

Sept 26, 1960

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Hello M. M. M. M.

It is hard to write anything, and be aware that each word you way is rooted in egocentricity. and of course I am a little confused by some factors (whether interior, exterior, your or mine it matters not which, nor whether I seek to escape in the confusion). I am used to writing to people who flatter one another if for no other reason than to avoid the misunderstanding that generally comes from reading in meanings in letters other than meant.

Up until now (your last letter) our correspondence consisted of you saying, "Rose make a statement". Followed by A.P. retorting you are full of bologna....it is a product of ego-fat. This process must either bear fruit or wear itself out.

When I was in college I started out with the faith that with my reason I would unravel the Gordian knot. I went about making girls weep with dialectical attack, and analytical affront. I took a heavy science course. I wanted to know all about matter. and number 3.

As I got older, I began to feel that science is like the snake with the tail in its mouth. (all this talk is to keep you off my back you will say.) Systematic knowledge is circuitous, and by appearing to be circular seems to be perfect, but it really never goes anywhere. So I started to ignore the work of the mathematician and spent years with systems of thinking that actually could not validate by reason, but which appealed to my intuition (subtle ego?)

In both cases we get weary. I could see that it would take a century or more for me to cut the Gordian knot with the analysis of atoms or brain synapses. On the other hand I could not trust my intuition as I had been. I saw other people clinging to rationalizations that I had recognized and discarded, so knew that the present fad or intuition-path might later be discarded for one more appealing.

In readings, on yoga and by Guspensky and others, we find this business of the ego as an interfering deterrent. I know that a man has many faces and should get rid of all but one. (It has never occurred to me to think that there should be less than one.) Of course we may have trouble getting rid of all the faces if we cannot determine which is the false face and which is the real.

After a while we either make decisions or confusion results. We cannot follow both science and intuition. y that I mean that we cannot devote all our time to studying science, and at the same time devote all our time to studying yoga. So we either focus on one with a little peek eye on the other or we