

Bury 25.10.15

Soc's Tools & Nation's Tools. War.

The Unit that has developed war-like extensions has been a queer mixture of Soc & the Nation. The science is common to Man. The impetus behind rapid development of weapons is Nationhood, fear, hate. Weapons are increasingly not extensions of the individual man: they are extensions of the Nation.

Pseudo-monads like Nations, Organs, etc can be responsible for a very intense activity & development, advantageous or very disadvantageous. We cannot ignore pseudo-monads.

They take on some of the character of real monads — & then
the trouble starts. Beating words into ploughshares.

Radar an instance of development (also Atom bomb) of which
the impetus was National.

Society's Development v. Man's. This is an utterly false antithesis, like "cell's development v. man's."

Man's development is increasingly to become Society. Society is developed man just as man is developed cells. There are no high achievements of man which are not society's, & the higher they are the more they are society's & the less they are mere man's.

Society is yourself, your superself. Your aim should be to rise to this level, to keep the channel, that connects you with yourself higher up, wider & deeper.

When man disappears into Society (either (a) in the

fulfill 'Personal' society, or (b) in Soc as now seen at its
own level) the goal of his development is national.
His ideals & endeavours have come nears fruition.
All that man stands for, is further enriched in
Society, which is man's super-self.

I IV XX ~~XXIII~~ XXI (XXII)
1 5 6 8 9 13 22 23 25

(1)

Q Asf

1.45

ACQUIESCENCE & WILLING

You only see the 'arms & legs' of your line of monads.

You are imbedded in your hierarchy: you cannot see yourself but only bits of yourself at each level. At human level you see your arms & legs; at Society level you see 'your' men - not your Social Self; at Life level you see say insect & animal societies; at Earth level landscapes & strata; at SS level the planets & the central sun; at Universe level the stars; at the level of the whole, spiral universes. These spirals are so it was your arms & legs. They are only a part of you because the rest is here, the rest, at the Centre.
All you see is your line of monads. There are no

other lines for you. Thus one monad at each level,
because that monad is your organ. You are your
human self partially - as limits, your social self partially
- as men your God self partially - as universals.
Plurality is simply the result of the partial view
of unity. Things which are apparently not - you are
plural: the really you - things are all single.

Alice: we start off with Alice's naive vision, without
(a) asking what happens to Alice (b) where Alice is &
what she belongs to. We must go on in a later
chap. to ask where Alice is during her vision. She
can't stand alone in space & be Alice, or be any-
thing. She must have her monadic, heurachic line in.

Acquiescence & Willing

'Arms & legs' You see only your body, nothing else whatever. You never see anything but your own body - as it were the arms & legs of each of your limbs.

You learn to see these limbs by using them. A baby's perception of its arms & legs fills out as it uses them. And concurrently it recognizes they are its own. They become its own by being used. So with tools: you see things tool-wise, as potential tools or potential tool-material. Beginner.

The significance of the tool that extends the body is that it marks the continuity between your human 'arms & legs' &

Society's + Life's 'Arms & legs'.

Your growth, like the baby's, is discovering that more & more of the outside world is oneself - and this discovering comes by finding response to oneself in the world. You extend control over your own body gradually. Most of what you see is still uncontrollable. You have not yet got yourself under control.

Your will-to-power, your desire to dominate, your Egotism, is more than legitimate: it is the urge to use your body.

We find 2 kinds of growth (i) Extension of your private will's range from human body to include social organs & perhaps large parts of society (ii) identifying yourself with the observed behaviour of your outer body. But is (i) fundamentally other than (ii)?

'Arms & Legs' Do we not sometimes, (or even perhaps always!) act first - & immediately acquiesce in the action, so immediately that the acquiescence is identical with willing? Can willing of any but God be more than acquiescence really?

Perhaps then, if we could really acquiesce in the behaviour of our more extended body this experience would not in practice be different from actually willing such behaviour.

When things go wrong in the world, this is a sort of attack of convulsions (w.) which you experience in your outer limbs, just as a baby does in its limbs. An uneasy acquaintance that throws down is a sort of nervous tic.

But your limbs, says C.S., have feeling. Then outer limbs haven't. A: Growth is development of feeling in these outer limbs. Growth of Sympathy. A man, your organ, lays down his life for you & your country: you must learn to feel that death: for it is your own.

All love is Narcissitic!

The above is a wonderful link between Ch I (PH with limbs & non) Ch II (extensions of limbs) Ch VI & Ch VIII. In Ch IX we say: all is your body. C.S. denies this, says you can love ~~at~~ any of these limbs & remain you. Following this up we go back to the Centre.

(4)

Arms & Legs Learning how to win friends & influence men & get your own way generally is learning to use a bigger body than before. Any part of the world you reflect is a sort of body-shame, like the shame of having sexual organs.

