etc. (239) The Old Testament a compendium of Bronze-Age literature in which God is almost sub-human. Great mistake to have it talked on to the NT

(240) Belief in a personal God has released an enormous amount of energy, directed equally to bad + to good ends Augustine, Calvin, Kierkegaard + Barth dwell on the incommensurable otherness of God. "The doctrine of the complete transcendence + otherness of God is probably untrue + its results in the lives of those who believed it have always been extremely undesirable."

(244) Bhakti is so enjoyable it will survive. Most Europeans find it impossible to pay devotion to saints + a personal God, but they are still bhakti-minded - + follow the personified nation or class + the deified leader. (245)
"Whenever God is thought of, in Aristotle's phrase, as the Commander-in-chief rather than as the order of the army

② A Huxley

Anti-Personal God — as a transcendent person rather than as an immanent - & - also - transcendent principle of integration — persecution always tends to arise."

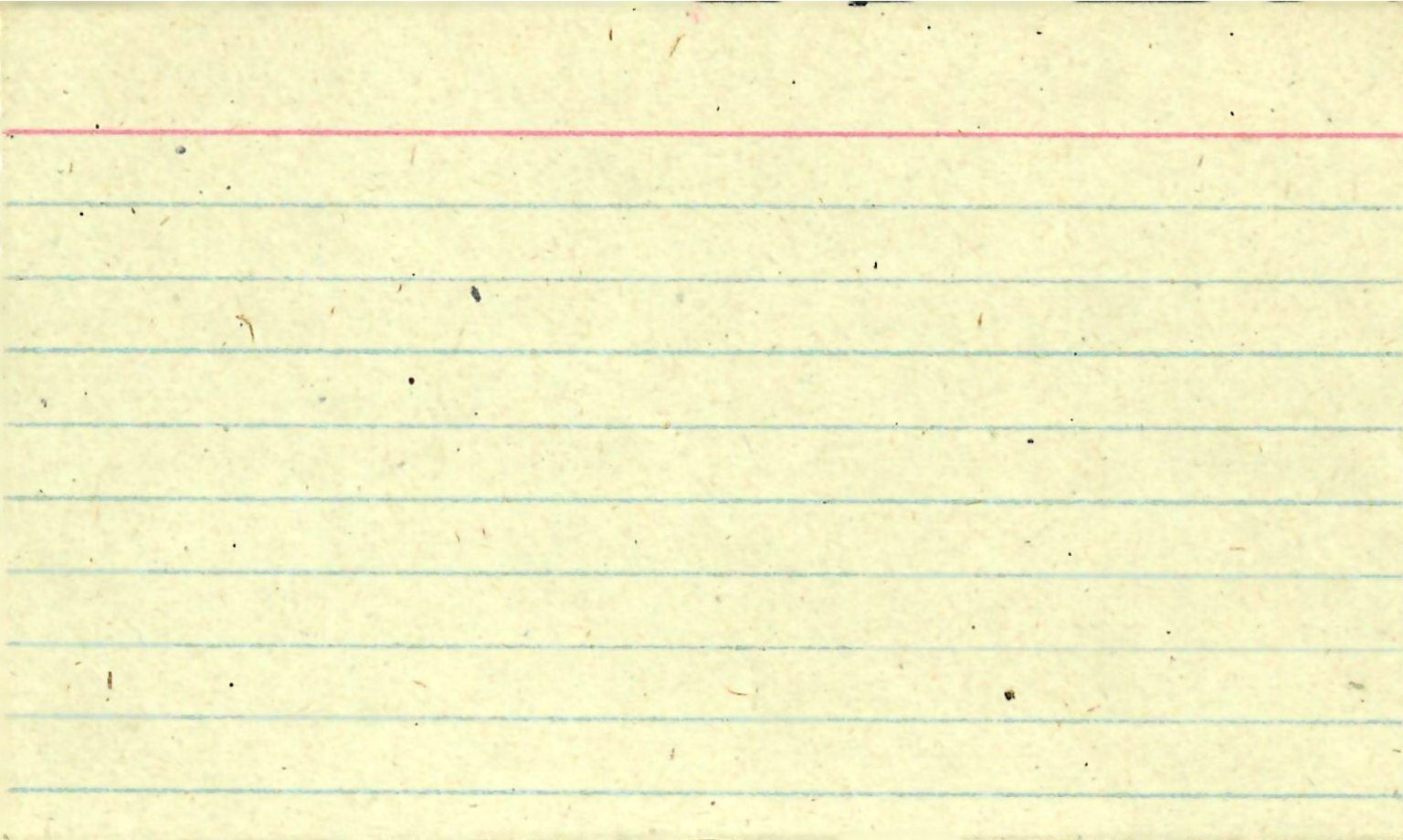
(247) "It might even be argued that it is impossible for those who do believe in a personal God ever adequately to practise meditation or to have a genuine mystical experience" Buddhism — belief in personal deity has no place — only meditation is the essential.

