

③ a Huxley

Meaninglessness so much dissatisfied with their philosophy (in spite of the service it renders) that they will exchange it for any dogma, however manifestly nonsensical, which restores meaning if only to a part of the universe. "...

Art & Science are such delightful pursuits that one can following one of them, profess a philosophy of general meaninglessness & yet lead a perfectly contented life.

(276) No chain of synthesis: intense specialising reduces each branch of science almost to meaninglessness. Some Scientists are actually proud of this!

(over

(Ours If taking a harmful drug made one believe in X;
& eating healthy food alone made one believe in Y; &
supposing then could be an impartial observer, would
he not, all other things being equal, prefer opinion Y?
This is pragmatism. But at least the X's might try
leaving off their diet of drugs just for the sake of experiment.
Philosophy requires a moral discipline. You can't think
right till you feel & do right.)

(287) "A man who has trained himself in goodness comes to
have certain intuitions about character, about the relations
between human beings, about his own position in the world
— intuitions that are quite different from the intuitions of
the average untrained man. Knowledge is always a function of being.
What we perceive & understand depends upon what we are

④ A. Huxley

Meaninglessness (299) "If I want as full a knowledge of God as it is possible for human beings to have, I must be as good as it is possible for human beings to be."

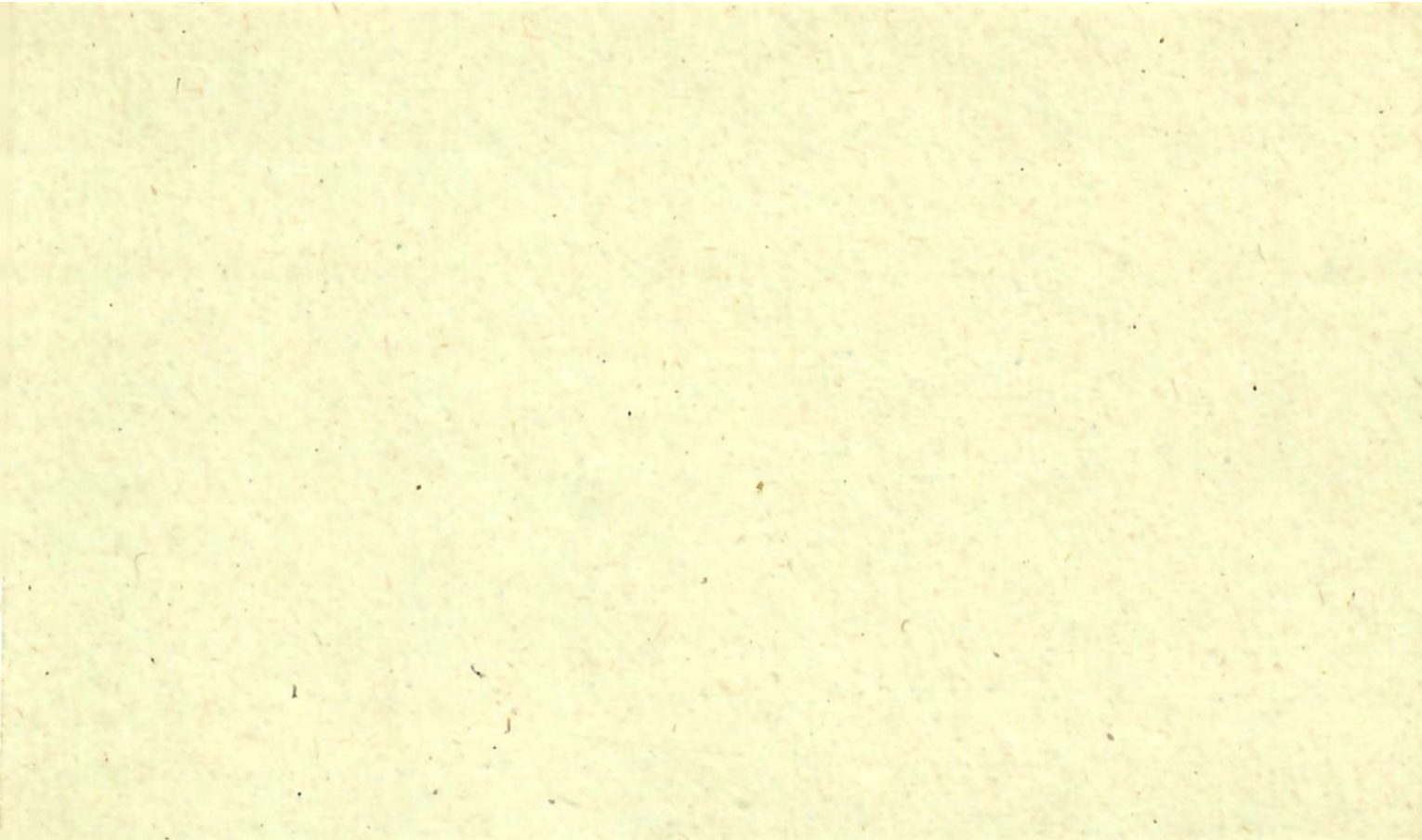
(308) Self-conscious people who give themselves up to animality know what they do & exactly what they are losing in the process. Addiction is a real possession.



