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Your death is your birth out of Society: Conception = death



Here time is reversed and Society continually
gives birth to you, makes you, divides up
into you & others. And you divide up into
cells: - this is your death. In this ↗

aspect of yourself you are born an old man out of
Society, grow to youth, baby-hood, nuptial-hood, &
ovum-hood. And you "die" into multiple cell-hood
in your parents' bodies. And in this aspect of yourself
all the evil you committed is undone by you. Those
you killed in ↖ are brought to life again in ↗.

But $\nwarrow + \nearrow$ are abstractions from the nat. zone
 $\updownarrow$. The nat. zone is beyond birth & death, good
& evil: these are appearances that follow from
our division of $\nwarrow$ from $\nearrow$, or, in other words,
from our one-directional view of time. Time
is really self-neutralising, self-contradictory.

Thus Losky: the whole is prior to its parts.
You are prior to your cells; society is prior to you.
You produce your cells, as Society produces you.
Birth & death are where $\begin{array}{c} \uparrow \\ \text{---} \\ \downarrow \end{array}$ pass beyond the
human.

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Social Legislation or Individual Reform? Why is Man chaotic?

If the UN of individuals were to extend to Soc. level they would join there & soc. would achieve more unity. We are now in the period of building up & increasing man the UN of individuals to Soc. level.

Or, if you prefer we can't follow through the extension of our UN — the extension to Soc, & eventually to God, that actually exists. The unity of Soc. has to be achieved by its internal evolution: i.e. by our mental growth. But also our disunity is part of Soc's Katabolism, ^{self-}analysis, or breaking down. Just as Soc is then, but

chaotic, so is life more chaotic, & Earth more chaotic
still (Nāāā etc) As we observe the higher monads now
they become less & less developed instead of more &
more! God doesn't exist! But to the mind that
has sufficient Time-grasp he does exist. What the
world is to any monad depends entirely on how
much space-time he can grasp. Society is chaotic
to us because time stops short of nat Soc. for us.
This is like short-sightedness. If we could see Soc
in Time no less than space it would be fully
developed — (n.b. not perfect, of course) But seeing ahead
in Time is vain & more or less untrue unless you
unwittingly fulfil the conditions of ~~the~~ such growth —
Expansion of organizing & conduct & struggle necessary to achieve
it.

- Tolerance versus Definite Opinions. ① You must realize other views as working out for you your own ideas, working these ideas out in their turn. Then you will realize that to condemn any man is simply to deny some of yourself & to be poorer to that extent. In you are ^{all} the seeds of the ideas which men around you are developing. You can afford to reject none of these branches of what is truly you.
- ② Yet this sympathy is in danger of transforming you into a featureless No-man, who approves

of everything, including avant contradictions.
One admires rather the man who stands
for something definite & has the courage to
fight for his convictions.

③ But in so doing he cuts off a part of
himself.

④ What is the solution of this antithesis?

⑤ The synthesis is this: Your life, the higher
it is, is a question of alternation, of level-
-shifting. You must first be true to what
you stand for.

Tolerance versus Definite Opinions If you stand for nothing you are failing to do for others what you need them to do for you - that is to develop to the limit your ^{other} peculiar genius. Primarily your duty is to stand for the truth as you see it, & to fight for it.

But at the same time you cannot live all the time. For strength & balance you must see every question through the eyes of your opponents. In your line of occupation & vocation you must grow to include your entire self. For

The lesser fighting self draws sustenance from this inclusive self.

① And note that without this larger sympathy back of your fight, the latter will be but a feeble & blind struggle. To fight well you must understand your opponent so well that you almost find yourself fighting on both sides!

② Which is of course the case. The struggle is the life of your larger self.

Tolerance versus Definite Opinions ④ This larger, inclusive self of yours is no static thing but is the struggle, in apparent opposition, of these your lower selves. If you refuse your part in the fight you will have no higher self. The upsurge of the mystic is founded on turmoil & pain below, & in that life he must in some way or other daily play his part.

The perfect peace of God is founded on the universal war which he wages at every level of himself.



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To be Human is to be Elastic in Size. ① It is not that a man can enlarge his sympathies or increase frames & narrow them down: to be man he must master the art of this elasticity. Living for him is a pulsing, an ordered movement from one (monadic) level to others. This very movement is his human life.

