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Kalavosism: Death ⑤ You climb by pushing down the Angels. How can we complain about ~~the~~^{our} friendlessness, the indifference of the Universe to us, when the Universe descends that we may ascend, & dies that we may live!

⑥ Does the dying of the higher monad go on & right down to the center? Does the molecule die that the atom may live? Yes. Rather than the atom disintegrating when the molecule is in chemical reaction, the molecule breaks up, & the atoms are preserved intact. The molecule dies that the atom may live. And so on to the center.

⑦ Your seeing is Sun-death. See separate entry
on Vision & Light (9:16 etc)

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A Monad's World Revolves about it ① The most advanced spirit is one around whom the world revolves. But the more inclusive you are the less there is left to revolve about you; & the more exclusive you are the more there is to revolve about you. It follows that un-growth is needed if the world is increasingly to revolve about me.

② At our human level the Universes, our Universe, with all its stars, the SS, & the Moon (which is the Earth) — all revolve about us. That is because we have given up our claims to be the Universe, or the SS, or the Earth.

We are these descended to human level - wherefore then worry about us.

③ ~~Ptolemy~~ Ptolemy's geocentric system was right for man. The Copernican system was a return to the Solar point of view, from which ^{view} we had descended. The universal viewpoint of modern physics & astronomy tries to go further & take up the view of the whole, which has no world to worry about it.

④ Alice's vision ought not to be from the universal viewpoint all along. She should & must (otherwise the vision is meaningless)

A Monad's World Revolves about It. always take up its viewpoint of the monad she is observing. At least she should have a second & inner vision whereby she does this. Her first vision is of externality of the bottom half of the 8. Her second, vastly different, will be of the top half - the inside, noumenal view, which includes the first view. This in Chapter 22.

⑤ Note the artificiality of our studies of monads, taking up as we do the external view with one exception - animal & human psychology. At least we ought to

supplement our external view with the putting-
yourself-into-the-other-morad's-shoes viewpoint.
We, having to some extent lost our own viewpoint
in favour of a more universal one, must now
learn to put ourselves into our own shoes, to
see once more that the sun does revolve about
us. We must realize that we must, before
being true to other positions, be true to our
own. Truth, like charity, begins at home.

(6) The process has been ① The homo-centric
view point ② The more universal viewpoint, with
the homo-centric viewpoint denied, condemned.

a monad's world revolves about it. ③ The variable viewpoint: the relativity of the truth, the validity of every monad's viewpoint.

① Thus, for the electron, the atom revolves about it; however far from the nucleus the electron is, all the other electrons & the nucleus revolve about it, in most complex curves.

② How does all this fit in with the aura? It means that in one ring of the aura the ^{same} objects have different motions from what they have in the next ring. You as man see the sun revolve about you. You as Society

I should say, perhaps. for we cannot perceive the actual sun movement. But we as sun see the sun as a fixed datum about which planets move. Each ring gives a viewpoint of the world which the Subject at the centre can adopt, [but each ring deals with the same material - more or less of it - but the same sun, stars, planets up to a point. Though an observer from a planet in another island universe will only see its outermost rings with us.]

④ Note that you don't embrace a ring till you adopt the point of view of the monad whose ring it is. Each ring is the objective ^{experience} aspect of a monad.

A Monad's World Revolves about It (9) Each ring is an emanation from the Subject at the centre, and the outermost ring includes all the others.

(10) Note that not every ring specifically includes the detail of rings below it. Your ring doesn't include in detail, but only in outline, the rings below.

But presumably as the rings progress they become more & more 'conscious' of what lies below in detail. (See separate entry on "Supramonad's relation to its subordinates" 8, 9, 16 etc.)

(11) There is a tendency for the inner rings to revolve about

the con. The Celestial Spheres of Mediaeval cosmology
are right! up to a point. One more revision
to the ancient view!

①

The Superficial, the Inclusive, & the Total

① The Superficial. Take, for instance, yourself. On this view you are only human, & it is correct to ignore your insides, & yourself as embryo or as cells & molecules. Here you are quite properly skin-deep.