8 15
19 21
VIII XIX XXIV
A. Huxley: Ends & Means

The Sun

(241) "The Aztecs believed that the sun was a living person who required for his food the blood of human victims. If the blood were not provided in sufficient quantities, the sun would die and all life would come to an end. Therefore the Aztecs had to devote a great part of their energy to making war in order that they might have enough prisoners to satisfy the sun's appetite."



19 21
XIX XXIV

Bury Nov 26/45

C. H. Huxley: Ends & Means

Unjustified Personification

(Personification of Nations: "She must defend herself" etc etc -
That is the way people actually do think - of nations as people.
This is unjustified in great measure, for the nation is an
intia-monas & not a line monad. But the unconscious -
conscious personification is of great interest for Ch 19. 68)
(255) "The monstrous evils which arise when remote abstractions,
like 'nation' & 'state' are regarded as realities more concrete
& of greater significance than human beings"

(284) " To believe that the nation is God is a mistake just as grotesque as was the mistake of supposing that the sun would die if it did not get victims or that God is a kind of large invisible man, with all the most disgraceful human passions."

XXII XXV
22 23 26

Aldous Huxley: Ends & means

Undo. Civil

Training in Dissociation

(216) Advertisements: beautiful girl - cigarettes, whiskey - rich & handsome men, Soap - sexually desirable woman, & so on. War - martial music, religious dogmas - impressive music, monarchy - pageants & ceremonies etc etc. Train the young in dissociation of such arbitrarily logathered things.

(Gurr) There are bad syntheses which we must undo. H. suggests sweets with scorpions on the paper. This break up of human arbitrary associations should be continued into the

non-human, however. Why should ^{pleasant} scent be associated with
roses and not with turnips or dustbins? Why should not
roses be green & grass pink? Why should not the sky
be lemon yellow & sand sky blue? Wit is the discovery
of such dissociation. The world has all to be undone.
Nothing must be taken for granted.

23
22 24 26 27
21 XXI

① A. Huxley: Ends & Means
Traherne F. M. Alexander

Unseparateness is non-attachment? Attachment is good $\rightarrow$

(303) "Separateness is attachment & ... without non-attachment no individual can achieve unity either with God or, through God, with other individuals."

(But I say attachment must go on increasing & increasing till you are attached to God!! Any attachment that stops or slows up the attaching process is bad. At the same time non-attachment must go on - separateness $\leftrightarrow$)

Traherne: (310) "When we dote upon the perfection & (311)

beauties of some one creature, we do not love that too much, but other things too little. Never was anything in this world loved too much, but many things have been loved in a false way, and all in too short a measure."