(291) The dark night of the soul experienced only as intermediate blank between realisation of personal God & realisation of Impersonal

Reality. Cloud of Unknowing doesn't mention the Dark Night.
Nor Hindus or Buddhists.

(254) "A man is what he is only in virtue of his relationship with the surrounding universe radiations of many kinds make him dependent on distant heavenly bodies."

(Ours what radiations? Is it possible we could not live without radiation from some or even all the stars or even the spiral nebulae?



XI XX XXI
2 21 22 23

XIX

Aldous Huxley: Ends & Means

"Limitations of Senses." Our range of sensitivity to waves not arbitrary.

(255) Our world limited by limitations of our sense organs (256)
we can't see electro-magnetic vibrations shorter than those we see
as violet or longer than those we see as red. We can't see or
even feel even so large an object as a molecule. Stove deaf
to sounds above a certain pitch. ^{The animal} ~~the~~ inhabits "a 'home-made'
universe, hollowed out of the real world by means of its organs
of perception & its intellectual faculties." But man knows

a world beyond by inference.

Once this view is fundamentally wrong: we have all the sensitivity & the organs that our level requires to be our level. The inferred world beyond is the world of our wider-than-human selves. The point is that there is nothing accidental or arbitrary, or merely negative, about our view of the world - that view is a part of what we are, not an accident of what we are. The radiations of other wave-lengths belong to other levels.

My New Humanism puts man back as the measure of all things.

Travelling towards a thing by travelling away from it

(62) "Our earth is round, & it is therefore possible to travel from Paris to Rouen via Shanghai. Our history, on the contrary, would seem to be flat. Those who wish to reach a specific historical goal must advance directly towards it; no amount of walking in the opposite direction will bring them to their destination."

(One good instance of Hegelian union of opposites. You travel from A to B either by going in ↗ direction, or ↘ direction

and in certain cases $\nearrow$ is just as good as $\searrow$. In most cases $\nearrow$ is dominant or $\searrow$ is dominant, & its opposite is merely complementary. This is a true picture (or physical counterpart) of many non-physical principles. Work out.

Mechanism of Evolution : Fetalization

(261) "The evidence available seems to point to the conclusion that mutation, hybridism, retardation of growth & fetalization (which are themselves the products of mutation), & natural selection are sufficient to account for evolutionary change & that it is unnecessary to invoke such concepts as orthogenesis or the inheritance of acquired characters."



21²⁶ 27 28
XXIV XXV

210 ① Aldous Huxley: Ends + Means

Meaningless World - to further one's erotic plans! - + political plans.

(267) "Our conviction that the world is meaningless is due in part to the fact { } that the philosophy of meaninglessness lends itself very effectively to fortifying the ends of erotic or political passion; in part to a genuine intellectual error - the error of identifying . . . Science, a world from which all meaning + value has been deliberately excluded, with ultimate reality."

(Over He later hinted on Marx. If one's philosophy follows from one's economic relations, then dialectical materialism has no claim to more

than temporary validity.)

270 " I had motives for not wanting the world to have ^a meaning
..... We don't know because we don't want to know. It is our
will that decides how & upon what subjects we shall use our
intelligence. "

(Once the Freudians say 'you believe irrationally, from emotional
(or subconscious) compulsion. We reply: You disbelieve because
it suits your book.)

270 271 De Sade: a consistent believes in the meaninglessness
of the universe, thinks there are no binding imperatives at
all: it is legitimate to torment & kill.

272 Lamettrie (La Volupté & L'Homme Machine) the materialist
was a sensualist. Marx's motives were political.

② A. Huxley

May 20/11/45

Meaningless World (Once your behaviour determines your world-view. This is $\downarrow$. Your world-view determines your behaviour $\uparrow$. Both interact. Do the works & thou shalt know of the doctrine. Know the doctrine, realise it, & the works will prove your grasp of it. What you put into the world in action & thought, $\downarrow$ you will receive back in treatment by the world $\uparrow$. Sow thy bread upon the waters & it shall return unto thee after many days.

If being good leads to certain views about life, & being evil to others, (& we are fairly sure about the validity of the

good & the utility of the evil) then, all other things being equal,
we ought to prefer the world-view of the good men. Now
the judgement of men (*consensus gentium*) is that Buddha,
Lao-tze, Christ, & the Saints were good men, & De Sade
& others were on the whole bad men, relatively speaking.
After all, what works for the harmony & welfare of
Society, as goodness does, should be given a validity
above that which works against social welfare.)

(274) meaningfulness has been reintroduced into the world
— in patches - nation, party, state, class - meaningful in
a meaningless universe. (275) "Those who, to be liberated
from political or sexual restraint, accept the doctrine of
absolute meaninglessness tend in a short time to become .