But it is possible to grow a bulk of organs too extensive for the center to control. The opposite fault is to have insufficient instruments to effect the center's policy. The type of the first is the Saurian or the irresponsible millionaire; the type of the second is man himself when shorn of his anteprecial instruments. [How thwarted, how lacking in adequate

draw-offs for the violent power within, would man be without his tools. This energy at the centre cannot be understood save as belonging to the extended man, to the tooled man.

I draw a thing & watch what I draw: I find I draw surprisingly well sometimes without knowing how I do it. Also I watch the writing flowing behind my pen. My consciousness seems to be behind the deed (as well as before it.) At any rate I acquiesce in what I observe myself to do; in a run in which I do not acquiesce in what I observe others to do. But I may even not acquiesce in what my limbs do. Then even this body is not mine.

Arms & Legs I observed myself today tying my bootlaces. There seems to be a general intention to "get ready for the day" or to "dress" but even this is hardly clearly in mind. As for the individual motions of the fingers as they deftly tie knots & so forth - they are what Hobhouse would call sensori motor, or very analogous. Not only would you fumble badly if you were to try to consciously think out every motion first, but the only way to find out what the action you should take is, is to perform it and watch what you do. This is acquiescence. So also with logic. To find out how logic proceeds: first

Examine your actual processes of thinking to discover
what you do.

"Willing" deliberately is, largely & in a sense, making
'explicit', or bringing to consciousness, what you are
doing anyway. Thus if you were fully aware of
what society were doing, would this not come near
to 'doing it yourself'? [But against this is reflected
that though I am largely unconscious of my boot-
lace tying, I claim it as my act; whereas I may
be very conscious of what society is doing, yet
disclaim that act.]

⑥

Cook: Rebirth of Christianity

Arms & Legs. Acquiescence & Willing

133 "Words & deeds manifest our natures to life. We may not know with any precision what shape our next words or sentences will take, but the general idea will normally be clearly & rationally expressed. But whatever it is it will be subject to laws, if only the rules of correct speech or language. The artist in giving birth to his creations may only now see & realise what he has been labouring at; & quite apart from the more striking occasions, when men are won in person by their own creations & must admit some inspiration from 'outside', the normal every-day occasions are sufficiently arresting. As we proceed, there are the

terms & its larger rules, laws & regulative principles; & however free we think our choice of expression, this choice does not mean departure from some law or laws - physical & other. There is no absolute potentiality: it takes a nightmare or the wildest of physical & mental break-downs to illustrate the mad confusion of imagination when there are no controlling principles & no controlling Self."

(Ques 1) More & more evidence accumulates to show that our thoughts & deeds are determined. In that case what we call our will is more like our acquiescence. (Fried Watson, Endocrinologists etc all point to determinism.)

(2) In our own experience, we decide what we want done by observing what we do & approving or disapproving of the result.

Arms & Legs Acquiescence & Willing Even God created, & then saw that it was good. So I arms, watching to see the result.

③ C. S. says: you are responsible when you misbehave, or find yourself behaving badly. But not when Society behaves badly. Answer: (a) First: are you responsible for your bad behaviour? Science doubts this. (b) Second: Are you not responsible for the behaviour of your Social (& other) superiors? You are! This is often admitted: Each of us must take the blame for social crimes. Combining (a) & (b) we can say that the only real difference between

Your relationship to the 'arms & legs' you accept as
yours & then you don't lie in your acceptance or
non-acceptance.

You find your human-self saying something mean, & you
find your social-self behaving immorally.

Freud: Moses & Monotheism (1939) p 165 a man's work "grows
as it will & sometimes confounds its author as an independent,
even an alien, creation." (Cook p. 136) Also Blake. Eng.

Cook: 143: We are both actors, speculators, & dramatic
critics, immersed in life & passing judgement on ourselves.

Confessions of Jacob Boehme (2) "I can write nothing of myself
but as a child which neither knows nor understands anything."
XVI B. describes his automatic writing.

Arms & Legs You have still to perceive, between your human arms & legs & yourself at the core, your cell, molecule, atoms &c, arms & legs. Many of these whirling about in your business.

Acquiescence is really a misnomer. In God all things are possible to them that believe (think). By faith ye shall move mountains. What we basically need is Extension - Extension of Power. Extension of mere acquiescence is more like extension of Weakness. But if you make God's purposes really your own then are you really extended. God's purposes are the longest-term in the world & include all lesser ones (so far as these don't cancel out). Your growth consists in increasing the term of your purposes.

If you can do this to the limit, making your purpose world-wide & infinitely 'long-term', then it must be identical with God's purpose. God's Will is the will of all God's parts converging into one Will: it is not an overriding will. If your purpose is sufficiently powerful, consistent & long-term, then it is part of God's purpose, for he wills in you.

It is not enough then to observe what happens & concave because you must. You must have purposes & the eyes to see how they are working out.