A.H. And to start even with a narrow love may be to go on to love others - by extension. A lover loves all the world! (ch 25)

Those are blind who are not in love.

(323) A man who identifies himself with whatever he happens to be nursing, feeling, thinking, or (324) doing can't claim to be fully a person. McTaggart: "to call a conscious being a self (or personality) only when it was self-conscious would involve that each of us would gain & lose the right to

② A. Huxley

Non-attachment the name many times a day."

A.H: "The greater part of the life of the greater number of human beings is sub-personal. They spend most of their time identified with thoughts, feelings & sensations which are less than themselves & which (325) lack even that relative autonomy from the external world & their own psychological & physiological machinery, belonging to a genuine full-grown person. This sub-personal existence can be terminated at will." St Teresa in 'the seventh mansion' able to give her full attention to worldly business.

To become persons we must first become self-conscious.
Buddha - self-possession, acting always with full conscious-
ness of what is being done, the self who is doing, & the
name for the act. In drinking, chewing, relieving oneself
etc the brother is self-possessed.

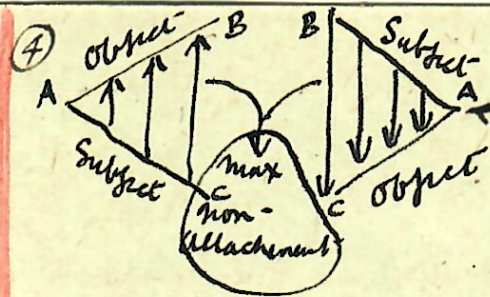
(326) F. M. Alexander's technique of physical training
increases conscious control of body, raising one to physical
awareness & self-control. AH: Habitual self-^{re}-collectedness
& unremitting efforts to prevent identifying yourself with
your thoughts & feelings of the moment.

(One) And yet we admire concentration, absolute absorption
in a picture, music, scenery, creative work. Reconcile.
The fact is that conscious concentration is far higher than unconscious.

Non-attachment To be fully aware, detached, held in check, conscious all the time — this is good. The sort of restless alertness of oneself at one's best — the lines of most vivid awareness include awareness of the self — & this awareness is a sort of detachment from the object.

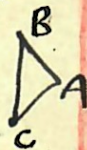
② The awareness works down to your organs & their activities as organs. [This is the start of that process of T. U. control which is the root organisation of your being. You are beginning to become a T. U. yourself — a Controller.]

③ Attachment ↑ & detachment ↓ must grow together



Attachment

At A the Subject is lost in his object



This is the starting point.

Inward diversion of subject from object develops out of

this. Note that the matters which a man absolutely loses himself are the practical things of soc. level — not this etc. Detachment belongs to the higher levels lower levels.

⑧ Note the Object-Subject arrangement above.

Identifying One's self with an Organ

(233) "A man in pain has the greatest difficulty in not identifying himself with the afflicted organ. (The same, of course, is equally true of a man experiencing intense pleasure.)"

(Our G. Lady Chatterley's Lover)

(303) Intense physical sensation causes individ to identify himself with that sensation. "He ceases even to be himself and (304) becomes only a part of his body — the pain-giving or pleasure-giving organ. Self-transcendence thus becomes doubly

difficult - though of course by no means impossible, as is
proved by many examples of equanimity & non-attachment
under suffering & under intense enjoyment. In general,
however, excess of pain as of pleasure makes for
expressions."

(Thus the ex-maniac becomes a sex-organ which governs
the brain & all higher activity etc. The gourmand
becomes an alimenting canal & so on.

Aldous Huxley: Ends & Means

Goodness & Unseparableness

(298) "Goodness is the means by which men & women can overcome the illusion of being completely independent existents & can raise themselves to.... realize the fact of their oneness with ultimate reality." (300) Fundamental moral commandment: "You shall realize your unity with all being." This can't be done without love, compassion & understanding