② Thus Jones coming to office suddenly switches from identification of self with family, to identification of self with firm. At other times he switches to identification of self with political party, Church, Nation, or town.

③ But his normal day is properly a rythmic expansion & contraction. Self, family, work-group, & if he says grace or is religious, he puts himself in Society's shoes - the shoes of all men. The important point to note is that if he stays at one level he wouldn't be human - however high the level. To be truly human a man must be truly a Protean creature.

④ Note the suddenness of his rhythmic growth & contraction; the definiteness of the break also. Reminiscent of the quantum-jump.

Elasticity in Size Thus a man may at one moment be angry with one he loves for some modest, yet the next moment defend that one against outsiders as though he were part of himself. This is a sudden quantum-jump.

⑤ Note the different kinds of jumps in growth-ingrowth:

(a) Intellectual: from one seeing to seeing from Society's viewpoint. From Geocentric to Copernican cosmology for example.

(b) Feeling-cum-intellect: described above.

(c) Will: extension of inner power to control men & things:

e.g. rich man is begins in this sense than a poor man.

But all these boil down to growth thus 

That however that in all cases it is synthetic growth & contraction which makes you human.

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That that ~~up to~~ 'bar-human' level is your minimum. You can't ungrow to less than that. You can't take sides with one of your organs against another. Your attitude here is God-like. Your evolution is to regard 'yourself' as on a par with other men just as your cells are on a par with one another.

Elasticity ⑧ You have progressed to human level because you have learned as a cell not to place yourself first among cells, but have identified yourself with your fellow cells, growing by including them. When you can learn to love other men as yourself you will include them & thus (& only thus) will rise to the level of Society.

Thus the key to growth is ungrowth or self-denial. To grow you must deny yourself, your own viewpoint, your own advantage, & must include others.

viewpoints, others' advantage. This is true of
moral & intellectual growth.

Society is Society because it has learned to
embrace in its sympathy all men equally.
A monad exists at its level because it has
loved & sympathized & denied its narrower self
up to that level.

A monad is the whole self-reconciled up to a
certain point. That point is the limit of the
monad's intimacy.

Above that point we have the system described
above - the system of expansion & contraction.

Elasticity This rhythm is the prelude to permanent growth. You swing over to the larger whole many times before you can take root there.

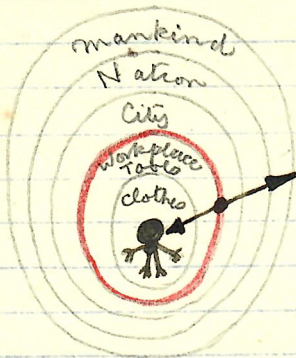
But, and this is very important, the elasticity means as we rise in the scale of growth. The more developed human can swing up to Society's viewpoint & beyond, because he can also swing back to the primitive 'base' view of the animal & child. For monads become more self-conscious, as to their earlier stages, as they progress.

Note that this growth is not so much something
you have to achieve, as to realise. For you
have already grown (in your active future)
to these upper levels. The existence of your
super. mind is proof that you have already
attained to these levels; & ~~that~~ the fact that
they are the basis of your present life means
means that your present limitations are
limitations of potentiality & not of actuality.

Animal sex - men sex - is taking sides with
one organ against the rest. So is drinking. So
is prize-fighting. We can sink below human level.

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XII



Conscious awareness starts at the Tool - Place - of - Work ring, & works inwards to clothes & one's body, & outwards to the City, State, & Mankind. Interest & desire for change (which is the whole reason d'clin of unconsciousness) passes from local to national politics, & thence

to the organisation of Man, as we evolve. And inwards also to the body.

Note that our interest follows & is part of the historical evolution of Society from (over

↑ man ---- Frank self-criticism, deliberate character building
 clothes ---- Dress design, fashion.
 home ---- Planning & running home, decoration.
 Workplace ---- Skill & organisation in work & use of tools
 City ---- Townplanning, local politics.
 nation ---- Reforms, constitution making, Politics.
 ↓ man ---- International organisation.

from homes to cities, to nations ---