For social relationships the social conventions have a degree of truth. The insides of things really don't exist here. Men, & most things (but not things like butter) have no insides, no real past, only a present.

When we come to mind, the superficial view of you is your conscious presentation, your conscious will.

(But even here we note ~~an~~ a certain growth from the superficial view. For your presentations do include aspects of monads at other levels. C.S. however, is mainly concerned with the superficial aspects of men & things in society.)

② The Inclusive. Take you again, for an example. On the inclusive view you have inside & you have a part. You are the world up to your level. You are conscious & subconscious. Your humanity is seen to be & to include your cell-hood, atoms-hood etc.

(2)

The Superficial, the Inclusive, & the Total

③ The Total. In this view you are the whole, divided into the 3 spheres of included, superficial, & outer.

① is attitude of C.S. ② is attitude of ~~the~~ science ③ is attitude of philosophy.

Note, however, that there is much in view ①. This is run by the fact that the process of giving ① its full reality, all that is necessary for its existence, involves its destruction or merging into the whole! For the whole to be formed & not formless, the finitude of ① must have

a certain reality. And C.S. is right.

But the reality of the superficial & isolated individual is based on the whole in which it is overcome.

(See Lacan: Hegel)

Thus your humanity is first ~~as~~ skin-deep; next it is solid up to skin; finally it is the whole world. According to ① it is self-based, independent, with external relations only. Under ② it is based on what it has grown from in time & what it includes in space. Under ③ it is based on all time & all space. Thus your humanity is first independent, then based on part of the world, then a manifestation of the whole, requiring the whole to be itself.

(3)

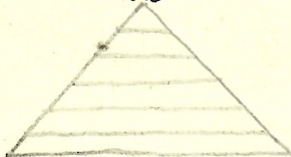
The Superficial, the Inclusive, & the Total

Light is superficial, touch is superficial. That is because we have to live out twice at one level mainly. We live "superficially", at the superficial of our 3 levels, because the emergence of society from men is based on our "superficial" relationships. Superficiality, the restricted skin-deep humanity of our twice, is not a bad but a useful thing. But society itself as it develops needs the growth of our 2nd attitude: physiology, molecular physics, chemistry, crystallography, etc. become necessary for society's maintenance.



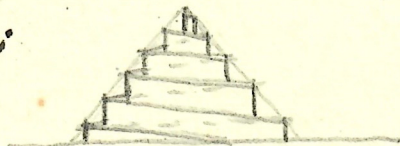
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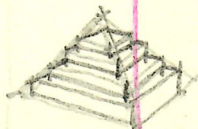


Sub-c

at God, Space + Time disappear.



The Pyramid is really a Ziggurat. Looked at casually in front elevation one sees only the distinct break at each level.



Given in isometric there is still the break. In fact, however, the ramp is continuous. The continuity of the Subject - of experience.

There is every stage between cell & man: Blastopore, worm-like creatures, & so forth. There is no jump. There is every stage between molecule & cell: see Sherrington & Moore on colloids, chromosomes, 'lipthons' etc. There is every stage between planet & sun: when planets left sun there was no 'absolute' moment of planethood. We don't know enough about atoms to say that there is no definite break between molecule & atom but 2 atoms become a 'binary' compound (check) much as 2 cells become a metazoan. But does man merge up into Soc? There are all degrees of association from a couple to mankind.

The Ziggurat These associations from family, through State, to Society, seem to correspond to cell associations from blastopore to man, & electric associations from Hydrogen to Uranium.

But the real criterion of continuity is not the external appearances of the $\mathcal{O}$ but the continuous experience of the $\mathcal{P}$. Is there continuity of experience from individual to Soc via family? But family & all other human associations are so fluid.

Is the connection this way: -

Your continuity with your Past is via foetus &

embryo to the cells of your forebear. Your continuity with Soc in the future is like this: You come from your mother - father - a baby, from your parents as an organisation, a pseudo-monad: They proceed from their parents; & thus you merge with Society as a whole.

This would mean that your Past is an abstract version of your Future, & your Future a concrete version of your Past. Thus what we call your death would be, not your merging with Society, but your past merging into, or rather becoming cells molecules, etc.